

**Personal archetypes, aspects of
personality and psychological
well-being.**



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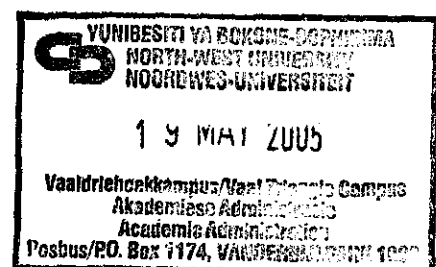
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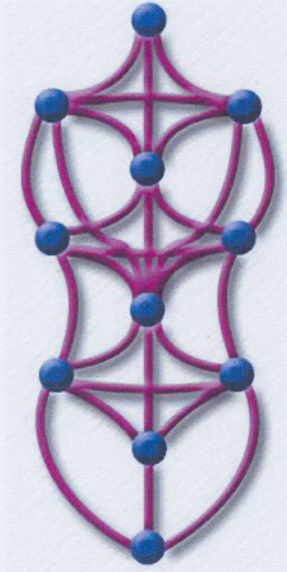
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SUMMARY

Personal Archetypes, aspects of Personality and Psychological Well-being

Keywords: archetypes, personality, psychological well-being, individuation, archetypal journey, Self, self-strengths, collective unconscious, shadow, culture, gender.

The aim of this study has been to theoretically and empirically explore the nature of personal archetypes, aspects of personality and psychological well-being, as well as the relationship between archetypes and aspects of personality and psychological well-being. This study was conducted according to the new paradigm emerging within the field of psychology, focusing on health and psychological well-being, so diverging from the conventional pathogenic meta-perspective in which the focus is on illness/pathology/abnormalities. This new paradigm focuses on strengths and positive aspects of human functioning. It has become clear that an individual is a dynamic, holistic, psychophysical, multi-dimensional organism, and therefore psychological health and wellness must consequently be studied from holistic and multidimensional perspectives, with recognition of various health domains / life dimensions (physical, emotional, intellectual, spiritual, social and vocational).

According to the Archetypal Theoretical exploration, *Archetypes* are the psychological correlations and symbolic representations of typical instinctive human behaviour, such as attitudes, feelings, modes of action, thought processes and impulses. These emotional-imaginable mental structures functionally shape personal experiences, and therefore behaviour towards situations and objects. Personology indicates that acquiring a personality means the optimum development and realization of the whole person as a dynamic, holistic, psychophysical, multi-dimensional organism. This includes all conscious and unconscious processes and the harmonization of polar psychophysical energy. Personality is not something static, but a dynamic process of growth that can be compared metaphorically to a *journey* towards becoming an individuated / self-actualised person. The functional centre of the psyche that organizes this developmental *journey* of personality is the *Self*, and the

process is called *individuation*. During the *inner journey* towards *individuation*, and through each major chronological stage of development, a person is confronted by certain *life-issues* and natural psychological growth patterns. This calls forth certain *Archetypes* that act as guiding mechanisms on the developmental *journey*, empowering a person with certain innate psychological *Self-Strengths*, giving expression to certain essential qualities and integrating parts of the personality. Within the different dimensions of a person, archetypes are instinctive symbolic representations of these *Self-potentials / Self-strengths*, which empower the personality with coping skills, and act as neurotic defence entrenchments, preventing illness, and thus enhancing psychological well-being. Although archetypal development is a fundamental part of human development universally, different cultures and genders identify more strongly with certain archetypes and show a difference in progression through the stages of the *journey*.

In the empirical study an availability sample (n = 300 students between the ages of 18 and 25) consisting of males and females (from two major cultural groups: White and Black South Africans) has been used. Personal Archetypes have been operationalized by means of the *Pearson-Marr Archetypal Indicator* (Pearson & Marr, 2003). Certain aspects of personality have been operationalized by means of the *Revised NEO Personality Inventory [NEO PI-R:E&A]* (Costa & McCrae, 1992) and psychological well-being have been operationalized by means of the *Sense of Coherence Scale* (Antonovsky, 1987), the *Affectometer 2* (Kammann & Flett, 1983), the *Satisfaction With Life Scale* (Diener, Emmons, Larsen & Griffin, 1985), the *Life Orientation Test* (Scheier & Carver, 1985), the *General Health Questionnaire* (Goldberg & Hillier, 1979) and the *Generalized Self-efficacy Scale* (Schwarzer & Jerusalem, 1995). Favourable internal *Cronbach Alpha* reliability indices and validity, comparable with those reported in literature have been found for most of the scales and sub-scales. The mean scores found for the Total Group and for the different groups (Male, Female, Black and White) have been compared and interpreted. The White cultural group mainly focuses on the *Sage*, *Jester*, *Caregiver*, *Lover* and *Creator* archetypes, while the Black cultural group mainly focuses on the *Sage*, *Warrior* and *Ruler* archetypes. As a Total Group its main focus is on finding and understanding truth behind appearance and illusions. They value high-mindedness, thinking of authority as something earned by attaining wisdom or

expertise. Sometimes they evaluate others in a cold, judgemental way and may also feel disconnected from real life / the greater world, resisting certain changes. They may lack the ability to let go of certain old habits/relationships/thought patterns, which are no longer important in their lives. The White cultural group is actively concerned with issues of personal responsibility and freedom, and yet has not fully developed a sense of personal identity, power and authenticity, while identifying itself with a feminine cast, which may indicate cooperativeness, receptiveness and emphasis on living in process with each other and the natural world. The Black cultural group, on the other hand, is actively concerned with issues of personal power and freedom, and yet has not fully developed a sense of personal identity, responsibility and authenticity, while identifying itself with a masculine cast, which may indicate hierarchical cultural structures, competitiveness, aggressiveness and an emphasis on achievement and mastery. It seems as if cultural and socio-political influences underlie the differences between the two cultural groups within this study.

The Total Group showed moderately high levels of psychological well-being, and according to the indices for personality seems to be affectionate, friendly, have positive emotions of joy, happiness, love, excitement, are considerate and showed active concern over the well-being of others. Some significant differences have been found between the two cultural groups. The White Group are more caring, empathetic and compassionate towards themselves and others, while the Black Group are more demanding, disciplined, assertive and competitive. The White Group is furthermore more modest/humble than the Black Group, which may believe it is superior. The White Group tends to focus more strongly on enjoyment/joy, excitement, stimulation, bright colours, loud environments, liberation, freedom, and are likely more playful, present-orientated, curious and unconcerned with what others may think, than the Black Group, which is less focused on playfulness, excitement-seeking, impulsiveness and constant stimulation. Furthermore the White Group experiences a higher level of positive emotion than the Black Group, which is less joyful and happy. These differences are found for the current research group and should not be considered indicative of the difference between these cultures in general.

No significant differences have been found between the two gender groups, but further analysis of the cultural-gender groups revealed that the White Group of

Women are the most modest of all the cultural-gender groups and tends to experience a higher level of activity, and thus is more energetic and fast pacing than the Black Group of Women (that probably prefer a more easy and calm tempo lifestyle).

The exposition of correlations indicated that more practically significant correlations are found between personal archetypes and certain aspects of personality, than between personal archetypes and psychological well-being. Significant correlations (with personal archetypes) are found on 9 of the personality sub-scales, while on 2 aspects of personality no significant correlations are found. Significant correlations (with personal archetypes) are found on 4 of the psychological well-being scales and sub-scales, while on 6 aspects of psychological well-being no significant correlations are found. No practically significant correlations are found between two of the archetypal sub-scales (Pmr5:*Seeker* & Pmr6: *Destroyer*) and other scales and sub-scales for personality and psychological well-being.

It has been concluded that archetypes have returned to contemporary psychology as measurable constructs that could serve as valuable indicators of personality development and psychological health and well-being across age, culture and gender lines. Recommendations for further research and for the practical implication of the findings have been made.

Opsomming

Persoonlike Argetipes, aspekte van Persoonlikheid en Psigologiese Welstand

Sleutelwoorde: argetipes, persoonlikheid, psigologiese welstand, individuasie, argetipiese reistog, Self, selfsterktes, kollektiewe onbewuste, skadu, kultuur, geslag.

Die doel van hierdie studie was om teoreties en empiries die aard van persoonlike argetipes, aspekte van persoonlikheid en psigologiese welstand te verken, asook die verband tussen argetipes en aspekte van persoonlikheid en psigologiese welstand. Die studie is gerig volgens 'n nuwe paradigma wat ontstaan het binne die veld van psigologie wat fokus op gesondheid en psigologiese welstand, eerder as die konvensionele fokus op siekte/patologie/abnormaliteite. Hierdie nuwe paradigma fokus op sterktes en positiewe aspekte van menslike funksionering. Synde dat 'n individu beskou kan word as 'n dinamiese, holistiese, psigo-fisiese, multi-dimensionele organisme, behoort psigologiese welstand in lyn hiermee ook bestudeer te word vanuit 'n holistiese en multi-dimensionele perspektief met die nodige erkenning van verskeie welstandsdimensies (fisies/liggaamlik, emosioneel, intellektueel, spiritueel, sosiaal en beroepveld).

Uit die verkenning van *Argetipiese Teorie* blyk dit dat *Argetipes* psigologiese korrelasies en simboliese voorstellings is van tipiese instinktiewe menslike gedrag, byvoorbeeld gemoedsgesteldheid, emosies, denkpatrone en gedragsreaksies. Hierdie emosioneel-ingebeelde verstandstrukture vorm funksioneel persoonlike ervarings en motiveer dus ook gedrag teenoor situasies en objekte. Volgens persoonologie beteken persoonlikheidsverwerwing die optimale ontwikkeling en verwesenliking van die persoon in sy/haar geheel as 'n dinamiese, holistiese, psigo-fisiese, multi-dimensionele organisme. Dit sluit alle bewustelike en onbewustelike prosesse in, asook die harmonisering van polêre psigologiese energie. Persoonlikheid is nie iets staties nie, maar 'n dinamiese proses van ontwikkeling wat metafories vergelyk kan word met 'n *reistog* na individuasie / selfaktualisering van die persoon. Die funksionele kern van die psige wat hierdie ontwikkelingsreistog reguleer is die *Self* en die proses word *Individuasie* genoem. Gedurende hierdie *innerlike reistog* na

individuasie, en binne elke hoof kronologiese fase van ontwikkeling, word 'n persoon gekonfronteer met sekere *lewenskweptes* en natuurlike psigologiese groeipatrone. Dit daag sekere *Argetipes* uit wat dien as leidingsmeganismes op die ontwikkelingsreistog. Hierdie argetipes bemagtig 'n persoon met sekere ingebore psigologiese *Self-sterktes* wat uitdrukking gee aan sekere essensiële kwaliteite en geïntegreerde dele van persoonlikheid. Argetipes is ingebore simboliese voorstellings van hierdie potensiële *Self-sterktes* binne die verskillende dimensies van 'n persoon. Argetipes bemagtig die persoonlikheid met "coping" vaardighede en dien as verdedigingsverskansings teen ongesteldheid, en versterk dus psigologiese welstand. Ten spyte daarvan dat argetipiese ontwikkeling 'n fundamentele deel vorm van universele menslike ontwikkeling, identifiseer verskillende kulture en geslagte sterker met sekere argetipes wat verskille in die ontwikkelingspatroon van die *innerlike reistog* te weeg bring.

Tydens die empiriese ondersoek is 'n beskikbaarheidsteekproef uitgevoer op 300 studente tussen die ouderdomme van 18 en 25. Die proefgroep het bestaan uit mans en vroue uit twee hoof Suid-Afrikaanse kultuurgroepe (Wit en Swart). Persoonlike argetipes is ge-operasionaliseer deur gebruik te maak van die *Pearson-Marr Archetypal Indicator* (Pearson & Marr, 2003). Sekere aspekte van persoonlikheid is ge-operasionaliseer deur gebruik te maak van die *Revised NEO Personality Inventory [NEO PI-R:E&A]* (Costa & McCrae, 1992), terwyl psigologiese welstand ge-operasionaliseer is deur die gebruik van die *Sense of Coherence Scale* (Antonovsky, 1987), die *Affectometer 2* (Kammann & Flett, 1983), die *Satisfaction With Life Scale* (Diener, Emmons, Larsen & Griffin, 1985), die *Life Orientation Test* (Scheier & Carver, 1985), die *General Health Questionnaire* (Goldberg & Hillier, 1979) en die *Generalized Self-efficacy Scale* (Schwarzer & Jerusalem, 1995). Bevredigende interne *Cronbach Alpha* betroubaarheid en geldigheid wat goed ooreenstem met die bevindinge wat in literatuur gerapporteer is, is gevind vir die meeste van die skale en sub-skale wat gebruik is. Die gemiddelde tellings wat gevind is vir die Totale Groep, asook vir die verskillende groepe (Mans, Vroue, Swart & Wit) is vergelyk en bespreek. Die Wit Groep fokus hoofsaaklik op die *Sage*, *Jester*, *Caregiver*, *Lover* en *Creator* argetipes, terwyl die Swart Groep hoofsaaklik fokus op die *Sage*, *Warrior* en *Ruler* argetipes. Die Totale Groep fokus hoofsaaklik daarop om die onderliggende waarhede agter wanvoorstellings en illusies te herken en te verstaan. Hulle plaas

waarde op edelmoedigheid en beskou gesag as iets wat verdien word deur wysheid en vaardigheid. Soms evalueer die Totale Groep ander op 'n koue veroordeelde wyse en mag ook verwyder voel van die werklikheid. Die groep kan ook verandering teenstaan en mag dit moeilik vind om ontslae te raak van ou gewoontes/verhoudings/denkpatrone wat nie meer van nut is in hulle lewens nie. Die Wit Groep is aktief betrokke by kwessies rakende persoonlike verantwoordelikheid en vryheid, en het nog nie ten volle 'n sin van persoonlike identiteit, mag en outentisiteit ontwikkel nie. Die Wit Groep fokus onderliggend meer op vroulike aspekte van die psige wat daarop kan dui dat hierdie groep samewerkend en openhartig lewe teenoor mekaar en die natuurlike wêreld. Die Swart kultuurgroep is aktief betrokke by kwessies rakende persoonlike mag en vryheid, en het nog nie ten volle 'n sin van persoonlike identiteit, verantwoordelikheid en outentisiteit ontwikkel nie. Onderliggend fokus die Swart Groep meer op manlike aspekte van die psige wat daarop kan dui dat hierdie groep hiërargiese kultuurstrukture besit, op kompetisie fokus, aggressief mag voorkom en prestasieverwerwing en bemeestering hoog ag. Dit wil voorkom asof kultuur en sosio-politiese invloede die onderliggende rede is vir die verskille wat voorkom tussen die twee kultuurgroepe.

Die Totale Groep toon gematigde hoë vlakke van psigologiese welstand. Volgens die aanwysers vir persoonlikheid blyk dit dat die Totale Groep liefdevol en vriendelik is, asook positiewe emosies van vreugde, geluk, liefde en opgewondenheid ervaar. Die groep is ook bedagsaam/tegemeoetkomend en toon 'n aktiewe besorgdheid oor die welstand van ander. Sekere betekenisvolle verskille is gevind tussen die twee kultuurgroepe. Die Wit Groep is meer versorgend, empaties en barmhartig/medelydend teenoor hulself en ander, terwyl die Swart Groep meer veeleisend, gedissiplineerd, aanmatigend en kompetend is. Die Wit Groep is meer beskeie as die Swart Groep wat mag glo dat hulle superieur is. Die Wit Groep neig om sterker te fokus op plesier, genot, opwinding, stimulasie, helder kleure, harde omgewings en bevryding, en is gevolglik moontlik meer speelvol, hede geïntereerd, nuuskierig en onbesorg oor wat ander van hulle dink, as die Swart Groep wat minder fokus op opwinding, speelsheid, impulsiwiteit en konstante stimulasie. Verder ervaar die Wit Groep hoër vlakke van positiewe emosies as die Swart Groep wat oor die algemeen minder vreugdevol en gelukkig is. Hierdie verskille is gevind vir die

betrokke studiegroep en weerspieël nie noodwendig die verskille tussen hierdie twee kultuurgroepe in die algemeen nie.

Ten spyte daarvan dat geen betekenisvolle verskille gevind is tussen die twee geslagsgroepe nie, het verdere analise van die verskillende kultuur-geslagsgroepe getoon dat die Wit Vroue die mees beskeie kultuur-geslagsgroep is. Die Wit Vroue is ook meer aktief, energieryk en verkies 'n vinniger lewenspas as die Swart Vroue wat waarskynlik 'n meer kalm lewenstyl verkies.

Die ontleding van korrelasies het getoon dat daar meer prakties betekenisvolle korrelasies voorkom tussen persoonlike argetipes en sekere aspekte van persoonlikheid as wat daar voorkom tussen persoonlike argetipes en psigologiese welstand. Betekenisvolle korrelasies (met persoonlike argetipes) is gevind op 9 van die persoonlikheid sub-skale, terwyl daar op 2 aspekte van persoonlikheid geen betekenisvolle korrelasies gevind is nie. Betekenisvolle korrelasies (met argetipes) is gevind op 4 van die psigologiese welstandskale en sub-skale, terwyl daar op 6 aspekte van psigologiese welstand geen sinvolle korrelasies gevind is nie. Geen betekenisvolle korrelasies is gevind tussen twee van die argetipiese sub-skale (Pmr5: *Seeker* & Pmr6: *Destroyer*) en enige van die ander skale en sub-skale van persoonlikheid en psigologiese welstand nie.

Daar is tot die gevolgtrekking gekom dat argetipes terugkeer tot kontemporêre psigologie as meetbare konstrunkte wat kan dien as nuttige aanwysers van persoonlikheidsontwikkeling en psigologiese welstand (oor ouderdoms-, kultuur- en geslagsgrense). Aanbevelings rakende verdere navorsing en die praktiese implementering van bevindinge is voorgelê.

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Chapter 1

1.1 Introduction

To develop the widest compassion, I must ultimately know that nothing human is alien to me (Keen, 1997).

This study has been conducted within the framework of the developing theoretical perspectives of positive psychology (Seligman & Csikszentmihalyi, 2000), and psychofortology (Wissing & Van Eeden, 1998). Psychofortology (the science of psychological strengths) focuses on the origins, nature, patterns, dynamics and enhancement of psychological well-being. Both psychofortology and positive psychology focus on positive aspects of human functioning, so diverging from the conventional pathogenic meta-perspective in which the focus is on illness / abnormalities. The relationship between personal archetypes, and certain aspects of personality and psychological well-being will be explored within the framework of these emerging perspectives, because according to Pearson (1997:15-17), the knowledge and harnessing of archetypal forces can increase a person's self-knowledge and self-worth, and strengthen the inner dynamics that are the key to fulfilling his/her own greatest potential.

1.2 Orientation and statement of the problem

Archetypes represent or personify certain instinctive data of the dark, primitive psyche, the real but invisible roots of consciousness (Jung, 1977a:160).

Jung proposed a theory that spans science and hermeneutics by demonstrating that instincts have mental correlates – representations which are universal and recurring across generations and cultures. They are archetypal in the sense of being archaic and typical of the human species, and correspond roughly to the major developmental life events of an individual. These developmental events have physiological bases and psychological contents that drive and track the individual throughout his/her life (McFarland-Solomon, 1998:374). Archetypes can be viewed as supra-personal psychic elements, inherited/innate modes of psychological functioning (Jung, 1977b: par. 565; Wickes, 1950:15).

According to Möller (1996:68), Jung viewed the psyche as a complex network of systems, which interact with one another. This interaction takes place by means of psychic energy that flows continually between these systems, striving to reach equilibrium. Jung distinguished between three primary interdependent systems of the psyche: (i) the *Ego / Consciousness*, (ii) the *Personal Unconscious*, and (iii) the *Collective Unconscious* (Jung, 1977a; 1977f; & Wickes, 1950:8-11). Contemporary psychology mainly focuses on the *Ego / Consciousness* (the cognitive functions of thought, perception, feelings and memory) and the *Personal Unconscious* (with its repressed memories, emotional complexes, forgotten experiences, and subliminal impressions never intense enough to have become conscious), as aspects of the psyche (although they are described differently by psychological theories and terminology). But according to Jung there is a third level, the deepest level of the psyche, namely the *Collective Unconscious*, founded on the common experience that humankind has accumulated during its evolutionary past. Jung viewed the *Collective Unconscious* as comprising *instincts* and *archetypes*, which one inherits as potentialities and which are detached from anything personal in the history of an individual - and thus different from the contents of the *Personal Unconscious* (Van Niekerk, 1996:87).

Jung was convinced that the myths and fairytales of world literature contain definite motifs, which crop up everywhere. He called these typical images and associations, archetypes (Jung, 1963:380), and indicated that they can be found in myths, legends, and art of ancient people, as well as in contemporary dreams, fantasies, literature, religion, and art. They are archetypal because they leave the same or similar traces over time and space (Pearson, 1991:6). Archetypes are universal images or symbols contained in the *Collective Unconscious* that predispose the individual to certain feelings or attitudes towards situations or objects (Van Niekerk, 1996:88). According to Wauters (1996:2-7), every archetype represents a particular fixed pattern of human behaviour. Archetypes are, in a sense, universal projections of all the emotional qualities, which come from the core of human experience. On closer examination archetypes thus seem to be typical attitudes, modes of action, thought processes and impulses, which constitute the instinctive behaviour typical of the human species (Jung, 1977b: par. 565).

According to Jung (1977c:171), acquiring a personality means the optimum development and realization of the whole person. Personality is the supreme realization of the innate idiosyncrasy of a human being. Von Franz (1999:293) stated that this is a slow process of psychic growth, a process of self-realization, of becoming oneself. Out of this process the mature personality evolves. The functional centre of the psyche that organizes this growth is the *Self*, and the process is called *Individuation* (Jung, 1964:161). Individuation means becoming an "in-dividual" (a separate,

indivisible unity or “whole”), and embraces a person’s innermost, and incomparable uniqueness (Jung, 1977a:275 & 1977d:173). The psyche / personality in itself, and its process of individuation is thus viewed by Jung as a holistic system that grows and changes through development and experience.

Pearson (1991:48) defined individuation as *the process by which we explore our inner psychological world, clarifying our yearnings, integrating shadow elements in the psyche, balancing masculine and feminine aspects, and coming to terms with a deep and profound sense of who we are. The outcome of this process – if we have been conscious as we experienced it – is the birth of the Self.*

Contemporary psychology and research have not taken much cognisance of the role that archetypes and the process of individuation play within the psyche and its well-being. According to Pearson (1991), the process of individuation and the developing personality / psyche calls forth archetypal forces that teach certain developmental tasks and strengths, which in turn demand integration and resolution. The self-strengths (also called ego-strengths) that could result from a harmonious resolution of antagonistic archetypal forces are: optimism, trust, interdependence, courage, compassion, autonomy, humility, passion, commitment, individuality, responsibility, wisdom, joy, freedom, hope, honesty, ambition, and others. Prevention researchers, according to Seligman & Csikszentmihalyi (2000:7), have discovered that these kinds of human strengths act as buffers against mental illness, and that their development enhances personal well-being. Pearson (1991:236) furthermore stated that if this calling of archetypal forces to learn and integrate certain skills and strengths is ignored or repressed, the individual will experience psychological discomfort and consequently lower levels of personal well-being / happiness. *Each encounter (with an archetype) leaves a psychic imprint, which operates like netting or webbing. When we experience reality – and we have the webbing or netting appropriate to hold that reality – we can take in that experience and make meaning of it. The archetypes we have not yet experienced are like holes in the net; experiences that we have little or no way of understanding simply pass through* (Pearson, 1991:12). The integration of archetypal knowledge into the personality would increase a person’s self-worth, self-knowledge, and strengthen the inner dynamics that are the key to fulfilling his/her own greatest potential, thus enhancing personal well-being / happiness (Pearson, 1997:15-17).

Maloney (1999:101-102) stated that while *tabula rasa* models of the mind were ascendant, Archetypal Theory remained somewhat isolated from mainstream psychological investigation, in part because it holds that the human mind is not a blank slate at birth. However, a range of disciplines relevant to contemporary psychology shows the mind to be innately structured, an assumption at the

core of Archetypal Theory. For the past thirty years a wealth of experimental results derived from a range of relevant disciplines employing diverse methodologies, have shown the mind to be innately structured. Research on affect shows human emotions to be discrete and cross-culturally understood (Ekman, Friesen, O'Sullivan & Chan, 1987). Cognitive research demonstrates that children spontaneously possess different assumptions around different classes of objects - for example, a series of experiments show a rudimentary ontology operating in pre-school aged children that shapes subsequent cognitive development (Keil, 1989). Linguistic research reveals that infants have sophisticated, physiologically based, linguistic competencies well before these are productively useful (Dehaene-Lambert & Dehaene, 1994). Neurological research shows that the human brain's innate structure affects its function (Gazzaniga, 1989). Artificial neural network research, which uses computer models of known neurological structure and function, shows that initial structure is required for complex functions (Minsky & Papert, 1969; Rumelhart, 1989). Evolutionary psychology also favours a mind, which is richly structured: one in possession of proximate psychological algorithms that promote behaviour serving an ultimate adaptive advantage (Cosmides & Tooby, 1995). McFarland-Solomon (1998:375) pointed out that recent findings in Neuroscience (see, for example, Schore, 1994), affirm that universal propensities to experience life along broad lines are inherited and are triggered under the right conditions – the biological development through the life of the individual has mental representations and emotional meaning. As experimental psychologies begin to consider the consequences of an innately structured mind, they make possible a convergence with Archetypal Theory. Archetypal Theory thus seems consistent with a wide range of empirical psychological research, yet has not itself been empirically studied.

Jungian archetypes have theoretically been explored within African contexts by researchers like Abramovitz (1994); Bührmann (1984a; 1984b); Nell (1992); Saayman (1990) and Van der Post (1976; 1986; 1988), but no serious attempt has been made to integrate contemporary archetypal theories - for example the works of Pearson (1991), Von Franz (1999), Wauters (1996), Welch (2000), and others, into the South African context. Furthermore no rigorous empirical study (within South Africa) has so far been conducted to assess associations between archetypal dominance, personality traits and psychological well-being, in relation to culture and gender.

1.3 Aim

Pearson's (1991) model of archetypal functioning as well as her operationalization of the construct in the measuring instrument, the *Pearson-Marr Archetypal Indicator (PMAI)*, (Pearson & Marr, 1997; 2003), provides the impetus for research of this nature. Based on the above exposition the main

research question to be addressed in this study is: *What is the nature of, and the relationship between, personal archetypes on the one hand, and aspects of personality and psychological well-being on the other, within the South African context?* Thus the general aim of this study is to theoretically and empirically explore the nature of personal archetypes, aspects of personality and psychological well-being, as well as the relationship between personal archetypes on the one hand, and aspects of personality and psychological well-being on the other.

1.4 Hypothesis

The hypothesis for this study is that practically significant correlations will be found between personal archetypes on the one hand, and aspects of personality and psychological well-being on the other, and that practically significant differences will be found between cultural and gender groups.

1.5 Summary and prescience

The relevance of Archetypal Theory extends well beyond its historical applications, and it epitomizes a perspective burgeoning in a wide range of contemporary psychological inquiries. The exploration and better understanding of potential psychological archetypal forces will enhance the development of personality through the process of individuation, and will empower an individual with self-strengths, thus enhancing personal well-being. It is clear that no empirical study of archetypes and their relationship with aspects of personality and levels of personal well-being has so far been conducted within the South African context. The general aim of this study is to explore the above exposition, using the *Pearson-Marr Archetypal Indicator (PMAI)*, (Pearson & Marr, 2003), and other relevant measuring instruments. The general hypothesis of this study is that practically significant correlations will be found between personal archetypes on the one hand, and indices of personality and psychological well-being on the other hand, and that practically significant differences will also be found between cultural and gender groups. This knowledge could be relevant within the developing theoretical perspectives of psychofortology and positive psychology, and will hopefully challenge further investigation into Archetypal Theory within the South African context.

Chapter 2

2.1 Introduction

In this chapter the researcher will theoretically explore the different key research themes (*Archetypes*, *Personality* and *Psychological well-being*) relevant to this study. Firstly the original Jungian theory that forms the nexus for all contemporary archetypal theory will be discussed. The contemporary archetypal theories of Collingwood (1997), Moore and Gillette (1990), Pearson (1991; 1997), Pearson and Marr (2003) and Welch (2000) will then be theoretically explored within the context of this study. An overview will be given of Pearson's *Individuation Model* and her *Developmental Life Stage Model*. Comparisons between these models and the developmental model of Eric Erikson and the theories of Rollo May, will also be pointed out. The *Shadow* components of Pearson's 12 archetypes and Welch's fragmentation and sub-personalities will then be discussed. Cultural and gender related difference in archetypal patterns will also be stated. The second construct namely *Personality* will then be explored within the theoretical framework of Jung, Pearson, Costa and McCrae's *Five-Factor Model (FFM)*, as well as through the different types on the *Enneagram*. Finally the third construct namely *Psychological Well-being* will be explored with special emphasis on different multidimensional and holistic perspectives. Constructive links between these perspectives and Archetypal Theory will be pointed out, and a multidimensional archetypal chart of psychological well-being will be proposed.

2.2 THE JUNGIAN STRUCTURE OF THE PSYCHE

Before investigating contemporary Archetypal Theory, one must first understand the underlying Jungian theory from which it developed. The following are brief descriptions of Jung's main ideas surrounding the psyche and its components.

2.2.1 The Psyche / Personality

For Jung (1977e) the psyche / mind is the whole personality. The psyche involves all conscious and unconscious processes. With his concept of the psyche Jung emphasized the fact that personality is not made up of different parts, but is a basic unity / whole. Jung proposed that the personality or psyche consists of a complex network of systems, which interact with one another. This interaction takes place by means of psychic energy that flows continually between these systems, striving to reach equilibrium. Jung distinguished between three primary interdependent systems of the psyche,

namely the *Ego / Consciousness*, the *Personal Unconscious* and its *Complexes*, and the *Collective Unconscious* and its *Archetypes* (Jung 1977e; Wickes, 1950:8-11). Additionally, Jung postulated the attitudes of *introversion* and *extroversion*, and the functions of *thinking*, *sensing*, *feeling* and *intuiting*. Jung reserved the term *Self* to describe the centre of all these structures (Jung, 1977e).

Diagram 1 depicts a graphical representation of Jung's concept of the psyche.

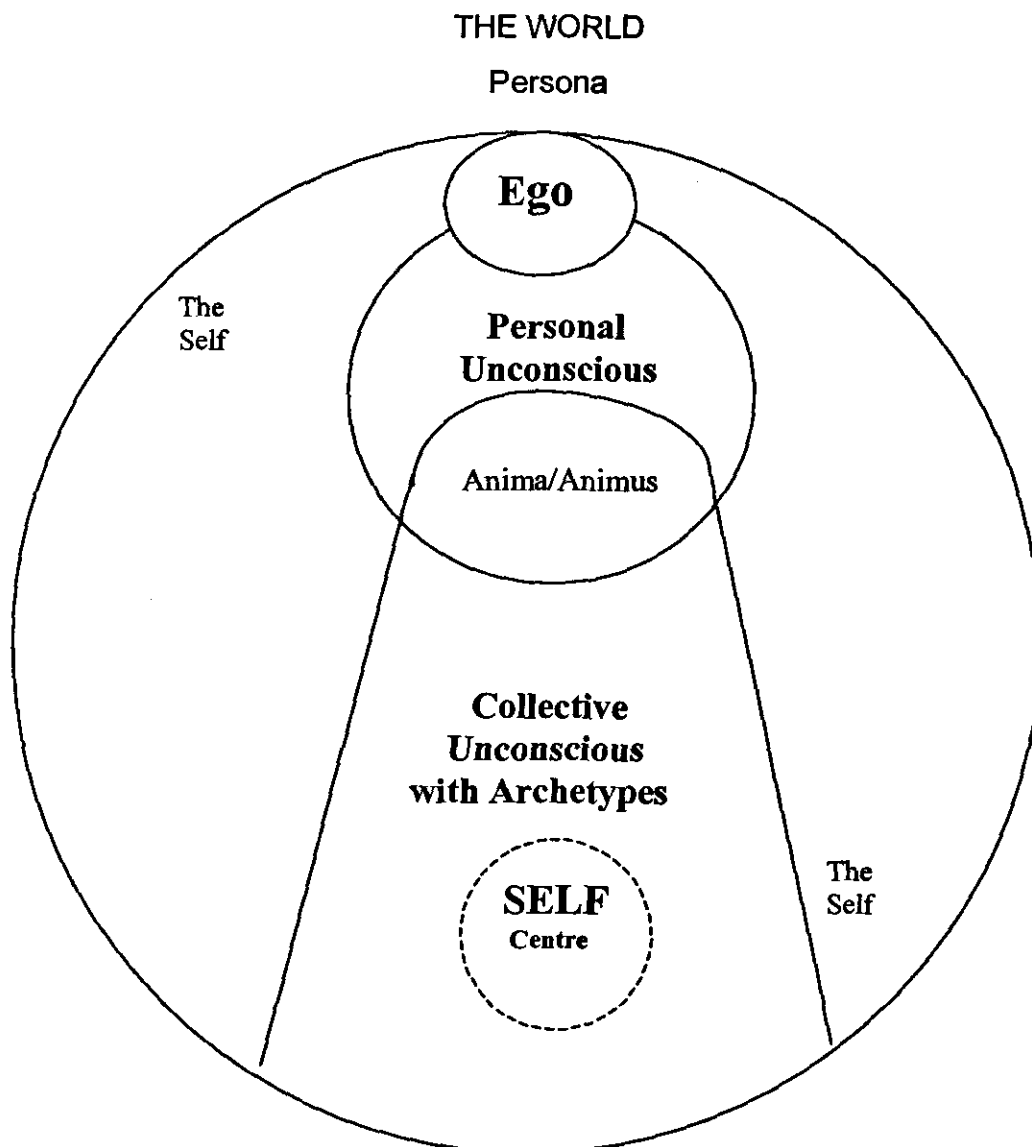


DIAGRAM 1: THE JUNGIAN PSYCHE (Gwain, 1994:5)

The Persona negotiates with the world

The Ego negotiates between the world and the personal unconscious

The Personal Unconscious contains the shadow, the functions, and the attitudes. It is where the Archetypes take personal form.

The Anima or Animus is part of the fourth function and together they form the doorway to the collective unconscious.

The Collective Unconscious has no boundaries. It belongs to all times. It is where the archetypes reside.

The Self represents the central organizing principle of the personality and the totality of the Psyche.

2.2.2 The Mirror-Symmetry and Polarity of the Psyche

Jung defined the two poles of human existence as the conscious *Ego* and the activated (and therefore perceptible) *Unconscious*. Jung compares the conscious *Ego* with a *little light* that one carries through darkness (Jung, 1963:88), but *in the light of ego-consciousness the inner realm of light (unconsciousness) appears as a gigantic shadow* (Von Franz, 1998:41). Both contain light and dark because, even though our familiar *ego* seems lucid to us, it nevertheless contains the most mysterious darkness, and although the unconscious appears as a great shadow it nevertheless contains unexpected light, in as much as it produces, among other things, *illuminating inspirations* (Von Franz, 1998:49). A part of the consciousness is thus in fact unconscious, and a part of the unconscious, conscious. It seems, therefore, as if the light of the ego-consciousness, which is dark within, and the light of the unconsciousness, which is dark in the outer world, together ultimately form a strange two-fold unity, in which the one cannot exist without the other (Von Franz, 1998:50). The ego-consciousness and the realm of the unconscious can thus be viewed as two mirror-worlds that possess a mirror-symmetrical relationship of mutual projection to one another – as depicted in Diagram 2.

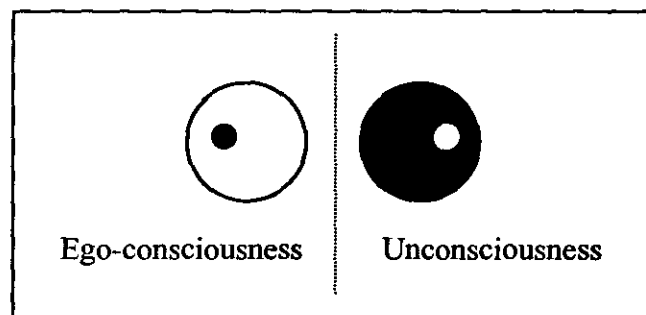


DIAGRAM 2: MIRROR-SYMMETRY OF THE PSYCHE (Current Researcher, 2003)

This idea of antagonistic polar energies that project towards each other is a central thought within Jung's theories (also consult Section 2.4.1 for the principle of opposites within the personality). Later on in this study, archetypal pairs (each consisting of two seemingly polar archetypes) will be explored. These archetypal pairs also project towards each other in a similar way.

2.2.3 Ego / Consciousness

Jung defined the *Ego* as a complex of representations (or experience) that forms the centre of consciousness (Jung, 1968). The *Ego* is a binding force in the psyche, and includes functions such as the cognitive functions of thought, perception, feeling and memory. Conceptually it is placed between the external world and the unconscious inner world, and thus plays a mediating role. The *Ego* is the "*I*" of which one is aware in one's waking life of activity. It is the *Ego*, which experiences

the outer world and perceives inner images (from the unconsciousness). The *Ego* is an active agent in the creation of images of the personal unconsciousness through the combination of perception and emotional reaction, and is in turn recreated by this combination through its unconscious influence on future choices (Wickes, 1950:52).

2.2.4 The Personal Unconscious and its Complexes

The region bordering on the *Ego* is the *Personal Unconscious*. It contains experiences which at one time or another were conscious, but for some reason have been repressed or forgotten. The *Personal Unconscious* is the storehouse of experiences unique to the individual, such as repressed memories, emotional complexes, forgotten experiences, and subliminal impressions never intense enough to have become conscious. The material of the *Personal Unconscious* is available to the conscious mind, and consequently there is continual interchange between the *Ego* and the *Personal Unconscious* (Van Niekerk, 1996:86). The images, which owe their origin to one's own personal experience and move in the region of the personal unconscious, are also determined by the impact of ideas, values, and attitudes imposed upon one by the social collective milieu (Wickes, 1950:11).

Jung's idea of a *complex* is a collective organization of perceptions, emotions, feelings and memories that reside in the personal unconscious. A *complex* contains a nucleus (sometimes an activated archetype in its *shadow* form), which serves as a kind of magnet, attracting various kinds of experiences to it (Hall & Lindzey, 1957). For example, a person suffering from a *mother complex* will have his/her thoughts, feelings and behaviour determined by the image of the mother. The complex derives from the child's personal experiences of his/her mother. According to Van Niekerk (1996:87), a complex may take on the form of an autonomous 'personality' with a mental life of its own. Such a *complex* may gain control of and dominate the personality – for example Hitler, Mussolini, and Stalin were dominated by the lust of a *power complex*. Or someone who suffers from an *inferiority complex* is obsessed with the idea that he/she is unattractive, unintelligent and socially incompetent. This *inferiority complex* leads him/her to perform poorly at school while he/she also experiences a sense of acute social isolation.

A full description of Jung's third primary system, namely the *Collective Unconscious* and its *Archetypes* follows in Section 2.3.

2.3 THE COLLECTIVE UNCONSCIOUS AND ARCHETYPES

In addition to our immediate consciousness, which is of a thoroughly personal nature and which we believe to be the only empirical psyche (even if we tack on the personal unconscious as an appendix), there exists a second psychic system of the collective, universal, and impersonal nature which is identical in all individuals. This collective unconscious does not develop individually, but is inherited. It consists of pre-existent forms, the archetypes, which can only become conscious secondarily and which gives definite form to certain psychic contents (Jung, 1977a:43).

While exploring relevant literature, it becomes clear that Jungians are still arguing about the exact definition for Jung's term *Archetype*, struggling to remain faithful to Jung's conception while increasingly attempting to ground the concept in examples from other fields. However, while Jungians can find analogies for the theory of archetypes in other fields, these fields have shown little interest in adopting the Jungian terminology in return. Reasons for this might include the fact that Jung or his followers have not consistently and clearly defined archetypal theory. The archetypal research of Moore and Gillette (1990) and Moore (2004) rests on a few fundamental assumptions that challenge the current intellectual climate while continuing the intellectual tradition of the psychic unity of humanity. According to these assumptions, (i) the human psyche is structured, (ii) most of the basic structure is species-wide (a collective unconscious underlies both the personal and cultural unconscious), (iii) this structure influences basic behaviour patterns, including those of ritual processes and the mythic imagination, (iv) the morphogenic potential of this structure requires cultural support for its mature evocation and integration in human selfhood and society, (v) the structures can be scientifically studied with interdisciplinary cooperation, and (vi) continuing ignorance or denial of these structures and their importance, however rationalized, has many social, political, ethical, and spiritual dangers.

Important definitions for the term *archetype* have already been stated in Chapter I, but it seems necessary to explore more relevant statements that might help one form a clearer comprehension of this notably vague concept.

Instinctual

Jung argued that the term archetype coincides with the biological concept of the 'pattern of behaviour' and that in no sense is it a question of inherited ideas, but of inherited, instinctive impulses and forms that can be observed in all living creatures (Jung, 1977b: par. 565). In 1956, in the foreword to Jolande Jacobi's book, *Complex / Archetype / Symbol in the Psychology of C.G. Jung*,

Jung wrote: *In human beings instincts express themselves in the form of un-reflected, involuntary fantasy images, attitudes, and actions, which bear an inner resemblance to one another and yet are identical with the instinctive reactions specific of Homo sapiens. They have a dynamic and a formal aspect. Their formal aspect expresses itself, among other things, in fantasy images that are surprisingly alike and can be found practically everywhere and at all epochs, as might have been expected. Like the instincts, these images have a relatively autonomous character; that is to say they are 'numinous' and can be found above all in the realm of numinous or religious ideas.* Moore (2004) also defined archetypes as *instinctual patterns and energy configurations probably inherited genetically throughout the generations of our species.* Collectively, archetypes have been compared to a blueprint or a genetic code, which presents predetermined plans for the structure, function and development of each aspect of human life. One might wonder whether some or all of the archetypes are biologically based in the genes themselves; if so, then one's awareness of archetypes is founded on one's intuitive awareness of one's own genetic structure. (Jung said that the archetypes are *present in the germplasm*, i.e., the genes). In contrast to the *Personal Unconscious* (which contains entities which are unique to each person's experience) the *Collective Unconscious* holds the archetypes - the entities, which are instinctual and common to all of humanity. Although Jung is credited with the "discovery" of the *Collective Unconscious*, previous writers in philosophy and religion have offered similar ideas about a common source from which we all draw; for example, the Jesuit philosopher Teilhard de Chardin described a *noosphere*, which is composed of particles of human consciousness formed by the inner experiences of mankind.

Experiential

Jung reminds us that the archetype is a dynamic entity – not something static. In *the real but invisible roots of consciousness*, he refers to the idea (expounded at greater length) that consciousness has arisen out of a *participation mystique* of identification with the world. As humankind has evolved, the important experiences and symbols that have emerged help one to function and make meaning and order out of the chaos of one's experience (Saunders & Skar, 2001:308). Jung made it clear that *Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most personal life* (Jung, 1977a:30).

Communicational

Words are but symbols of symbols. They are thus twice removed from reality – (Unknown)

Jung went further and even connected the archetypes to the development of human language: *The forms we use for assigning meaning are historical categories that reach back into the mists of time –*

a fact we do not take sufficiently into account. Interpretations make use of certain linguistic matrices that are themselves derived from primordial images. From whatever side we approach this question, everywhere we find ourselves confronted with the history of language, with images and motifs that lead straight back to the primitive wonder-world...Ultimately they are all founded on primordial archetypal forms whose concreteness dates from a time when consciousness did not think, but only perceived (Jung, 1977a: par. 67 & 69). The contemporary research of Margaret Magnus (1999) reconfirmed Jung's notion by proving the existence of archetypal themes within consonant clusters. Magnus has studied different languages around the world and has found these archetypal themes to be universal to the consonant structure of human language.

Behavioural

Moore (2004) argued that archetypes provide the very foundations of our behaviour - our thinking, our feeling, and our characteristic human reactions. Hergenhahn (1984) suggested that an archetype could be identified by answering the question: *What must every human being experience during the course of his or her lifetime?* The answer includes, for example, women, men, sex, birth, God, death, power, love, loss, mother, father, hero's etc. An archetype can thus be thought of as emotional-cognitive, or more precisely emotional-imaginable, mental structures, which functionally shape personal experiences and therefore behaviour (Jung, 1977a; Maloney, 1999:103). While both instincts and archetypes impel a person to action, Jung (1977e) thought of an instinct as an unconscious physical impulse to action, while he viewed the archetype as the psychic component of an instinct (Ferst, 1985). For instance, all humans may have an instinct to search for a higher being (or God); the archetypal psychic component of this instinct is the concept "God" in the individual mind and the collective unconscious (Van Niekerk, 1996:88). Jung pointed out that an *archetype in its quiescent, un-projected state has no exactly determinable form but is in itself an indefinite structure, which can assume definite forms only in projection* (Jung, 1977a:70).

Developmental

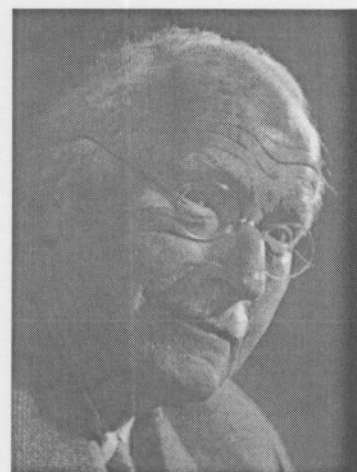
Stout (2003) stated that archetypes are the "seeds" from which all things originate, both animate and inanimate. They are the common foundations from which human beings develop their lives. That is why the people in different cultures tend to have similar emotions, behaviours, rituals (social and religious), symbols, social organizations, and ways of perceiving and thinking; each of those phenomena is based upon an archetype, which exists in everyone. Contemporary archetypal researchers such as Pearson (1991) also stressed the important role that archetypal themes play in the process of human development.

The current author proposes the following summarized definition for the term *Archetype* as composed from relevant literature:

Archetypes are universal images or symbols contained in the *Collective Unconscious* (Jung, 1963; 1977a-e), which are the psychic correlations and symbolic representations of typical instinctive human behaviour, such as attitudes, feelings, modes of action, thought processes, and impulses. These emotional-imaginable, mental structures shape one's personal experiences, and therefore one's behaviour towards situations and objects (Jung, 1977a; Jung, 1977b: par. 565; Wauters, 1996:2-7; Van Niekerk, 1996:88; Maloney, 1999:103; McFarland-Solomon, 1998:374). As innate supra-personal modes of psychic functioning (Jung, 1977d: 109-110; Jung, 1977b: para.565; Wickes, 1950:15; McFarland-Solomon, 1998:374; Pearson, 1991:6; Saunders and Skar, 2001:308), archetypes play an important role in the developmental process of individuation, and is commonly expressed as symbols and characters within myth, legend, fantasy, art, literature and dreams (Jung, 1977a; Jung 1977d:109-110; Pearson, 1991; Pearson 1997; Wauters, 1996).

Some of the archetypes that Jung recognized within his theories are: *God*, the *Mother (Caregiver)*, the *Father*, the *Child*, the *Warrior*, the *Self*, the *Persona*, the *Anima*, the *Animus*, the *Shadow*, the *Trickster*, the *Hermaphrodite*, *Birth*, *Death*, and the *Hero*. The following are some of the most important of these Jungian Archetypes.

2.3.1 Carl Gustav Jung (1875-1961)



Carl Jung

The Persona



The mirror does not flatter, it faithfully shows whatever looks into it; namely, the face we never show to the world because we cover it with the Persona, the mask of the actor (Jung, 1977a:20).

During the socialization process (as part of human development), the childhood *Ego* reconciles both personal wants and societal demands. During this process of *Ego* development, an outer shell or *Persona* enfolds itself around the *Ego*. The *Persona* may be viewed as a *mask* we wear which smoothes our social relationships, in other words, the *Persona* may take on different roles, which we play as we go about our daily routine (Van Niekerk, 1996:86). According to Jung, the *Persona* may also endanger personal growth. If it becomes too strongly developed, we become so committed to a particular role that we lose sight of our individuality. A good example, according to Van Niekerk (1996:86), is that of a movie star whose friendly smile and incessant small talk drains off all individuality in the commitment to his/her role as celebrity.

The Anima & Animus



Artemis, twin sister of Apollo, she is armed as he is, with bow and arrow, which, like him, and often together with him, she wields against monsters and giants

Both Jung and Freud were in agreement that human beings are at root androgynous (incorporating both male and female characteristics). Jung proposed that each male has a female side (*Anima*), and each female has a male side (*Animus*), (Van Niekerk, 1996:89). Jung suggested that the *Anima* and *Animus* are responsible for the expression, in members of one sex, of qualities normally associated with the opposite sex. In males the *Anima* may, for example, give rise to characteristics of warmth, empathy and endearment, together with love for music and the arts. In females, the *Animus* may manifest itself in the form of self-assertive behaviour, competitiveness and the pursuit of power (Jung, 1977a).

The Shadow

Jung (1977a:20) stated that *the shadow is a living part of the personality and therefore wants to live with it in some form. It cannot be argued out of existence or rationalized into harmlessness.* Wickes (1950:81) added that *the personal Shadow is the negative side of the ego-consciousness. It turns toward the dark unknown, even as the Persona faces the outer world. It is an image that derives its power from its ability to darken and confuse our ego choices. It contains also the strength of the dark forces needed for our life. It holds the negative intuition.* The *Shadow* archetype consists of the primitive, uncontrolled animal instincts, which we have inherited. According to Möller (1996:72), the *Shadow* of man, presents itself in feelings, emotions, actions and thoughts that oppose the social standards and ideals of the personality. It is the dark side of man, and the most powerful of all the

archetypes. It manifests in unknown pain, self-destructiveness, moods, thoughts of destruction and harm towards others etc. Schultz (1976), however, pointed out that the *Shadow* not only consists of primitive instincts, but is also the source of vitality, spontaneousness, and creativity.



The *Shadow* is the inferior being in oneself, the one who wants to do all the things that one (the *Ego / Consciousness*) does not allow oneself to do, who is everything that one is not. One has an inkling of this foreign personality when, after being possessed by an emotion or overcome with rage, one excuses oneself by saying, *I was not myself*, or *I really don't know what came over me*. What came over was in fact the *Shadow*, the primitive, uncontrolled, and animal part of oneself. The *Shadow* also personifies itself: when one particularly dislikes someone, especially if it is an unreasonable dislike, one should suspect that one is actually disliking a quality of one's own *Shadow*, which one finds in the other person. It appears in dreams, personified as an inferior or very primitive person, someone with unpleasant qualities or someone one dislikes. The *Shadow* is the personal unconscious; it is all those uncivilized instincts, desires and emotions that are incompatible with social standards and one's ideal personality, all that one is ashamed of, all that one does not want to know about oneself and one's personality. It seems that the narrower and more restricted the society in which one lives, the larger will be one's *Shadow*. The *Shadow*, since it is unconscious, cannot be touched by ordinary methods of education; it has remained much the same since infancy, when one's actions were purely impulsive. The *Shadow* is also something more than the personal unconscious – it is personal in so far as one's own weaknesses and failings are concerned, but since it is common to humanity it can also be said to be a collective phenomenon. The collective aspect of the *Shadow* is often characterized as a devil, a witch, or some similar archetype (Fordham, 1966:49).

Jung pointed out that there is no shadow without the sun, and no *Shadow* (in the sense of the personal unconscious) without the light of consciousness. It is in fact in the nature of things that there should be light and dark (remember Jung's mirror symmetry and polarity principles of the psyche). The *Shadow* is unavoidable and man is incomplete without it. Superstition holds that the man without a shadow (using the word in its ordinary sense) is the devil himself, while people are cautious about someone who seems *too good to be true*, as if they recognize instinctively that human nature needs the leaven of a little wickedness (Fordham, 1966:50). Jung held that each individual must come to terms with his/her *Shadow* (latent and primitive drives) and recognize it as an integral part of the psyche. There are real dangers in denying the *Shadow*. When the negative side is disowned, the *Shadow* is often projected on to the external world. This can result in the scapegoat phenomenon, which often, for example, manifests itself in terms of racial prejudice and racial discrimination (Van Niekerk, 1996:90).

The Self



Jung proposed the *Self* as the most important of all the archetypes. The *Self* archetype has been referred to variously as the “destiny within us”; “the inner self”; “the godhead”; “the goal of human life”; and the motivation behind the search for unity, harmony and wholeness in the personality. Ideally, this search for integration is achieved through the process of *Individuation*, that is, becoming aware of the functions of thought and the opposites in the personality; *Conscious/Unconscious*, *Anima/Animus*, *Shadow/Persona*. Self-realization, the goal of the process of *Individuation*, is a very

slow and painful task (Van Niekerk, 1996:90). Jung called the centre of the personality the *Self*, and this term is not used by Jung as in everyday speech, but in the Eastern manner (for example *Atman*, *Purusha* and *Brahman* – in Hindu thought the *Self* is the supreme principle, the supreme oneness of being) (Fordham, 1966:62). The *Self* represents the central organizing principle of the personality and the totality of the Psyche (Gwain, 1994:5). The *Self* archetype conveys itself through a number of symbols - the most important of these are: the mandala, the tree, the horse, the house, the mountain, the lotus flower, the *Inner Child*, and the cross.

Now that one has a better understanding of some of Jung's main archetypes, one may look at some of the most prominent archetypes studied by contemporary archetypal scholars. Please note that some of these archetypes are in fact finer aspects of Jung's major Archetypes. The *Caregiver* archetype, for example, comprises certain aspects of Jung's *Mother* archetype.

2.3.2 Carol Pearson



Carol Pearson

Inspired by the work of Joseph Campbell (1949; 1974; 1988), James Hillman (1967; 1975a; 1975b; 1985), and Carl G. Jung (1977a-g), contemporary scholar Carol S. Pearson (1991; 1997) identified twelve archetypes: (i) the *Innocent*, (ii) the *Orphan*, (iii) the *Warrior*, (iv) the *Caregiver*, (v) the *Seeker*, (vi) the *Destroyer*, (vii) the *Lover*, (viii) the *Creator*, (ix) the *Ruler*, (x) the *Magician*, (xi) the *Sage*, and (xii) the *Jester*, as potential inner psychic guides. Table 1 on the following page depicts Pearson's 12 archetypes that influence thinking and acting. Any of the archetypes could be dominant or activated at any time in an individual's life. Each archetype teaches certain psychological strengths / self-strengths, thus empowering one with coping skills for everyday situations and problems, and thus enhancing personal well-being.

TABLE 1: PEARSON'S ARCHETYPES (Pearson, 1991)

Archetype	Virtue/ Self-strength	Goal	Fear	Dragon/ Problem	Response To Task	Addictive Quality
Innocent	Basic Optimism, Trust and Loyalty	Remain in safety	Abandonment	Deny it or seek rescue	Fidelity, discernment	Denial
Orphan	Interdependence, Realism, Compassion, Empathy	Regain safety	Exploitation	Is victimized by it	Process and feel pain fully	Cynicism
Warrior	Courage, Discipline	Win	Weakness	Slay / confront it	Fight only for what really matters	Stoicism
Caregiver	Compassion for yourself and others. Generosity	Help others	Selfishness	Take care of it or those it harms	Give without maiming self or others	Rescuing
Seeker	Autonomy, Ambition	Search for better life	Conformity	Flee from it	Be true to deeper Self	Self- centeredness
Destroyer	To let go of old. From loss = empathy and knowledge of own identity and strength.	Metamorphosis	Annihilation	Allow dragon to slay it	Let go	Self- destructiveness
Lover	Passion, Commitment, Ecstasy, Love for self & others.	Bliss	Loss of love	Love it	Follow your bliss	Intimacy problems
Creator	Individuality, Vocation, Creativity, Identity	Identity	Inauthenticity	Claim it as part of the Self	Self-creation, Self- acceptance	Obsessiveness
Ruler	Responsibility, Control, Competence, Stability, Sovereignty	Order	Chaos	Find its constructive use	Take full responsibility for your life	High control needs
Magician	Personal power, Creating new realities	Transformation	Evil sorcery	Transform it	Align self with cosmos	Dishonesty (image)
Sage	Wisdom, Joy of life, Nonattachment and love, Scepticism	Truth	Deception	Transcend it	Attain enlightenment	Judge- mentalism
Jester	Joy, Freedom, Liberation	Enjoyment	Non- aliveness	Play tricks on it	Trust in the process	Inebriation

Pearson and Marr (2003) created the following short descriptions for these twelve archetypes:

Innocent



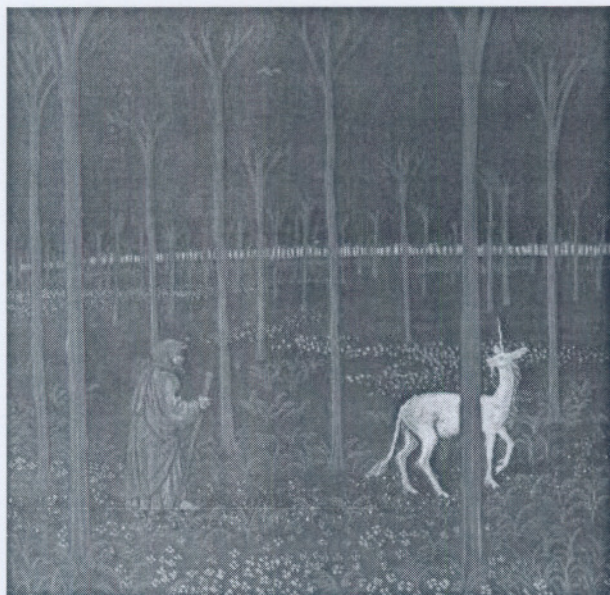
The *Innocent* is the pre-heroic archetype. A person characterized by the *Innocent* archetype has no goals, for there is no conception of any contrast, of any state other than his/her own. Such a person presents a childlike naiveté. The *Innocent* is the archetype of the *innocent child* who depends upon adults for care and safety. At any age, the gifts of the *Innocent* are a basic trust in others and in the world as a safe place. When properly integrated into the adult psyche, the *Innocent* inspires hope, optimism, and basic trust in others. When the *Innocent* has a setback, he/she responds by trying harder, and by attempting to have more faith and to be more worthy—a strategy based on a deep-seated conviction that such efforts would be rewarded in time. The dangers inherent in this archetype include a grandiose inability to recognize one's limits, indiscriminate trust, and a propensity to denial. The *Innocent* is appropriately promoted in children by an environment of love and safety; and by protective limits, including limits to getting one's way through acting helpless. Moore and Gillette (1990:15) referred to the *Innocent* archetype as the *Divine Child*, which is one of the most primal archetypes in both men and women. Good examples of the *Divine Child* in religion and myth are those of Orpheus, Christ, and the infant Moses. Jungians believe that the *Divine Child* is a vital aspect of the archetypal *Self*. It is the source of life. It possesses magical, empowering qualities, and getting in touch with it produces an enormous sense of well-being, enthusiasm for life, and great peace and joy (Moore & Gillette, 1990:22-23). A setback, or a series of setbacks so overwhelming as to challenge the *Innocent's* conception of the world, prepares the psyche for the emergence of the next archetype (the *Orphan*) and the beginning of an individual's life journey (Pearson & Marr, 2003:8).

Orphan



Adam and Eve becoming orphans in the World

The developmental journey begins with the painful recognition of duality initiated by the fall from innocence. The task of the *Orphan*, the second archetype, is to accept the loss of innocence. As the wounded child or disappointed idealist, the *Orphan* represents a fundamental disappointment in caretakers at a time when one's trust and idealization of authority form the cornerstone of one's world-view. This disappointment may come from actual incompetence, neglect, abandonment, victimization, or abuse; or it may come from a readiness to see the unfairness of life and the clay feet of those in power. Regardless, the *Orphan* becomes disillusioned and mistrustful. The *Orphan* feels abandoned and lonely and has difficulty in accepting rescue, even if he/she seems desperately wanting it. Cognitively, the *Orphan* sees the world in terms of dichotomous power; people are either weak or strong. The gift of the orphaning experience may include the precipitation of one's life journey, in which case the *Orphan* moves from abandonment through rebellion to an interdependent banding of peers. A potential danger is that in the *Orphan's* wounding or disappointment he/she may identify with the victimizer, resulting in continual abuse of oneself or others. A further danger is that the *Orphan* may become entrenched in the role of victim in order to get other people to meet his/her needs (Pearson & Marr, 2003:9).

Seeker

The *Seeker* is a seeker of the Grail, the Promised Land, *Nirvana*—or simply greener pastures. The *Seeker* is triggered by a dissatisfaction, emptiness, or confinement that leads to yearning for something beyond or better than his/her current experience. The conflict inherent in the archetype is that between conformity and individuation. It involves the recognition that something is missing or lacking in a person's life, but it may not necessarily involve recognizing what it is that is missing. Often identification with the *Seeker* begins in loneliness and self-pity, with the realization that one's current life is confining. This conflict may lead to rebellion and then to experimentation or wandering. The *Seeker* is a seeker of knowledge for the sake of identity and meaning (what is one's place in the world or cosmos?). Initially, the *Seeker* focuses upon achievement and self-improvement; but eventually, its gift expands to include a capacity for transformation. The dangers inherent in this archetype include a chronic refusal to "settle" for what is possible, continually exceeding one's grasp. The *Seeker* may also manifest a refusal to commit (to relationship, career, use of talents, etc.) (Pearson & Marr, 2003:9-10).

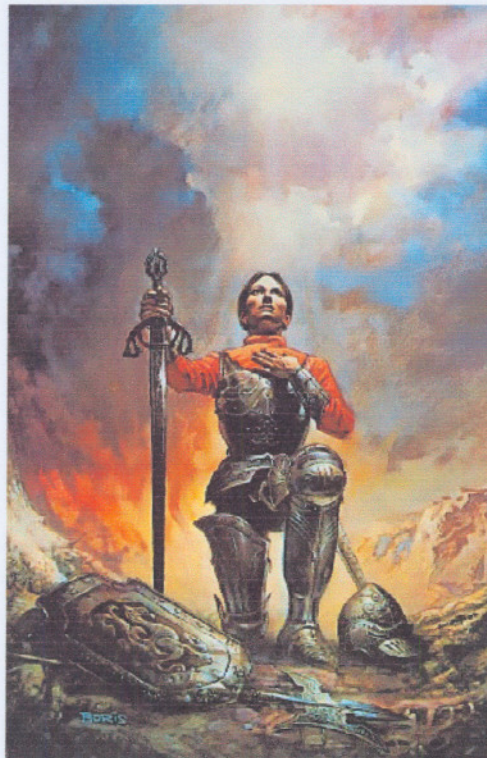
Warrior

The *Warrior* archetype is concerned with achieving goals. The *Warrior* faces problems directly and defends the boundaries of the psyche or of the relationships, team or community to which he/she belongs. This defence involves courage, even the courage to risk one's own life for a higher ideal. It may or may not involve fighting. The *Warrior* formulates and sticks to goals, then develops plans to reach those goals by force or persuasion. The *Warrior* often has a code of honour involving a high level of discipline; and a pride that may lead to feelings of humiliation if he/she loses or shows cowardice.



Mtimuni, cousin to Shaka Zulu

The *Warrior* either enjoys competing or tends to embark on crusades. The gifts of the archetype include perseverance in the face of obstacles and standing up for one's ideals or for oneself. The dangers inherent in the *Warrior* archetype involve identifying power and control as the only ideals, not adequately choosing one's battles and so always battling and crusading, and a willingness to be violent toward oneself and others. Responding with the *Warrior* archetype when another archetype is more appropriate tends to lock others in the complementary roles of victims and villains (Pearson & Marr, 2003:10).



Joan of Arc, maid of Orleans

Caregiver



The *Caregiver* archetype is concerned with nurturing. It may involve an abundant giving; or a giving which involves sacrifice, but which is transformative for both parties. The model for the archetype is the caring parent who, through empathetic identification, is able to create a safe and nurturing environment. Ideally, the child is gradually and incrementally assisted in assuming responsibility for him/herself. Thus the gifts of the archetype include three interrelated tasks performed by the caretaker: providing emotional nurturance and comfort; guiding and teaching; and performing maintenance tasks that allow a system to operate (cleaning, repairing, editing, decorating, etc.). The *Caregiver* encourages community and nurturing relationships among others. When identifying with the *Caregiver*, a person may care for others at his own expense even to the point of martyrdom. Further dangers include an over-identification with the archetype, which leads either to smothering or to devouring; or a failure to set appropriate limits and boundaries resulting in a feeling of depletion (Pearson & Marr, 2003:10-11).



Achilles nurturing the wounds of Patroclus

Destroyer*Kronos swallowing his children*

The *Destroyer* kills the old to make way for the new. A person moves into the *Destroyer* archetype in a situation so overwhelming that his/her typical ways of behaving and coping are totally inadequate. In the face of the *Destroyer*, people typically feel hollow, as if a part of themselves are missing. There is often a sense of powerlessness and of injustice, for the *Destroyer* is irrational and amoral. To paraphrase a Bible verse: *like the rain, the Destroyer falls on the just and the unjust alike*. The irrationality of a destroying event challenges one's conception of the world and leaves the sense that life has no meaning. The danger is one of becoming stuck in this meaninglessness. The *Destroyer* may force transformation, leading to the letting go of old habits, relationships and thought patterns. This may foster the emergence of new meaning and new priorities as to what is most important in one's life. When the *Destroyer* is integrated into the psyche, a person learns to routinely let go of everything that no longer supports a new life; at this stage little or no suffering needs to be experienced - letting go is just part of the flow of life. A person may also identify with the role of the *Destroyer* in the guise of the revolutionary, rebel, or outlaw. In this instance, the person becomes the agent of change, breaking rules and traditions in the service of creating a better world—or just better options for him/herself (Pearson & Marr, 2003:11).

Creator

The *Creator* archetype is concerned with growth and synthesis. When the *Creator* archetype emerges, an individual feels inspired. While the *Creator* may find expression in what are typically considered to be creative activities or products, the basic medium of transformation is one's own psyche. This results in the emergence of new ideas, feelings, and actions. It is not only a work of art

that may be an expression of the *Creator* archetype; even mundane tasks may be manifestations, if they are an authentic expression of the self.



Frigga spinning and weaving the clouds

The *Creator* archetype can also help formulate a life or a vision of a potential life that expresses one's authentic self. This re-creation of one's sense of self occurs in an atmosphere of excitement and vulnerability. It may lead to the gift of greater fulfilment; or it may prove an experiment that is tried and then abandoned. The potential dangers in the archetype concern possible neglect of everyday life while caught in the vision, or the inability to translate the vision into action (Pearson & Marr, 2003:11-12).

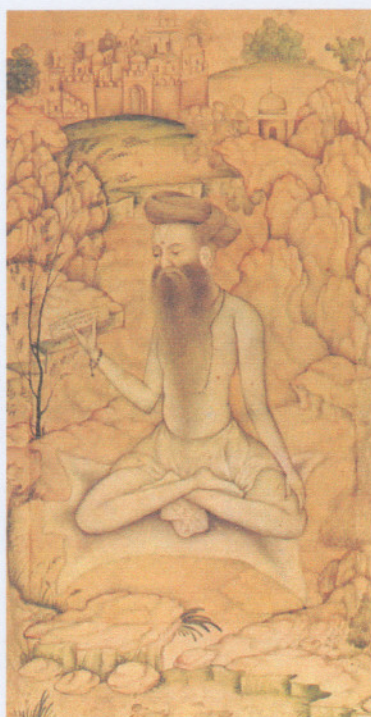
Lover

The *Lover* archetype is concerned with connectedness, bonding, and passionate commitment. The connection may be with another person, but it also may be with work, a cherished activity, object, or even a pet. The resulting relationship is egalitarian and does not involve felt sacrifice because the joy of doing or being with what one loves is its own reward.



The *Lover* brings the gift of aliveness and an engagement with life that is intense, sensual, and seductive. One cannot will that love to come or go, and the connection that it inspires may not be a logical or conventional one. Thus it involves a surrender of rational ego control, which has inspired the frequent literary and mythological connection between love and death. The *Lover* provides the acceptance and forgiveness of self and others, which allows the union of dualities. The dangers of this archetype are seducing or being seduced without concern for the consequences, experiencing a total loss of self in the loved one, or allowing attachment to shade into addiction. In these cases there is a failure to respect the separate identity of oneself or of another (Pearson & Marr, 2003:12).

Sage



The goal of the *Sage* is to find the truth behind appearances and illusions and to understand, not to control or to change (unlike the *Ruler* or *Magician*, respectively). In this attempt to understand, the *Sage* does not struggle against what is; instead it trusts life's processes. This acceptance of life also means a relinquishing of attachments and illusions, which lessens the power of suffering. The gifts of the archetype include objectivity and fairness; a capacity for dispassionate evaluation; a long-range perspective that prevents one from getting bogged down in petty squabbles and problems; an ability to see patterns in apparently discrepant events; and, at the highest level, the ability to commit despite a recognition of the relativity of truth. The dangers are paralysing disillusionment or a dogmatic detachment to the point of disengagement. This results in the loss of the ability to commit (the loss of commitment may be associated with cynicism or with an obsession with the way life should theoretically be - which misses how life truly is) (Pearson & Marr, 2003:12).

Magician



The power of the *Magician* is to transform personal reality as well as the reality of others. The *Magician* recognizes that this power lies within each person as well as “up there” or “out there.” Furthermore, the *Magician* believes that everyone and everything in the world are interconnected; and hence changing one aspect has ripple effects that change other things. The transformative gifts of the *Magician* may be expressed as a grounding of vision, as healing, as a re-visioning of the past or of the future, or as the creation of community by the connection of its members to a sense of purpose beyond themselves. The *Magician* may work through reframing the meaning of a situation, by invoking the presence of a higher power, and through the catalytic effect of his/her presence. Often a person becomes a *Magician* through an experience of his/her own suffering and subsequent healing followed by apprenticeship. The danger of this archetype is that it can transform in a negative as well as a positive direction. This may occur if the *Magician* is naive and inept, or if he/she is arrogant or uses power for egocentric ends (Pearson & Marr, 2003:13).

Ruler

The *Ruler* governs and maintains harmony and order. This involves not only the meeting of basic security and reality needs, but also forming a vision of where the “kingdom” (or psyche) is going. It is the *Ruler’s* task to bring this vision and its spirit into everyday living. The effective *Ruler* takes stewardship for whatever “kingdom” she/he has been granted, with its particular needs and resources. A part of the acceptance of this responsibility is the *Ruler’s* understanding that his/her personal maturity and health will be reflected in the health and prosperity of the kingdom itself. The gift of the effective *Ruler* is governance with vision. At this stage, the *Ruler* claims power gladly, empowering others in the process and ruling gracefully.



Moshweshwe, King of the Basuto

The able *Ruler* develops all resources, natural or human. Danger lies in establishing order in the “kingdom” by eliminating those who are viewed as weak, villainous, or as wanting a different path; or in becoming a tyrant who is quick to punish when his/her way is thwarted; or in acting as an imperialist who must always possess more (Pearson & Marr, 2003:13).

Jester



The *Jester* represents the curious, wise, and playful child within, as well as the trickster or court fool. Like the child or clown, the *Jester* is present-oriented and unconcerned with what others may think; thus, the expression of this archetype may be irreverent, impulsive, and unconcerned with responsibilities. Like the court fool, the *Jester* often has a license to express forbidden insight, feelings, and behaviour, and thereby punctures the hubris of others. The *Jester* is not so much against

order and authority as comfortable with entropy and disorder. The *Jester* is able to play many roles without over-identifying or becoming any of them. This ability to see the world from many perspectives and behave accordingly allows the *Jester* to be the playful “con” or to develop the ability to see through pretence. At the highest level, the *Jester* experiences ecstasy and is at one with a joyous universe. Its gifts are a capacity to “be here now,” a playful inventiveness, a needed levity in the face of stress or adversity, and an ability to find clever ways around obstacles. The dangers of the archetype include irresponsibility, “con-artistry,” indifference, and the creation of chaos (Pearson & Marr, 2003:14).

Pearson (1991: 8) gave the following example of the archetypal process in function: *suppose, for instance, something goes wrong – you become ill or your job or a primary relationship is in jeopardy. Initially you do not want to face the problem (shadow Innocent), but then your optimism returns (Innocent), and you plunge into investigating the situation. Your next experience is to feel powerlessness and pain, but then you ask others for support (Orphan). You marshal your resources and develop a plan to deal with the problem (Warrior). As you implement it, you also pay attention to what you and others need in the way of emotional support (Caregiver). You gather more information (Seeker), let go of all the illusions and false hopes (Destroyer), and make new commitments to change (Lover) in order to come up with a solution (Creator). Thus you respond to the crisis as a way of growing and becoming more than you were. Once the crisis is dealt with, you also look to see how you might have contributed to creating the problem (Ruler) and act to heal that part of yourself (Magician) so that you will not create such a difficulty again. You may also simply heal the part of you in pain over a situation you had no part in creating. The process guides you to see what can be learned from the situation (Sage), and learning it enables you to go on enjoying your life (Jester), trusting life’s processes (Innocent).*

If one or more archetypes are not activated in our lives, we fail to develop optimally: for example if we have no *Warrior*, we will fail to develop coping strategies; if we have no *Sage*, we may not learn from the experience. We may also express the archetype in its *shadow* forms: instead of making a plan, we indulge in blaming others; instead of gaining the lesson of the situation, we judge others or ourselves. The movement through Pearson’s twelve archetypal stages is an archetypal process of growth that develops invaluable skills for day-to-day living.

2.3.3 Robert Moore



Robert Moore

Moore's (2004) research has found an eternal archetype that is a constant construct within the masculine and feminine psyche, and which is revealed in the fourfold pattern of *King/Queen*, *Warrior*, *Magician*, and *Lover* energies – depicted in Diagram 3. Please note that arrows indicate movement toward integration and cohesion.

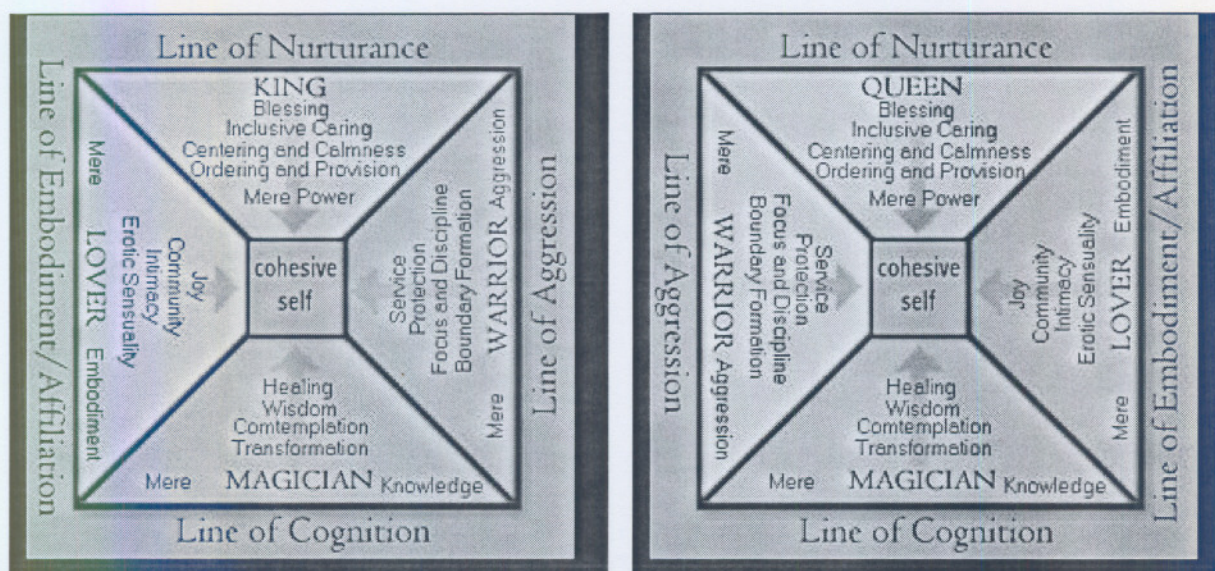


DIAGRAM 3: STRUCTURES OF THE SELF: THE FOUR DEVELOPMENTAL LINES IN THE JOURNEY TO THE CENTRE (Moore, 2004).

Following are brief descriptions of these four archetypes as described by Moore (2004):

King / Queen

The mythic images of the *King* and *Queen*, in males and females, represent **an instinctual line** having to do with **nurturing and centring** in the human personality. This Royal line of development has to do with inclusive nurturing and blessing. It is critical for the self. Without it, a person is not calm, not centred, without a vision, and does not have a sense of *I am* and *I want*. Many individuals wish to know what they want but cannot find it. That is because of a lack of development of this line. It is easy to discover whether this energy is developed within oneself. Just ask the following questions: *When did I last really bless and affirm another person? Do I find that I do this frequently and spontaneously, or is it an effort?* If it's something a person does infrequently, and with an effort, the person is short of the *King / Queen* energy (Moore, 2004), (Moore & Gillette, 1990:49-74).

Warrior

The mythic images of the *Warrior*, in males and females, represent **both the capacity for aggression and the ability to serve a cause**. The energy of the *Warrior* is the energy of focused discipline, boundaries, service and mission. It is the ability to get organized and motivated, and the ability to follow the vision found in the royal line of development. Without the *Warrior*, there is no motivation, no energy to be accessed for a goal. It defends the boundaries of the *I am* and the *I want*, and when immature, undeveloped and uninitiated, this energy causes all kinds of trouble, from passivity to rampant violence, both of which we are facing globally. There are several vital signs of the shortage of *Warrior* energy, among them failure to defend boundaries in relationships, especially intimate relationships, lack of focus, and absence of clear goals (Moore, 2004), (Moore & Gillette, 1990:75-96).

Magician

Mythic images of the *Magician* (*High Priest/Priestess*) represent **the cognitive line of development**. This has to do with moving from mere knowledge to wisdom, which is used for healing of self and community. The *Magician* and the Royal line are in tension and it is the same for men and for women. It is just as hard for men as it is for women to develop generativity and the capacity to bless and nurture. If an individual is strong in the *Magician* quarter, he/she will be the sort of person who uses his/her intuition in the service of others. Such a person, for instance, thinks through a problem that faces one of his/her children, comes up with a solution which is suitable for them, but which doesn't necessarily serve him/herself (Moore, 2004), (Moore & Gillette, 1990:97-118).

Lover

The mythic image of the *Lover* is an instinctual line of development of **sexuality, affiliation, intimacy, embodiment and joy**. If an individual does not have a connection with this, then he/she does not have any fun. No matter how smart or how caring he/she is, there is no *dance* in the individual's life. The *Lover* is the person in touch with his/her feelings and expresses his/her joy, pain, anger and fear, spontaneously (Moore, 2004), (Moore & Gillette, 1990:119-141).

2.3.4 Pamela Welch



Pamela Welch

Great similarities are found between the archetypal theory of Pearson (1991) and that of the Gestalt therapist, Pamela Welch. Strongly influenced by Jung, Welch (2000:45) pointed out that archetypes act as the core focus around which the experiences and contents of the psyche are formed. Emotionally charged groups of ideas, memories, and feelings (*complexes*), constellate around these central archetypal themes. As guiding mechanisms, the archetypes focus attention on certain issues and dynamics to aid a person in giving expression to an essential quality within him/herself. They operate as the guiding factors behind synchronistic events and the meaningful connection between them. Through the archetypal lens, a person is able to experience the different dimensions of his/her own being. Working with the archetypal energies in a conscious way will help a person to activate dynamic *Soul* patterns and to embody his/her essential *Self*. For Welch, personality involves personal growth and spiritual development that is fully realizing and expressing the *Self*, which is the essential guiding mechanism in the process of *individuation*. Welch focuses on a more holistic approach to archetypal psychology, integrating bodily/somatic processes in accordance with archetypal energies. She recognized that activated archetypal forces influence a person's personality, psychological well-being, and even physical health.

The following descriptions are brief definitions of a few archetypes that Welch (2000:68-99) identified, meant to provide a basic understanding that will facilitate the process of personal growth and spiritual development.

The Child



The purest expression of the *Child* archetype is the *Golden Child*, which represents the essential *Self*. The qualities this archetype embodies are love, joy, creativity, self-awareness, feeling, intuitiveness, spontaneity, playfulness, and curiosity. The *Child* can help an individual heal, bring him/her to a deeper realization of the whole being, and act as a doorway to other archetypal energies. The *Child* archetype often emerges because there are still unresolved issues from childhood, which have affected one's sense of self-worth. In order to experience the deeper reality of the essential *Self*, it is necessary to transform the distorted core beliefs and childhood patterns that may be blocking its true expression. The hurts and unfulfilled needs of childhood must be addressed so that love, joy, and creativity of this archetypal *Child of Light* can come forth. Welch's *Child* archetype corresponds to Pearson's *Innocent* and *Jester* archetypes, which focus on trust, joy, playfulness and spontaneity.

Masculine and Feminine Archetypes:

Every person has a masculine and feminine element within him/herself (Jung's *Animus* and *Anima* - see Section 2.3.1). These aspects are usually expressed (for better or worse) according to patterns learned from parents. The archetypal *Masculine* is initiating, assertive, thrusting forth, and electric energy. It is decisive, analysing, discriminating, and provides structure. It is associated with the conscious mind and provides an objective, rational outlook. The archetypal *Father* embodies the

aforementioned masculine attributes, gives guidance in ways of the world, sets healthy limits or boundaries, and gives encouragement to accomplish a task. Archetypal *Feminine* is a receptive, feeling, intuitive, nurturing, nourishing, and magnetic energy (all qualities of Pearson's *Caregiver* archetype - see Section 2.3.2, as a manifestation of the *Mother* archetype), which represents the instinctual nature of the womb or fertile space from which things manifest. Unlike the *masculine*, which is concerned with results and accomplishing things, the *feminine* is interested in process. It has the ability to flow, allow, and just *be*, instead of the *masculine do*. The *Feminine* is also associated with the physical body, subconscious mind, and one's inner or subjective experiences. Archetypal *Feminine* encompasses the young *Maiden* or *Virgin* quality; the *Mother* aspects (Pearson's *Caregiver* archetype); and the *Crone / Wise Elder* which represents old age, death, and wisdom (Pearson's *Sage* archetype - see Section 2.3.2). The archetypal *Mother* signifies love, understanding, nurturance, nourishment, and protection for those in her care.

Artist

The archetypal *Artist* embodies the qualities of the creative expression and the gifts of the creative arts (painting, music, acting, poetry, dance, sculpting, decorating, etc.). The *Artist* can be compared to Pearson's *Creator* archetype. The *Self* is the centre of creativity, and as one realizes and accepts more of one's essential nature, one is able to give expression to this spark of creativity within oneself. When one is disconnected from one's own spirit, dreams, needs, or desires, one will most likely be cut off from creative talents as well. It is especially important for the artist to stay connected with this inner spiritual resource in order to keep creativity flowing and alive. Individuals who express this archetypal energy have a wellspring of creative energy inside that can be accessed and expressed in various ways.

Birth-Death-Rebirth

This archetype represents the transition, change, and cycle of life. One is constantly experiencing transformation and rebirth as one grows and changes. *Death* to old patterns, self-perception, and loved ones is a part of life. This can be compared to Pearson's *Destroyer* archetype, which represents loss and the ability to *let go of*, so that one could transform and be reborn into a new *Self* (Pearson's *Creator* and the *Self*-stage-archetypes, for example the *Magician*, play important roles in this transformation). The *Death* archetype represents the letting go of concepts that are no longer useful, and dies to an old way of being as one opens up to a new state of consciousness. According to Jung, the *Death/Destroyer* archetype also plays a role in overcoming the mid-life crisis and experiencing the treasures of old age (see Section 2.4.1).

Communicator

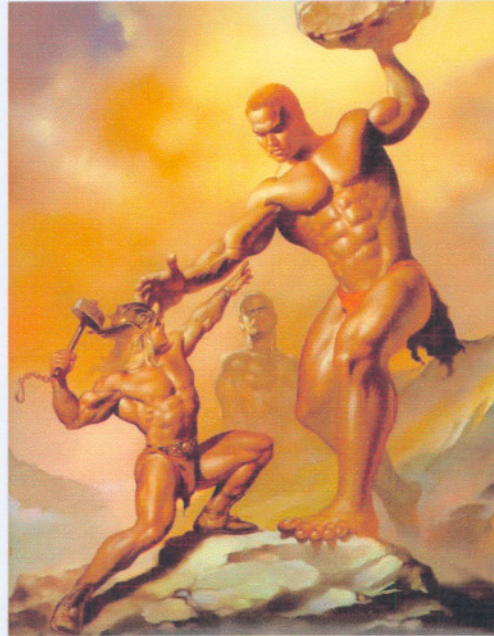
The *Communicator* is the messenger who has the ability to impart information, express him/herself, and convey ideas through various forms including speaking and writing. The *Communicator* is mentally quick, inquisitive, logical, expressive, light-hearted, and loves to converse and interact with others. Archetypal *Communicators* know the power of the spoken and written word when it is used with consciousness, and many people expressing this archetype are very powerful speakers. As an archetypal messenger, the *Communicator* conveys the truth and power of the word to others (this reminds of certain aspects of Pearson's *Sage* archetype, with its virtue - power through wisdom, and its goal – truth (see Section 2.3.2).

Healer

This archetypal energy has the capacity to bring comfort, healing, and harmony to individuals and situations. The *Healer* embodies the qualities of compassion and empathy and is also sensitive psychically, emotionally, and physically (this archetype's *Self*-strengths correspond to Pearson's *Caregiver* archetype (see Section 2.3.2), which focuses on compassion and empathy for oneself and others). Everyone has a healing aspect within him/her as an inherent quality of the *Higher Self*. However, individuals with the *Healer* as a dominant soul essence will often have various healing gifts such as psychic intuition, energy healing abilities, herbal wisdom, as well as the talents expressed through various health care professions. Often the *Healer* is the individual who it just feels good being around and talking to, no matter in what profession the person is.

Hero/Heroine and Warrior

The archetypal *Hero* persistently and with great courage and strength brings resolution where there is conflict, crisis, or chaos. Individuals expressing this archetypal energy will impeccably uphold the highest principles and ideals, face difficult struggles, and emerge victorious. The *Hero* has self-confidence, takes initiative, and is steadfast in obtaining his goals and defending his/her principles (Welch, 2000:80). The *Hero* is also adventurous and may always be setting off to explore some unknown territory or begin a new quest. Related to the *Hero* archetype is the *Warrior*.



The *Warrior* has the ability to assertively accomplish a given task and be aggressive when needed. This archetype embodies courage, bravery, personal power, decisiveness, vitality, and strength (both inner fortitude and physical strength). This corresponds to Pearson's *Warrior* archetype, whose virtues are courage and discipline, and its goal winning. The *knight*, *Zulu warrior*, *Amazon woman*, and *soldier* are expressions of *Warrior* energy. The *Warrior* has the initiative, motivation, and ability to pave new paths and champion a cause (this corresponds to Pearson's *Warrior* archetype).

Lover and Community



According to Welch (2000:83-86), the *Lover* is a loving, passionate, and compassionate energy that seeks connection, partnership, balanced cooperation, and harmony (including the harmony of nature and aesthetics). This corresponds with Pearson's *Lover* archetype (see Section 2.3.2), whose virtues are passion, commitment, love, and ecstasy. This archetype embodies the qualities of beauty, grace,

sensuality, intimacy, tenderness, understanding, empathy, and loyalty. The *Lover* archetype enables individuals to seek pleasure and feel the ecstasy of love. Through human relationship, individuals can experience the vibrational frequency of ecstasy and thus remember their true nature. Archetypal *Community* expands this love and cooperation to encompass the collective group. This corresponds to Pearson's third level of *Lover* development where the *Lover* connects with the collective whole (Pearson, 1991:157). It brings a consciousness of all people as equal brothers and sisters in the human family. As one loves oneself and opens one's own heart, one feels that love naturally spreading out to others. One realizes one's connection with all people and wants to better the lives of others because, ultimately, it enhances one's own life also. People who express the *Community* archetype can thus be great humanitarians, future-oriented social reformers, and group visionaries. The ecstasy of love also opens one to deeper dimensions of one's own soul. It can lead one to union with one's true beloved, the *Self*. Through outer relationship, one can more fully unite with one's own positive *Anima* or *Animus* aspect within. In this way, one becomes whole and can experience the oneness of the *Self*. Individuals who express the *Lover* archetype make good peacemakers, arbitrators, and diplomats.

Magician

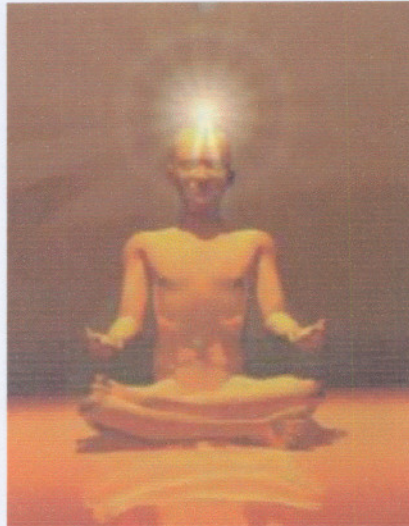


Circe transforms the sailors of Ulysses into swine

This is the wizard who is able to harness the tools of mind and consciousness to obtain the desired results. The *Magician* has the ability to focus, concentrate, and direct mental powers to manifest his/her intentions. This corresponds with Pearson's *Magician* archetype, which focuses on personal power and creating new realities through transformation (see Section 2.3.2). By aligning his/her will with the *Divine* will, the alchemical *Magician* is able to refine the base metal of the old patterns of consciousness and manifest the gold of the essential *Self*. Someone expressing the *Magician* archetype believes in the magic of life and knows that everyday miracles do happen through the power of belief. The *Magician* is a co-creator who knows that words have power, that thoughts

manifest, and that one creates one's own reality through these tools of consciousness. The *Magician* believes in taking action to accomplish her/his goals through the power of mind rather than physical force.

Mystic



The *Mystic* embodies a compassionate spiritual energy that looks beyond the material realm to union with God and the cosmos. The *Mystic* seeks spiritual ecstasy and is sensitive, sympathetic, intuitive, psychic, and knows how to surrender the ego personality to the *Divine Presence* (Welch, 2000:88). Archetypal *Mystic* can guide individuals to the light of their own being and to psychic and mystical experiences as well. It thus brings expanded consciousness, a direct experience of God, and knowledge of the universe. The *Mystic* has the ability to be centred in quiet stillness and peace, to meditate, and take quiet time away from the activity of life and the world to connect with the *Self* within. The oneness that the *Mystic* embodies dissolves all limitations and boundaries to bring union with the *Source* of all things. This interconnected feeling correlates with some aspects of Pearson's *Magician* archetype - see Section 2.3.2.

Ruler (King/Queen)

The *King*, *Queen*, or *Ruler* archetype is the essential wise leader who makes life decisions or laws based on ideals that serve the greater good of the whole. The *Ruler* is empowered, confident, and has a sense of knowing he/she deserves the best. He/she is able to have clarity of purpose, to see the goals that need to be accomplished, and take the organized steps that are necessary to obtain those ends. There is a sense of justice and equality in this process and a capacity to adhere to a high standard. This archetypal influence can help a person manifest true power and authority, and enables him/her to be a great leader. Welch's *Ruler* corresponds to Pearson's *Ruler* (see Section 2.3.2),

which expresses the virtues of responsibility, control, competence, stability and sovereignty, and focuses on reaching order. The *Ruler* has the ability to balance and weigh the different elements of a situation and decide what truly will allow the whole to benefit and grow stronger. The *Ruler* has the responsibility to use his/her power wisely and justly, rather than for personal gain or for the betterment of the privileged few. In addition to external leadership, the symbolic *Sun King* represents the *Self*, the ruling consciousness, which directs the whole psyche. It signifies power and mastery over one's world and the ability to be an instrument through which a higher spiritual power can manifest. In one's inner world, this aspect can help one make decisions that benefit the whole being, rather than letting one aspect of the personality dominate. If the *King* or *Queen* rules with wisdom, then he/she becomes a *Wise Elder*. The *Elder* is an older authority and presence who embodies the wisdom of experience as well as the deep spiritual understanding accompanying it. The *Wise Elder* can be found in various forms, including the *Wise Crone* and the *Grandfather* or *Grandmother* figure. Along with the insights that age can bring, the qualities of the *Wise Elder* include discernment, self-discipline, and a mature sense of responsibility. The *Elder* is patiently willing to share the knowledge that he/she gained in order to help others, and to give back some of what life has given him/her. Welch's *Wise Elder* corresponds to Pearson's well-developed *Ruler* archetype, and especially Pearson's *Sage* archetype (see Section 2.3.2), which expresses the virtues of wisdom, joy of life, nonattachment and love, and reaching towards truth.

Teacher



The *Teacher* is the philosopher who seeks knowledge of the essential truths of life while sharing what has been learned and experienced with others (Welch, 2000:94). This archetype corresponds to a great extent with Pearson's *Sage* archetype (see Section 2.3.2). The *Teacher* has a broad perspective of life that unites various philosophies into the universal truths of creation. Integrity and truth itself are very important to those carrying the *Teacher* archetype. Acting as a guide or mentor in a process of self-discovery, the *Teacher* helps individuals to learn, grow, have faith, and believe in themselves,

while inspiring them to find spiritual meaning or a personal philosophy for their lives. The *Teacher* experiences everything in life as an opportunity to learn and grow. On an internal level, everyone has an *Inner Teacher*, the *Higher Self*, through which he/she receives guidance and wisdom. Although one may find outer teachers useful in the process of personal growth, it is the voice of this *Inner Teacher* that is one's ultimate navigator and guiding force. The best kind of teacher is one with integrity, patience, and compassion who demonstrates through his/her own actions what he/she is striving to teach others.

2.3.5 Bran Collingwood

Collingwood (1997) has designed a unique holistic archetypal system, defining personality types through the concept of twelve archetypes. These archetypes represent the inner and outer journeys of the mind, body, spirit and soul unfolding through the psyche and the birth of the *Self*. Collingwood pointed out that *Archetypes symbolically represent the energies of life that not only control us and keep us alive, but also connect us to the one universal cosmic body*. Traditionally *Mind, Body, Spirit* and *Soul* are in fact man's expression of the elements *Air, Earth, Fire* and *Water*, coming together in the process of harmonic convergence. It is this convergence that connects one to the cycle of one's planet and the process of its evolution. It is through the *journey* that one's *Mind, Body, Spirit* and *Soul*, evolve through the convergence of one's own space and energy, allowing one's physical being an independent life.

These energies are symbolized as archetypes. One's motivation is one's energy, which is one's *Spirit Self* expressed through one's *Mind (Mental Self)*, *Body (Physical Self)* and *Soul (Emotional Self)*. One's motivation comes from the conditions that have been placed on one, or that one has chosen to create. One either reacts to life around one or except life for what it is. The archetypes give a person mental, physical, spiritual and emotional images that depict these energies very precisely. Throughout a person's life these four dimensions and their archetypal energies are not only interacting with each other, but he/she is expressing them in who he/she is (spiritually, physically, mentally and emotionally). The archetypes are symbolic expressions that connect one to one's *journey* and the flow of the life force. All aspects of life are connected through the polarities and conflicts of opposites and their coming together in pairs being reconciled or recognized. *It is the archetypes that ring out the music and tune into the flow of life, giving us our inspiration and our passion, connecting us to the life force which moves us* (Collingwood, 1997).

Everything that life has to offer is within oneself, and is connected to everything outside of oneself, which is definitely a solid holistic interpretation of reality. The twelve archetypes can be viewed as twelve laws of nature that helps one stay in balance. Although one is an individual in this world, expressing the forces of life, all people share the connection of these archetypal laws of nature. The twelve archetypes are all part of the whole, so how each one is expressed will effect how the others react. The principles of energy come either in positive or negative form. Positive energy is brought about by polarity, creating harmony and gives one exaltation and affirmation. This corresponds to Pearson (1991) notion that opposite archetypal forces strive towards balance. Negative (*Shadow*) energy brings on opposition and creates conflict. Whether in polarity or in conflict, the laws of nature carry good energy (*Self-Strengths*) and bad energy (*Shadow* energy) - creating health or illness. These archetypal laws create the challenge of survival and the will to evolve and learn. *Archetypes are the foundation of our mythologies and religions and the foundation for civilization, giving us knowledge of the psyche and the Self as we journey through life* (Collingwood, 1997).

Diagram 4 depicts Collingwood's 12 archetypes. According to Collingwood this chart represents a *blue print* of the psyche and the cycle of the evolution of the *Self*. One can use this chart to help reveal the mystery of mythology and understand the patterns of the evolving psyche in relation to the laws of nature. It also gives an explanation why one personifies these laws/archetypes, and how one expresses it in the world.

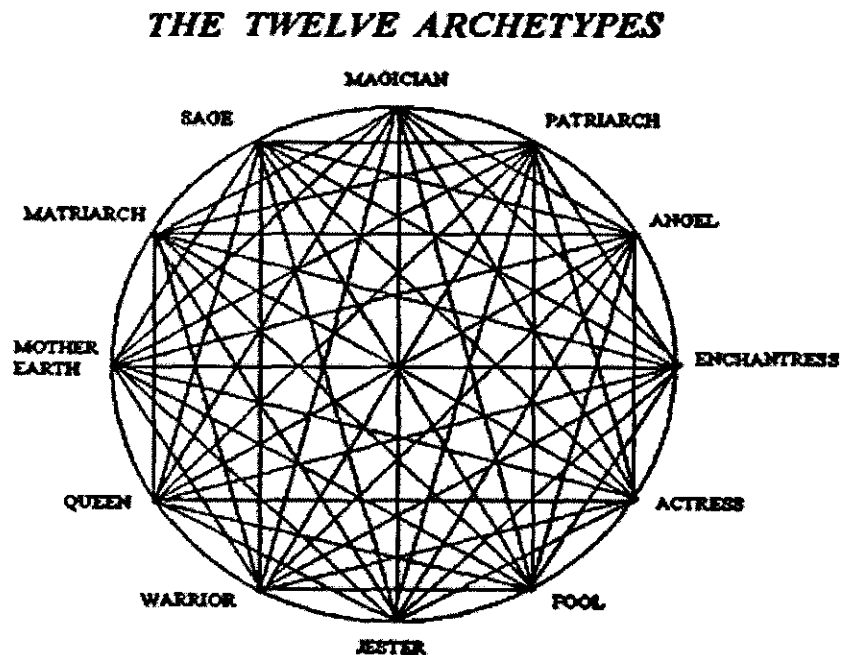


DIAGRAM 4: COLLINGWOOD'S 12 ARCHETYPES (1997)

Magician, Mother Earth, Jester, Enchantress

The primary group (*Magician, Mother Earth, Jester and Enchantress*) connects people to their *Mind, Body, Spirit and Soul*, and helps them to begin their *journey*. These dynamics create the magic that people are, firing up the web that brings about the cycles of life connecting eight more archetypes that come alive and reign over their existence as they *journey* through life's trials and tests, so that they can become the best they can be. These eight archetypes contribute to the spontaneity and passion of life with the wisdom and control to their structure to maintain order and work creatively. Each person is faced with the challenge to evolve in the *journey* that he/she takes during his/her lifetime, overcoming the negative and flowing with the positive, trusting his/her instincts and not getting caught up in needs, desires or fears. Each one of the archetypes represents an aspect of the personality and comes alive by being fed by another. The eight archetypes break down into two basic groups of opposite polarities. Each group has a masculine polarity and a feminine polarity. A polarity is fulfilled as a pure energy, when the energy flow with connecting archetypes is right. Otherwise a conflict can trigger a negative flow if the wrong archetype takes over. No one archetype is better than another. They all have the main ingredients that are essential to man's being. Each one has negative and positive sides depending on the flow of energy (Collingwood, 1997).

The first group of the eight archetypes is:

Fool,
Sage,
Old Woman (Matriarch)
Actress

Fool and Sage: These represent spontaneity and wisdom, joy and peace, the freedom to be alive and the ability to be objective and have understanding (Collingwood, 1997). This corresponds to Pearson's (1991) *Jester/Fool*, which focuses on *Joy, Freedom and Spontaneity*, and Pearson's *Sage*, which focuses on *truth behind illusions and objective understanding*.

Old Woman and Actress: These manifest one's ability to have order, balance and control and also one's ability to be expressive, alive with passion (Collingwood, 1997). This corresponds to Pearson's (1991) *Ruler* (order and control), *Lover* (passion) and *Creator* (balance and expression) archetypes, and with Welch's (2000) *Artist* archetype.

The second group of the eight is:

Warrior
Patriarch
Mother (Queen)
Child (Angel)

Warrior and Patriarch: These two personify one's will and pride, one's strength and convictions as well as one's knowledge, credibility and honor (Collingwood, 1997). These two correspond directly with the *Warrior* archetype of Moore and Gillette (1990), Pearson (1991) and Welch (2000).

Mother and Child: These two archetypes embody one's being and one's dreams, the sense of connection and imagination of whatever one wishes or wants.

Each polarity works with the polarity of the other group to fulfill the balance of energy. If the energy were to be balanced, it would be the masculine polarity of one group with the feminine polarity of the other. In the *Warrior's* journey, for instance, he takes the passion of the *Actress* and with his convictions and strength, goes on his mission where he gets his orders and guidance from the *Old Woman/Matriarch's* energy (Pearson's *Sage*, and Welch's *Wise Elder*), giving him control and balance in his strategy. Thus he can achieve his goals, growing wiser and more knowledgeable on his journey towards becoming a great ruler and a *Patriarch* (Pearson's *Ruler*). The *Angel/Child's* (Pearson's *Innocent*) journey includes the abandonment (Pearson's *Orphan*) and freedom of the *Fool* (Pearson's *Jester*), allowing imagination to be a free creative spirit. The *Sage* provides space in which to surrender to calmness and detachment, to discover one's own being and person as one becomes truly connected and a *Mother/Queen* - to life itself (Collingwood, 1997). When these groups interconnect in harmony, the *Primary Group* is alive, and transformation and growth are possible in one's life. Each archetype carries many meanings and names as it relates to the other archetypes within the connective web. Discovering the polarities of the twelve archetypes, and learning to understand their meanings can be an enlightening experience. This knowledge can assist in one's understanding and valuing the meaning of life itself. This corresponds with Pearson (1991) and Welch's (2000) notion that knowledge of archetypes opens up potential psychological strengths and gives greater meaning to a person's life.

Table 2 (on the following page) depicts a summary of Collingwood's (1997) twelve Archetypes, indicating *Self-strengths* and *Shadow* components for each archetype. The archetypal connection to *Body, Mind, Soul* and *Spirit* components is also indicated.

TABLE 2: SUMMARY OF COLLINGWOOD'S 12 ARCHETYPES (Collingwood, 1997)

Archetype	Other Names	Main Focus Self-Strengths	Other Self-Strengths	Shadow	Element
Magician	Wizard Scientist	Mind / Space	Creates space through the Spirit, enabling thinking and ability to analyse. Transformation; Analyses Ideas	Sorcerer Void spaced out	Air / Mind
Mother Earth	Mother	Body / Substance	Gives being by allowing the Soul, enabling one to be real; Digesting substance	Glutton Heavily stuck	Earth / Body
Jester	Joker Trickster	Spirit / Energy	Gives energy by filling up space that surrounds one, allowing one to be anywhere	Trickster Wild; liar; crazy	Fire / Spirit
Enchantress	Goddess Lady	Soul / Feeling	Gives feeling by allowing one a body, enabling one to feel connected	Melancholic Stagnant; Morbid	Water / Soul
Patriarch	Ruler Emperor	Belief / Knowledge	Gives divine knowledge, which enables one to know who one is and what one believe in Authority; importance; dignity; clarity	Master; Dictator; Opinionated rigid; Mind that lost the Soul	Mind that knows the Soul
Matriarch	Crone Wise Woman	Order / Organizing	Creating a system by organizing the things that affects one, thereby giving order	Witch; Mean; Controlling; Body gives chaos to Mind	Body gives order to the Mind
Warrior	King	Power / Strength	Gives the will to achieve anything, Enable fulfilling of goals and gives power	Destroyer Spirit creates anger / destruction	Spirit expressed through Body
Actress	Princess Lover	Passion / Emotion	Allows one to get involved in life, giving passion and drive to express who one is	Addict; Jealousy; frustration fear; Soul poisons the spirit	Soul gives sensation to Spirit
Sage	Observer Wise Old Man	Wisdom / Peace Detached objectivity	Is one's understanding and awareness, allowing one to be objective, and therefore wise	Hermit; Distant; lifeless; useless Mind loses Body	Mind centres the Body
Queen	Mother Woman	Being / Connecting	Ability to be centred in who one is, allowing one to bend with life, giving one being Spirit	Slave; Prostitute; Body loses Spirit	Body gives Spirit a life
Fool	Clown	Joy / Spontaneity Freedom	Ability to be free and spontaneous, to abandon oneself into feelings of joy in releasing the Soul	Idiot; Stupidity; Silly; Spirit loses Soul	Spirit releases the Soul
Angel	Virgin Child	Tranquillity / Receptivity	Is pure untouched vision, allowing dreams to reflect the beauty of life	Victim; hopeless; abandoned; Soul loses vision	Soul gives vision to Mind

2.3.6 The Process of individuation



γνωθι σεαυτον (*Gnothi Seauton*) – *Know Thyself*:

The inscription above the entrance to the temple of Apollo at Delphi

As already indicated in Chapter 1, acquiring a personality means the optimum development and realization of the whole person. This is a growing process of self-realization and of becoming oneself through the process of individuation (becoming an “in-dividual” - a separate unity). To be whole means to become reconciled with those sides of the personality, which have not been taken into account. It means exploring one’s inner unconscious world, clarifying one’s yearnings, integrating shadow elements, balancing opposite psychological energies, and founding a deep and profound sense of *One-Self*. Jung said the following of a person who has passed through the ordeal of the individuation process: *It is as if a river that had run to waste in sluggish side-streams and marshes suddenly found its way back to its proper bed, or as if a stone lying on a germinating seed were lifted away so that the shoot could begin its natural growth* (Jung, 1977b: par 317). The personality is liberated, healed, and transformed and becomes individual in the fullest sense of the word, but not however individualistic (Fordham, 1966:83).

2.3.7 Stages of the journey towards individuation

Pearson (1991) described the *Individuation* process as an *inner journey* from the *Ego*, through the *Soul*, to the *Self*. Each archetype guides and presides over a specific stage of this *inner journey* (Pearson, 1991:5), as illustrated in *Diagram 5* on the following page.

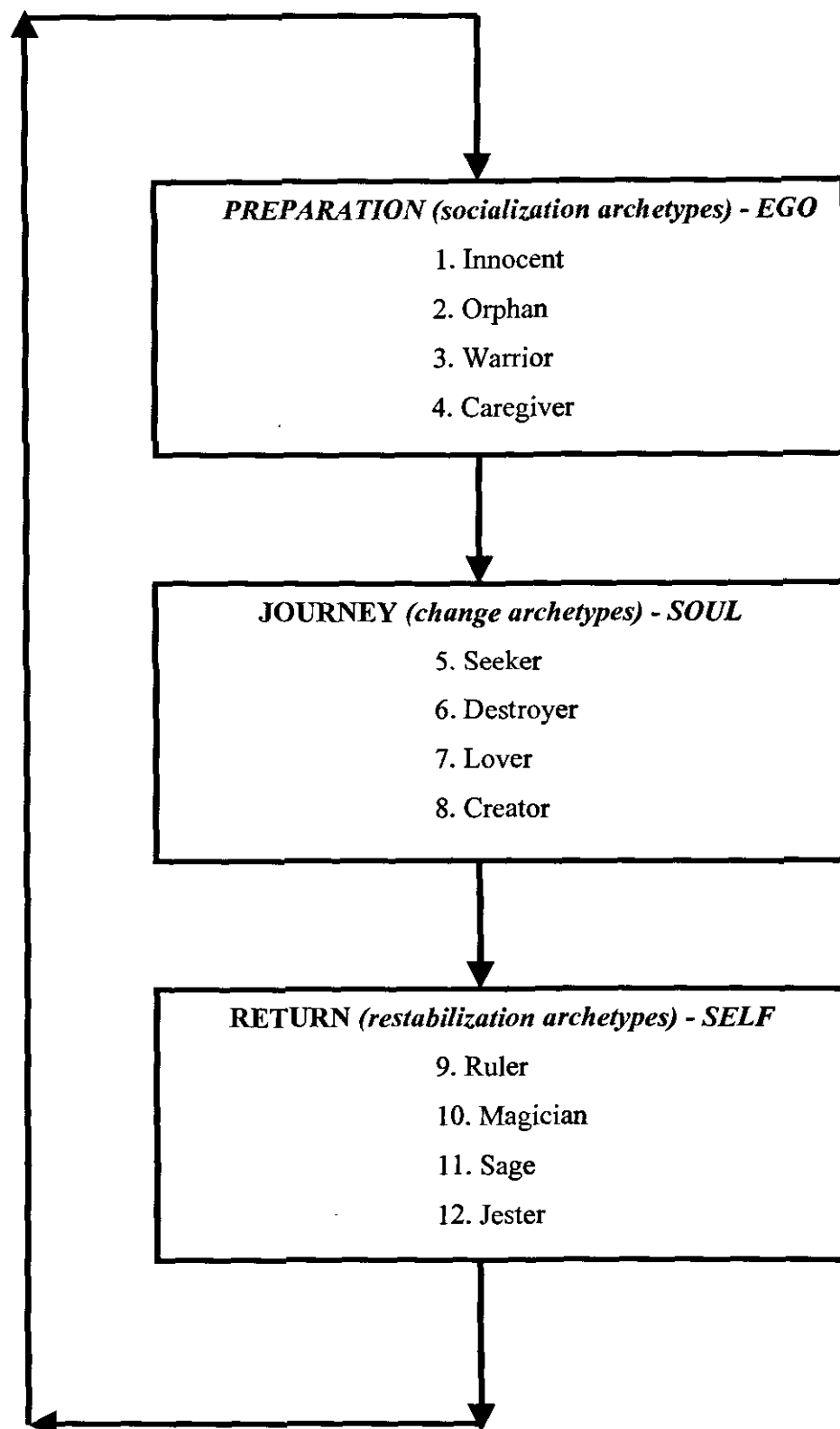


DIAGRAM 5: STAGES OF THE HERO'S JOURNEY TO SELF-DISCOVERY (Current Researcher, 2003)

Preparation (EGO)

The first four archetypes help one prepare for the *journey*. One begins in innocence, and from the *Innocent* one learns optimism and trust. When one experiences “the fall”, one becomes an *Orphan*, disappointed, abandoned, betrayed by life – and especially by people who were supposed to care for one. The *Orphan* teaches one that one needs to provide for oneself and stop relying on others to take care of one, but the *Orphan* feels so powerless and helpless that its best strategy for survival is to band together with others for mutual aid. When the *Warrior* becomes active, one learns to set goals and develop strategies for achieving them, strategies that almost always require the development of discipline and courage. From the *Caregiver*, one learns to take care of others, and eventually to care for oneself as well. These four attributes: (i) basic optimism; (ii) the capacity to seek support; (iii) the courage to fight for oneself and others; and (iv) compassion and care for oneself and others; together provide the basic skills for living in society. But one still feels incomplete, and even though one has learned what it takes to be both moral and successful in the world, one yearns for more (Pearson, 1991:9).

The Journey (SOUL)

One begins to yearn for something beyond oneself, and becomes a *Seeker*. Embarking on this part of the journey, one finds that soon one is experiencing privation and loss, as the *Destroyer* takes away much that had seemed essential to one’s life. Initiation through suffering, however, is complemented by an initiation into *Eros*, the *Lover*, as one finds oneself infatuated with people, causes, places, and work. This love becomes so strong that it requires commitment – and one is no longer free. The treasure that emerges from this encounter with death (*Thanatos*) and love (*Eros*) is the birth of the true self. The *Creator* helps one to begin to express this self in the world and prepares one to return to the inner “kingdom”. These four abilities: (i) to strive; (ii) to let go; (iii) to love; and (iv) to create; teach one the basic principles of life, namely to continuously die to the old self and give birth to the new. The process prepares one to return to the “kingdom” and represents change in one’s life (Pearson, 1991:9).

The Return (SELF)

When one returns, one realizes one is the *Ruler* of one’s inner “kingdom”. At first one may be disappointed at the state of this realm, but as one acts on one’s new wisdom and become true to one’s deeper sense of identity, self-realization follows. As the *Magician* is activated, one becomes adept at healing and transforming others and oneself so that the “kingdom” can continually be renewed. However, one is not completely fulfilled or happy until one faces one’s own subjectivity, and so the *Sage* helps one to know what truth really is. As one learns to both accept one’s subjectivity and let go

of the imprisonment by illusions and petty desires, one is able to reach a state of nonattachment in which one can be free. One is then ready to open to the *Jester* and learn to live joyously in the moment without stressing about tomorrow. This final set of attainments: (i) taking total responsibility for one's life; (ii) transforming and healing oneself and others; (iii) nonattachment and a commitment to truth; and (iv) a capacity for joy and spontaneity; is itself the reward for one's journey (Pearson, 1991:12).



*Prehistoric bone carvings discovered in Southern France.
(Jung viewed the horse as a strong symbol for the Self)*

2.3.8 Spiral nature of the journey to Individuation

Pearson (1991:235) pointed out that the archetypal developmental pattern is not linear but rather more like a spiral: the final stage of the journey, epitomized by the archetype of the *Jester*, folds back into the first archetype, the *Innocent*, but at a higher level than before. This time the *Innocent* is wiser about life. On the spiral journey, one may encounter each archetype many times, and in the process gain new gifts at higher or deeper levels of development as required by life's challenges or circumstances (Pearson, 1991:12). Pearson (1991:235) also stated that *although the archetypal development is a fundamental part of human development universally and all twelve archetypes are innately potential to human nature, gender and culture, different cultures and genders identify more strongly with certain archetypes and show a difference in progression through the stages of the journey.*

2.3.9 Archetypal Pairings by Life Issues

Pearson's Developmental Life Stage Model

“A special position must be accorded to those archetypes which stand for the goal of the developmental process” (Jung, 1977d:109-110).

According to Pearson (1991:237-239), certain archetypal pairs operate according to life's issues, as depicted in Diagram 6 (on the following page). A person could be confronted with these issues at any time throughout his/her life, but Pearson (1991:241-252) pointed out that man's human life span (from childhood to old age) is also a distinct journey on its own. Each stage of life affects the archetypes that emerge in a person's life. Each major chronological stage of life calls forth two archetypes that seem to be in opposition and that press for resolution. Diagram 7 (on the page following Diagram 6) illustrates how these six pairs connect to certain developmental stages.

At first, the conflict of these apparent antagonistic archetypes may be resolved by using only one of the archetypes to the exclusion of the other, a strategy that usually gets one through the transition, but not necessarily in a very fulfilling or complete way. In the integrated personality, rather than one approach defeating or repressing the other, a person simply leads in a mutually respecting dance. These archetypes are initially experienced dualistically as opposites, but at best they have something more equivalent to a yin/yang relationship – being two sides of the same phenomenon. However, even when the dichotomy becomes a partnership, most people still continue to lead habitually with one archetype in each of the six pairs (Pearson, 1991: 235). This allows the individual to reach a high level of development in that archetype and makes it easier, at a later time, to complement it by also reaching a high level of development in the other as the pair becomes integrated in a person's life. Although most healthy, well-functioning adults succeed in fully developing at least one half of each pair and develop some functioning in the other half, and hence find some way to move relatively successfully through each life passage, it is relatively rare to completely integrate the pairs. To fully integrate the pairs in even one category is a big accomplishment – to do so in all categories would practically mean becoming an enlightened being (Pearson, 1991: 237). Let us now look at the different life issues and how they connect to the developmental stages of a person's life.

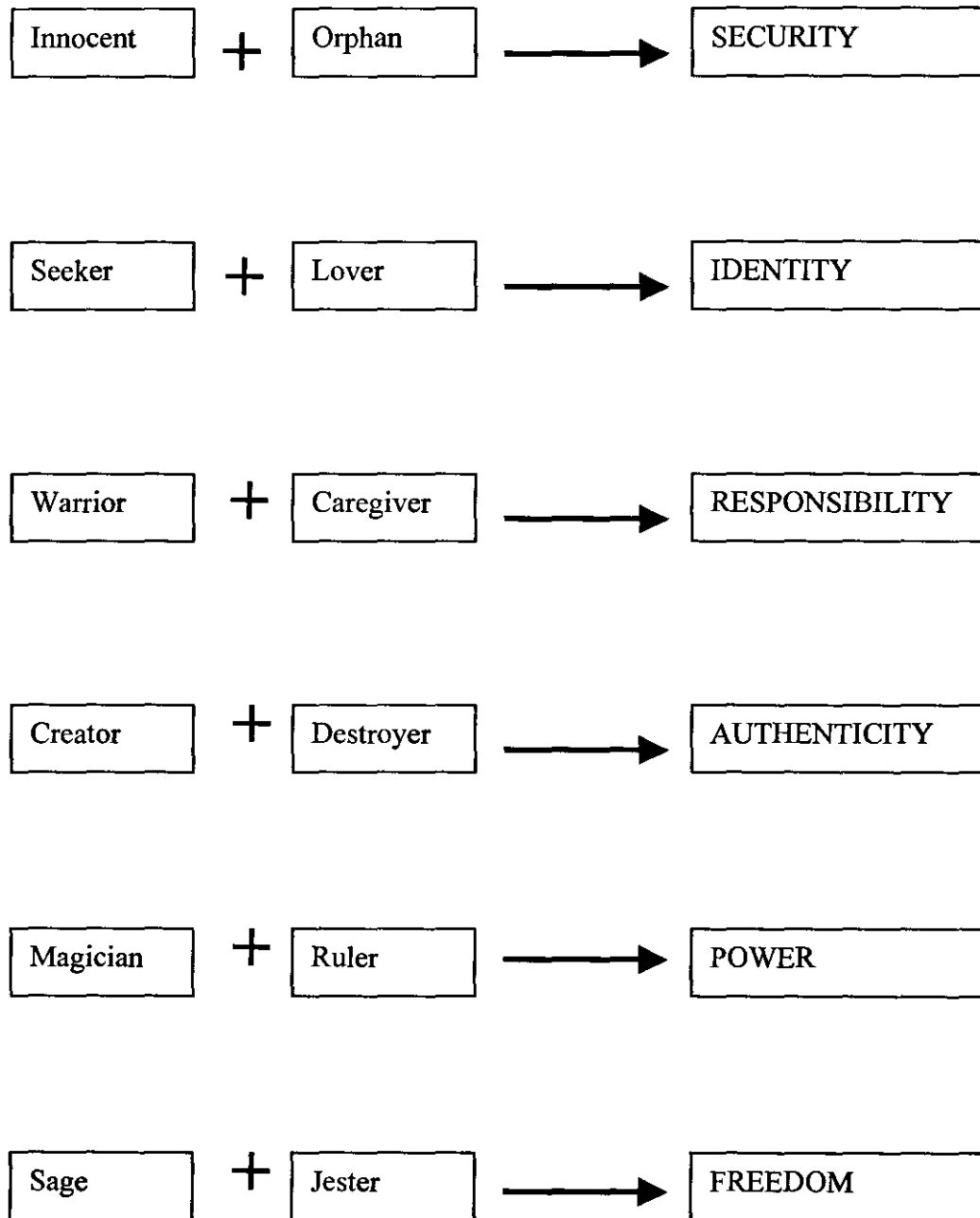


DIAGRAM 6: ARCHETYPAL PAIRINGS BY LIFE ISSUE (Pearson, 1991:237-239)

Childhood	Adolescent/ Young Adult	Adult	Mid-Life	Maturity	Old Age
Innocent Orphan	Seeker Lover	Warrior Caregiver	Destroyer Creator	Ruler Magician	Sage Fool

DIAGRAM 7: PEARSON'S DEVELOPMENTAL LIFE STAGE MODEL (Current Researcher, 2003)

Security

The *Innocent's* contribution to the personality is trust, optimism, and belief in things as they are. At the lowest level, belief is preserved by denial; at the highest level, by transcendence. The *Orphan* has the same wish as the *Innocent* - to live in a safe world - but the *Orphan* feels betrayed, abandoned, victimized. At the lowest level, the *Orphan* is a confirmed victim and cynic. At a higher level, the *Orphan* simply reminds one of one's vulnerability and interdependence (Pearson, 1991:237). In childhood, the major issue is security, and one's task is to grow from dependence to interdependence. The inner *Innocent* and *Orphan* aid one in this. Successful resolution of these two archetypal energies is demonstrated when one can assess situations accurately and know when one can trust and when it is not safe to do so. When one leads with one's *Innocent*, one tends toward optimism and may be overly trusting of others and inattentive to potential dangers in the environment. When one leads with the *Orphan*, one tends to be more aware of dangers and threats, more pessimistic, and somewhat less able to trust, even when trust may be warranted (Pearson, 1991:241).

Identity

The *Seeker* explores internal and external realities and is willing to give up security, community, and intimacy for autonomy. *Seekers* find out who they are by differentiating themselves from others. At worst, they are just outsiders. At best, they find their unique identities and vocations. *Lovers* find out who they are by discovering who and what they love. At a lower level, the *Lover* may love only a few people, activities, or things. At a higher level, *Lovers* expand that love to enjoy and respect all of life's diversity (Pearson, 1991:237-238). From adolescence through the early twenties, the *Seeker* and the *Lover* come to the fore, each helping one to find one's identity, but in different ways. *Seekers* are most concerned with autonomy and independence and tend to be fearful of the pull to community and intimacy, fearing their own identities will have to be sacrificed to the relationships. *Lovers*, however, find identity by discovering what they love. Resolving this duality provides the ability to love and commit while also maintaining one's own separate sense of boundaries. Throughout life, if the *Seeker* leads, one tends to find one's identity by differentiating oneself from others. If the *Lover* leads, one finds out who one is by what one loves. Generally in adolescence and early adulthood, both of these archetypes are active. The *Seeker* helps one pull away from one's parents and begins to explore the world on one's own (Pearson, 1991:243-244).

Responsibility

Warriors are courageous and disciplined, imposing high standards on themselves. At worst, they run roughshod over others. At best, they assert themselves appropriately to make the world a better

place. *Caregivers* take care of others even when doing so requires sacrifice. At worst, the *Caregiver's* sacrifice is maiming or manipulative. At best, the *Caregiver's* giving is compassionate, genuine, and of great help to others (Pearson, 1991:238). The years between becoming an adult and the mid-life transition provide the challenge of learning to be strong enough to take on life's challenges and responsibilities so that one can make a difference in the world. The *Warrior* and the *Caregiver* provide one with two modes for doing so. Both the *Warrior* and the *Caregiver* are responsible, work hard, and are concerned with protecting the inner "kingdom". This means protecting particularly the *child* within and without. The *Warrior* does so through assertion and struggle and the *Caregiver* by nurturance and self-sacrifice. Together they teach one the virtue of responsibility. Throughout life, however, one of these will inevitably lead. If a person's *Warrior* leads, he/she will prefer to act in the world through competition, assertion, and achievement. If a person's *Caregiver* leads, his/her preferred mode would be giving, caring, and empowering others (Pearson, 1991:245-246).

Authenticity

When the *Destroyer* is active the effects are tragedy and loss. At best, this initiatory loss leads to a greater receptivity to new ideas, empathy and compassion for others, and a deeper knowledge of one's own identity and strength. At worst, it simply decimates a personality. When the *Creator* is active within a person, that person is in the process of discovering or creating a more adequate sense of *Self*. At best, this new identity is transformative and leads to a more fulfilling and effective life. At worst, it is simply an experiment, and the person remains stuck or regresses (Pearson, 1991:238). The mid-life transition is aided by the archetypes of the *Destroyer* and the *Creator*. Together they help one to let go of the identities one spent half of one's life creating (*Ego* identity), and to open up to a deeper, more authentic sense of *Self*. In the process, one finds one must let go of much of what one thought one was, and recreate one's life. This transformation or rebirth, which leads to the virtue of authenticity, requires finding and expressing one's true *Self* at a deeper level than the provisional identity found by the *Seeker* and the *Lover*. Whereas the identity the *Seeker* and *Lover* define tells one what and whom one commits to, the *Creator* and *Destroyer* help one discover how those commitments will be manifested in daily life, and hence provide an opportunity to evidence one's identity in commitments in a way that is unique to one, and not predetermined by the culture (Pearson, 1991:247-248).

Power

Magicians create new realities, transform old ones, serve as catalysts for change, and *name* and thereby create reality. At worst, their efforts can be *evil sorcery*. At best, they discover empowering,

win/win solutions. The *Ruler* in every person understands that he/she alone is responsible for his/her inner and outer life. At worst, the *Ruler* is a despot. At best, the *Ruler's* order is inclusive, creating inner wholeness and outer community (Pearson, 1991:238). These archetypes of the post-mid-life transition years help to claim one's power and to express that power in the world. The *Ruler* does so by taking charge, setting directions, and maintaining order in a way that takes into consideration the best use of all resources in the "kingdom" (inner resources, people, money, things). The *Magician's* power combines vision, creativity, and the will to transform existing reality or to create something that has never existed before, also with the good of the whole in mind. The virtue the *Magician* and the *Ruler* teaches one is transformation, the ability to aid in the healing or evolution of the world. Maturity is the time of claiming one's personal power (Pearson, 1991:249-250).

Freedom

Sages find freedom through understanding the big picture (global or cosmic) and a capacity for detachment. At the lowest level, the *Sage* may have little interest in the ordinary, mundane pleasures of life. At the highest level, however, the *Sage* combines detachment with love, wisdom, and joy in life. The *Jester* finds freedom through unconventionality and a capacity to enjoy every moment. The *Jester* lightens things up, finds clever, innovative, and fun ways around obstacles – intellectual or physical. At worst, *Jesters* are irresponsible. At best, they live lives of joy because they live fully in every moment (Pearson, 1991:238). In old age, the *Sage* and the *Jester* help one let go of the need to control or change the world so that one might become truly free. Many of the stereotypical images of old age, which on the surface seem so contradictory, come from these archetypes. On the one hand, the aged are portrayed as the wise old man and woman. On the other hand, the elderly are often dismissed and not taken seriously because they are seen as senile or in their second childhood. Actually, in old age one needs both the *Sage* and the *Jester* in one's life. Not only does one need them in old age, but also anytime after one has retired from viewing one's work in terms of achievement, whether that achievement is in the world of work, or the raising of children, or both. One has given one's gifts to the world, one has served, and one has accepted leadership in one's family, community, and/or work places. Suddenly, it is time to learn to be free, and to be free in a context that includes a growing acceptance of death, both in terms of the eventual end of one's life and the more immediate losses of dreams, illusions, and opportunities (Pearson, 1991:251-252).

Considering the six major stages of life – childhood, adolescence and early adulthood, adulthood, the mid-life transition, maturity, and old age – it is important to note that although archetypes do contribute to one's growth and development in every developmental phase, they also have their own separate existences as psychic entities. They can emerge at any time of life, and in many ways – and

make many contributions to one's life other than helping one through the major transitions of life (Pearson, 1991: 236). Yet, if at a particular life passage or stage, one has not learned certain tasks, or utilized the available archetypal energy related to that phase, psychological discomfort will follow. Although the issues (of each archetype) tend to manifest at certain life stages, they keep resurfacing until one successfully resolves them. When accomplished, one has abilities and perspectives that support and enhance one's life. For instance, although the *Innocent* and *Orphan* are archetypes associated with childhood, they will stay active in one's life until one develops the capacity to balance trust with caution. One may go through the various life tasks without having completely resolved those that preceded. In fact, almost everyone does this, since it is only very healthy persons indeed who fully resolve each issue in set order at the requisite chronological time period (Pearson, 1991:253).

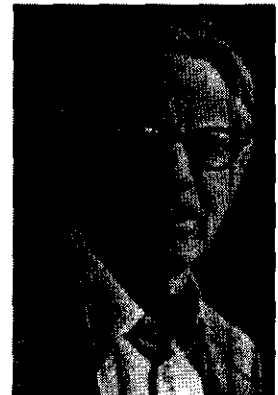
2.3.10 Comparisons between Pearson's model and the developmental model of Eric Erikson

There are interesting similarities between the developmental model as proposed by Pearson, and that of Erikson (1982). Erikson's first four stages focus on the childhood years, whereas these years in Pearson's model encapsulated in the *Innocent/Orphan* duality. Erikson's four stages shed additional light on aspects of the *Innocent/Orphan/Divine Child* dialectic. Erikson observed that the basic issue in *infancy* is the conflict between basic trust and mistrust. The virtue to be gained through resolving this dilemma (which focused upon the child's relationship with the mother) is hope. In *early childhood* (2-3), a child's growth task involves autonomy versus shame and doubt. The virtue to be gained through resolving this dilemma (which is worked out in the relationship with the father) is will. At the *play age* (3-5), the basic tension is initiative versus guilt. The virtue to be gained (which is worked out in the basic family context) is purpose. Finally in *school age* (6-12), the child wrestles industry and feelings of inferiority. The virtue to be gained (worked out in the neighbourhood and in school) is competence. The *early childhood, play and school stages* of Erikson's model help one resolve the *Innocent/Orphan* duality by gradually increasing one's sense of autonomy and self-esteem so that one is not as dependent upon and conflated with one's surroundings. They also provide detail on the gradual progression of one's dependence from the mother (or other initial nurturers and *Caregivers*) to the father (or other person who models greater autonomy in relationships) to the family unit, to school, community, and larger social context. Erikson's stages 2-4 (*early childhood, play & school stages*) evidence childhood contributions to developing the *Warrior* archetype.

Overcoming shame, doubt and guilt, and feelings of inferiority to become autonomous and to show initiative and industry and in the process to develop will, purpose, and competence are all aspects of *Ego* formulation, aided by the archetype of the *Warrior* (Pearson, 1991:316).

The final four of Erikson's stages (*adolescence, young adulthood, adult years & old age*) trace one's development past the childhood years. For Erikson (12-18), the key issue of *adolescence* is identity versus identity confusion (leading to the virtue of fidelity), and in *young adulthood* (19-35), intimacy versus isolation (leading to the virtue of love). The first stage parallels the challenges of the *Seeker* and the second, the *Lover*. To Erikson, the challenge of the *adult years* (35-65) is that of generativity versus stagnation (leading to the virtue of care). This corresponds to the archetypes of the *Caregiver, Ruler, and Magician*, as one not only creates one's own reality, but also chooses to care for what one has created. Finally, to Erikson, the challenge of *old age* is integrity versus despair, leading to the virtue of wisdom. One needs to come to terms with one's life by making meaning of it (*Sage*). The overcoming of despair also involves an opening to joy (*Jester*) (Pearson, 1991:317).

2.3.11 Comparisons between Pearson's model and the theories of Rollo May (1909-1994)



While exploring the work of Rollo May, the current researcher identified certain correlations between his theories, archetypal theory in general, and the developmental model of Pearson. Rollo May is the only existential psychologist who discusses certain "stages" (not in the strict Freudian sense, of course) of development. The following short summary has been adopted from Boeree (1998):

- **Innocence** - the pre-egoic, pre-self-conscious stage of the infant. The innocent is pre-moral, i.e. is neither bad nor good. This corresponds with Pearson's (1991) first archetype - the

Innocent, which plays an important role during early childhood and the development of security.

- **Rebellion** - the childhood and adolescent stage of developing one's ego or self-consciousness by means of opposing adults, from the "no" of the two year old to the "no way" of the teenager. The rebellious person wants freedom, but has as yet no full understanding of the responsibility that goes with it. Teenager's may want to spend their allowance in any way they choose - yet they still expect the parent to provide the money, and will complain about unfairness if they don't get it! This corresponds roughly with Pearson's (1991:243) adolescent stage, which calls upon the *Seeker* and the *Lover* archetypes. The *Seeker* is most concerned with autonomy and independence and tends to be fearful of the pull to community and intimacy. This searching for one's own identity easily leads to rebellious thoughts and actions. The *Lover* archetype provides the equilibrating force that finds identity by discovering what the person loves.
- **Ordinary** - the normal adult ego, conventional and a little boring, perhaps. They have learned responsibility, but finding it too demanding, seek refuge in conformity and traditional values. This corresponds roughly with Pearson's (1991:245) adult stage, in which the *Warrior* and *Caregiver* resolve the issues of responsibility.
- **Creative** - the authentic adult, the existential stage beyond ego and self-actualising. This is the person who, accepting destiny, faces anxiety with courage! The aspect of finding authenticity corresponds with Pearson's mid-life stage. The *Warrior* faces anxiety with courage, while the *Creator* and *Destroyer* built up authenticity. During maturity and old age, one goes beyond *Ego* and *Soul* into transformation and rebirth of the *Self*. The *Magician* and *Ruler* empower the individual with personal power, while the *Sage* and *Jester* archetypes lead the individual to freedom and bliss.

Boeree (1998) pointed out that these are not fixed stages in the traditional sense, but important aspects of development. A child may certainly be innocent, ordinary or creative at times; and an adult may be rebellious.

Many of May's unique ideas can be found in *Love and Will* (May, 1969b). In his efforts at reconciling Freud and the existentialists, he turns his attention to motivation. His basic motivational construct is *the daimonic*. The *daimonic* is the entire system of motives, different for each individual. It is composed of a collection of specific motives called *daimons*. The word *daimon* is from the Greek, and means *little god*. It comes to us as demon, with a very negative connotation, but originally a *daimon* could be bad or good. *Daimons* include lower needs, such as food and sex, as well as higher needs, such as love. *Daimons* can be viewed as *instinctive motives*, which correlate

strongly with Jung's idea of archetypes. A *daimon* is anything that can take over the person and his personality. May (1969b) refers to this possession as *daimonic possession*. Each person has his/her own personal *daimonic* system (activated archetypal system) comprised of different *daimons* (activated archetypes) that possess the consciousness. May pointed out that when the balance among *daimons* is disrupted, they should be considered "evil". This correlates to Pearson's (1991) archetypal pairings that push for equilibrium. When antagonistic archetypal energies are out of balance, or one become fixated, *Shadow* archetypes (*evil daimons*) possess one's thoughts and actions. A good example of an important *daimon* is *Eros (love)*, (May, 1969b). Like any *daimon*, *Eros* is a good thing until it takes over the personality and one become obsessed with it (May, 1969b). This example corresponds with Pearson's *Lover* archetype. In its positive aspect the *Lover* teaches one about commitment, passion and ecstasy, but when out of balance the *Shadow Lover* could possess one with jealousy, envy, obsessive fixations, sexual addictions etc. (Pearson, 1991:157).

In his last book, *The Cry for Myth*, May (1991) pointed out that myths are stories that help one to "make sense" of one's life. *They are guiding narratives*. These myths also resemble to some extent Jung's archetypes, but they can be conscious and unconscious, collective and personal. A good example is how many people live their lives based on stories from the Bible. Other examples include Oedipus Rex, Romeo and Juliet, Casablanca and Star Wars. May pointed out that people should actively be working to create new myths that support their efforts at making the best of life, instead of undermining them (Boeree, 1998). Pearson (1991, 290-296) also emphasized the importance of recognising one's life myth (dominant myth / life story) and its characters (archetypes that play certain roles and create certain plots). After recognizing and deconstructing one's own mythic script / narrative with its characters that are out of balance, one could begin finding and reconstructing a new personal story / myth and activate new characters (archetypes).

2.3.12 The Shadow Sides of Pearson's 12 Archetypes



Fordham (1966:79) stressed that the individuation process is sometimes described as a psychological journey and can therefore be a tortuous and slippery path and can at times simply seem to lead round in circles. Experience has shown, however, that a truer description would be that of a spiral. In this journey the traveller must first meet with his/her *Shadow*, and learn to live with this formidable and often terrifying aspect of him/herself - because there is no wholeness without recognition of the opposites. He/she will also meet with the archetypes of the collective unconscious, and face the danger of succumbing to their peculiar fascinations. *Although everything is experienced in image form, i.e., symbolically, it is by no means a question of fictitious dangers, but of very real risks upon which the fate of a whole life may depend. The chief danger is that of succumbing to the fascinating influence of the archetypes. If we do, we may come to a standstill either in a symbolic situation or in an identification with an archetypal personality (Jung, 1977a:39).* According to Pearson's (1991:15) metaphoric explanation, *heroes* confront *dragons*, and these *dragons* can be of many kinds. For those individuals who have not allowed many, if any, of the archetypes from the collective unconscious into their lives, both the inner and the outer worlds seem populated with *dragons*, and the world seems a frightening place to be. The twelve heads of the *dragon* are the *Shadow* sides of Pearson's twelve archetypes and they can be as lethal as the seven deadly sins if a person does not find the treasure they are hiding from him/her. Often when a person feels awful, he/she is stuck expressing an archetype in its negative guise. To feel empowered once again, the person needs simply to examine what archetype has possessed him/her, and then refuse to be possessed by it. However, usually a person can only do that by honouring the archetype by expressing it in some way. In this case, the person should express the more positive qualities of the archetype.

The following are brief descriptions of the *Shadow* sides for each of the twelve archetypes as stated by Pearson (1991:15-17)

Innocent

Evidenced in a capacity for denial so that an individual does not let him/herself know what is really going on. A person may be hurting him/herself and others, but he/she will not acknowledge it. He/she may also be hurt, but will repress that knowledge as well. Or, a person may believe what others say even when their perspective is directly counter to his/her own inner knowing.

Orphan

The victim, who blames his/her incompetence, irresponsibility, or even predatory behaviour on others and expects special treatment and exemption from life because he/she has been so victimized, or is so fragile. When this *Shadow* of the positive *Orphan* is in control of a person's life, he/she will attack even people who are trying to help him/her, harming them and him/herself simultaneously. Or, the person may collapse and become dysfunctional (i.e., *You can't expect anything from me. I'm so wounded/ hurt/incompetent*).

Warrior

The villain, who uses *Warrior* skills for personal gain without thought of morality, ethics, or the good of the whole group. It is also active in a person's life *any time* he/she feels compelled to compromise principles in order to compete, win, or get his/her own way. The shadow *Warrior* is rampant in the business world today. It is also seen in a tendency to be continually embattled, so that one perceives virtually everything that happens as a slight, a threat, or a challenge to be confronted.

Caregiver

The suffering martyr, who controls others by making them feel guilty: *Look at all I've sacrificed for you!* It evidences itself in all manipulative or devouring behaviours, in which the individual uses caretaking to control or smother others. It is also found in co-dependence, a compulsive need to take care of or rescue others.

Seeker

The perfectionist, who is always striving to measure up to an impossible goal or to find the "right" solution. One sees this in people whose main life activity is self-improvement, going from the health club to yet another self-improvement course, etc., yet who never feels ready to commit to accomplishing anything. This is the pathological underside of the human potential movement.

Destroyer

Includes all self-defeating and self-destructive behaviours, addictions, compulsions, or activities that undermine intimacy, career success, or self-esteem, and all behaviours such as emotional or physical abuse, murder, and rape, that have destructive effects on others.

Lover

Includes the sirens (luring others from their quests), seducers (using love for conquest), sex or relationship addicts (feeling addicted to love), and anyone who is unable to say no when passion descends, or is totally destroyed when a lover leaves.

Creator

Shows itself as obsessive - creating in a way that so many possibilities are being imagined that none can be acted upon fully. One variety of this is workaholism, in which a person can always think of just one more thing to do.

Ruler

The ogre tyrant, insisting on his/her own way and banishing creative elements of the “*kingdom*” (the psyche) to gain control at any price. This is the *King* or *Queen* who indulges in self-righteous rages and yells, *Off with his head!* Often people act this way when they are in positions of authority (like parenting) but do not know how to handle the attendant responsibility. This also includes people who are motivated by a strong need to control.

Magician

The evil sorcerer - transforming better into lesser options. Persons engage in such evil sorcery every time they belittle another or themselves, or lessen options and possibilities, resulting in diminished self-esteem. The *Shadow Magician* is also the part of an individual capable of making others and him/herself ill through negative thoughts and actions.

Sage

The unfeeling judge – cold, rational, heartless, dogmatic, often pompous – evaluating others or him/herself and saying they or him/her are not good enough, or are not doing it right.

Jester

A glutton, sloth, or lecher wholly defined by the lusts and urges of the body without any sense of dignity or self-control.

According to Pearson (1991:17), a person (at any time) can have a whole slew of inner *dragons* telling him/her, he/she is not good enough (*Shadow Sage*), he/she cannot live without that lover (*Shadow Lover*), he/she is imagining all his/her problems and everything is fine (*Shadow Innocent*), and so on. And a person will identify as *dragons* whomever or whatever he/she meets in the outside world that triggers those inner voices. In the early journey, a person may try to slay these *dragons*, seeing them as entirely outside him/herself. As the journey progresses, a person come to understand that they (*dragons*) are inside him/her as well. When an individual learns to integrate the positive side of the archetype within him/herself, the *dragons* within (sometimes also without) become transformed into allies. For example, when people who judge a person trigger his/her inner *Shadow Sage*, he/she can learn to respond with his/her positive *Sage* and explain that he/she is living up to his/her own standards, not theirs. At the end of the journey there is no *dragon*. A person lives authentically and freely. Although a person is often blind to the existence of shadow archetypes in his/her life, others may see them more clearly than he/she does. *Shadow* possession is not always related to the negative *Shadow*. The positive form of the archetype can also possess a person. For instance, a person could be a very high-level *Caregiver* who loves to give. He/she has no hidden agendas, and gets joy from helping others. The person still can be possessed by the archetypes if he/she is *always* a *Caregiver*, and never battles, or seeks his/her own bliss, or just has fun. Until a person has given birth to a sense of authentic *Self*, the archetypes are likely to possess him/her. He/she needs to develop a genuine sense of him/herself so he/she can express the different archetypes in his/her life without being possessed by any (Pearson, 1991:18).

2.3.13 Welch's Fragmentation and Sub-Personalities

Welch (2000:46-47) argued that archetypes help to give expression to an essential quality within a person and represent a part of him/herself that he/she needs to integrate, usually a part that has been denied. Through wounding experiences in a person's lifetime, these parts become unacceptable and actually split off in an energetic sense. These *fragmented* parts are like pieces of a broken vessel trying to come back, to become one whole piece again. When these denied parts originally split off, they retreat from full presence. This usually involves a difficult emotional experience or physical trauma. People are usually not conscious of it when it happens. According to Welch (2000:48), when an essential archetypal *Soul* energy is denied, distorted, or fragmented in this way, *sub-personalities* develop. *Sub-personalities* are semi-autonomous parts of the personality that are expressions of complexes. They embody these emotionally charged contents of the psyche. As parts split off because of traumatic or difficult experiences, these *sub-personalities* develop, creating a

distortion in the way the essential archetypal energy expresses itself. The positive qualities of the archetypes then deteriorate and are expressed in a negative way.

Stone and Winkelman (1993) have greatly increased the understanding of *sub-personality* dynamics. They demonstrated that each person's psyche contains many different *sub-personalities*, including the *Critic*, the *Protector* or *Controller*, the *Child*, and the *Perfectionist* or *Pusher*. The *Critic* is an embodiment of all internalised negative messages such as: *You're so stupid. You can't do anything right.* The *Protector/Controller* is an inner big boss who exerts control to make sure that the false *Persona* stays in place, both for protection and to gain acceptance and approval from others. The *Child* within contains all the childhood memories and feelings of a person. Although it can express itself in creative and playful ways, this *sub-personality* is often an immature part of a person that can be the source of angry, vulnerable, or needy feelings. The *Perfectionist/Pusher*, on the other hand, pushes one to achieve more, and to do it either bigger, faster, or more perfectly. *Sub-personalities* are often responsible for the critical voices inside a person, dominating his/her consciousness, and making him/her feel like a scared little child. By becoming aware of their presence and consciously communicating with one's *sub-personalities*, such conflicts within the psyche can be resolved and disowned parts of one's personality can be reintegrated. In extreme cases, when fragmentation happens, frequently in childhood before the *Ego* is strongly developed, a severe splitting of the *Ego* personality can result and distinct autonomous independent personalities can develop. This is known as *Multiple Personality Disorder* (Welch, 2000:49).

The following are only two of many examples of Archetypal *Shadow* and *Sub-personality* expressions described by Welch (2000):

When the *Lover* energy is unbalanced, it can result in the individual who keeps the peace no matter what the consequences are to him/herself or others. In such cases, a passive *People Pleaser sub-personality* is often present, always wanting to do those things that will make others happy and keep things pleasant. When the *Lover* archetype is distorted, it can result in love addiction and the person who is more infatuated with the 'high' of being in love than with any particular person. This individual may become a sex addict who uses relationships and sexual encounters like a drug for the euphoric feeling it can bring. In such cases, a *Seducer/Seductress sub-personality* may be operating. Distortions of the archetypal *Lover* energy can also result in the person who is shut down sexually. Sometimes, this sexual dysfunction is accompanied by a *Nun or Monk sub-personality*, more interested in spiritual virtue, than in the enjoyment of life's sensual pleasures. Other *shadow* expressions of the *Lover* include the *Narcissist* who is selfishly self-absorbed and in love with

him/herself, and the co-dependent person who denies him/herself for the love of another, rather than loving him/herself by taking care of his/her own needs. When love is denied, either on an individual basis or at the level of community, it is often accompanied by the *Judge sub-personality*. Judgment forms a barrier that prevents compassion and shuts down the ability to feel, express, or receive love. The *Rescuer* and *Caretaker* are two other *sub-personalities* that can emerge with the *Lover* archetype. If the expression of archetypal *Community* is denied or distorted, individuals may have difficulty figuring out how they fit into society or everyone else's world. They can feel like a stranger in a strange land, lack friends, and be unconventional or eccentric in some way. An iconoclastic *Rebel sub-personality* is often present (Welch, 2000:85-86).

The *Shadow* expressions of the *Ruler* include the individual who, like a dictator acts as a dominating, pompous authority, greedy for his/her own power. This is the *Tyrant*, driven by his/her own ambition and who gains control by keeping others subservient to him/her. The *Ruler* can also be aloof, detached, and out of touch with those he/she serves, like the fairytale *Wicked Queen* who is cruel and lacks compassion. All of this corresponds to Pearson's *Shadow Ruler*. When the *Ruler* energy is repressed, individuals may deny their own authority or be passive people pleasers who are easily influenced by others and unable to make decisions. A person expressing the *Ruler* archetype can also be a rigid traditionalist, interested in keeping the "status quo," and resisting or limiting change that could be beneficial. The immature *King/Queen* expression can result in the person who is a spoiled little *Prince/Princess*, accustomed to royal treatment. This individual is often shallow, weak, conforming, and wants everything to be easy. Such a person may act like a spoiled *Brat* at times, insisting that the world revolves around him/her. Other *sub-personalities* that can emerge with the *Ruler* archetype are the *Judge*, *Protector/Controller*, *Pusher/Perfectionist*, *Critic*, and *People Pleaser* (Welch, 2000:92).

2.3.14 Archetypes and Culture



Culture are patterns of and for behaviour, acquired and transmitted by symbols, that are constructed around a "core" of traditional ideas and especially their attached values, through which human psychic energy is channelled into socially useful activities (Kroeber & Kluckhohn, 1952:181).

Pearson (1991:283-286) postulated that different countries, races, and geographical areas often have archetypes associated with them, and these archetypes all contribute to a group's greater wholeness and complexity. These archetypes do not necessarily define individuals within those cultures. If people can keep this balance, they can both benefit from the diversity of different archetypal cultural traditions, and retain the individual ability of people within them to demonstrate many different attributes, approaches, and gifts. To understand how archetypes operate in a person's life, it is important to understand his/her own context – including his/her life stage, gender, family tradition, racial or cultural tradition, and the archetypes constellated by national or global events, or the immediate context in his/her home, work, or community life. According to Pearson (1991:287-288), the following are simplifications, and most cultures provide a mixture of these qualities, or variations on the ones described here. For many cultures – and families – one could identify one archetype each from the categories *Ego*, *Soul*, and *Self*, just as one can for individuals. One may also find that cultural heritage has either a masculine or a feminine cast to it.

Innocent

Honouring authorities and responsible for protecting and caring for others. High premium on the following of rules and traditions, and value is placed upon the culture or group good, not on individual good. Indeed, individuals are expected to conform and do things right. At worst, deviance or rule breaking is severely punished. At best, deviance and rule breakers are seen as in need of help, and authorities patiently try to enlist more correct behaviour.

Orphan

Very equalitarian, people banding against oppression, or for help in hard times, illness, poverty, or other suffering. People feel very fragile. At best, people feel victimized, but at least help each other. At worst, they victimise each other.

Caregiver

Everyone is expected to give unselfishly with no thought to his or her own welfare. At best, this works, and everyone is well cared for. At worst, everyone gives and gives, and no one gets what he/she wants because no one can ask for what they want- it would seem selfish! Or (as in enabling cultures) no one wants to admit some truth about his/her situation.

Warrior

Demanding, disciplined, hardworking, stoic cultures with a high premium on competitiveness. At best, they band together to fight others. At worst, things break down into a brawl.

Seeker

Very atomistic and individualistic. No one takes much responsibility for another, but everyone has a right to *life, liberty, and the pursuit of happiness*. At best, individuals find themselves. At worst, they are just very lonely and on their own.

Destroyer

The culture bands together, out of a mutual desire to destroy something or someone. People are motivated to hang together out of a shared belief that something must go. At best, this can be a crusader or rebel group, unified against evil. At worst, if there is no positive outlet for this anger, it turns inward. People destroy themselves with violence, alcohol, and drugs.

Lover

Very egalitarian, passionate, and intense culture, which places high value on artistic expression, personal relationships, and living well. There is high drama, intensity, and concern with quality of life. At best, people feel good and have deep relationships, and life is lovely. At worst, peace is shattered by jealousy, bickering, or gossip, or undermined by submerged, unacknowledged conflict.

Creator

Highly visionary, innovative cultures in which the primary concern is what they are building together (as with utopian experiments). At best, the vision is actualised in some way. At worst, the desolation of the moment is excused by the great vision to be realised in some very illusive, future day.

Ruler

Emphasis on governing and leading others, setting a good example in all one's deeds. Often these cultures place great value on the attainment of material wealth as a sign of merit. At best, this can be the highest and most responsible form of noblesse oblige, where the haves help the have-nots in a gracious, generous and stately way. At worst, it is smug, snobbish, and imperialistic.

Magician

Emphasis on empowering self and others, in a context of mutuality, between self and other, humankind and nature. At best, transformative action is rooted in connectedness and shared humility. At worst, it becomes manipulative and out of balance, and ego-driven; or it becomes impotent because of a failure to deal adequately with visions different from one's own or to recognise the changing needs of changing times.

Sage

High value on high-mindedness, authority earned by the attainment of greater wisdom or expertise, little need for innovation, for the focus is on the eternal verities. At best, these are refined, uplifting cultures, which may even help individuals within them attain great wisdom. At worst, they are precious, disconnected from life, stultifying of individual initiative, and resistant to change.

Jester

Cultures with emphasis on experience, being fully alive for its own sake. These are not highly motivated by achievement or material acquisitions, but rather by enjoyment, play, and the fulfilment in the moment itself. Challenges are undertaken because they would be fun. At best, such cultures may embody the highest level of existence: the experience of ecstasy in life itself, with little need for security or achievement. At worst, they are poor, prone to drug use, and nothing gets done.

Female

Egalitarian, cooperative and receptive, with high emphasis on living in harmony with each other and the natural world. At best, these are empowering, nurturing, harmonious cultures, which allow for a wide range of behaviours as long as they are open to be talked about and worked through. At worst,

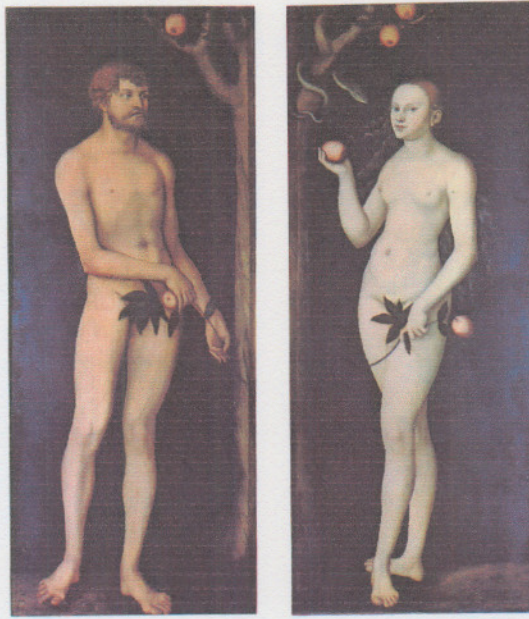
conflict is repressed, and conformity is enforced through gossip and a network of shame and abandonment.

Male

Hierarchical, competitive, aggressive, with an emphasis on achievement and mastery. At best, these teach courage, discipline, and the maintenance of high standards in the interest of the common good. At worst, they are unfeeling, exploitative, imperialistic, and destructive towards the earth.

Matriarchal societies have the virtues of the *Innocent*, *Caregiver*, and *Lover* archetypes. Patriarchal societies demonstrate the virtues of the *Orphan*, *Warrior*, and *Seeker* (Pearson, 1991:274). Moore (2004) pointed out that history shows the *King/Queen*, *Magician*, *Lover* and *Warrior* archetypes to be important to human nature, and he furthermore stressed the important role of symbolic archetypal initiations in people's lives. He explained that in the past, indigenous people created initiations, which corresponded to each of the four lines of development (*King/Queen*, *Magician*, *Lover* and *Warrior*). Take the Royal line (*King/Queen*), for instance. Men did things together, which helped them learn how to mentor, and how to be aware of the need for sacrifice on behalf of the whole tribe. However, they did not leave this to chance. They did not have the same assumption that contemporary people have, that one just lets a person grow up and they will become mature. The old people of the earth also realized that you had better initiate the *Warrior* in the young man (Gutmann, 1987). If one does not initiate the *Warrior*, then the aggressive energy in a young man is going to damage his community and himself. They came up with tribal warrior initiations (for example the Zulu initiation ceremony), to help the young male learn the proper and appropriate use of aggression. Because he is flooded with it so early in life, he does not have the life experience to tell him how to use it wisely. The elders must do that. In these tribal communities, **men learned their ritual responsibilities, their initiation into becoming the *Magician***. There was no such thing as a man in a tribe of indigenous peoples that did not have this ritual responsibility, which did not take his place in the circle of men. They all knew there had to be some sort of initiation, some sort of ritual place and channel for the erotic, *Lover* energy. They knew a man needed to *power up* in the erotic, and they knew that this erotic energy was the universal solvent. Without an initiation, it will dissolve everything - personalities, homes and fortune.

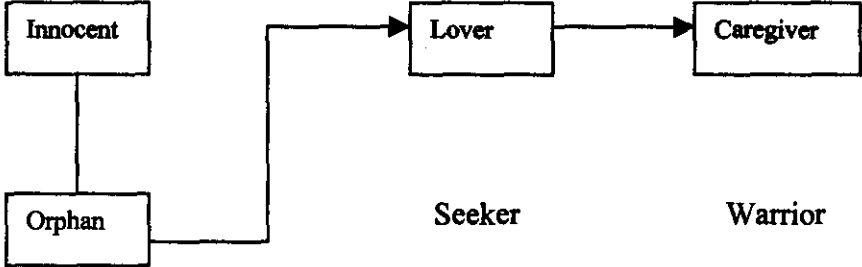
2.3.15 Gender-Related Differences in Journey Patterns



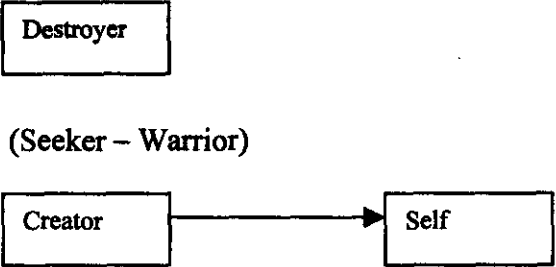
Innate male and female instincts together with culture and social conditioning tend to stereotype male and female roles within society, thus influencing male and female demands and archetypal patterns. Pearson (1991), Moore (2004), and Moore and Gillette (1990) studied some of these differences in male and female patterns.

According to Pearson (1991:260-272), gender differences in the progression through the stages of adult life tend to centre around four archetypes: the *Caregiver*, the *Warrior*, the *Seeker*, and the *Lover*. As indicated in Diagram 8 (on the following page), women have traditionally been socialized into *Caregiver* roles and men into *Warrior* roles. Pearson pointed out that the typical *masculine* stance is to find identity and truth through separation; the *feminine* stance is to find it through identification and connection. Although both men and women have access to both the *masculine* and *feminine* within (*Animus & Anima*), the *masculine* energies tend to predominate in men and *feminine* energies in women - at least from early years until mid-life, at which time androgyny becomes the prevailing issue. One sees in the traditional male preferences the influence of *Warrior* and *Seeker* and in the female preferences the influence of *Caregiver* and *Lover*. Women tend to prefer the more affiliating, caring archetypes, and men the more separated and independent archetypes, and this preference has been heavily reinforced (if not absolutely determined) by the culture.

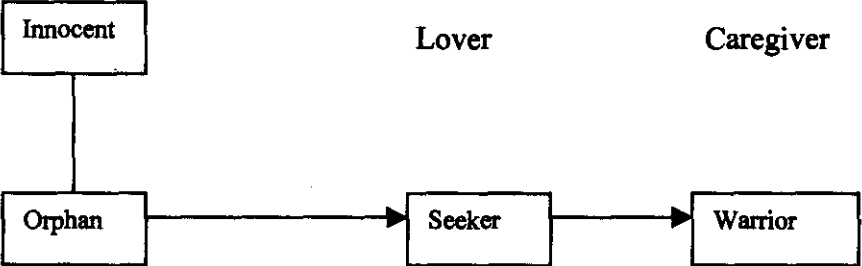
Traditional Woman's Journey



MAY STOP HERE



Traditional Man's Journey



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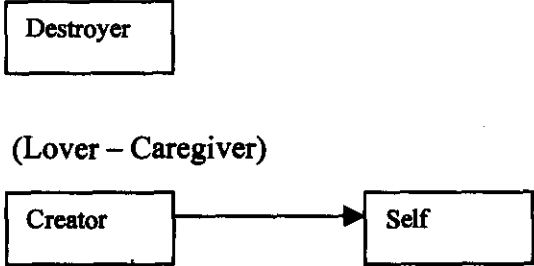


DIAGRAM 8: TRADITIONAL WOMEN AND MEN'S JOURNEYS (Pearson, 1991:264)

The great challenge for women, as Gilligan (1982) demonstrated, is to develop boundaries and to take care of themselves as well as of others. In early development, women often have problems because they do not adequately assert themselves and they do not differentiate their own needs from those of others; they end up martyred, fearful, or dependent in relationships. Sometimes this is incorrectly diagnosed as *relationship addiction* when it is really just a fairly typical female way of being in our culture, until a woman fully develops a sense of separate identity. When women eventually develop the *Seeker* and the *Warrior* as allies to the more dominant *Lover* and *Caregiver*, they know who they are independent of their relationships, and are able to factor their own needs into the network of caring relationships. They still emphasize affiliation and the networks of caring interrelationships, but now find positive ways to get their own needs met rather than sacrifice their autonomy to relationships (Pearson, 1991:260-261).

Conversely, more men lead with their *Seeker* and their *Warrior* archetypes, and therefore early on, value autonomy, toughness, and the ability to compete. Their problem areas tend to be relationships, in which they may lack intimacy and empathy skills and hence alienate others. Although they may not acknowledge their need for others, they know they do not show others adequate love or concern and have an underlying terror that they will be abandoned because they lack depth and the ability to show their love. They may compensate by working harder in the hope that they will be loved for their accomplishments. But they may frequently not even know what they feel or what they want in the feeling realm of life. At worst, even sex becomes a matter of conquest, and relationship one more way to show one's power over another. All this makes men feel more and more empty inside (until they take their "inner journeys"). Such gender differences lead to frustration and dissatisfaction in same-sex relationships as well. While women often feel caught in the world of connectedness, men often feel totally cut off from it. Many times men and women have trouble in relationships because they expect different things. Women's relationships can lapse into symbiosis, with the resulting loss of boundaries. Men's relationships can degenerate into contests of power and dominance.

Pearson (1991:261) furthermore stated that in maturity, men often develop their *Lover* and *Caregiver* as allies to their *Seeker* and *Warrior*, and when they do so, they become more genuinely interested in generativity, care, and intimacy. At this point they may mentor children and protégés, and pass on their knowledge in a way that will empower others. They want to act in ways that are good for others as well as for themselves. Yet even though men and women become more alike as each develops at least to some degree the attributes and virtues associated with the other, there generally remains a difference in emphasis and value. Moore (2004) also pointed out that mid-life transition has a different mid-life dynamic for men and women. Research shows that when men move into mid-life,

many of them become depressed, passive, suicidal and addictive. Men in mid-life, in other words, move from the *Warrior* energy right into the heart energy, into *Lover* energy, and a lot of them collapse into a puddle, an abyss, a male mid-life emotional swamp. Even if a man had a good *Warrior* initiation in the first half of life, he is in danger of losing connection with it when *Lover* energy floods him. At mid-life, the *Warrior* must be consolidated to balance the flood of *Lover* energy and allow it to be integrated into the self. The differing time-scales of male and female development are found at the axis between the *Lover* and the *Warrior*. Young females are flooded with *Lover* energy in adolescence while young males are flooded with *Warrior* energy at the same age. However - **men and women pass each other at mid-life on this axis.** This is the source of so many divorces and so much inter-gender misunderstanding. Just as the woman at mid-life is powering up into her aggression, her *Warrior*, a man is discovering the opening of his heart, his *Lover*. They pass each other in the night. In his cross-cultural study of men and women through the life cycle, Gutmann (1987) showed that the movement of women to be more aggression at mid-life and men to be more passively is a universal human fact. It follows from this that the trajectory of personal development is radically different for men and women.

Gilligan (1982) further pointed out that men tend to think in terms of ladders, with the goal being to get to the top of the ladder (the *Seeker's* urge to ascend). Women, on the other hand, tend to think in terms of nets or webs of human interconnection. The goal is the collective good or the good of everyone within that web (the *Lover's* focus on connectedness). Men tend to have difficulty with intimacy, fearing they will be swallowed up in the web or net. Women tend to have difficulty with self-assertion, fearing isolation at the top of the ladder. The transformative act for a woman, then, can be seeking her own good and advancement and facing her terror of being alone. The transformative act for a man is often putting aside his terror of being swallowed up by feminine connectedness and risking genuine intimacy. In short, the challenge for women is opening to the *Seeker*. For men it is opening to the *Lover* (Pearson, 1991:262).

Pearson (1991:262) also pointed out that male and female journeys differ by their relationship to the three aspects of the psyche: *Ego*, *Soul*, and *Self*. Men classically tend to have so much *Ego* that it drives out *Soul* (*emotions*), so strong measures are necessary for them to find the balance necessary for the *Soul* to emerge. Women, on the contrary, may have more initial engagement with their *Souls*, but not enough *Ego* development to express themselves productively in the world. Women often have less resistance (Pearson, 1991:263).

Diagram 9 on the following page depicts a frequent pattern for non-traditional men and woman.

Frequent Pattern for Non-traditional Men and Woman

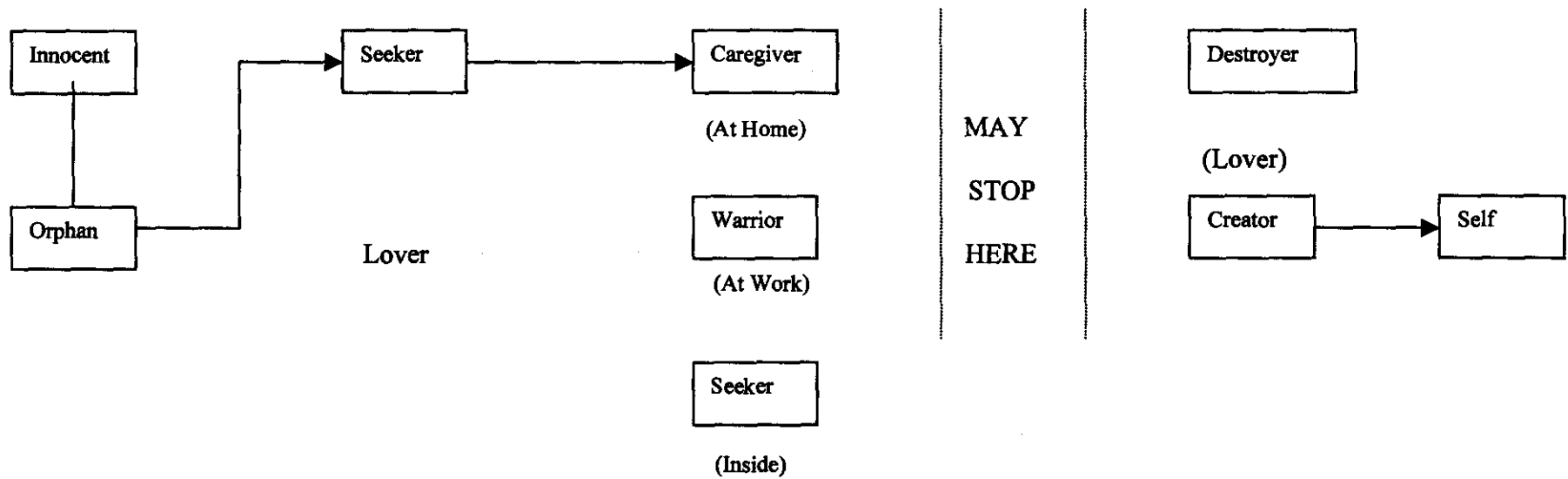


DIAGRAM 9: FREQUENT PATTERN FOR NON-TRADITIONAL MEN AND WOMEN (Pearson, 1991:264)

In the contemporary world, where sex roles are in transition, the pattern of gender development through the major stages of life is very complicated, and differs greatly from individual to individual. Sex role prescriptions are less rigid than they used to be, and people are more conscious of the effects of sex role conditioning on their lives. Many women therefore lead with the *Seeker* archetype because of the degree of alienation they feel from the culture and from many men in it. Also, this culture tends to overvalue autonomy and competition and undervalue care and relationship. There is great societal reinforcement for women to act like *Seekers* and *Warriors* whether or not these archetypes would organically emerge from within. Women receive very mixed messages, since to succeed they are told they need to act like men have. If they do so they are frequently seen as unfeminine, or even unnatural. Therefore, the prescription for career success runs counter to that of personal success. Often women let the *Warrior* dominate in their career lives, their *Caregiver* and/or *Lover* in their private lives, and the *Seeker* inside themselves, as they try to sort it all out and figure out who they are. There is also, for women, a relatively strong prohibition against claiming the power of the *Ruler* in any external way – unless that power is strongly diluted and filtered through the *Caregiver/Lover* lens. This prohibition is reflected in the “glass ceiling” that keeps all but a small number of women out of the highest-level leadership posts and in the fear generated in others by women who seem “threatening” to men (Pearson, 1991:263).

For men, things are equally complicated. Pearson (1991:265) stated that men are strongly pressured into being *Warriors*, *Seekers*, and *Rulers* (but not really androgynous *Rulers*) to the exclusion of all else. That is the definition of masculinity and of success in the culture. This pressure works against psychological wholeness, and it deprives them and those close to them of genuine intimacy. Thus many men feel really stuck. Some, like woman, split and are *Warriors* at work, *Caregivers* at home, and *Seekers* inside themselves or in their free time. Men’s lives are also confused by mixed messages from women, who say they want them to be sensitive, vulnerable, and intimate; but if men are, woman often find them lacking in masculinity.

For all the attendant difficulties, the contemporary pattern breeds more chance of psychological health and wholeness than the more traditional one – for a deeper and fuller relationship between the sexes (and between members of the same sex), as persons who share enough to really be able to understand one another (Pearson, 1991:268). It also makes it possible for persons to be open to the contra sexual energies – the *Anima* in a man, and the *Animus* in a woman – so that they become androgynous in an empowering, rather than a reductive, unisex way (Pearson, 1991:269). The *Caregiver* and *Warrior* archetypes come out of deep instinctual roots, related to the programming of the species to care for and protect the next generation. Genuine androgyny is a layered experience.

At the outer, most culturally defined layer, it is about integrating (not just taping together) *Caregiver* and *Warrior*. At the next layer, it is about integrating *Seeker* and *Lover*. At the innermost layer, it is about a union of primal masculine and feminine energies within. Thus, establishing one's primal gender identity (beyond *Caregiver* and *Warrior*) and achieving androgyny occur as part of one's connectedness to one's *Soul* (Pearson, 1991:270).



2.4 PERSONALITY

2.4.1 Jung's view of Personality

As already indicated in Section 2.2.1, Jung viewed personality as the whole/entire psyche (involving all conscious and unconscious processes). Jung emphasized the fact that personality is a basic unity, consisting of a complex network of systems: the *Ego/Consciousness* (see Section 2.2.3), the *Personal Unconscious* (see Section 2.2.4), and the *Collective Unconscious* (see Section 2.3), which interact with one another by means of psychic energy (*libido*), that strives to reach equilibrium (Jung, 1977e; Wickes, 1950:8-11). According to Jung (1977c:171), acquiring a personality means the optimum development and realization of the whole person. The *Self* archetype (see Section 2.3.1) is the motivation behind one's search for unity, harmony and wholeness in the personality. This journey/search for integration and wholeness is achieved through the process of *Individuation* (the awareness and integration of the functions of thought and the opposites in the personality; conscious/unconscious, anima/animus, shadow/persona), (Jung, 1964:161). A mature personality evolves out of the psychological developmental process of *individuation*. Jung viewed *Personality* as a dynamic developmental process and not as something static.

Attitudes

Jung further postulated two major orientations or attitudes of personality: *introversion* and *extroversion*. *Extroversion* describes an outgoing, candid, and accommodating nature that adapts easily to a given situation, quickly forms attachments and, setting aside any possible misgivings, often ventures forth with careless confidence into an unknown situation. *Introversion* describes a hesitant, reflective, retiring nature that keeps itself to itself, shrinks from objects, is always slightly on the defensive, and prefers to hide behind mistrustful scrutiny. Jung made it clear that both opposing orientations are present in the personality, although one of them is more dominant and conscious, while the other is more inferior and unconscious. Thus, if the mainly conscious *Ego* is *introvert* in its dealings with the external world, the personal unconscious would be predominantly *extrovert* (Jung, 1977e; Jung, 1977f; Van Niekerk, 1996:91).

Functions

In addition to the two attitudes, Jung (1977f) recognized two pairs of underlying functions - *thinking* and *feeling*, *sensing* and *intuiting* - by which a person makes sense of his/her experiences.

He referred to *thinking* and *feeling* as the *rational functions* since they involve a process, which engages experience. *Thinking* represents the cognitive and conceptualizing functions. By *thinking*, people attempt to understand themselves and the world around them. The *feeling* function arranges the procured information according to how agreeable or disagreeable it is, and classifies it into a hierarchical value structure. While the *thinking* function suppresses emotion and views the world in an objective and dispassionate manner, the *feeling* function allows the emotions to play their full role. Jung called *sensation* and *intuition* the *irrational functions*. *Sensation* represents the individual's empirical experience, without evaluation, through the physical senses: sight, hearing, smell, taste and touch. *Intuition* can be regarded as perception through unconscious processes. By *intuition*, the individual attempts to make sense of external reality by forming impressions, which have some basis in reality, even though he or she may not be able to articulate them rationally (Van Niekerk, 1996:91).

Psychological Energy - *Libido*

Van Niekerk (1996:92) stated that the correspondence between Freud and Jung underlines the fact that the breakdown in their relationship laid, at least partly, in the divergent interpretation of the concept of *libido*. Freud viewed the driving force of the personality as residing in repressed sexual and aggressive strivings. While Freud viewed *libido* as mainly sexual in nature, Jung viewed it as a creative life force, which (although it does not exclude the sexual) comes into being as a result of conflict within the personality. Systems of the psyche in which significant psychic energy is invested are said to be valued more than others; that is, *psychic value* is determined by how much energy is invested in something. For example, a person who values money highly will invest a great deal of time and energy in thinking of ways to make money, seeking out the company of those with similar interests.

Polar Opposites

In formulating his theory of the dynamics of the personality, Jung was profoundly influenced by the principles of the physics obtained at the turn of the century, as is borne out by his use of the terms *equivalence*, *entropy* and *opposites*. These terms are central to understanding the Jungian dynamics of personality. *Equivalence* asserts that any increase or decrease in one aspect of the psyche must be accompanied by a corresponding decrease or increase in another aspect. For example, if an individual increases the amount of energy he/she puts into his/her career, there must be a corresponding decrease in energy he/she can dedicate to his/her family. The principle of *entropy* states that systems of the mind that are of unequal strength will strive to achieve a balance, otherwise chaos will ensue. For example, if at any given time psychic energy is focused within the conscious

region of the personality, the psyche will strive to arrive at a balance by siphoning off energy from the conscious to the unconscious region of the mind (Hergenhahn, 1984). Jung's theory is dialectical in nature. His writings fall within the Hegelian tradition which may be summarized as: *everything carries within itself its own negation; for every action there is an equal and opposite reaction*. Jung regarded the psyche/personality as consisting of polar opposites (as already conversed in Section 2.2.2.). Examples include conscious and unconscious, rational and irrational, feminine and masculine, material and spiritual, thinking and feeling, sensing and intuiting, *Shadow* and *Persona* (depicted in Diagram 10).

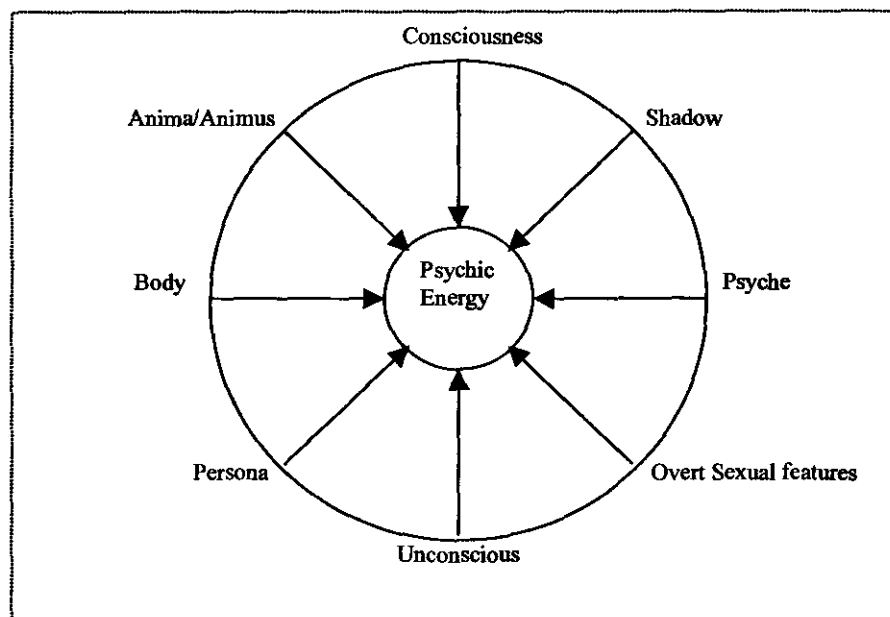


DIAGRAM 10: JUNG'S PRINCIPLE OF OPPOSITES (Current Researcher 2003)

The amplification of any one aspect of personality is generally at the expense of its polar opposites. For example, Jung would assert that an increase in the importance of money might lead to a decrease in the importance of religion, while an increase of psychic energy in the unconscious will lead the personality to divert part of that energy to the conscious aspects of the personality. In harmony with the principle of *entropy*, the goal of life, in Jung's view, is to seek balance between polar opposites. By articulating both polar opposites, the personality, according to Jung, evolves to higher levels of mental health. This corresponds to Pearson's archetypal pairs/opposites by life issues and Pearson's developmental life stage model (see Section 2.3.9), where each major chronological stage of life (and its life issues) calls forth two archetypes that seem to be in opposition and that press for resolution.

Jung's Development Model for Personality:

Jung postulated that certain developmental stages lead to the formation of personality and involve global development of the individual across the life span. According to Jung, life's progression can be divided into two parts: the first part encompasses roughly the first forty years of life, and is itself subdivided into two stages namely, childhood and youth; the second part comprises middle life and old age. Van Niekerk (1996:93-95) summarized these stages as follows:

Childhood:

Jung recognized three distinct phases occurring during childhood: anarchic, monarchic and dualistic:

The Anarchic phase

During this phase, the infant experiences what Jung refers to as "islands of consciousness". Experience enters infantile consciousness as images incapable of articulation. Infantile psychic experiences are characteristically undifferentiated and are probably experienced as a "big, blooming, buzzing confusion".

The Monarchic phase

The monarchic phase is characterized by the appearance of the *Ego* processes, which eventually allow for logical and verbal thought. Although consciousness continually expands, the child is not yet aware of himself as a separate individual. At this stage, children refer to themselves in the third person.

The Dualistic phase

During the course of the dualistic phase, the child becomes aware of his own uniqueness as an individual.

Youth and Early Adulthood:

Young adulthood is characterized by heightened activity on all fronts, including the sexual. Young people need to gain independence from parental authority (Pearson's *Orphan* archetype), engage in preparing for a career (Pearson's *Seeker* archetype), find a partner and raise a family (Pearson's *Lover, Caregiver, Warrior* archetypes) – in short, establish themselves in life and society. This phase corresponds to Pearson's socialization archetypes during the *Preparation/Ego* phase, certain *Journey/Soul* archetypes (*Seeker* and *Lover*), and her *Adolescent/young adult* and *Adult* stages (see Section 2.3.9), where the focus of development centres on security, identity, and responsibility. Most notably, Jung regarded the first half of life as a time of only modest consciousness owing to the fact

that much of the individual's psychic energy is involved with external matters. The inner workings of the psyche, Jung declared, are almost entirely ignored.

Middle Life:

Jung has been one of the first personality theorists to make a study of the middle years. Jung found that his middle-aged patients often experienced what he later came to call the *midlife crisis*. During this stage the adaptation problem shifts from finding one's way in the world to that of finding one's way out, the ultimate confrontation with morality. In a poetic vein Jung described the entire process as an exploratory journey of traversing a mountain in which the initial energy is devoted to reach the summit with limited concern for what lies beyond. When the peak is reached, a set of new problems is revealed in how to descend and negotiate all that is involved in concluding the task. For many of Jung's patients, the mid-life crisis included the inability to broaden their horizon beyond purely materialistic considerations and the fear of losing physical attractiveness and agility. This corresponds with Pearson's mid-life stage (see Section 2.3.9), in which the *Destroyer* (humility and letting go of, loss) and the *Creator* (individuality, vocation, creativity) play an important role in finding authenticity and creating new realities through metamorphosis.

Old Age

Although Jung failed to provide detailed advice, he does urge the middle aged to forego the materialistic and extroverted goals of the first half of life by gaining further knowledge of the (hitherto neglected) inner nature of the psyche. For Jung, to increase psychological maturity entails an inner directedness and emphasis on the spiritual, archetypal, and religious dimensions of the psyche (Jung, 1977f). This corresponds to what Pearson refers to as taking the inner journey into the *Self-dimension*, and exploring the power of the *Ruler*, *Magician*, *Sage*, and *Jester*. Jung's *old age* stage correlates to Pearson's last two stages namely *maturity* and *old age* (see Section 2.3.8), in which the focus is on restabilization, and finding inner power and freedom. Most of Jung's older patients suffered from what he termed a *backward orientation*, meaning that they cling desperately to goals and life roles more pertinent to the first half of life (Pearson's *Destroyer* archetype is of importance here because it instigates the ability to *let go of*). Although Jung admitted that a fear of death is natural (the *Death* archetype could in some ways be compared to Pearson's *Destroyer* archetype), he believed that death should be viewed as a goal in life. In treating his elderly patients, Jung helped them establish new goals and find meaning in life by first finding meaning in death. In Jung's own words: *I am convinced that it is hygienic – if that is the word – to discover in death a goal towards which we can strive, and that shrinking away from it is something unhealthy and abnormal which robs the second half of life of its purpose* (Jung, 1977f:398). In an interview with Jung shortly before

his own death, he argued that the notion of life after death is common to all religions and speculated that psychic life may go on after physical death, allowing the individual to achieve the ultimate state of self-realization (Van Niekerk, 1996:93-95).

Operationalization:

Jung's four-dimensional function model (*thinking, feeling, sensing and intuiting*) and attitudes (*introversion and extroversion*) are operationalized in the well-known *Myers-Briggs Type Indicator (MBTI)*, (Myers & McCaulley, 1985). This instrument is based upon the following main assumptions:

- A four-dimension model,
- bimodal distribution of scores on each dimension,
- sixteen independent types,
- the concept of a primary function determined by Judger/Perceiver preference, and
- a grounding in the personality theory of Carl Jung (1977e).

2.4.2 Pearson's view of Personality

Pearson (1991) has developed her conception of archetypes and the delineation of a subset of archetypes and their relation to adult development and personality from the theories of Jung and Campbell (1949; 1974; 1988). Like Jung, Pearson viewed the personality as the total dynamic psyche, going through certain developmental stages towards becoming a *self-actualized/individuated* person. Pearson's theory surrounding archetypes (including her developmental model for personality) have already been stated in Sections 2.3.2 and 2.3.6 - 2.3.9, and compared with the developmental model of Eric Erikson in Section 2.3.10, and the theories of Rollo May in Section 2.3.11. The following should thus be viewed as additional notes to these sections.

The Archetypal Journey to Individuation

As already stated, Pearson (1991) recognized that the life journey personality development could be better understood when illustrated by twelve archetypes. Each of these archetypal themes has an associated worldview, role, goal, and tasks. Each also has associated strengths and vulnerabilities. These archetypes are developmentally clustered as three groups: the *Ego*, the *Soul*, and the *Self*, each containing four archetypes (see Section 2.3.7). The first four archetypes (*Innocent, Orphan,*

Caregiver, and *Warrior*) are the archetypes of the *Ego*. The second, or *Soul* cluster is composed of the *Seeker*, the *Lover*, the *Creator*, and the *Destroyer*. The third cluster is that of the *Ruler*, *Magician*, *Sage*, and *Jester*. The overall progression of the “journey” to *Individuation* begins from the archetypes of the *Ego*. This is usually encountered in greatest measure in young adulthood. At this time of life, the primary tasks concern establishing oneself and one’s own ways in the external world. This stage is a time that in its naiveté is under the influence of the *Innocent* and the interdependence of the *Orphan*. In middle to late adolescence an individual solidifies his/her identity (asking questions about identity associated with the *Seeker*). At this time he/she also determines how he/she relates to members of the same, and members of the opposite sex, and he/she establishes a sexual orientation (*Lover*). Whether a person has more *Seeker* or more *Lover*, influences how he/she will view him/herself and his/her role within a group. The more *Seeker*, the more a person might be a loner and the more alienated his or her stance. The more *Lover*, the more a person’s identity is associated with bonding, with a romantic partner, friends, a group, and/or organization. The establishment of identity and basic patterns of relating occurs through interaction with the social environment, and this establishment occurs, in part, through disappointment and the necessary acceptance of limiting reality (Pearson & Marr, 2003:6).

As one matures, typical tasks include deciding about intimate relationships and partnering (developing a more mature *Lover*). An individual must find ways of obtaining personal economic and emotional resources and, perhaps, finding such resources for a family as well. This involves establishing a career and job pattern; the skill to do this involves making and actively pursuing goals and standing up for oneself (*Warrior*). It may also involve caring for other family members (children or aging family members), which refers to the influence of the *Caregiver*. As a person becomes established, he/she often reaches a time of searching, a revisiting of the creation of identity and meaning. The external assertion of one’s place in the world recedes as a dominant focus as the internal life and internal journey ascend in importance. This is a time influenced by the more adult *Seeker* who ushers in the prominence of the archetypes of the *Soul*. The searching may be initiated by a real or perceived loss (as in loss of a loved one or loss of youth). It may be initiated from without or from within (*Destroyer*). The change and its consequences for identity can be successfully resolved through a re-creating of one’s life (*Creator*), a new-found sense of commitment to that which is inwardly important (*Lover*). Having experienced both an outward and an inward journey, a person becomes increasingly able to manage the outward and the inward life (*Ruler*) by drawing upon one’s ability to heal (*Magician*); upon the ability to recognize a larger perspective (*Sage*); and upon the ability to recognize the incongruities and the pettiness of what seem major difficulties (*Jester*).

These are the archetypes of the *Self*. The maturing of these resources (or the mature personality) is a result of the journey.

But Pearson (1991) stressed that the twelve-archetype journey model is more complex than a linear developmental sequencing of archetypes. The model is a spiral where one encounters the same archetypes at different levels of integration as personal development progresses. Although presented as defining particular life periods and tasks using the journey metaphor, the archetypes are ways of cognitively and emotionally organising, and they are typically called forth in handling particular life tasks. Like water has an innate tendency to crystallize into a six-sided form, yet every snowflake is a different variation of the six-sided shape, the human psyche has a tendency to organize into universal patterns (archetypes), although each person's expression of a given archetype is unique (Pearson & Marr, 2003:7).

Furthermore, Pearson and Marr (2003) clearly stated that a person's personality may be characterized by a preferred activated/dominant archetype(s); i.e., the archetypal theme(s) that characterizes the majority of his/her personality at a given time. The characteristics of these archetypes themes and their effect on personality are described in Section 2.3.2. Pearson's twelve archetypes must be viewed as twelve broad emotional, cognitive, and behaviour styles. Each style has its own theme, goals, adequacies, and potential difficulties. Thus, although some archetypes may provide the basis for an individual's core story or myth, thus defining how he/she views the world in accordance with the archetype(s) that currently dominates his/her thinking and acting, others will flow in and out of a person's life in ways appropriate to life stages, circumstances, and challenges as well as the unique quality of mind and soul of the individual involved. Personality must therefore be viewed as a dynamic process of development, rather than as a static state.

Operationalization:

Pearson's 12 archetypes have been operationalized in the *Pearson-Marr Archetypal Indicator (PMAI)* assessment tool, which was designed by Pearson and Marr (1997; 2003) to measure and identify the different archetypal plots that shape a person's life. The *PMAI* was 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. A general categorization also is contrary to Jung's notion that archetypes are expressed through the individual. Although some archetypes may provide the basis for a person's core story or myth, others will flow in and out of his/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 (Pearson & Marr, 2003). While the

PMAI instrument builds on psychological theories, it avoids psychology's frequent focus on pathology. Pearson herself can best describe the intention of this assessment tool: *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. The instrument can be used to foster self-awareness, help people better understand and work with others, enhance motivation and enthusiasm and decrease stress (by helping people live more in keeping with their inner nature), and increase options for ways of thinking and behaving (by familiarizing people with other archetypal perspectives). The PMAI can further assist people in developing missed developmental lessons. Many people who seek counseling because they are unhappy with their lives do not have any mental or emotional illness. Rather, either their outer lives do not fit their inner reality or their journeys have lacked some key developmental lessons. Even in the case of actual dysfunction, work with the PMAI instrument can be helpful (Pearson & Marr, 2003).*

2.4.3 The *Enneagram* (Godwin, 1999:75-80)

Originally introduced to the West in this century by George Ivanovitch Gurdjieff, the nine-sided *diagram of all life* is claimed to have been used in the Middle East for over four thousand years. Gurdjieff saw it as a symbol of the dynamic movement of the cosmos, but during the last four decades, therapists have adapted the Enneagram as a useful psychological template describing nine essential personality types, which are depicted in Diagram 11.

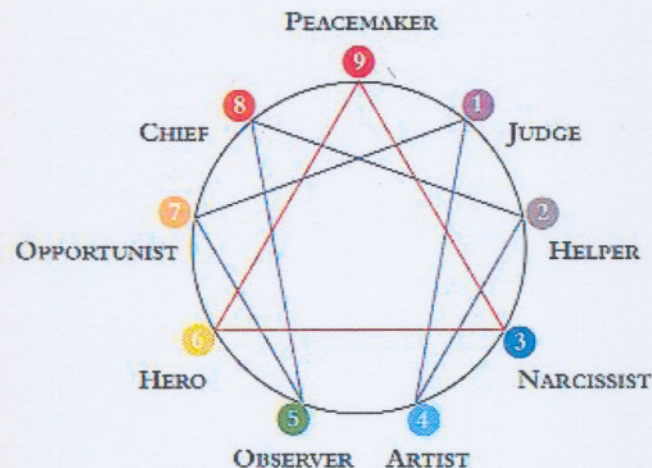


DIAGRAM 11: THE ENNEAGRAM WITH ITS PERSONALITY TYPES (Godwin, 1999:76)

The following description of the *Enneagram* has been adapted from Godwin (1999:75-80), and can only be considered an abbreviated introduction to the system, of which there are many variants, for example Bennett (1983), Naranjo (1990), Riso (1987), and Vollmar (1997).

Firstly the *Enneagram* can be divided into three of Jung's four functions: *Thinking*, *Sensing*, and *Feeling* (see Section 2.4.1). Diagram 12 on the following page, depicts the three shock points that represent the quantum leap between the three functional modes. This is symbolized by the triangle (3,6,9). Surrounding the triangle on the circle are three pairs of functional sets. Types 1 and 2 are believed to be the two *Sensing* / physical types. Types 4 and 5 are considered to be the two *Feeling* / emotional types, while Types 7 and 8 are the two *Thinking* types.

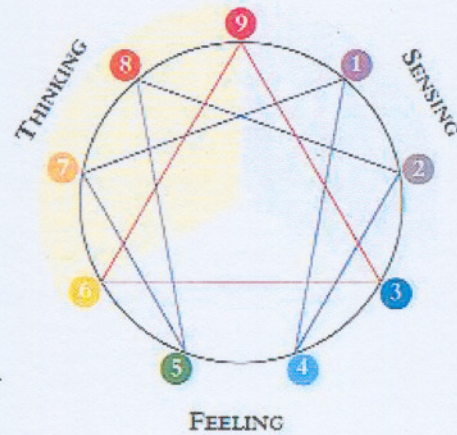


DIAGRAM 12: THE ENNEAGRAM DIVIDED INTO JUNGIAN FUNCTIONS (Godwin, 1999:76)

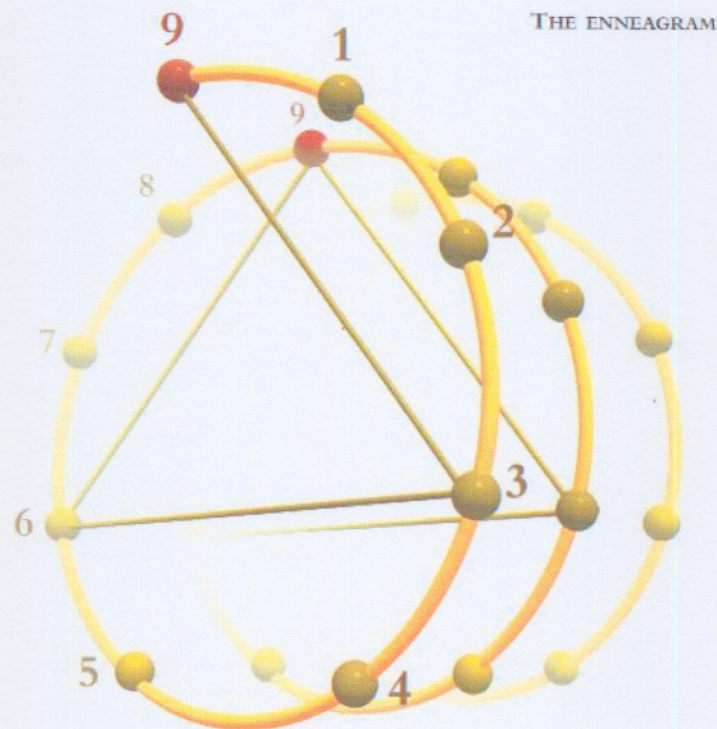


DIAGRAM 13: THE THREE-DIMENSIONAL ENNEAGRAM (Godwin, 1999:76)

The *Enneagram* has been intended as a ceaselessly moving, three-dimensional model (depicted in Diagram 13). Not only are there shock points between the major modes of *sensing*, *feeling* and *thinking*, but also at *Type 9* in each complete revolution, the whole model makes a quantum leap onto a new level. This reminds us of what Pearson (1991) calls the spiral nature of the archetypal journey, where the final stage of the journey, epitomized by the archetype of the *Jester*, folds back into the first archetype, the *Innocent*, but at a higher level than before (see Section 2.3.8). Gurdjieff's model,

according to Godwin (1999:77), is an ever-changing and dynamic system, while many of the recent psychological *Enneagram* systems tend to regard characteristics as if they are fixed and unmoving. Essentially everyone carries all the nine tendencies displayed in Diagram 11, and move around the circle daily (Diagram 13). This corresponds to Pearson's theory that everyone possesses all 12 archetypes as potential psychic forces, using all the developed archetypes from day to day. Gurdjieff once remarked that *it is the greatest mistake to believe that the human being always remains a constant unity. He continually changes; he rarely stays the same for a single hour* (adapted from Godwin (1999:77)). While this is true, there appear to be defensive, habitual and entrenched strongholds that one scuttles back to whenever the going gets tough. Many people get obsessively stuck at one point and refuse to budge from what is seen as familiar and comforted.

The beauty of the *Enneagram* system is that once each point can be recognized for what it is – a neurotic defence entrenchment which defines the personality - then its fixed nature changes to become one of nine movable feats, which reveal basic approaches to life. The personality types on the *Enneagram* must thus be viewed as dynamic aspects of the developmental process of the personality, and not as something static. A person's personality could be dominated by any of the nine types (while he/she uses certain developed defence entrenchments of the other types), and could move onwards in the *Enneagrammatic* system towards another type at any time. Each type has also the choice of moving on a path towards becoming either healthy, or neurotic. An example of this is when a neurotic *Observer* under stress tends to move towards *Type 7 (Opportunist)*, taking on some of that type's worst characteristics (for example, over-excited superficial experiencing) and becoming erratic, impulsive and hyperactive. The healthy *Observer's* main need is to move from *thinking about doing* to *actual doing*, so in moving toward *Type 8 (Chief/Leader)* he/she moves from knowledge to direct experience.

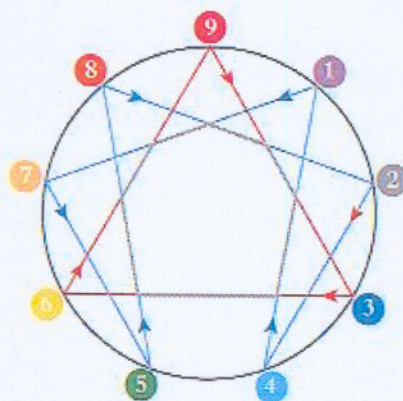


DIAGRAM 14: THE POSITIVE DIRECTION OF INTEGRATION SHOWING THE ROUTES TOWARD RESOLVING NEUROTIC AND FIXED PATTERNS OF BEHAVIOUR (Godwin, 1999:76)

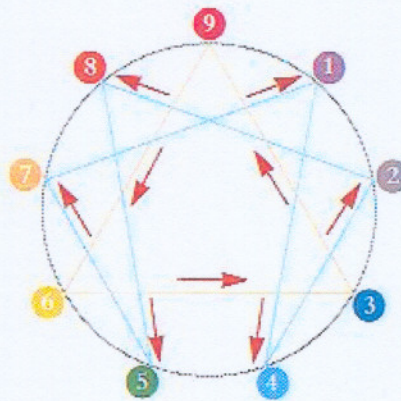


DIAGRAM 15: THE NEGATIVE DIRECTION OF DISINTEGRATION ESTABLISHES NEUROTIC AND FIXED PATTERNS OF BEHAVIOUR (Godwin, 1999:76)

Diagrams 14 and 15 indicate the directions towards health and neuroticism that each type demonstrates. The first three types on the *Enneagram* (*Judge/Entrepreneur/Critic*, *Helper/Planner* and *Narcissist/Seeker/Magician*) are essentially those outwardly oriented (linked to Jung's physical *Sensing Function*). These types are concerned with the material, phenomenal world. These are the one-sided, focused and fixed points that make up people's personalities and dictate both how they view the world and how they interact with it.

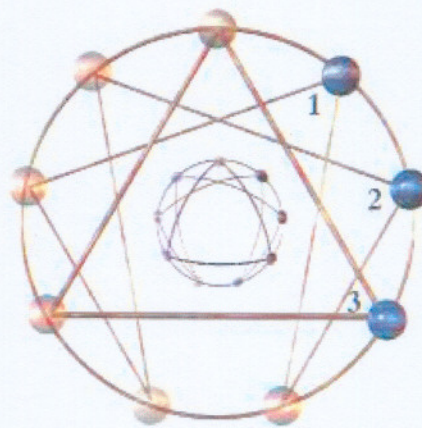


DIAGRAM 16: THE FIRST THREE PERSONALITY TYPES (Godwin, 1999:77)

Diagram 16 depicts the first three *Personality Types*. *Type 1 (Judge/Entrepreneur/Critic)* is concerned with recognizing and perfecting outer conditions, while *Type 2 Helper/Planner/Shaper* is characterized by a driven need to find happiness through constant activity. So the attention of these two is on the practical appraisal of the material situation and on the appropriate actions required to achieve goals. *Type 3* is the shock point that offers a bridge to the inner dimensions of *Types 4, 5 and 6* (those strategies that focus inwardly on feeling). Each personality type is described by its major fixation and virtue, its behaviour focus patterns, its healthy and neurotic tendencies and its origins in

childhood. Understanding that a person carry all the possibilities and personality types within him/herself and that certain types lead towards integration while others towards disintegration, can completely transform a person's whole behaviour and world-view (Godwin, 1999:77).

TYPE 1: The Judge, Perfectionist, Reformer, Critic, Entrepreneur

(Godwin, 1999:77)

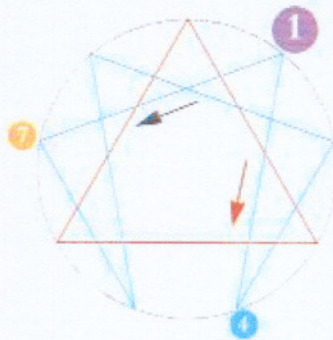


DIAGRAM 17: TYPE 1 (Godwin, 1999:77)

Fixation: *Suppressed rage* becomes rational anger or resentment.

Virtue: *Serenity* and a joyful acceptance of perfect imperfection.

Focus: Attached to material structures, possessions and money. The decision *to have*, rather than *to be*. A need to be right. Strongly judgmental of both the self and others who do not match ideals makes this type a perfectionist. A constant ethical and moral concern with “shoulds” and “musts”. Hard work, thrift, honesty and doing right are valued, but underlying this perfection is a resentment arising from unsatisfied needs.

Childhood Background: through a background of criticism and disapproval the child becomes preoccupied with being worthy of love, with being “good”. Impulsive or spontaneous intuitions are substituted by rules of correct behaviour.

Aware attention and integration; route towards healing and health

➔ (the black arrow in Diagram 17) : Good entrepreneur with decisive business sense. Wise, discerning, balanced, realistic, high-principle and ethical. Integration towards point 7. Learning to relax, becoming playful, taking delight in life without feeling he/she has to be perfect.

Neurotic and unconscious tendency; route to disintegration

→ (the red arrow in Diagram 17) : Fear of insecurity especially in finances, tendency to rigidity and inflexibility. Self-righteous, punitive, cruel in his or her need to be right. Disintegration towards point number 4. This creates too much emotional turmoil, making the type neurotic, obsessive, compulsive and contradictory.

TYPE 2: The Helper, Planner, Shaper, Egocentric giver

(Godwin, 1999:77)

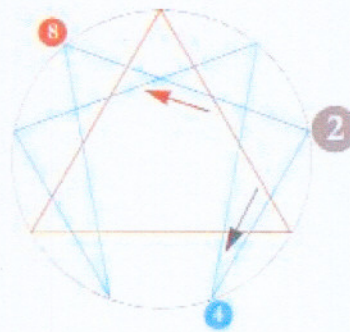


DIAGRAM 18: TYPE 2 (Godwin, 1999:77)

Fixation: *Pride and flattery*; they need others to depend on them.

Virtue: *Humility* and unconditional generosity.

Focus: Enjoys planning for the future, for a better world. Love of beauty and art. Focused on others. Being sensitive to others' feelings and needs but feeling that they are not loved for themselves. Fearing this, they spend their lives trying to make people love them by doing things to gain approval. They prefer to give rather than to receive, and although they appear to be independent and have no needs of their own, they are actually focused around relationships.

Childhood Background: In childhood the type learned to become acutely aware of all the subtlest clues of the most important adults, either over-dominant or needy parents. They found that in order to be loved they had to meet the needs of others.

Aware attention and integration; route towards healing and health

→ (the black arrow in Diagram 18) : Sensitive to others' feelings, cheerful and energetic, giving for sake of giving, altruistic and caring (these attributes correspond to those of

Pearson's *Caregiver* archetype – see Section 2.3.2), unselfish and future oriented with a clear view of what is beautiful and practical.

Neurotic and unconscious tendency; route to disintegration

—————→ (the red arrow in Diagram 18): Self-sacrificing intrusives who complain that no one ever appreciates them. Smothering and manipulative. These correspond to the *Shadow* qualities of Pearson's *Caregiver* archetype – see Section 2.3.2). Only giving in order to get something in return. Moving towards point 8 brings a tendency to become dominating, irritable, calculating, with the smouldering resentment that becomes open anger.

TYPE 3: The Narcissist, Status, Seeker, Performer, Magician, Actor

(Godwin, 1999:77)

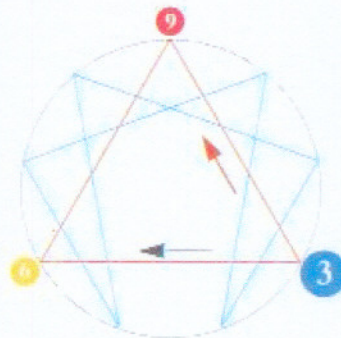


DIAGRAM 19: TYPE 3 (Godwin, 1999:77)

Fixation: *Deceit and vanity*; identification with outward roles.

Virtue: *Honesty*; integrity and acceptance of being a channel.

Focus: Image-conscious and exhibitionist; competitively concerned with prestige and career; often an attractive, self-assured ideal for others; can be exploitative, narcissistic and over-concerned with outward appearance; can be inner-directed and authentic with a desire to improve one's self, becoming outstanding in a chosen field.

Childhood Background: In childhood this type felt they had to achieve in order to be loved and accepted. Only by successful producing something would they be deemed worthy. They often

expect the world to lavish attention on them similar to a mother's high regard. The parent's admiring gaze made them feel important and worthwhile, especially when engaged on some outward activity.

Aware attention and integration; route towards healing and health

—————▶ (the black arrow in Diagram 19) : Self-acceptance of being real to themselves without the need to identify with an external image. By moving towards point 6 they allow themselves to be exposed for what they really are.

Neurotic and unconscious tendency; route to disintegration

—————▶ (the red arrow in Diagram 19): Neurotic and fixed need for others' applause and admiration. Movement to point 9 intensifies sense of the unreal and de-personalization. They feel as if they are in a dream and often deteriorate into fragmented, multiple personalities simply because they are out of touch with who they really are.

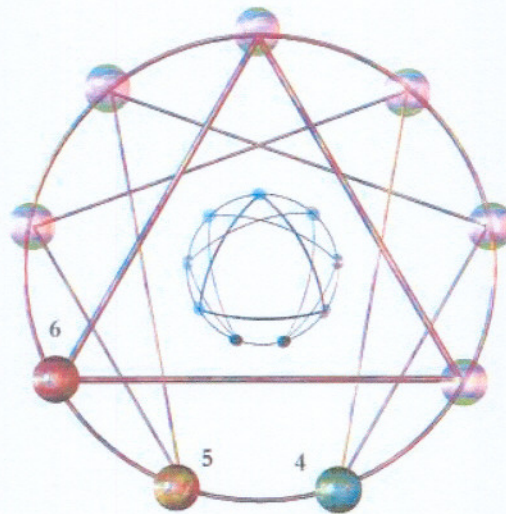


DIAGRAM 20: THE SECOND SET OF PERSONALITY TYPES (Godwin, 1999:78)

Diagram 20 depicts the second three of the nine points on the *Enneagram* that are essentially those strategies that focus inward on feeling (linked to Jung's emotional *feeling Function*). At number 4 the world is viewed almost entirely subjectively and emotionally. At number 5 the intellect is beginning to influence those emotions. At number 6 there is a shock point which thrusts the Enneagram firmly toward the head (*Types 7, 8 and 9*).

TYPE 4: The Artist, Romantic, Emotional striver, Expressionist

(Godwin, 1999:78)

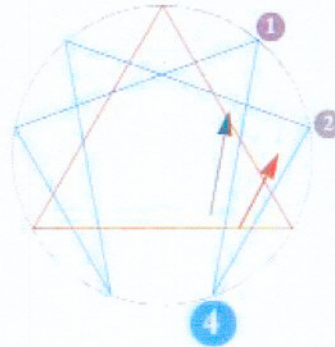


DIAGRAM 21: TYPE 4 (Godwin, 1999:78)

Fixation: *Envy and melancholy*; a sense that something is missing.

Virtue: *Equanimity*; harmony and completion within oneself.

Focus: The most purely emotional type within the *Enneagram*. The inner world of feelings is deemed far more important than any activity in the outer world. A major hurdle to become whole for the type is over-indulgence and self-absorption. Life is a continual drama in which he/she is the director. Creative and inspired, intuitive and self-revealing, the type has an emotional integrity that requires time to assimilate and reflect before acting. This type corresponds to some extent with Pearson's *Lover* and *Creator* archetypes – see Section 2.3.2.

Childhood Background: There is an underlying feeling of having been abandoned and separated from unconditional acceptance and love (Pearson's *Orphan* archetype – see Section 2.3.2). They feel they must have been unworthy to have been abandoned, yet feel emotionally different from others as they seek the perfect love again.

Aware attention and integration; route towards healing and health

—————→ (the black arrow in Diagram 21) : Realization of innate worth and depth of emotion. Towards number 1 they become more practical and outwardly directed, focusing on objective reality without being overwhelmed by feelings.

Neurotic and unconscious tendency; route to disintegration

—————→ (the red arrow in Diagram 21): Melancholic suffering through depth of feelings. Self-indulgent and overdramatic. Moving towards number 2 they tend to become more dependent on

others for the unattainable, perfect love, while being filled with self-hatred trying to escape from themselves. Always longing for the unavailable and extraordinary.

TYPE 5: The Observer, Thinker, Sufferer, Spectator (Godwin, 1999:78)



DIAGRAM 22: TYPE 5 (Godwin, 1999:78)

Fixation: *Avarice and stinginess*; need for privacy and time.

Virtue: *Non-attachment and omniscience*; experiential knowing. This corresponds to Pearson's Seeker whose virtue is autonomy, and seeks for a better life through experimentation or wandering (see Section 2.3.2).

Focus: The withdrawn thinker who suffers from the purposelessness of the world. A visionary and over-viewer, an original thinker who is both insightful and perceptive, who wants to understand the environment, yet needs to find a way of defending him/herself against the potential threats in it. Has the capacity to heal, yet cannot really act.

Childhood Background: In dealing with what is perceived as a threatening world the child withdraws into an imaginative realm where there is safety. In order to avoid pain he/she creates a distance from emotions. Is in a state of constant alertness about the environment in order to foresee events and take defensive action against threats. Becomes a watcher through a peephole in the fence. Often identification with the Pearson's *Seeker* begins in loneliness and self-pity, with the realization that one's current life is confining. This conflict may lead to rebellion and then to experimentation or wandering.

Aware attention and integration; route towards healing and health

➔ (the black arrow in Diagram 22) : Assumes a detached point of view while acting in the world. Movement towards number 8 brings the ability to act and trust in the environment. Acquires courage to act out his/her profound understanding.

Neurotic and unconscious tendency; route to disintegration

➔ (the red arrow in Diagram 22): Withdrawn from the world and action. Becomes a recluse who is isolated from reality. If this type moves to number 7 in order to act, he/she becomes impulsive, erratic and hysterical. Tends to become paranoid with strange ideas and manic activity to divert the anxiety.

TYPE 6: The Hero, Follower, Loyal Trooper, Sceptic (Godwin, 1999:78)

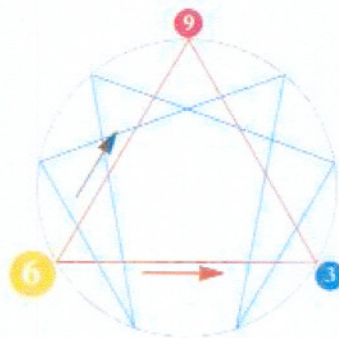


DIAGRAM 23: TYPE 6 (Godwin, 1999:78)

Fixation: *Doubt and cowardice*; the overwhelming fear of fear.

Virtue: *Courage and faith*; trusting oneself and existence. This basic trust corresponds to Pearson's *Innocent* archetype, while courage corresponds to her *Warrior* – see Section 2.3.2.

Focus: Loyal, hard working, dependable and cautious. Has problems with authority, being at either extreme of submissiveness or rebellion. So can be either timid or confrontational (Pearson's *Warrior*). Procrastinates, avoiding action, preferring to think about it; essential emotion is one of frozen fear or anxiety; sees success as frightening (contradictory to Pearson's *Warrior* archetype who takes action, and focuses on winning and success).

Childhood Background: In a potentially threatening environment the child learns to be alert to clues for likely aggression, sudden change or threats of violence. Tends to identify with the father

figure or other authority figures at an early age. Feels secure when pleasing these figures, so the child diligently learns the rules of the parental home at the expense of expressing his/her own desires and needs.

Aware attention and integration; route towards healing and health

—————▶ (the black arrow in Diagram 23) : Recognizing the motives and hidden agendas that influence all relationships, the type moves towards number 9, becoming emotionally more open and discovering the courage to go his or her own way.

Neurotic and unconscious tendency; route to disintegration

—————▶ (the red arrow in Diagram 23): Cowards die a thousand deaths and the type suffers from constant anxiety and over-compliance. By turning towards number 3 these types turn their suppressed aggression from themselves to others and can become sadistic towards those whose love they need the most.

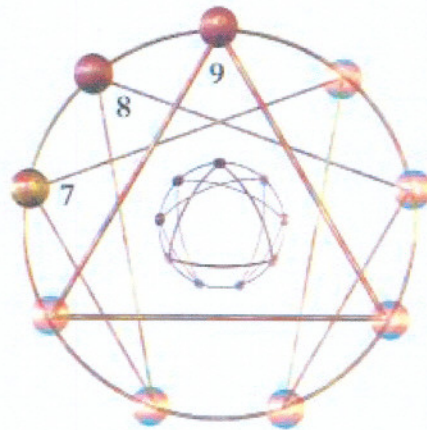


DIAGRAM 24: THE THIRD SET OF PERSONALITY TYPES (Godwin, 1999:78)

Diagram 24 depicts the last three of the nine points on the *Enneagram* that are concerned with the intellect (linked to Jung's *Thinking Function*). Their prime focus is upon communication and expression. The strategy of number 7 type attempts to ensure love and success through the power of communication. To this end the type will be entertaining, multi-gifted and well liked. But this ability to be all things to all men often hides superficiality. Its outward-orientation and need to "do something" means that the type skims the surface of many activities, often lacking real depth. By moving towards the inner contemplation of point number 5 this many-faceted "doer" take on a more thoughtful and profound aspect. At number 8 the intellect is concerned with the power of reason, but is also over-concerned with its controlled action on the environment and others. In this case a movement to number 5 has disastrous consequences, creating a withdrawal into thought and inaction,

creating anxiety and paranoia. At shock point number 9 the whole *enneagram* is poised from the quantum leap to the next stage, level or cycle. But a tendency to see all sides of a situation creates “fence sitting” and indecision, coupled with avoidance of any conflict. In attempting to descend from the fence and act, the 9 moves towards point number 6, which further increases the sense of distance from his/her surroundings and gives a rational base for doing so. By moving to point number 3 there is a reconnection with the world and an empathetic understanding of how others feel without being swamped by the need to over-identify.

TYPE 7: The Opportunist, Generalist, Optimist, Greedy Epicure

(Godwin, 1999:79)

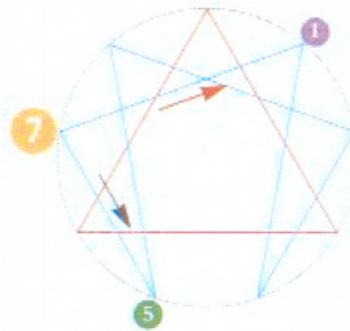


DIAGRAM 25: TYPE 7 (Godwin, 1999:79)

Fixation: *Gluttony*; superficial experiencing to avoid fear.

Virtue: *Sobriety and sacred work*; experiencing life at depth.

Focus: Communicative, versatile with a quick grasp of situations. Enthusiastic, grateful and awed by life’s wonders; vivacious, lively and often dazzlingly multi-talented; a “doer” who loves new projects, people and experiences. A dedication to adventure; someone who is excellent at starting a project but poor at finishing. This is an enthusiast who is often likened to the “Renaissance man”, capable of turning a hand to anything. But avoids pain at all cost.

Childhood Background: A lack of perceived parental love made the child feel insecure and prompted a fear of deprivation. The prime concern is expressed as a demand (as many possible narcissistic desires), which is satisfied without any necessary depth of experience.

Aware attention and integration; route towards healing and health

—————→ (the black arrow in Diagram 25) : Excellent intellectual grasp of situations, with a concern to synthesize and understand the nature of this type's wonder and gratitude to life. Path to integration is towards number 5, which gives a sense of peace, profundity and depth of experience.

Neurotic and unconscious tendency; route to disintegration

—————→ (the red arrow in Diagram 25): Becomes over-excited, excessive, and superficial with a complete disregard of emotions. Disintegration is towards number 1, which increases the sense of panic, the obsessional need for an outer direction through work. Punishes those who thwart any desires.

TYPE 8: The Chief, Leader, Boss, Overseer (Godwin, 1999:79)

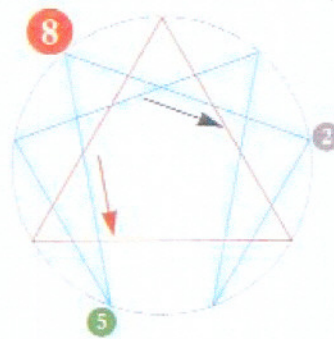


DIAGRAM 26: TYPE 8 (Godwin, 1999:79)

Fixation: *Lust and vengeance*; single-minded urge to satisfy needs.

Virtue: *Innocence and truth*; immediate response to existence.

Focus: Magnanimous, courageous, self-assertive, confident and strong. A natural born leader who is enterprising, honourable and protective of his/her team. The need to be self-reliant and to prevail over both the environment and others can change healthy, expansive attitudes into dictatorial, combative and ruthless behaviour. The general qualities of this type reminds us of Pearson's *Ruler* archetype, and Welch's *Ruler/King/Queen* archetype, while the basic virtue of innocence and truth are basic qualities of Pearson's *Innocent* archetype (see Section 2.3.2).

Childhood Background: Often the child discovered that to get the parent, usually the mother, to respond to his/her needs, the child would have to be strong and aggressively assertive. The discovery

that he/she was stronger than the parent confirmed the child's assumption that he/she could dominate other adults with impunity. Life was then seen in terms of the exercise of power and the survival of the strongest.

Aware attention and integration; route towards healing and health

—————→ (the black arrow in Diagram 26) : Magnanimity, courage and genuine strength. Moving towards number 2, this type intensifies its creative powers, opening up to others instead of dominating them, and gaining empathetic insights.

Neurotic and unconscious tendency; route to disintegration

—————→ (the red arrow in Diagram 26): A desire to rule and dominate others, yet a real fear of being in touch with emotions. A reluctance to either reflect on his/her actions, or confronts the unconscious. Moving towards number 5 makes this type more anxious and withdrawn into thought. In such isolation the individual can become paranoid and tormented by past actions.

TYPE 9: The Peacemaker, Mediator, Loving friend (Godwin, 1999:79)



DIAGRAM 27: TYPE 9 (Godwin, 1999:79)

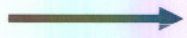
Fixation: *Sloth and indolence*; inert, self-forgetful and diverted.

Virtue: *Action and love*; no separation from others.


Focus: Peaceable, tolerant, accommodating, uncompetitive. Likes to fit in with others yet finds it difficult to know his/her own priorities. Likes a comfortable life but tends to be sluggish and passive. Loses awareness of own agenda and priorities, preferring to merge with others. Replaces essential needs with inessential substitute.

Childhood Background: As a child this type often felt overlooked, or was told not to express what he or she was really feeling. These people learned to forget their anger at not being acknowledged or accepted. Their strategy was to identify with their parents, and often the impetus to differentiate from the adult was minimal simply because this type's emotional needs were being met, even if it meant assuming a subordinate position.

Aware attention and integration; route towards healing and health

 (the black arrow in Diagram 27) : Generous, open-minded, often empathetic, the type creates harmony in situations. Moving towards number 3 these people become more self-assured, assertive, and develop themselves through creativity.

Neurotic and unconscious tendency; route to disintegration

 (the red arrow in Diagram 27): Needy, indecisive, apathetic and over-compliant. Towards number 6 this type rationalizes and excuses its sluggishness and superficiality. Diverts energy to trivial pursuits. Anxious and self-destructive, this type is no longer able to repress aggressive feelings, which fuel its self-hatred.

2.4.4 Costa and McCrae's Five-Factor Model (FFM) for Personality

Personality traits, like temperaments, are endogenous dispositions that follow intrinsic paths of development – Costa and McCrae (1992)

The search for the best metaphor

Personality theories, or models, are metaphors for describing something, which is intrinsically indescribable - the human personality. Ornstein (1993:2-3) stated that *Ideas for personality classifications...provide everyone from small children to psychiatrists with a routine for classifying people, one that helps us make sense of ourselves and others. But that's all they do, since one system doesn't map on to the other.... We need an explanation to get through the day, and that is what most personality-typing systems provide.* All language, in fact, is metaphor - it is a process by which one expresses one thing namely the complex fabric of people and their environments, in terms of another language. All language is *about* what one experiences, but it is not the experience itself. Ornstein (1993) further argued that personality models are metaphors for describing the person. The history

of the study of personality has been one of minimizing vagueness. Just as the theory of Carl Jung reduced the vagueness of the theory of humors (which spoke of phlegmatics, melancholics, sanguines, and choleric), so Jung's theory will be replaced by a model of personality which is yet less vague. In a sense, the history of intellectual activity is the story of one's efforts to find the "source" metaphor from which all other metaphors are derived. There is some truth in Jung's theory, Freud's theory, and theories of others, but the human personality fabric is woven from a far more complex set of fibers than any one theory contains. Just as all cloths are woven from fibers, so all theories are composed of language. Language is the one ingredient that all theories have in common. So, it is from language itself, and not theories, that one must extract the source metaphor for describing personality. This was the insight that propelled Tupes and Christal (1961) during the 1950's into the research that led to what we know today as the Five-Factor Model (FFM).

Personality Traits and the Operationalization of the Five-Factor Model

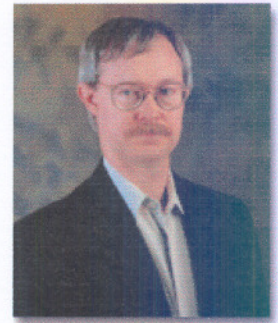


Paul Costa

McCrae and Costa (1990) defined personality traits as *dimensions of individual differences in tendencies to show consistent patterns of thoughts, feelings, and actions*. They are familiar to laypersons, who use a huge vocabulary of trait descriptive adjectives (such as *nervous, enthusiastic, original, accommodating, and careful*) to describe themselves and others. Allport and Odbert (1936) identified some 4,000 trait names in the English language, and similar (although generally smaller) lists of traits have been compiled for many other languages, including Turkish (Somers & Goldberg, 1999) and Chinese (Yang & Lee, 1971). It is apparent that trait concepts are important in every human language, and it would clearly be of great interest to compare traits across cultures. It is obviously impossible to conduct cross-cultural studies of each of the 4,000 traits identified by Allport and Odbert, and without taxonomy, the selection of a subset of traits is likely to be arbitrary. Personality psychologists like Raymond Cattell and Hans Eysenck have long ago noted that traits can be organized into much smaller clusters of similar traits. For example, the terms *careful, cautious, deliberate, and thorough* are near-synonyms, and people who are careful are also likely to be

described as cautious and thorough. In short, personality traits are structured, and a comprehensive yet parsimonious structure would greatly facilitate personality research.

Disputes about which structure was best continued for decades, but toward the end of the last century it became clear to McCrae and Costa (1990) and other personality psychologists that most traits could be described in terms of five factors or dimensions. The organization of many specific traits in terms of the five factors of Neuroticism (N), Extraversion (E), Openness to Experience (O), Agreeableness (A), and Conscientiousness (C) is known as the Five-Factor Model (FFM; Costa & John, 1992). Individuals who are high in (N) are likely to be anxious, easily depressed, and irritable, whereas those who are low in (N) are calm, even-tempered, and emotionally stable. Extraverts (E) are lively, cheerful, and sociable; introverts are sober and taciturn. Open men and women (O) are curious, original, and artistic; closed people are conventional and down-to-earth. Agreeableness (A) is characterized by trust, compassion, and modesty; Conscientiousness (C) is seen in organization, punctuality, and purposefulness.



Robert McCrae

Originally, the FFM was discovered through analyses of English-language trait names (Tupes & Christal, 1961; 1992), and it is possible to measure an individual's standing on each of the five factors by asking them to rate themselves on a series of adjectives (Goldberg, 1992). But it is also possible to measure traits through the use of personality questionnaires, in which respondents indicate the extent to which they are accurately described by a series of statements about characteristic thoughts, feelings, and behaviours. A wide variety of measures of the FFM have now been developed, of which the most widely used is the *Revised NEO Personality Inventory [NEO-PI-R]*, (Costa & McCrae, 1992). The NEO-PI-R assesses 30 specific traits, six for each of the five factors, and has been shown to be a reliable and valid measure for the assessment of normal personality traits. According to McCrae (2002), the Five-Factor Model (FFM) is a comprehensive taxonomy of personality traits, which are tendencies to show consistent patterns of thoughts, feelings, and actions. Table 3 on the following page shows the five factors and their facet scales.

TABLE 3: THE FIVE FACTORS AND THEIR FACET SCALES (McCrae, 2002)

Neuroticism:	Anxiety, Hostility, Depression, Self-Consciousness, Impulsiveness, Vulnerability
Extraversion:	Warmth, Gregariousness, Assertiveness, Activity, Excitement-Seeking, Positive Emotions
Openness to Experience:	Fantasy, Aesthetics, Feelings, Actions, Ideas, Values
Agreeableness:	Trust, Modesty, Compliance, Altruism, Straightforwardness, Tender-Mindedness
Conscientiousness:	Competence, Self-Discipline, Achievement-Striving, Dutifulness, Order, Deliberation

McCrae (2002) pointed out that although the FFM was originally identified in the United States, the model appears to describe personality structure well in a wide variety of cultures, suggesting that personality trait structure is universal. Age changes - decreases in Neuroticism, Extraversion, and Openness and increases in Agreeableness and Conscientiousness from adolescence to adulthood - also appear to be universal, as are gender differences. The [NEO-PI-R] instrument has been translated into more than 40 languages or dialects, and studies of its factor structure have been conducted in more than 30 cultures, from Zimbabwe to Peru. In this sense, the FFM is a universal structure, and thus should be useful in cross-cultural research (McCrae & Allik, 2002). The *Revised NEO Personality Inventory [NEO-PI-R]*, (Costa & McCrae, 1992), thus seems relevant as an operationalising mechanism for personality in this current cross-cultural study.

2.4.5 Summary of Personality

Jung, Pearson and Welch, viewed personality as the whole psyche, involving all conscious and unconscious processes. For them, personality is a basic unity, consisting of a complex network of systems, which interact with one another by means of psychic energy (*libido*). This constant flow of energy is driven by psychological polar energies, which strive to reach equilibrium. Personality is thus not something static, but a dynamic process/*journey* towards becoming an individuated / self-actualised person. Both Jung and Pearson postulated developmental models for this process of psychological growth towards individuation. During the *inner journey* a person is confronted by certain life-issues, and natural psychological growth patterns (for example becoming more interdependent, or being confronted with more responsibilities). This calls forth certain instinctive data from the *Collective Unconscious*, which Jung called *Archetypes*. These Archetypes act as

guiding mechanisms on the developmental “journey”, empowering one with certain innately psychological *Self-Strengths*, giving expression to certain essential qualities within one, and helping one integrate certain parts of our personality. When one is confronted with certain archetypes, and the archetypal energy is denied or distorted, or one becomes fixated with the particular archetype, the archetypes express themselves in *Shadow* qualities (Pearson & Jung), *neurotic fixations* (*Enneagram*), or what Welch called *sub-personalities*. The *Enneagram* is a ceaselessly moving, three-dimensional model of personality types, consisting of archetypal themes, that move in a spiral notion, constantly folding back into a higher level than before. This corresponds with Pearson’s spiral nature of the *journey*. Once each point/type of the *Enneagram* is recognized for what it is – a neurotic defence entrenchment, which defines the personality – then its fixed nature changes to become one of nine movable feats, which reveal basic approaches to life. This corresponds to Collingwood (1997), Moore and Gillette (1990), Pearson (1991) and Welch’s (2000) notion that archetypes act as potential psychological *Self-strengths*, that empowers the personality, and are essential for the development of a healthy mature personality. The *Five-Factor Model (FFM)* of Costa and McCrae (1992) reduces a huge vocabulary of personality trait descriptive adjectives to five factors/dimensions (a set of metaphors). The FFM is a comprehensive universal taxonomy of personality traits (consistent patterns of thought, feeling and actions), and thus seems to be a useful assessment tool for cross-cultural personality research.

2.5 PSYCHOLOGICAL WELL-BEING

2.5.1 Introduction

Archetypes provide the deep structure for human motivation and meaning (Pearson, 2004).

Walsh and Shapiro (1983:4-5) pointed out that one of the primary reasons for the existence of Western psychiatry and psychology could be contributed to a person's understanding of psychological well-being and to enhance his/her ability to realize it. Yet, paradoxically, there has been extraordinarily little research and thinking about the nature of psychological health. Rather, Western clinical psychologies have been almost entirely pathology oriented (Strümpfer, 1995). Walsh and Shapiro further stated the reason for this to be the fact that psychology as a relatively young discipline seeks to establish its respectability by emphasizing objectivity and hard-nosed empirical criteria. Also, psychopathology is obvious, readily observable and measurable, and so clearly associated with enormous suffering that its understanding and alleviation are obvious pressing needs, needs supported to some degree by most societies. The study of psychological well-being along with the questions of definition, identification and measurement of healthy people has been greatly neglected. By focusing primarily on pathology and neglecting the study of well-being, one fails to recognize the possibility that the psychologically healthy may display capacities, ways of being, modes and depths of experiencing, interests, values, and motives that do not show up at all in the unhealthy (Walsh & Shapiro, 1983:7). Knowledge gained by studying the factors that facilitate psychological well-being could help one facilitate general well-being - individually and globally. Wissing and Van Eeden (1997) stressed that psychology is still limited in scope since no light is shed on human strengths and capabilities. In a similar vein, Christopher (1999:141-152) argued that although the concept of psychological well-being is crucial in psychotherapy, it receives little scientific attention. Seligman and Csikszentmihalyi (2000) also maintain that the exclusive focus on pathology results in a model of human beings lacking positive features that make life worth living. Several perspectives, models and constructs have been presented with the aim of explicating the essence of wellness. Some researchers such as Crose, Nicholas, Gobble and Frank (1992), Seeman (1989) and Witmer and Sweeney (1992) have proposed holistic models of wellness. Others have focussed on different aspects related to psychological well-being, such as affect balance (Bradburn, 1969) and subjective well-being (Diener, 1984), while Ryff and Singer (1998) proposed a multidimensional model, describing six dimensions of psychological well-being. Models relating specifically to psychological well-being are beginning to emerge (e.g. Ryan & Deci, 2000; Kumpfer,

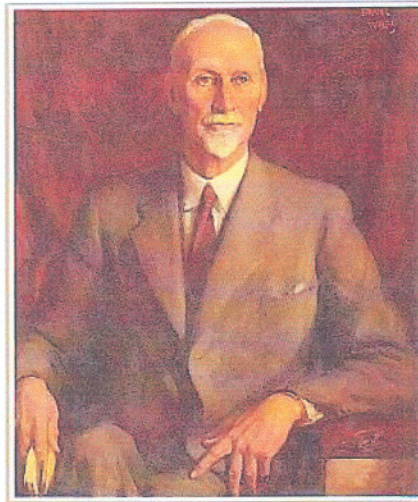
1999; Frederickson, 2001; Lightsey, 1996). However, there is still an absence of a coherent theoretical framework regarding the explanation or prediction of psychological well-being (Wissing & Van Eeden, 2002).

During the past two decades a new paradigm has begun emerging within the field of psychology (Antonovsky, 1987; Wissing, 2000; Strümpfer, 1995; Wissing & Van Eeden, 1997, 1998;) focusing on well-being and health, in contrast to the traditional focus on pathology. Strümpfer (1995) suggested the concept of *fortigenesis*, which means *origins of strength*, which could serve as a more holistic and embracing concept. In a *salutogenic* (Antonovsky's phrase for *origins of health*, 1987) or *fortigenic* (*origins of strengths*) paradigm, the focus is placed on health, strengths, capacities and wellness. Wissing (2000) proposed the term *psychofortology* (the science of psychological strengths) to refer to the scientific domain in which psychological wellness can be studied. In this sub-discipline of psychology, the nature, manifestations, patterns and origins of psychological well-being can be studied, as well as the ways in which psychological well-being can be enhanced. It is within this strong move towards understanding and promoting psychological health and wellness that the current study is conceptualised. One of the main attempts of this study is to explore the influence of archetypes (as symbolic unconscious instinctual data) on psychological well-being.

On a meta-level, two perspectives can be distinguished with regard to the conceptualisation of the nature or structure of psychological well-being, namely *hedonism* and *eudaimonism* (Ryan & Deci, 2000; Waterman, 1993). From a hedonic perspective, psychological well-being consists of subjective happiness. It also concerns the experience of pleasure versus displeasure and includes judgements regarding the good and bad elements in life (Ryan & Deci, 2000). Within this perspective, the focus of research and intervention is on promoting and maximising happiness. The *eudaimonic* perspective has its foundation in Hellenic and Aristotelian philosophy (Waterman, 1993). This perspective regarding psychological well-being maintains that well-being is experienced when people live in accordance with their *daimon* or *True Self* (Ryan & Deci, 2001; Waterman, 1993). The *daimon* is described by Waterman (1993) as various potentials in each person, which will lead to fulfilment in living when realised. The *daimon* includes potentials shared by all humans, but may also include unique potentials for each person. This corresponds to the *daimons* (instinctive motives) described by May (1969b) – see Section 2.3.11, which correlates strongly with Jung's idea of archetypes. Furthermore Jungian psychology maintains that the process of *Individuation* is an inward *journey* towards developing and finding one's *True Self*. As already indicated, archetypes act as innate *Self-strengths* / potentials which enable us to undertake this journey to become fulfilled and self-actualised. It thus seems clear that the current archetypal study fits neatly into the *eudaimonic*

perspective towards psychological well-being. Waterman (1993) stated that *eudaimonia* occurs when people's life activities are congruent with their deeply held values and when they are holistically engaged. In what follows, *holistic* models and *multidimensional* perspectives on psychological well-being will be explored and then the construct *Psychological Well-Being* will be studied and linked constructively to *Archetypal Theory*.

2.5.2 A holistic approach to well-being



“In its analytical pursuit of the parts, science has missed the whole, and thus tended to reduce the world to dead aggregations rather than to the real living wholes which make up nature....It is my belief that Holism and the holistic point of view will prove important in their bearings on some of the main problems of science and philosophy, ethics, art and allied subjects” – South African statesman General Jan Smuts (1870-1950), author of *Holism and evolution* (1926), first coined the term *holism*.

Cmich (1984:31-33) argued that one of man's perennial problems in understanding the meaning of life has been to determine the most appropriate procedure for investigating the nature of living organisms. In Western 20th century thought, basically two approaches have been utilized. One is reductionism or the analytical mode that divides the organism into component parts, which are examined separately. The other is holism or the organismic method that proposes organisms be examined as a single, unified system. Society has focused primarily on the reductionistic approach. In the area of health care, this often has manifested itself in the fragmentation of human beings into isolated parts or problems and emphasis on illness and disease rather than levels of health and well-being. Recently, there has been the emergence of a holistic approach to health that focuses on growth, self-actualization / individuation, and alternative methods of achieving wellness. Seeman (1989) suggested a model from a human-system framework, where optimal functioning is achieved when organismic integration takes place. Witmer and Sweeney (1992) proposed a holistic model that includes 11 characteristics desirable for optimal health and functioning. Crose et al. (1992) proposed

an expanded view of wellness, by presenting a multidimensional system model. The contemporary archetypal approaches of Moore and Gillette (1990), Pearson (1991) and Welsch (2000), used within this study, also proposed a more holistic approach towards individuation and focus on the integration of archetypal *Self-Strengths*, which enhances development, personal well-being and even physical health.

Cmich (1984:30) identified the following fundamental principles of holism: firstly all entities and systems in the Universe exist as unified wholes. Another principle is that the parts of a whole are dynamically interdependent and interrelated. This suggests that any change in one part will be accompanied by corresponding adaptive changes in the other parts. The next principle is that a whole cannot be understood by the isolated examination of its parts. This proposes that the nature of each part is determined by its relationship with other parts of the whole. The last principle that Cmich identified is that the whole is greater than the sum of its parts. The basic assumption is that when parts become inter-related, they acquire new characteristics. Qualities emerge that did not exist in an unrelated state. This is the principle of synergy where reality is more than the sum of the parts.

Perspectives based on the principle of holism embrace a myriad ideas and concepts about the nature of life, health and diseases. These many and varied assumptions concerning the quality of human birth, life and death are gradually merging together to form a new paradigm of thought called holistic health. Cmich (1984, 31-32) identified the following fundamental characteristics of holistic health:

- Health is an expression of each person functioning as an integrated whole, a totality of body, mind and spirit. These three dimensions are interrelated and inseparable in every aspect of living. The person cannot be divided and human nature must be seen as unfolding in four dimensions namely *Body, Mind, Spirit* and *Soul (emotions)*. A person should be viewed as a whole, as one psychophysical organism capable of reacting in many ways to the many and various stimuli to which he/she is exposed in the course of a lifetime.
- The spiritual dimension of humans, which involves the process whereby individuals give meaning and significance to the experiences of their existence, is recognized on every level of health and disease. *Spiritual*, in this context, refers to that part of the individual, which reaches out and strives for meaning and purpose in life. The path of spiritual development may be manifested in different ways as each person comes to grips with questions concerning the nature of humans, reasons for existence and the meaning of life and death.

- *Wellness*, as a way of life unique for each individual, focuses on degrees of health and well-being rather than on the absence of disease and emphasizes each individual's challenge to live at a fuller potential and enjoy the highest level of health possible. This focus on wellness corresponds with psychofortology (Wissing, 2000) as the science of psychological strengths, and archetypal theory in which integration of archetypal energies will enhance a person's *Self*-strengths and general well-being (Pearson, 1991). In the holistic framework, wellness is an attitude as well as a lifestyle. It does not entail treading water but moving forward. It is not defensive and reactive but open, responsive and creative. Wellness involves each person living at an optimal potential. Since each person's life at any point in time is a unique combination of strengths and shortcomings, the path of wellness may be different for each person.
- Health is a dynamic and ongoing process that reflects the continuous change occurring in each individual's life. This component is based on the assumption that each individual's life is an unfolding process. There is always something to be learned and something to be integrated regardless of where we are in the life cycle. Being well is a dynamic process as opposed to a static state. Pearson (1991) argued along these lines that through life's developmental stages, and through each new situation, each individual is challenged to integrate and use archetypal energies to overcome difficulties and develop a stronger *Self*. She defined the process of *Individuation* as a dynamic process spiralling through a person's life (see Section 2.3.8). Both Pearson and Jung emphasized that *Personality* is not something static but is a dynamic process of development and growth.
- Health and wholeness are characterized by progressive harmony and integration within the individual, between each individual and other members of society and between individuals and the world in which they live. Synchronicity is the term used to describe the continuous process of integration and harmony between oneself and the environment. Integration implies interweaving one's perceptions of one's self and one's perceptions of the world into a coherent whole. Harmony involves maintaining a dynamic equilibrium among these interacting energy fields of self and universe, and health is a natural outcome of this harmonizing, balancing process (Cmich, 1984: 31-32).
- *Self*-awareness and action enhance the health and well-being of individuals. *Self*-awareness is the process of bringing to consciousness the knowledge of one's own inner perceptions, motivations and needs on physical, mental and spiritual levels. This is followed by taking

action based on one's recognitions. This corresponds with Pearson's (1991) assumption that unconscious archetypal forces must be recognized and integrated within oneself on a conscious level to unfold the true individuated *Self*. She also pointed out that the way a person views the world and the way he/she reacts to situations is regulated by the archetypes dominating his/her perceptions and motivations. Archetypes can be viewed as potential *Self*-strengths. Jung also stated that the *Self* is the main motive for wholeness.

- The human organism is a natural healing system, a remarkable totality that has the capacity for self-healing. The holistic assumption is that the human mind and body are products of a long evolution in which the wisdom of the centuries is stored. Whether this wisdom is called self-regulatory mechanisms or inborn healing abilities, it refers to the capacity each person has to heal his/herself from birth on. This assumption corresponds to *Archetypal Theory*, which regards archetypes as innately/inborn, instinctive data that have been accumulated over the evolutionary development, and is unique to the human species. Furthermore, according to archetypal theory, archetypes operate as *Self*-strengths/ self-regulatory mechanisms and healing abilities.
- When the term psychosomatic is used to convey the idea of a fundamental interaction between mind and body, then all levels of illness and health are psychosomatic in the sense that both mind and body are involved. This orientation recognizes that the integration between mind and body is an essential component not only in stages of illness but equally so on levels of wellness. Just as one can become psychosomatically ill so one who is ill can move in the other direction and become psychosomatically healthy. From this perspective, the prevention of illness and the promotion of wellness require the adoption of approaches that deal with the whole person's psyche and soma (Cmich,1984: 31-32).
- Each individual is responsible for the development and maintenance of his/her own health and well-being. A central concept of holistic health is that individuals are accountable for their own health behaviour. Self-responsibility implies that people have the capacity to determine their own health potential. Wellness also extends beyond the boundaries of the individual. Because people live in reciprocal relations with others, wellness includes a responsibility for wellness of the entire "global village" (Cmich,1984: 31-32). Pearson (1991) pointed out that the integration of archetypal energy takes place on different levels. At the first level an individual must willingly open him/herself to a specific archetype and the potential energy that is associated with it. On the second level the change and *Self*-strengths that have

accumulated from the conscious integration of the archetype expands to a social level, and thirdly even to a global level.

- The individual is not merely a passive victim in the development of disease, but a responsible participant in illness as well as in health. Traditionally, individuals have had a tendency to take a passive role and view illness as something that happens to them without any possibility of control over its course and with little understanding of the relationship between their illness and what else is going on in their lives. In a holistic health framework, the individual is an active and responsible participant in creating levels of wellness and illness. This is based on the premise that people have the ability to choose their own lifestyles and responses to life's circumstances (Cmich,1984: 31-32).
- Both the health practitioner and the client are active and committed partners who share the responsibilities for the healing process.
- An interdisciplinary approach to health includes the exploration of ancient and alternative systems of healing and investigation of the integrity of the diverse healing arts. A multi-dimensional approach to health includes an application of various healing systems and psychotechnologies: Eastern, African and Western, contemporary and ancient. Alternative healing systems that deal with the whole person and focus on non-invasive techniques include acupuncture, yoga, meditation, biofeedback and structural integration (Cmich,1984: 31-32). Western psychology mostly takes little notice of themes such as *archetype, collective unconsciousness, transcendental, meditation, soul, spirit, Inner-Self, universal consciousness, energy systems, and polarity* - traditionally viewing it as mystical and unscientific Eastern philosophy. Alternatively the holistic perspective as a multi-dimensional approach embraces the meaningful contribution of *Archetypal Theory*. Transpersonal psychology (the so-called *Fourth Force* in psychology) is another up-coming and challenging approach that recognizes the importance of *Archetypal Theory*.

Cmich (1984: 32) emphasized that holistic health is more than just a fad and more than simply a collection of questionable alternative practices. It is an approach, a concept, and a process to focus healing energies within the individual and bring about integration of body, mind, soul and spirit. Holistic health approaches disease in a different way. It sees illness as beginning in basic spiritual values and basic attitudes toward life, which then manifests in lifestyle and habits and in conscious awareness, and finally manifests in body energies and the physical body. Holistic health originates in

an attitude toward life that can be developed and nurtured early in life. This attitude includes a sense of responsibility for one's life, a willingness to cooperate with others, the importance of developing meaningful relationships and a positive outlook on life even in the midst of its uncertainties. Holistic health also entails the integration of a wellness life-style into one's personal life journey. Such a lifestyle includes the following dimensions as identified by Ardell (1982): self-responsibility, nutritional awareness, physical fitness, stress management and environmental sensitivity. The holistic health movement, according to Cmich (1984:32), is thus a network, which is working toward the gradual evolution of human consciousness to higher levels of physical, mental, social and spiritual awareness. This is promoting the health, healing and well-being of the individual, of society, and on a global level.

2.5.3 Theoretical Perspectives on Well-being

2.5.3.1 The Jungian Self – the need for Wholeness

Jung found that beyond all other archetypes is an archetype of transcendence and wholeness he called the *Self*. By capitalizing *Self*, he meant to imply an entity that is both personal and transcendent. Jung's studies of dreams and mythology convinced him that three-part divisions of reality, such as body-soul-spirit or the Christian trinity, were attempts to model the wholeness of reality. However, in times of stress, when a patient badly needs to restore psychological wholeness, dreams abound with four-part, bipolar arrangements. Jung later discovered in his studies of oriental religious symbolism that these symmetric patterns are called *mandalas*, the most satisfying of which are normally four-sided. Jung came to the conclusion that wholeness would reflect a balance of four parts of the human being: *Body, Soul, Mind, and Spirit* (Robertson, 1995:206), as depicted in Diagram 28.

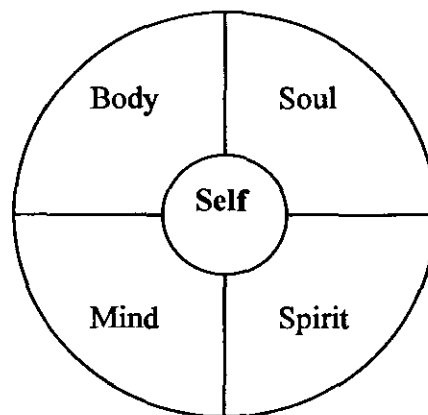


DIAGRAM 28: MAN'S FOURFOLD NATURE (Current Researcher, 2004)

Regardless of a person's philosophical and religious beliefs, he/she knows intuitively what is signified by each of these four terms. A person knows what it means to have *Body* experiences that have nothing to do with emotion. He/she knows when emotional experiences have touched him/her to his/her *Soul*. A person can separate purely *Mental* experiences from *Spiritual* experience. And every person has had experiences in which all these parts seem to be participating equally in a harmonious whole. Within the scientific field of psychology, the main focus for many years has been primarily on the intellect, the mind, cognitive functions and consciousness, lacking interest in the other parts of the psyche, especially the soul, spirit, and the collective unconsciousness and its archetypes. Humanity's unique task is to find a harmonious balance between these four divisions. Modern men and woman have learned how to use the *Mind* to hold the *Body*, *Soul*, and *Spirit* in check. Families teach children how to control instinctual needs. Society further demands that individuals be willing and able to subsume their individual needs within society's needs. According to Robertson (1995:206), the mind's ability to control the instinctual and spiritual needs is a necessary step in the evolution of consciousness, but one that has gone too far. In dealing with *Shadow* issues, a person is effectively reversing that process, recognizing that the *Body*, *Soul*, *Mind* and *Spirit* have needs that must be acknowledged, not repressed. Each of the individual parts of a person's four-part division of *Body-Soul-Mind-Spirit* seems to contain the other three. According to Robertson (1995:207) we have grown incredibly adroit at containing the *Body*, emotions (*Soul*), and *Spirit* within the intellectual paradigms (*Mind*). He stressed that the individual must remember that the *Body* also contains the *Mind*, *Soul*, and *Spirit*; the *Soul* contains the *Body*, *Mind*, and *Spirit*, etc. This corresponds to the holistic perspective's notion that a human being consists of different dimensions that should not be separated (Cmich, 1984: 31-32). When a person subjugates his/her physical, emotional, and spiritual needs to his/her intellect for too long a period, they protest at the imbalance (Robertson, 1995:207).

The goal of the modern era has been scientific perfection. Such perfection always subjects the whole to one of its parts, in this case mostly the *Mind* with special emphasis on rational and intellectual development. But *Jung emphasized that our proper goal should be wholeness* (Robertson, 1995:207). This need for wholeness seems to be an inherent function of the human psyche; when there is too large an imbalance between the *Ego* and the *Self*, the *Shadow* appears as the first step towards rejoining us with the *Self* (Robertson, 1995:208).

Wholeness can only be achieved if each of the four parts can harmoniously contain and honour the other three. Millions of years of evolution have enabled people's *Bodies* to record and adjust for every sensation, thought, or feeling. No matter how overly cerebral he/she become, his/her *Body* still

breathes, circulates blood, digests food, etc. If the *Mind* is hard at work, the *Body* sends more oxygen and food to the brain. If a person is in *emotional* pain, the *Body* manufactures tranquillising chemicals to reduce the pain. In moments of *spiritual* transcendence, the *Body* controls breathing and other autonomic functions in order to produce a feeling of oneness. In other words, the integration of *Mind*, *Soul*, and *Spirit* into the *Body* is a wonderful gift of our evolutionary heritage; every person possesses it without further effort. The integration of the contents of the *Shadow* into the conscious personality can be seen as the final step in the integration of *Body*, *Soul*, and *Spirit* within the *Mind* (Robertson, 1995:208). An integrated whole demands both control and harmony. The *Shadow* archetypes are originally activated because the *Ego* has accepted a limited definition of itself at the expense of underdeveloped possibilities or denied desires, frequently those of the *Body*. Jung also stated that the *Body* is very often the personification of this *Shadow* of the *Ego* (Jung, 1968:23). The *Self* might be seen as the goal and limit of the process (*Individuation*), in which *Body*, *Soul*, *Mind*, and *Spirit* form an integrated whole (Robertson, 1995:209).



A human being can thus be viewed as *a holistic multidimensional organism with a constant dynamic flow of psychological and physiological energy between Body, Soul, Mind and Spirit*. Jung used the term *libido* to refer to psychological energy / life process energy. According to Jung *libido* is general *life energy*, including psychological energy that flows between the different systems of the psyche, striving to maintain equilibrium (Möller, 1996:79). For Jung, instincts are psychological energy that is generally unconscious, and they are in part psychological and in part biological. Instinct is the construct in which the influence of the body and the psyche unites within the personality. Jung defined archetypes as typical attitudes, modes of action, thought processes and impulses, which constitute the instinctive behaviour typical of the human species (Jung, 1977b: par. 565). *Archetypes play an important role in the general well-being of a person – uniting the body and psyche within the*

personality. Opposite to psychological energy are physical energy and body activities. There exists a relationship between these two forms of energy. *Physical energy can be converted to psychological energy and psychological energy to physical energy*. Jung's theory of biological and psychological energy is depicted in Diagram 29.

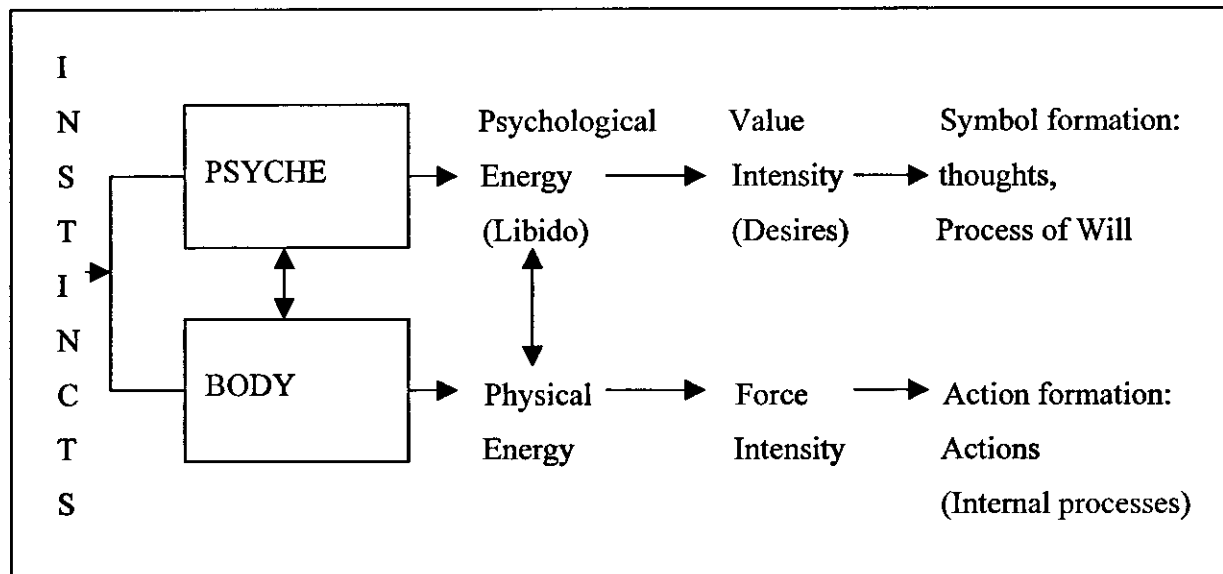


DIAGRAM 29: JUNG'S THEORY OF BIOLOGICAL & PSYCHOLOGICAL ENERGY

(Adapted from Möller, 1996:80)

It is important to realize this constant flow of energy between the different systems of a human being. Change in energy will have an influence on all systems. Suppressed or out of balance energy will lead to psychological neurosis, physical illness, or emotional problems. To be whole means to become reconciled with those sides of the personality, which have not been taken into account (Fordham, 1966:77). *Conscious and unconscious do not make a whole when one of them is suppressed and injured by the other. If they must contend, let it at least be a fair fight with equal rights on both sides. Both are aspects of life. Consciousness should defend its reason and protect itself, and the chaotic life of the unconscious should be given the chance of having its way too – as much of it as we can stand. This means open conflict and open collaboration at once. That, evidently, is the way human life should be. It is the old game of hammer and anvil: between them the patient iron is forged into an indestructible whole, an 'individual'. This, roughly, is what I mean by the individuation process* (Jung, 1977a: par 522-523).

It is thus clear that, according to Jung, psychological well-being is the product of wholeness of the *Self*. The process of *Individuation* and the instinctual archetypal forces (*Self-strengths*) that it calls

forth, the balancing of polar archetypal energies, the integration of *Shadow* qualities, and the realization of the fourfold nature of man are essential to the enhancement and development of psychological well-being.

2.5.3.2 The Human-System Framework of Seeman

Seeman (1989:1099), proposed a model of positive health based on a human-system framework. Such a framework is comprehensive in that it encompasses all the human system's behavioural subsystems (bio-chemical, physiological, perceptual, cognitive, and interpersonal). Seeman's subsystems (individual level) can be compared to the dimensions of a human being as stated in Section 2.5.3.1. Bio-chemical and physiological systems form part of the *Body* dimension. The *Soul* dimension (emotions) includes bio-chemical and hormonal processes, while perceptual, cognitive and interpersonal subsystems form part of the *Mind* dimension. Seeman's model emphasises positive health and well-being (mental, physical and social), and could be viewed as a positive holistic approach to psychology. Seeman used the concept of *organismic integration* to describe his model: the term *organismic* suggests a pervasive process that encompasses all of the person's behavioural subsystems (bio-chemical, physiological, perceptual, cognitive, and interpersonal dimensions of a person's behaviour); *integration* refers to the character of the transaction that takes place among these behaviour subsystems. In the integrated person there is a clear communication among these subsystems, so that they generate mutually congruent sets of information throughout the system. This corresponds to Jung's idea of *libido* energy that constantly flows between systems (psychological and physical) and strives to reach wholeness through balance. Such a process has the very fundamental effect of maximising the amount of information available to the person as a basis for decision and action (this reminds of Pearson's (1991:12) opinion that balanced and integrated archetypes form a web of *Self*-strengths that helps an individual to be Self-actualised). As a consequence of this efficiency in data acquisition and flow, the person maximises the probability of effective coping and response (Seeman, 1989:1101).

Diagram 30 on the following page portrays the human-system health structure for Seeman's model of positive health. The diagram emphasises three components: a hierarchical structure shown by the arrangement of the sub-systems; the reciprocal communications as indicated by the bi-directional arrows; and the longitudinal aspect of the entire system. Although Seeman arranged the subsystem components in the usual hierarchical ascending order from molecular to molar processes and has placed bi-directional arrows between the subsystems, his intention thereby is not to impute linear functions or interactions across the subsystems. It is more plausible to argue that the transactional characteristics of the subsystem connections involve continuous and complex exchanges so that

subsystem performance can best be understood in the context of total organismic functioning. The horizontal dimension of the model emphasises the point that health needs to be mapped in longitudinal developmental terms so as to include the concept of health as an ongoing process. Although the structural aspects of the model are likely to be invariant across developmental epochs, some of the substantive indicators of positive health are likely to be developmentally bound. Thus, we should not be surprised to find shifts in the salience of some specific indicators of positive health at different developmental periods (Seeman, 1989:1102). This corresponds with Pearson’s archetypal developmental model, where different developmental stages call forth certain archetypes (archetypal *Self-strengths* can be viewed as indicators of positive health) that press for integration, thereby enhancing positive health and well-being (Pearson, 1991:235).

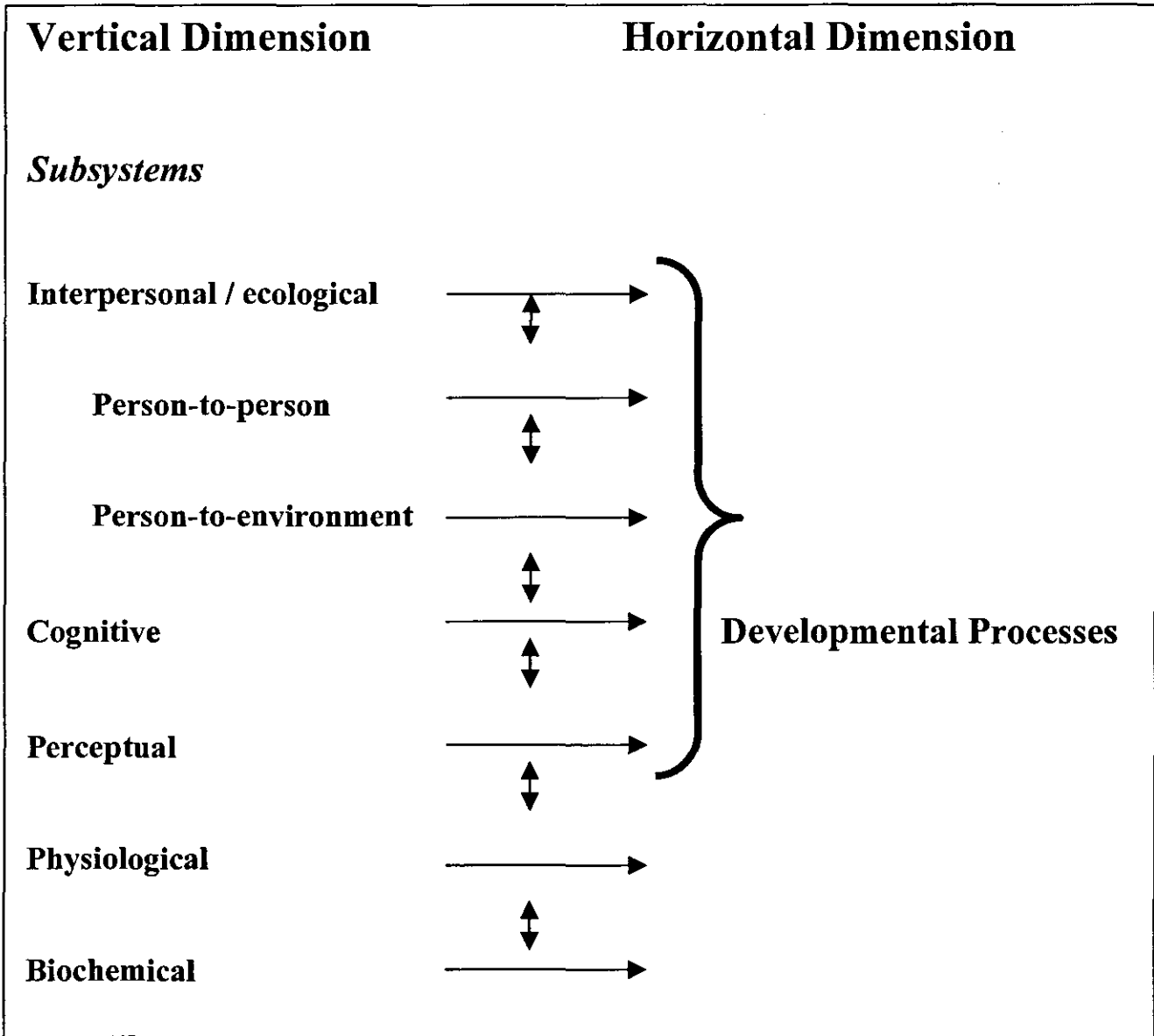


DIAGRAM 30: THE HUMAN-SYSTEM HEALTH STRUCTURE (Seeman, 1989:1102)

Studies in the biochemical subsystem indicated that multiple subsystems are known to be implicated in the ultimate performance of the immune system (Stein, Schiavi, & Camerino, 1976). Pruzanski (1985) has found significant relationships between the production of natural killer (NK) cells (biochemical agent cells that attack an invader directly rather than through the mediation of antibodies) and psychosocial variables (for example stress, loneliness, and life-change events). Cunningham (1981) pointed out that the whole organism is an open system in dynamic interaction with the environment, and that we need ultimately an overall theory connecting social, psychological, and somatic events. This reminds one of the holistic theories of Jung, Pearson (1991) and Welch (2000), which focuses on a holistic approach to archetypal psychology, integrating somatic and energy processes in accordance with archetypal energies. Welch (2000) argued that activated archetypal energies (*Self-strengths*) influence an individual's level of psychological well-being, which in turn has an effect on the person's energy systems and physical health. Other studies in the physiological subsystem, such as Keller and Seraganian (1984), illustrated relationships among the physiological and other subsystems. They have found that physical fitness levels mediate autonomic responses to psychosocial stress. Interpersonal/ecological subsystem research further indicated that high environmental contact (interpersonal/ecological) comes through as a pervasive characteristic of high-functioning persons (Seeman, 1989:1107).

As previously indicated, Pearson (1991), argued that our perception of reality and the way we respond to our environment and other people is defined by what archetypes currently dominate our thinking and acting. Seeman (189:1108) has found that of all the subsystems, the cognitive subsystem is the most dominant subsystem in its impact on health. Studies within the cognitive subsystem revealed a significant relationship between affirmative self-definition / self-concept, a sense of personal mastery and control over significant components of one's life, and levels of effective personal functioning. For example, Heath (1977:183) has performed cross-cultural studies of competence and maturity in three cultures (American, Italian, and Turkish). He has found that more immature than mature men were physically ill (thus linking maturity to physical health), and that the four most powerful predictors of the maturity of men were measures of the *Self*-concept: its integration, stability, allocentrism, and accuracy. As already indicated, the development of *Self*-conception and integration towards wholeness is a central thought within the theories of Jung, Welch, and Pearson.

2.5.3.3 The Multidimensional System Model of Crose et al.

Crose, Nicholas, Gobble and Frank (1992) have proposed an expanded view of wellness, by presenting a multidimensional system model, which has been developed for application within counselling psychology. Moderating variables such as culture, age and gender differences are taken into account (Pearson's indicated that age / developmental stages, culture and gender are all connected to different archetypes). This model further emphasises individual strengths, coping patterns, adaptive mechanisms and potential for growth in individuals. Crose et al. (1992) distinguished the following basic principles of health:

- Health is multidimensional: According to this principle, health is seen as a construct consisting of various health domains or life dimensions (physical, emotional, social, vocational, spiritual and intellectual). The vocational and social dimensions are on an interpersonal level. The other personal dimensions correspond to man's fourfold nature as proposed in Section 2.5.3.1 – physical (*Body*), emotional (*Soul*), spiritual (*Spirit*), and intellectual (*Mind*). All these dimensions could affect optimal psychological health.
- Health is variable, not static: Health is seen as a dynamic, fluctuating state that exhibits normal degrees of variability around upper and lower limits. Jung and Pearson's also stated personality as a process of *Self*-growth, is never static and involves a constant flow of energy between polar systems.
- Health is Self-regulated within and across life dimensions. According to Jung, *libido* life energy is constantly flowing through man's different systems/dimensions and is regulated by the *Self* - see Section 2.5.3.1.

2.5.3.4 The Multidimensional Model of Ryff et al.

Ryff and Keyes (1995:719-727) and Ryff and Singer (1996:14-23; 1998:1-28) have developed a multidimensional model of psychological well-being, and concluded that many theorists wrote about similar features of positive psychological functioning, although they named the features differently. They proposed a multidimensional model for well-being consisting of six core dimensions, namely:

- *Self-acceptance*: a positive appraisal of oneself and one's past. It is often defined as a central feature of mental health.
- *Positive relations with others*: the presence of warm and trusting interpersonal relationships.
- *Autonomy*: a sense of self-determination, interdependence and the regulation of behaviour from within (this dimension correlates with Pearson's *Seeker* archetype, which teaches us the *Self*-strengths of autonomy, ambition and self-improvement - see Section 2.3.2).

- *Environmental mastery*: the capacity to effectively manage one's life and environment.
- *Purpose of life*: the belief that there is purpose and meaning to life. Someone who has purpose in life has goals, intentions and a sense of direction, which contribute to the feeling that life is meaningful.
- *Personal growth*: a sense of continued growth and development as a person.

2.5.3.5 Pearson's Two System Integration Model

Table 4 (on the following page) depicts Pearson's two-system integration chart. It is clear that the *Caregiver, Orphan, Warrior and Innocent* are socialization archetypes that locate their power in groups and the social system. These archetypes of preparation can be seen as connecting with the *Inner Child (Innocent and Orphan)* and the *Inner Parent (Caregiver as nurturing parent; Warrior as protecting parent)* (Pearson, 2004). During the *Journey* the archetypes of transformation, change and metamorphosis (*Creator, Lover, Destroyer and Seeker*) personify the process of seeking out new options; tearing down what no longer serves; committing to people, values, and activities; and creating new forms. These archetypes take back personal power and freedom. During the *Return*, the Archetypes of the *Royal Court (Ruler, Jester, Magician and Sage)* are activated. Individuals on this level know who they are at a deeper level than they once did. Now they are motivated to seek out ways to use their gifts and perspectives to make a difference in the world. They no longer yearn to be taken care of, and they do not blame others or find excuses. Rather, they live and work in ways that express their values, commitments, and talents in a socially responsible manner. These restabilization archetypes exert personal power in the world, and are generally awakened and in balance within psychologically mature individuals and organizations able not only to benefit from the rights of living in a free society, but also to undertake the responsibilities of active, engaged citizenship (Pearson, 2004).

The *Caregiver, Creator and Ruler's* focus is on *Stability* and the underlining motivation is *Structure* with the core desire to feel safe and in control. The *Orphan, Lover and Jester* focus on *People* and their underlining motivation is *Belonging* with the core desire to belong and feel valued. The *Warrior, Destroyer and Magician* focus on *Results* and are motivated by a desire for *Mastery* with the core desire to have a special impact on the World. The *Innocent, Seeker and Sage* focus on *Learning* and are motivated by a search for *Identity* with a core desire to be oneself and find out about the World.

TABLE 4: PEARSON'S TWO-SYSTEM INTEGRATION CHART (Pearson, 2004)

	Focus: Stability Motivation: Structure Core Desire: To feel safe and in control Leadership Style: Administrator Element: Earth	Focus: People Motivation: Belonging Core Desire: To belong and feel valued Leadership Style: Facilitator Element: Water	Focus: Results Motivation: Mastery Core Desire: To have a special impact on the World Leadership Style: Manager Element: Fire	Focus: Learning Motivation: Identity Core Desire: To be oneself and find out about the World Leadership Style: Mentor Element: Air
Stage 1: Preparation Socialization Archetypes (Locates power in the group and social systems)	Caregiver	Orphan	Warrior (Hero)	Innocent
Stage 2: Journey Change Archetypes (Takes back personal power and freedom)	Creator	Lover	Destroyer (Outlaw)	Seeker (Explorer)
Stage 3: Return Restabilization Archetypes (Exerts personal power In the world)	Ruler	Jester	Magician	Sage

The human-system model of Seeman (1989) and the multidimensional models of Crose et al. (1992), Ryff and Keyes (1995) and Ryff and Singer (1996), correspond with Pearson's two-system integration model. In all these models there are personal dimensions and social dimensions to a person's state of well-being. Most of the dimensions described by Seeman, Crose et al. and Ryff et al. can be connected to archetypes, which help with the development and maintenance of these dimensions. For example: the current researcher proposes that the multidimensional model of Ryff and Keyes (1995:719-727) and Ryff and Singer (1996:14-23; 1998:1-28) correspond with Pearson's two system model as follows:

Ryff & Singer (1996); Ryff & Keyes (1995);	Pearson (2004)
Self-acceptance	<i>Journey archetypes</i> (<i>Creator, Lover, Destroyer, Seeker</i>)
Autonomy	<i>Seeker</i>
Environmental Mastery	<i>Return archetypes</i> (<i>Rule, Jester, Magician, Sage</i>)
Purpose in life	<i>Result Archetypes</i> (<i>Warrior, Destroyer, Magician</i>)

2.5.4 Archetypes as Self-Strengths

As already indicated in the previous sections, Moore and Gillette (1990), Pearson (1991; 1997; 2004), and Welch (2000) argued that the process of individuation and the developing personality/psyche call forth archetypal forces that teach certain developmental tasks and *Self-strengths*, which in turn demand integration and resolution. The *Individuation* process is organised and centred through the *Self*. Examples of *Self-strengths* that could result from a harmonious resolution of antagonistic archetypal forces includes: empathy, autonomy, discipline, optimism, trust, interdependence, courage, compassion, humility, passion, commitment, individuality, responsibility, wisdom, joy, freedom, hope, honesty, ambition, and others. Seligman and Csikszentmihalyi (2000:7) and others clearly pointed out that prevention researchers have discovered that these kinds of human strengths act as buffers against mental illness, and that their development will enhance personal well-being. Pearson (1991:12) argued that archetypal *Self-strength* buffers operate like a web appropriate to hold reality and ensures well-being.

In their manual to the *PMAI*-instrument, Pearson and Marr (2003:2) pointed out that the development and goal of the *PMAI instrument* has always been to help individuals begin an internal dialogue about the relative influence of each of the twelve archetypal themes in their own lives as a precursor to using the model to further their personal growth. While the *PMAI* instrument builds on psychological theories, it avoids psychology's frequent focus on pathology. *Its purpose is not to re-mediate dysfunction; rather, it is a well-person instrument, designed to help individuals capitalize on their strengths and recognize and predict areas of difficulty* (Pearson & Marr, 2003:2). This supports the theoretical perspectives of positive psychology (Seligman & Csikszentmihalyi, 2000), and psychofortology (Wissing & Van Eeden, 1998), which focus on positive aspects of human functioning and well-being. As already indicated throughout the previous sections, the integration of archetypal knowledge into the personality would increase a person's *Self-strengths*, self-worth, self-knowledge, and strengthen the inner dynamics that are the key to fulfilling his/her greatest potential, thus enhancing personal well-being (Pearson, 1997:15-17).

In Tables 5A, 5B and 5C (on the following pages), the current researcher compared some of the different archetypes as proposed by Collingwood (1997), Godwin's Enneagram (1999), Moore and Gillette (1990), Pearson (1991) and Welsh (2000), and how they relate to certain *Self-strengths*. Pearson (1991) reminds us that each individual has all of the archetypes as potential inner guides. Becoming conscious of the different archetypes, how they influence each other, and the role they play in one's life, empowers one with these *Self-strengths*.

TABLE 5A: LIST OF SELF- STRENGTHS AND ASSOCIATED ARCHETYPES (Current Researcher, 2004)

Self-Strength	Pearson (1991)	Moore & Gillette (1990)	Welch (2000)	Godwin's Enneagram (1999)	Collingwood (1997)
Basic Optimism	Innocent Child	Divine Child	Child		Angel / Child / Virgin
Trust & Loyalty	Innocent Child	Divine Child	Child	Type 6: Hero / Loyal Follower	Angel / Child / Virgin
Hope	Innocent Child		Golden Child	Type 8: Leader/Chief	Angel / Child / Virgin
Interdependence	Orphan				Abandoned Child
Realism	Orphan				
Compassion	Orphan				
Courage to face problems	Warrior	Warrior	Warrior	Type 6: Hero / Loyal Follower	Warrior
Discipline	Warrior	Warrior	Warrior		Warrior
Ability to serve a cause		Warrior	Warrior	Type 6: Hero / Loyal Follower	Warrior
Self-confidence	Warrior	Warrior	Hero/Heroine & Warrior		Warrior
Motivation		Warrior	Masculine - Father		Warrior
Protection	Warrior -Defends boundaries	Warrior	Hero/Heroine & Warrior		Warrior
Compassion for self and others	Caregiver		Feminine / Mother / Healer	Type 2: Helper / Giver	
Generosity	Caregiver		Feminine / Mother / Healer	Type 2: Helper / Giver	Mother Earth
Nurturing	Caregiver	Ruler (King/Queen)	Feminine / Mother / Healer	Type 2: Helper / Giver	Mother Earth
Altruism	Caregiver		Feminine / Mother / Healer	Type 2: Helper / Giver	
Empathy	Caregiver / Lover		Feminine / Healer /Lover	Type 2: Helper / Giver	
Autonomy	Seeker			Type 5: Observer/Thinker	
Ambition	Seeker				
Self-improvement	Seeker				
Integrity				Type 3: Seeker / Performer	
Honesty				Type 3: Seeker / Performer	
Humility	Destroyer			Type 2: Helper / Giver	
To let go of	Destroyer		Death		Destroyer/ Warrior
Metamorphosis	Destroyer		Birth-Death-Birth		

TABLE 5B: LIST OF SELF- STRENGTHS AND ASSOCIATED ARCHETYPES (Current Researcher, 2004)

Self-Strength	Pearson (1991)	Moore & Gillette (1990)	Welch (2000)	Godwin's Enneagram (1999)	Collingwood (1997)
Passion	Lover	Lover (Erotic Sensuality)	Lover & Community	Type 4: Artist/ Emotional striver)	Actress/Lover
Commitment	Lover	Lover (Affiliation)	Lover & Community		Actress/Lover
Ecstasy	Lover	Lover	Lover & Community		Actress/Lover
Love for self and others	Lover	Lover	Lover & Community	Type 9: Peacemaker/Loving friend)	
Intimacy	Lover	Lover	Lover & Community		
Sexuality	Lover	Lover			
Action & Love; Tolerance	Lover			Type 9: Peacemaker/Loving friend	
Accommodating/Compromise	Lover			Type 9: Peacemaker/Loving friend	
Acceptance & Forgiveness	Lover			Type 9: Peacemaker/Loving friend	
Tenderness	Lover		Lover & Community		
Equanimity; harmony	Creator (synthesis)			Type 4: Artist/Emotional striver	Actress
Self-revealing			Artist	Type 4: Artist/Emotional striver	
Individuality	Creator				
Vocation	Creator				
Creativity	Creator		Artist	Type 4: Artist/Emotional striver	Actress
Identity	Creator				
Growth	Creator		Artist		Mother Earth
Responsibility	Ruler				
Control & Clarity of Purpose	Ruler		Ruler		
Competence	Ruler		Ruler	Ruler (Type 8: Leader/Chief)	Patriarch/Ruler
Stability	Ruler	Ruler (King/Queen) - Calmness			Matriarch
Sovereignty	Ruler	Ruler (King/Queen) - Power			Patriarch/Ruler
Nurturing and Centring		Ruler (King/Queen)			
Self-assertiveness			Ruler	Ruler (Type 8: Leader/Chief)	Matriarch
Confidence and Strength	Ruler		Ruler	Ruler (Type 8: Leader/Chief)	Patriarch/Ruler
Honour & dignity				Ruler (Type 8: Leader/Chief)	Patriarch/Ruler

TABLE 5C: LIST OF SELF- STRENGTHS AND ASSOCIATED ARCHETYPES (Current Researcher, 2004)

Self-Strength	Pearson (1991)	Moore & Gillette (1990)	Welch (2000)	Godwin's Enneagram (1999)	Collingwood (1997)
Personal power	Magician		Magician		Magician
Creating new realities	Magician	Magician (Transformation)	Birth + Magician (Manifestations)	Type 3: Magician (improve one's self)	Magician
Intuition		Magician	Mystic / Feminine / Mother	Type 4: Artist/Emotional striver	Enchantress
Spiritual connection	Magician		Mystic		Enchantress
Union with God			Mystic		Enchantress Angel
Spiritual Ecstasy	Magician		Mystic		Enchantress
Psychic & Mystical experience	Magician		Mystic		Enchantress
Wisdom					
Wisdom	Sage	Magician	Wise Elder / Teacher		Sage
Joy of life	Sage				Sage
Non-attachment and love	Sage				Sage
Scepticism	Sage				
Truth	Sage		Wise Elder		Sage
See truth behind illusions	Sage		Wise Elder		
Communication	Sage		Communicator / Teacher		Sage
Joy & Enjoyment					
Joy & Enjoyment	Jester		Child / Golden Child		Fool
Freedom	Jester		Child / Golden Child		Fool
	Jester + Sage				
Liberation	Jester		Child		
Spontaneity	Jester		Child		Fool
Curiosity	Jester		Child		
Security					
Security	Innocent + Orphan		Child		
Identity	Seeker + Lover				
Responsibility	Warrior + Caregiver		Masculine (Warrior) + Feminine		
Authenticity	Creator + Destroyer				
Power	Magician + Jester				

2.5.5 Proposed Multi-Dimensional Archetypal Self-Strengths Chart (Current Researcher, 2004)

After examining different perspectives, theories and models on archetypes and psychological well-being, the current researcher proposes the following *Multi-Dimensional Archetypal Self-Strengths Chart* as depicted in Diagram 31 (on the following page). This chart shows the human *Self* consisting of four dimensions, namely *Earth (Body/Physical)*, *Water (Soul/Emotional)*, *Fire (Spirit/Spiritual)*, and *Air (Mind/Intellectual)*. These dimensions are linked respectively to Jung's *Functions: Sensation, Feeling, Intuiting/Will, and Thinking/Thought*. Each of the four dimensions is furthermore linked to three unique archetypes that regulate them and teach certain *Self-strengths*. These *Self-strengths* empower an individual and help him/her through life's issues, thus enhancing well-being. The three archetypes of each dimension are of a threefold nature; one *Ego/preparation/socializing* archetype, one *Soul/journey/change* archetype and one *Self/return/restabilization* archetype. Note that the principle of symmetrical archetypal pairings is also represented in the chart. For example, both the *Caregiver* and *Warrior* teach factors of *responsibility*, but are two polar archetypal energies, and thus symmetrically indicated on the chart.

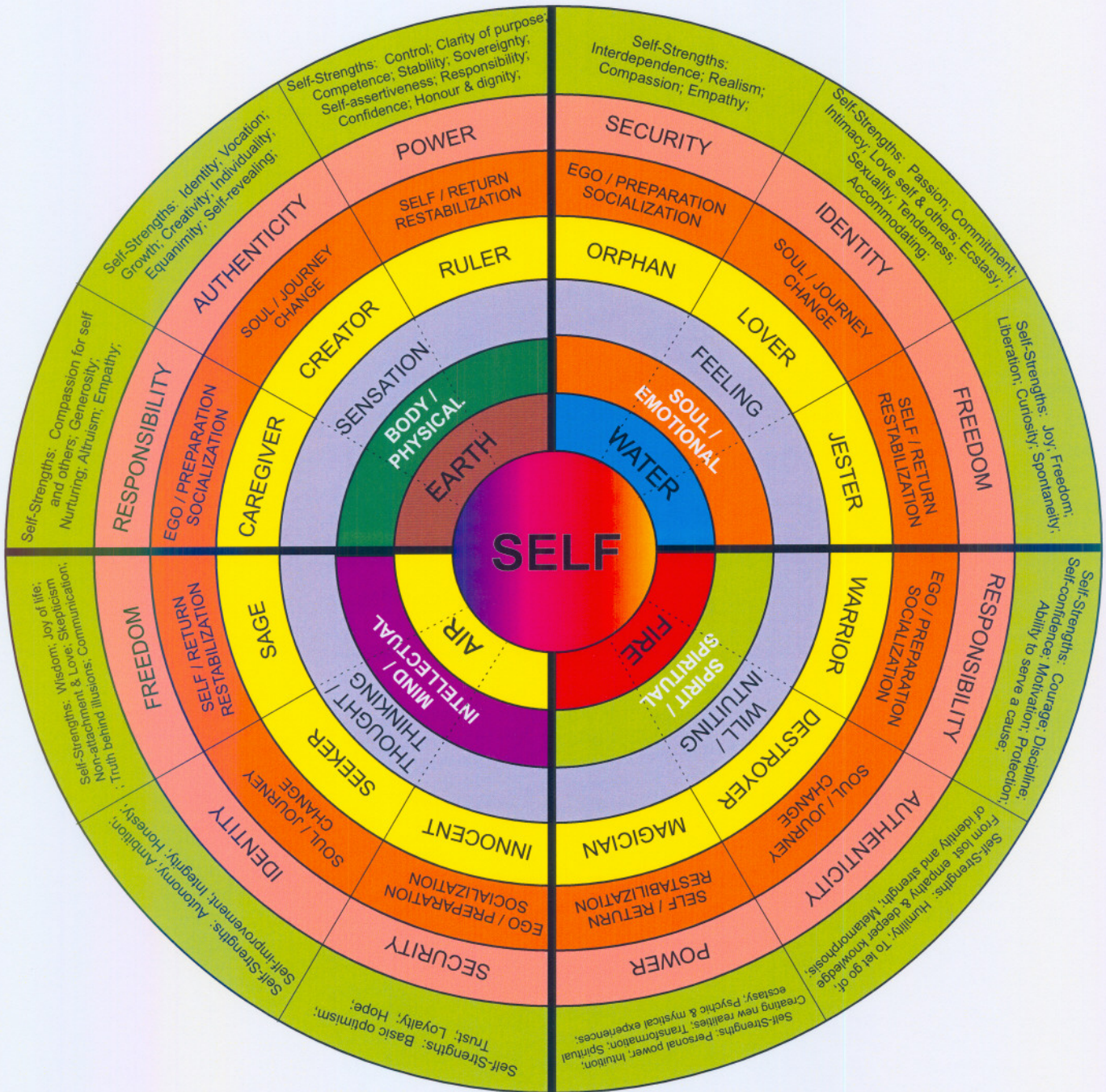


Diagram 31:

Multi-Dimensional Archetypal Self-Strengths Chart

(Current Researcher, 2004)

2.5.6 Summary of Psychological Well-Being

The importance and need for scientific research regarding psychological well-being have been clearly pointed out. The current study on archetypes and their relationship to levels of psychological well-being fits into a *eudaimonic* meta-perspective towards psychological well-being. This perspective maintains that well-being is experienced when a person lives in accordance with his/her *True-Self*, and that each person has various *Self*-potentials helping him/her in this process. The *eudaimonic* perspective advocates a holistic approach to well-being. Different holistic and multi-dimensional models for psychological well-being have been investigated and have been constructively linked to archetypal theory. It has been found that man could be defined as a holistic multi-dimensional organism with a constant flow of psychological and physical energy between body, soul, mind and spirit, which is striving towards equilibrium. Within these dimensions, archetypes teach *Self*-strengths that act as buffers against illness and thus enhance psychological well-being. Finally, a *Multi-dimensional Archetypal Self-Strengths Chart for Psychological Well-being* has been proposed.

2.6 Evaluation & Integration

The following integrative enumeration can be presented for the theoretical (contextual) exploration of the relevant research themes (*Archetypes, Personality and Psychological Well-being*):

During the past two decades a new paradigm began emerging within the field of psychology, focusing on health and psychological well-being, so diverging from the conventional pathogenic meta-perspective in which the focus is on illness/pathology/abnormalities. This new paradigm focuses on strengths and positive aspects of human functioning. Man is a dynamic, holistic, psychophysical, multi-dimensional organism. Psychological health and wellness must consequently be studied from holistic and multidimensional perspectives, with recognition of various health domains / life dimensions (physical, emotional, intellectual, spiritual, social, and vocational).

The multi-dimensional nature of man can be contemplated through four major dimensions, namely: (i) the *Physical/Body* dimension, (ii) the *Emotional/Soul* dimension, (iii) the *Intellectual/Mind* dimension, and (iv) the *Spiritual/Spirit* dimension. There exists a constant dynamic flow of psychological and physical energy (*libido*) between these different dimensions. The nature of this psychophysical energy is reflected in polar opposite energies that strive towards balance/harmony. Harmony involves maintaining a dynamic equilibrium among these interacting energy fields, and health is a natural outcome of this balancing process. The psyche consists of three primary interdependent systems namely the *Ego / Consciousness*, (the cognitive functions of thought, perception, feelings and memory) the *Personal Unconscious* (repressed memories, emotional complexes, forgotten experiences, and subliminal impressions never intense enough to have become conscious), and the *Collective Unconscious* (innate *instincts* and *archetypes*).

Archetypes are the psychological correlations and symbolic representations of typical instinctive human behaviour, such as attitudes, feelings, modes of action, thought processes, and impulses. These emotional-imaginable mental structures functionally shape personal experiences, and therefore behaviour towards situations and objects. A full range of disciplines relevant to contemporary psychology shows the psyche to be innately structured. As innate supra-personal complexes of experience, archetypes provide a deep innate structure for human motivation and meaning, and are essential for the development of a healthy mature personality.

Acquiring a personality means the optimum development and realization of the whole person as a dynamic, holistic, psychophysical, multi-dimensional organism. This includes all conscious and

unconscious processes and the harmonization of polar psychophysical energy. Personality is not something static, but a dynamic process of growth that can be compared metaphorically to a *journey* towards becoming an individuated / self-actualised person. The functional centre of the psyche that organizes this development *journey* of personality is the *Self*, and the process is called *individuation*. Individuation is the process by which a person explores his/her inner psychological world, clarifying yearnings, integrating shadow elements in the psyche, balancing masculine and feminine aspects, and coming to terms with a deep and profound sense of who he/she is. During the *inner journey* towards *individuation*, and through each major chronological stage of development, a person is confronted by certain life-issues and natural psychological growth patterns (for example security, identity, responsibilities and authenticity). This calls forth certain *Archetypes* that seem to be in opposition and that press for resolution. These Archetypes act as guiding mechanisms on the developmental *journey*, empowering a person with certain innate psychological *Self-Strengths*, giving expression to certain essential qualities and integrating parts of the personality.

According to the holistic *eudaimonic* meta-perspective towards psychological well-being, well-being is experienced when a person lives in accordance with his/her *True-Self*, while harnessing the various innate *Self-potentials* that foster this process. Within the different dimensions of a person, archetypes are instinctive symbolic representations of these *Self-potentials* / *Self-strengths*, which empower the personality with coping skills, and act as neurotic defence entrenchments, preventing illness, and thus enhancing psychological well-being. They strengthen a person's inner dynamics and are the key to fulfilling his/her own potential. When a person is confronted with certain archetypes, and the archetypal energy is denied or distorted, or the person becomes fixated with particular archetypes, the archetypes express themselves in *Shadow* qualities, neurotic fixations, and sub-personalities. The Archetypal developmental *journey* pattern is not linear, but rather an ongoing spiral process that folds back to the primary archetypes, but at a higher level than before. On the spiral *journey*, a person may encounter each archetype many times, and in the process may gain new gifts at higher or deeper levels of development as required by life's challenges or circumstances.

Although archetypal development is a fundamental part of human development universally, different cultures and genders identify more strongly with certain archetypes and show a difference in progression through the stages of the *journey*. These archetypes do not necessarily define individuals within those cultures. Traditionally gender differences in the progression through the stages of adult life tend to centre on archetypal preferences, which has been determined by culture. In the contemporary world, where sex roles are in transition, the pattern of gender development through the major stages of life is very complicated, and differs greatly from individual to individual. Sex role

prescriptions are less rigid than they used to be, and people are more conscious of the effects of sex role conditioning on their lives. The contemporary patterns seem to offer more possibilities of psychological health and wholeness than the more traditional ones. It tends to open the possibility to contra sexual energies (the *Anima* in a man, and the *Animus* in a woman) so that a person becomes androgynous in a health promoting and personal empowering way.

Within the field of psychology, personality and psychological well-being models rely on descriptive linguistic terminology/metaphors, to identify/define personal trait adjectives and levels of wellness. Even interpretations make use of certain linguistic matrices. Archetypes are the real but invisible roots of consciousness and language, and linguistic matrices are themselves derived from primordial images. The concreteness of Archetypal images dates from a time when consciousness did not think, but only perceived. Because Archetypal symbols/images are instinctual and common to humanity, they are beyond language and the interpretation of concepts/terminology. Archetypal images seem closer to the root of all human experience and behaviour, and may likely be the only true comprehensive universal taxonomy for describing man's true being, as they link a person to all the instinctive emotional and behavioural patterns/potentialities common to humanity.

From the theoretical prescientific investigation of this chapter, the following can hypothetically be expected for the current empirical study:

- According to Pearson's *Developmental Life Stage Model*, each major chronological stage of life calls forth two archetypes (archetypal pairs operating according to certain life issues) that seem to be in opposition and that press for resolution. If one considers the age group (18-25) of the participants within the current study, it would be expected that their developmental *journey* would be dominated by the archetypes of *Adolescent/Young Adulthood and Adulthood (Seeker, Lover, Warrior & Caregiver)*, which focus on the development of *Identity and Responsibility*.
- The participants within the current study can be divided into two major cultural groups, namely the White (mainly Afrikaans speaking) group and the Black African language speaking group. Researchers, such as Van der Walt (1997), emphasized the great difference in cultural and world-view perceptions between these two groups. It can thus be expected that these two cultural groups will show a difference in progression through the stages of *journey* development, and that each cultural group will identify more strongly with certain

archetypes. The nature of such archetypal identifications is, however, of an explorative nature.

- Traditionally gender differences in the progression through the stages of adult life tend to centre on archetypal preference, which has been determined by culture. Because of the strong traditional socialization of both cultural groups, it could be expected that they will follow a more traditional progression through the stages of *journey* development. Traditionally women have been socialized into *Caregiver* roles and men into *Warrior* roles. The typical masculine stance is to find identity and truth through separation (*Seeker*); the feminine stance is to find it through identification and connection (*Lover*).
- Throughout the theoretical investigation, theoretical links were found between *Archetypal theory* (especially *Archetypal Self-strengths*) and different models for human Self-development and wellness. It can thus be expected that the empirical investigation will indicate positive correlations between *Archetypal Self-strengths*, certain personality traits, and indicators of psychological well-being.

Chapter 3

3.1 Aims and hypothesis

The general aim of this study was to theoretically and empirically explore the nature and relationship between personal archetypes, and aspects of personality and psychological well-being. The specific aims were:

- To understand the nature of archetypes, aspects of personality and psychological well-being as conceptualised in literature.
- To determine the psychometric properties (validity and reliability indices) of all the measuring instruments used in this study.
- To obtain descriptive information (means, standard deviations, and range of scores) of all the measuring instruments used in this study.
- To determine whether there are significant differences in the manifestation of personal archetypes, aspects of personality and psychological well-being among the black and white respondents (the two cultural groups) in this study.
- To determine whether there are significant differences in the manifestation of personal archetypes, aspects of personality and psychological well-being among the male and female respondents in this study.
- To determine to what degree the indices of personal archetypes correlate with aspects of personality and psychological well-being, and what the nature of the correlations is.

The experimental hypothesis is that practically significant correlations will be found between personal archetypes, and aspects of personality and psychological well-being, and that practically significant differences will be found between cultural and gender groups.

3.2 Method

3.2.1 Research Design

A single cross-sectional survey design was used in this investigation.

3.2.2 Research subjects/participants

All participants were consenting students at the Potchefstroom University for CHE (as from 2004 the North-West University), and the Vaal University of Technology (previously the Vaal Triangle Technikon), South Africa, between the ages of 18 and 25. Three hundred subjects (76 white female students, 80 white male students, 74 black female students, and 70 black male students) were recruited for an availability sample to participate in this study.

3.2.3 Procedure

Students were approached in University/Technikon classes and residencies. The participants were presented with an English booklet containing the following:

- A letter explaining the purpose and nature of the study
- An assurance that anonymity will be respected in data analysis and reporting
- All of the measuring instruments to be completed.

Informed consent was obtained from all participants individually. Respondents were asked to complete the questionnaires individually, within small groups. Assistance from the researcher was available at all time. All ethical requirements pertaining to a research project of this nature were adhered to.

3.3 Measuring instruments

The following measuring instruments were used to conduct the current study:

Measuring personal archetypes:

3.3.1 Pearson-Marr Archetype Indicator [PMAI]

(Pearson & Marr, 1997; 2003)

Rationale

The *Pearson-Marr Archetypal Indicator (PMAI)* has been designed by Pearson and Marr (1997; 2003) to help people better understand themselves and others by identifying the different, and sometimes contradictory, myths (or plots) that shape their lives. The *PMAI* is based upon the theories of Carol Pearson (1991), and measures twelve archetypes namely: *Innocent, Orphan, Warrior, Caregiver, Seeker, Destroyer, Lover, Creator, Ruler, Magician, Sage, and Jester*. The heroic archetypes are defined as *twelve broad emotional, cognitive, and behavioral styles* (Pearson & Marr, 2003). Each style has its own theme, goals, adequacies, and potential difficulties. These archetypes can be positively linked to changeable personality traits and teaches *Self-strengths* that act as buffers against life issues and difficulties, thus enhancing levels of psychological well-being. By asking respondents simple questions about how they think and act, the *PMAI* instrument identifies the invisible archetypal structure that gives form to thoughts and feelings.

Two versions of the *PMAI* has been used in this study: the *Normal PMAI version* (Pearson & Marr, 1997) and the *Research PMAI version* (Pearson & Marr, 2003). Within the current South African study the reliability indices and validity of the *Research version* have proved to be higher than the *Normal version*. Thus, only the *Research version's* scores are reported in this study.

Nature and administration

The *PMAI* scale consists of 97 items. It is answered on a 5-point scale, where the individual has to indicate to what extent he/she agrees with these items. Possible responses are: (1) Strongly disagree; (2) Disagree; (3) Neutral; (4) Agree; and (5) Strongly agree. The scale takes about 20 - 30 minutes to complete.

Scoring and interpretation

The *PMAI* consists of 12 archetypal sub-scales measuring different archetypes. The scoring for the different archetypal sub-scales (*2003 research version*) have been calculated as follows (presented here because of the explorative nature of use in the South African context):

Pmr1 (Innocent) = sum total of items 4, 16, 28, 40, 52, 64
 Pmr2 (Orphan) = sum total of items 44, 56, 68, 73, 83, 92
 Pmr3 (Warrior) = sum total of items 12, 24, 48, 60, 74, 84
 Pmr4 (Caregiver) = sum total of items 1, 13, 25, 37, 49, 93
 Pmr5 (Seeker) = sum total of items 11, 23, 47, 85, 94, 95
 Pmr6 (Destroyer) = sum total of items 3, 15, 39, 51, 63, 86
 Pmr7 (Lover) = sum total of items 30, 42, 54, 66, 78, 87
 Pmr8 (Creator) = sum total of items 14, 26, 38, 62, 79, 88
 Pmr9 (Ruler) = sum total of items 9, 33, 45, 57, 69, 80
 Pmr10 (Magician) = sum total of items 7, 19, 31, 43, 55, 67
 Pmr11 (Sage) = sum total of items 10, 34, 58, 70, 81, 90
 Pmr12 (Jester) = sum total of items 29, 41, 53, 82, 91, 96

minimum score 6 (extremely non-active / suppressed), maximum score 30 (extremely activated)

A score in the

24-30 range = very high

18-23 range = moderately high

12-17 range = midrange to low

< 12 range = extremely low

The highest archetypal scores help people know what their motivations are and what stories they are unconsciously living. Understanding this not only helps individuals make good choices, it also allows people to communicate more effectively with others so that they can be understood and supported. An exploration of the lowest scores may reveal situations and/or people that may be challenging or difficult (Pearson & Marr, 2003). Recognizing the archetypal mental and emotional habitual story lines Scores between 15 and 24 indicate either neutrality or ambivalence about the archetype. If the individual consistently answered 3 (sometimes), it would suggest that the archetype is simply of little interest to the person. If conflicting responses of 5's and 1's or 2's and 4's cancel each other out, this indicates ambivalence. Scores of 24 or higher suggest the archetype is active in the individual's life. Scores of 15 or lower suggest either repression or aversion to the archetype (perhaps because the individual had previously overused it). High scores indicate archetypes active at that time in a person's life. They are likely to change over time. Low scores indicate archetypes relatively inactive, or archetypes that the person is avoiding. If no score is in the 24-30 range, the archetypes with the highest score (could be more than one with same scores) are used as that persons highest

(active) archetype(s). Full descriptions of the 12 archetypes have already been given in Sections 2.3.2 and 2.3.6 to 2.3.9.

Besides the 12 archetypal sub-scales 9 other sub-scales have been measured:

Pmr:EGO = sum total of Pmr1 + Pmr2 + Pmr3 + Pmr4

Pmr:SOUL = sum total of Pmr5 + Pmr6 + Pmr7 + Pmr8

Pmr:SELF = sum total of Pmr9 + Pmr10 + Pmr11 + Pmr12

(minimum score 24, maximum score 120)

Pmr:S (security) = Pmr1 + Pmr2

Pmr:I (identity) = Pmr5 + Pmr7

Pmr:R (responsibility) = Pmr3 + Pmr4

Pmr:A (authenticity) = Pmr6 + Pmr8

Pmr:P (power) = Pmr9 + Pmr10

Pmr:F (freedom) = Pmr11 + Pmr12

(minimum score 12, maximum score 60)

The Pmr-EGO sub-scale indicates the participant's *Preparation/Ego* score, the Pmr-SOUL sub-scale indicate his/her *Soul/Journey* score, and the Pmr-SELF indicates his/her *Self/restabilization* score. The EGO, SOUL and SELF are the three levels of the archetypal journey as described by Pearson (1991). Pmr (S, I, R, A, P & F) respectively indicates the individual's sense and development of security, identity, responsibility, authenticity, power and freedom.

Reliability

Table 6 (on the next page) shows satisfying *Cronbach Coefficient Alpha* scores of reliability for the 12 archetypal sub-scales as reported by Pearson and Marr (2003), as well as the scores reported within the current study. The *Cronbach Coefficient Alpha* scores of reliability for both the original 1997 version and the 2003 research version are given. Please note that the 2003 research version has been used in the current study. An examination and discussion of these results will follow in a later Section. Please note that this study was of an explorative / pilot nature. At the time of writing, the researcher has been unaware of any other empirical research conducted in South Africa using the *PMAI* instrument or any other instruments measuring archetypes.

TABLE 6: RELIABILITY INDICES FOR THE PMAI

SCALE	Pearson & Marr (2003)	Current study	Pearson & Marr (2003)	Current study
	1997 Original version n = 309	1997 Original version n = 300	2003 Research version n = 738	2003 Research version n = 300
	Cronbach Coefficient Alpha	Cronbach Coefficient Alpha	Cronbach Coefficient Alpha	Cronbach Coefficient Alpha
Innocent	0.65	0.5	0.57	0.51
Orphan	0.22	0.4	0.71	0.58
Warrior	0.55	0.61	0.7	0.63
Caregiver	0.69	0.72	0.73	0.71
Seeker	0.42	0.35	0.61	0.36
Destroyer	0.66	0.48	0.66	0.57
Lover	0.6	0.66	0.71	0.67
Creator	0.62	0.51	0.67	0.52
Ruler	0.67	0.69	0.69	0.71
Magician	0.66	0.56	0.67	0.56
Sage	0.21	0.48	0.61	0.63
Jester	0.64	0.51	0.76	0.69

Motivation for use

Motivation and relevance for the use of this instrument has already been pointed out in the rationale section. It must be emphasised that contemporary archetypal theory and supportive instruments of measurement are still on an explorative level. The *PMAI* is the only fully developed and empirically tested archetypal measuring instrument that the current researcher is aware of. Although few studies have so far been conducted to support the reliability and validity of the *PMAI*, it must be pointed out that notably no empirical study has so far been conducted in South Africa to measure archetypes and their relationship to personality, culture, age, gender and psychological well-being. The *PMAI* is a relatively new instrument and is constantly being revised by Pearson and her colleagues.

Measuring aspects of personality:

3.3.2 Revised NEO Personality Inventory [NEO PI-R:E&A] (Costa & McCrae, 1992)

Rationale

The five-factor model of personality has been originally developed by Tubes and Christal (1992). The five factors namely Neuroticism (N), Extraversion (E), Agreeableness (A), Conscientiousness (C), and Openness (O) provide a good basis for the systematic study of personality (McCrae & Costa, 1990). Costa and McCrae (1992) have developed the only available measuring instrument (the *NEO Personality Inventory*) that is based upon this five-factor model. Only *Extraversion* (E), which is positively linked to psychological well-being (Costa & MacCrae, 1992), and *Agreeableness* (A), have been used in this study.

Nature and administration

The *NEO PI-R:E&A* consists of 96 items measuring sub-scales for *Extraversion* (E) and *Agreeableness* (A). It is answered on a 5 point Likert-type scale, where the individual has to indicate to what extent he/she agrees with these 96 items. Possible responses are: (0) Strongly disagree; (1) Disagree; (2) Neutral; (3) Agree; and (4) Strongly agree. The instrument takes about 15-20 minutes to complete.

Scoring and interpretation

The *NEO PI-R: E & A* measures twelve sub-scales - six for *Extraversion* (E) and six for *Agreeableness* (A). The sub-scales measured for *Extraversion* are: (E1) Warmth; (E2) Gregariousness; (E3) Assertiveness; (E4) Activity; (E5) Excitement-seeking; and (E6) Positive

emotions. The other six sub-scales measured for *Agreeableness* are: (A1) Trust; (A2) Straightforwardness; (A3) Altruism; (A4) Compliance; (A5) Modesty; and (A6) Tender-mindedness. Costa and McCrae (1992) have defined the sub-scales for *Extraversion* and *Agreeableness* as follows:

Extraversion

- *Warmth (E1)*: Individuals with high scores for this sub-scale are affectionate, friendly, and sincere. They find it easy to form intimate interpersonal relationships. Individuals with low scores are more reserved and formal, but not necessarily without sympathy or hostility towards others.
- *Gregariousness (E2)*: Gregariousness refers to a kind of communal sense. Individuals with high scores for this sub-scale enjoy the company of others - the more the merrier. Individuals with low scores prefer solitary lifestyles and are not interested in social stimulation.
- *Assertiveness (E3)*: Individuals with high scores for this scale are dominant, energetic, and effectual. They are often leaders of the group because of their ability to speak easily to others. Individuals with low scores prefer to be quiet and in the background.
- *Activity (E4)*: This refers to a person's activity level. Individuals with high scores for this sub-scale are energetic, with a fast pace to life, and prefer to be occupied. Individuals with low scores prefer an easy, calm tempo, but are not lazy or passive.
- *Excitement-Seeking (E5)*: Individuals with high scores for this sub-scale prefer excitement and stimulation. They enjoy bright full colours, and loud/noisy environments. Individuals with low scores avoid such environments.
- *Positive Emotions (E6)*: High scores refer to positive emotions: joy, happiness, love, excitement, and cheerfulness. Individuals with high scores for this sub-scale laugh easily, and are perceived as being optimistic. According Costa and McCrae (1992) this is a good predictor of life satisfaction. Individuals with low scores are not necessarily unhappy, but experience lower levels of positive emotion.

Agreeableness

- *Trust (A1)*: Individuals with high scores for this sub-scale believe in the honesty and good intentions of others. They put a lot of trust in other people. A low score indicates a cynical and sceptical attitude with the belief that others are distrustful and dangerous.
- *Straightforwardness (A2)*: Individuals with high scores for this sub-scale are honest, straightforward and open. A low score indicates the use of social skills such as flattery, cunning, slyness and deception within interpersonal interactions. These individuals have difficulty in expressing their feelings, and find people with high levels of openness, naïve. This is not a dishonesty/lying scale. Individuals with low scores are not dishonest or manipulative. They will hide their true feelings and occasionally twist/distort the truth.
- *Altruism (A3)*: Individuals with high scores show active concern over the well-being of others, are very considerate, and will voluntarily help and support others in distress. A low score indicates self-centeredness and an aversion to get involved with the problems of others.
- *Compliance (A4)*: This indicates the distinctive reaction towards interpersonal conflict. Individuals with high scores are inclined to inhibit their aggression, to be indulgent and forgiving. Accommodating individuals have the tendency to be gentle and docile. Individuals with low scores are more competitive and aggressive.
- *Modesty (A5)*: High scores indicate modesty and humbleness, although not necessarily lacking self-respect, self-regard, self-esteem, and self-confidence. Individuals with low scores believe they are superior, and could be perceived by others as arrogant and presumptuous.
- *Tender-Mindedness (A6)*: This indicates an attitude of sympathy and commiseration/compassion towards others. Individuals with high scores are touched by the need of others, and put emphasis on the human side of social conduct. Individuals with low scores are more harsh/hard, and not interested in the sorrow/need of others. They perceive themselves as realistic, with the ability to make logical, rational decisions.

Reliability

Costa and McCrae's (1992) research reported good reliability indices for different groups (mature males and females, clinical groups and university students). They reported *Cronbach Alpha* indices of 0.89 for *Extraversion* (E) and 0.86 for *Agreeableness* (A). Good correlations were also reported between the NEO-PI-R and three other measuring instruments for personality, namely the *California Q-Set*, the *Hogan Personality Inventory*, and the *Myers-Briggs Type Indicator*. These instruments supported the construct validity of the different dimensions of the NEO-PI-R (Costa & McCrae, 1992). A South African study conducted by Du Toit (1999) has also reported good reliability indices for the different sub-scales, and thus confirmed its reliability within the South African context. In the current study *Cronbach Alpha's* of respectively 0.79 for E1, 0.56 for E2, 0.77 for E3, 0.63 for E4, 0.56 for E5, 0.76 for E6, 0.71 for A1, 0.66 for A2, 0.51 for A3, 0.64 for A4, 0.65 for A5, and 0.57 for A6, have confirmed reliability.

Motivation for use

The five-factor model (Neuroticism, Extraversion, Agreeableness, Conscientiousness and Openness) provides a good basis for the systematic study of personality (McCrae & Costa, 1990). This model does not view personality as something static/fixed (as most personality tests do), but rather as changeable in dynamics. This corresponds to Jung and Pearson's (1991) notion that personality must be viewed as the basic unity of the psyche (involving all conscious and unconscious processes), that constantly changes and grows through development. Acquiring a personality means the optimum development and realization of the whole person, and is motivated by the *Self* (Jung, 1977c:171). Costa and MacCrae (1992) furthermore positively linked *Extraversion* (E) to psychological well-being. The different constructs measured by the *NEO PI-R:E&A* can also be linked hypothetically to archetypal qualities, for example:

Trust (A1) to the basic trust and optimism of the *Innocent* archetype;

Warmth (E1) to the love and passionate qualities of the *Lover* archetype;

Warmth (E1) to the caring and compassionate qualities of the *Caregiver* archetype;

Activity (E4) to the motivation and ability of the *Warrior* archetype to serve a cause;

Altruism (A3) to the *Caregiver* archetype's altruistic qualities.

This instrument thus seems relevant to the current study to find correlations between archetypes, aspects of personality and psychological well-being.

Measuring psychological well-being

3.3.3 Affectometer 2 [AFM 2]

(Kammann & Flett, 1983)

Rationale

This scale, developed by Kammann and Flett (1983), aims at the establishment of a general level of emotional well-being, based on the measurement of the balance between positive and negative feelings that the individual has recently experienced. The respondent is asked to indicate his/her feelings “over the past few weeks”, which reflect a compromise between measuring well-being in a global sense and the choice of a specific time period which enables the respondent to reasonably accurately recall his/her feelings.

Nature and administration

The AFM 2 has been adapted from the longer AFM. It consists of 20 sentence items. The individual is requested to indicate how often a feeling was present on a graded response scale. The possible responses are: (1) not at all; (2) occasionally; (3) some of the time; (4) often; and (5) all the time. The scale takes about five minutes to complete.

Scoring and interpretation

The AFM 2 consists of ten items measuring positive affect (PA) and ten items measuring negative affect (NA). The overall level of well-being is conceptualised as the extent to which good feelings predominate over bad feelings, as reflected in the balance formula for calculating the total score: $PNB = PA - NA$. The total score is obtained by subtracting the total sub-total for negative affect (NA) from the sub-total for positive affect (PA) to get an indication of the affect balance. A high total score indicates positive affective well-being, while a low score indicates a negative affective experience.

Reliability

Kammann and Flett (1983) reported a high level of reliability (*Cronbach Alpha* = 0.95) in a random sample of 110 adults. They also reported a high correlation coefficient between the two sub-scales (0.87). Within the South African context Guse (2002) reported *Cronbach Alpha* indices of 0.81 (PA) and 0.83 (NA). It can thus be said that the AFM 2 possesses satisfactory psychometrical properties. In the current study *Cronbach Alpha* indices of respectively 0.78 for PA and 0.80 for NA, have confirmed reliability.

Motivation for use

Van Eeden (1996) has found that the AFM 2 is a good indicator of a general psychological well-being factor and is thus included in this study.

3.3.4 Satisfaction With Life Scale [SWLS] (Diener, Emmons, Larsen & Griffin, 1985)

Rationale

The SWLS has been developed to assess the respondent's satisfaction with his/her life as a whole (Pavot & Diener, 1993). It does not measure constructs such as positive affect, but is rather aimed at measuring life satisfaction as a cognitive judgement of an individual's life. This judgement occurs according to the individual's own criteria (Diener et al., 1985). According to Diener (2000), the SWLS provides one approach of assessing subjective well-being.

Nature and administration

The SWLS consists of five items. The items are responded to on a scale of 1 to 7, where 1 represents "strongly disagree" and 7 represents "strongly agree". Since it consists of 5 items only, the scale can be administered in two to five minutes.

Scoring and interpretation

Awarding a score from 1 to 7, in accordance with the given response, scores the SWLS. Possible scores vary from 5 (low satisfaction) to 35 (high satisfaction).

Reliability

According to Van Eeden (1996), the SWLS exhibits favourable psychometric properties, including high internal consistency and high temporal reliability. Diener et al. report a two-month test-retest correlation coefficient of 0.82 and an alpha-coefficient of 0.87. The test has later been revised by Pavot and Diener (1993), where test-retest reliability coefficients of 0.50 to 0.84 have been found and alpha coefficients of 0.79 to 0.89. In South African samples, a *Cronbach Alpha* index of 0.71 has been reported by Wissing and Fourie (2000), and an index of 0.79 by Wissing and Van Eeden (1997).

Guse (2002) has reported a *Cronbach Alpha* index of 0.87. In the current study a *Cronbach Coefficient Alpha* of 0.78 has confirmed its reliability.

Motivation for use

Van Eeden (1996) has found that the SWLS is one of the best indices of general psychological well-being. Diener (2000) describes satisfaction with life as a separate component of subjective well-being, which in turn can be described as people's evaluation of their lives. The scale has been included in the current study to get an indication of this cognitive evaluation of the participant's satisfaction with their current life situation (thus including activated archetypes).

3.3.5 Life Orientation Test [LOT]

(Scheier & Carver, 1985)

Rationale

The LOT has been developed by Scheier and Carver (1985) to measure dispositional optimism - that is, the belief that every situation will have a positive outcome. They indicated that optimism could positively be linked with one's coping abilities against depression. A high score of optimism is linked to high self-esteem and internal locus of control.

Nature and administration

The LOT consists of 12 items measuring two sub-scales, namely positive optimism (LOT-P) and negative pessimism (LOT-N). The items are responded to on a scale of 4 to 0, where 4 represents "strongly agree" and 0 represents "strongly disagree". Since it consists of 12 items only, the scale can be administered in two to five minutes.

Scoring and interpretation

The sum total of items 1, 4, 5 and 11 measures the LOT-P score, while the sum total of items 3, 8, 9 and 12 gives the LOT-N score, and the rest serve as filler items with no value. Scheier and Carver (1985) stated that a high score of optimism (LOT-P) indicates high self-esteem and internal locus of control. A low LOT-P score and a high LOT-N score indicate pessimism and could be linked to feelings of depression, anxiety, and hopelessness. The total score for optimism LOT-T is calculated by reversing the LOT-N scores and adding this total to the total score for the LOT-P sub-scale.

Reliability

Scheier and Carver (1985) have reported a high level of reliability (*Cronbach Alpha* of 0.79). Within a South African study, Du Preez (2001) reported satisfying reliability and validity for both sub-scales: *Cronbach Alphas* of respectively 0.59 for LOT-P, 0.63 for LOT-N and 0.69 for the total score LOT-T. In the current study a *Cronbach Alpha* of 0.61 for the LOT-T sub-scale, confirmed its reliability for this group.

Motivation for use

Adams, Bezner and Steinhardt (1997) linked psychological well-being to the perception that any given situation will eventually have a positive outcome. The LOT-T measures this optimism, and it seems relevant to the current study.

3.3.6 Generalized Self-efficacy Scale [GSe] (Schwarzer & Jerusalem, 1995)

Rationale

The Generalized Self-Efficacy Scale (GSe) is a 10-item scale and has been developed by Schwarzer and Jerusalem (1995). The scale has been developed to assess a general sense of perceived self-efficacy, with the aim to predict coping with daily hassles as well as adaptation after experiencing stressful life events. Self-efficacy refers to global confidence in one's coping ability across a wide range of situations, and reflects an optimistic self-belief. Self-efficacy reflects the belief of being able to control challenging demands by taking adaptive action. The GSe scale aims at measuring this general sense of competency, rather than competency in specific domains of functioning.

Nature and administration

The GSe scale consists of 10 items. It is answered on a 4 point Likert-type scale, where the individual has to indicate to what extent he/she agrees with these 10 items. Possible responses are: (1) Not at all true; (2) Barely true; (3) Moderately true; and (4) Exactly true. The scale takes about 5 minutes to complete.

Scoring and interpretation

Possible total scores range from 10 to 40. A high score indicates a high sense of self-efficacy.

Reliability

According to Schwarzer (1993), the GSe scale has been used in numerous research studies where it yielded internal consistencies between $Alpha = 0.75$ and 0.90 . In more recent studies, the reliability of the scale has been confirmed with $Alpha$ values ranging from 0.74 to 0.92 . Within a South African study Guse (2002) has reported a *Cronbach Alpha* value of 0.91 . In the current study a *Cronbach Alpha* coefficient of 0.81 confirmed its reliability. Schwarzer (1993) further stated that the scale is valid in terms of convergent and discriminant validity. It correlates positively with self-esteem and optimism, and negatively with anxiety, depression and physical symptoms. It can thus be concluded that the GSE scale has favourable psychometric properties.

Motivation for use

The GSe scale indicates a general sense of perceived self-efficacy, with the aim to predict coping with daily hassles as well as adaptation after experiencing stressful life events. Pearson (1991) pointed out that archetypes act as buffers against difficulties and teaches *Self-strengths*. The integration of archetypal qualities can thus be seen as positive self-efficacy.

3.3.7 Sense of Coherence Scale (SOC) (Antonovsky, 1987)



Antonovsky (1923-1994)

Rationale

The SOC (Sense of Coherence Scale) measures an individual's sense of coherence. Antonovsky (1987:19) defines a sense of coherence as: *A global orientation that expresses the extent to which one has a pervasive, enduring though dynamic feeling of confidence that (1) the stimuli deriving from one's internal and external environments in the course of living are structured, predictable and*

explicable; (2) the resources are available to one to meet the demands posed by these stimuli, and (3) these demands are challenges worthy of investment and engagement.

Nature and administration

The SOC consists of 29 items. The items are to be answered on a seven-point Likert-scale with two anchoring phrases. The questionnaire takes about 10 – 15 minutes to complete.

Scoring and interpretation

The following items are reversibly scored: 1, 4, 5, 6, 7, 11, 13, 14, 16, 20, 23, 25, 27. Item scores are then added to reach a total score. Possible scores range from 29 to 203. High scores indicate a stronger sense of coherence. Mean scores of 117-152 have been reported by Antonovsky (1987; 1993). In South Africa Strümpfer and Wissing (1998) have reported a mean score of 137 from 27 different studies.

Reliability

Antonovsky (1993:727) has reported a *Cronbach Alpha* coefficient for internal consistency of 0.78 – 0.93 in 26 studies. Test-retest reliability in eight studies further indicated correlations of 0.56 – 0.97. In a review of South African data, Strümpfer and Wissing (1998) have reported a mean value of 0.87 in various studies for coefficient alpha. Guse (2002) has reported a *Cronbach Alpha* coefficient of 0.91. Antonovsky (1993) describes the content, operational and criterion validity of the SOC as favourable. Strümpfer and Wissing (1998) have reviewed several South African studies where scores on the SOC were correlated with criterion measures and concluded that the validity of the SOC is supported. In the current study a *Cronbach Alpha* coefficient of 0.81 confirmed its reliability.

Motivation for use

Antonovsky (1979; 1987) pointed out that individuals differ in their sense of coherence, and that this personal variable is intimately related to adoptive functioning in stressful situations. Archetypes teach *Self*-strengths and can be linked to adoptive functioning skills. Wissing and Van Eeden (1997) have found the SOC to be a good indication of general well-being, thus this instrument seems relevant to the current study.

3.3.8 General Health Questionnaire [GHQ] (Goldberg & Hillier, 1979)

Rationale

This measuring instrument has been developed by Goldberg and Hillier (1979) to focus on the “hinterland” between psychological sickness and health. It provides information on the present mental condition of an individual. It does not measure the possibility of mental illness, but focuses on the person’s disability of “healthy” functioning, and on the presence of symptoms of dysphoria. It focuses on present situations and not on the past, and makes a distinction between psychiatric patients and individuals that perceive themselves as psychologically healthy.

Nature and administration

The original questionnaire consisted of 140 items and was later shortened to 28 items by means of factor analysis. In this study the alternative structure based 12-item GHQ as proposed by Martin (1999) has been used. Martin indicated that an alternative factor structure could be used within the GHQ (Goldberg & Hillier, 1979). He identified three factors:

- 1) Self-esteem (low) – SE
- 2) Stress – ST, and
- 3) Successful Coping - SC.

The first factor is identified as a (low) Self-esteem factor and comprises items on which the individual is “losing confidence” and feels “unhappy and depressed,” “worthless”, and unable to “overcome difficulties”. The second factor is proposed to be a Stress factor in which the individual has “lost much sleep over worry,” “felt constantly under strain,” and cannot “enjoy normal day-to-day activities”. The third factor reflects Successful Coping (as an outcome rather than a process) and comprises items reflecting an individual’s ability to “concentrate,” “play a useful part,” “face up to problems,” and “make decisions.” The 12-item GHQ takes about 5 minutes to complete.

Scoring and interpretation

All responses are scored with possible scores of 1-5 for each question. The scores on the items for the three sub-scales are added to reach a minimum total of 5 and a maximum total of 25 for the SE sub-scale, a minimum total of 4 and a maximum total of 20 for the SC sub-scale, and a minimum total of 3 and a maximum total of 15 for the ST sub-scale. A high score for the SE sub-scale indicates a low level of Self-esteem. A high score for the SC sub-scale indicates a high level of successful coping. A high score for the ST sub-scale indicates a high level of stress.

Reliability

Martin (1999) has reported satisfying reliability and validity for these three factors: *Cronbach Alphas* of respectively 0.83 for SE, 0.71 for ST, and 0.67 for SC, have been found. In the current study a *Cronbach Alphas* of 0.75 for SE, 0.53 for ST, and 0.61 for SC, confirmed reliability for this study group.

Motivation for use

The measurements of the 12-item GHQ seem relevant to the current study as it may help to indicate levels of Self-esteem, Stress and Successful Coping and the relationship thereof to activated archetypes and the developmental stage of the participants.

3.4 Ethical aspects

Participants were informed about the purpose and nature of the study (verbally as well as through an introductory letter). Informed consent was obtained from all participants, with the understanding that anonymity will be respected and research results will be reported only in aggregate form. All participants were treated with respect and participated voluntarily. Instructions were clear and guidance given by the researcher only where necessary.

3.5 Statistical analysis

Descriptive statistics (means, standard deviation, and range of scores), as well as reliability indices (*Cronbach Alpha*) and confirmatory factor analyses (validity) have been calculated for all scales and sub-scales using *Version 6* of the SAS software system program (SAS Inc.,1999). *Effect size* (Cohen, 1988), has been determined to indicate the practically significant differences in means and the practically significant correlations.

Chapter 4

RESULTS AND DISCUSSION

4.1 Introduction

In this chapter the results of the empirical study is described and interpreted. Firstly the *Psychometric Properties* (validity and reliability indices) will be reported for all the measuring instruments and their sub-scales. *Descriptive Statistics* (means, standard deviations, and range of scores) will then be reported for all the scales and sub-scales used within the current study. *Practically significant differences* in the manifestation of personal archetypes, aspects of personality and psychological well-being among the different groups (black, white, male and female respondents) will then be given and discussed. The *Practically significant correlations* between the sub-scale indices for personal archetypes, aspects of personality, and psychological well-being will finally be reported, and the nature of these correlations will be described and discussed.

4.2 Procedure for Statistical Analysis

Descriptive statistics (means, standard deviation, and range of scores), as well as reliability indices (*Cronbach Alpha*) and confirmatory factor analyses (validity) have been calculated for all scales and sub-scales using *Version 6* of the SAS software system program (SAS Inc.,1999). According to Ellis and Steyn (2003), data obtained from convenience sampling are in many cases erroneously analysed as if it were obtained by random sampling. Such data should be considered as small populations for which statistical inference and *p-values* are not relevant. Instead of only reporting descriptive statistics in convenience sampling, the *effect size* is determined to indicate practically significant differences in means and practically significant correlations. Practical significance can be understood as a large enough difference or correlation to have an effect in practice. The inter-relationships (correlations) of the scales used in the current study, and the practically significant differences between groups have been determined using *effect size*, which not only make the differences independent of units and sample size, but relates it also with the spread of the data (Ellis & Steyn, 2003; Steyn, 2000; 2002).

For differences in means, the effect size

$$d = \frac{|\bar{x}_1 - \bar{x}_2|}{s_{\max}},$$

where $|\bar{x}_1 - \bar{x}_2|$ is the difference between \bar{x}_1 and \bar{x}_2 , and s_{\max} = maximum of s_1 and s_2 , the sample standard deviations.

An effect size $0.3 \leq d < 0.5$ is considered as small with no practically significant effect, $0.5 \leq d < 0.8$ as a medium practical effect that tends towards a practically significant difference, and $d \geq 0.8$ as a large effect that is a practically significant difference.

For correlations, a correlation of 0.36 or larger, explaining 13% of the criterion variance, is considered to have a medium effect that tends towards a practically significant correlation. Correlations of 0.5 or larger, which means that the percentage variance explained is 25% or more, can be taken as a large effect that is practically significant.

4.3 Demographic characteristics of participants

All participants were South-African students at the North-West University (Potchefstroom Campus), and the Vaal University of Technology (Vanderbijlpark), South Africa. The qualifying age range for all participants was between 18 and 25, and 300 subjects participated in an availability sample study. For the purpose of statistical analysis, the total research group was divided into the following groups:

Total Study Group: n = 300 Males and Females (Black & White)

Male Group: n = 150

Female Group: n = 150

White Group: n = 156 (mainly Afrikaans speaking)

Black Group: n = 144 (African languages speaking)

White Male Group: n = 80

White Female Group: n = 76

Black Male Group: n = 70

Black Female Group: n = 74

4.4 PSYCHOMETRIC PROPERTIES

4.4.1 Reliability of the measuring scales and sub-scales

The *Cronbach Alpha* reliability indices (using the Total Research Group) have been calculated for all scales and sub-scales and are presented in Tables 7 and 8.

Cronbach Alpha values ≥ 0.5 are regarded as indicative of internal reliability (preferably ≥ 0.7).

TABLE 7: THE RELIABILITY INDICES OF THE PMAI SUB-SCALES FOR THE TOTAL GROUP: n = 300

PMAI Sub-scale	Mean	Standard Deviation	Cronbach Alpha
Innocent (Pmr1)	18.29	3.58	0.51
Orphan (Pmr2)	18.57	3.94	0.58
Warrior (Pmr3)	22.65	3.58	0.63
Caregiver (Pmr4)	21.16	4.41	0.71
Seeker (Pmr5)	21.51	2.94	0.36
Destroyer (Pmr6)	19.17	3.92	0.57
Lover (Pmr7)	22.31	3.97	0.67
Creator (Pmr8)	22.41	3.15	0.52
Ruler (Pmr9)	22.49	3.81	0.71
Magician (Pmr10)	22.25	3.23	0.56
Sage (Pmr11)	23.59	3.33	0.63
Jester (Pmr12)	22.66	3.89	0.69
EGO	80.68	8.88	0.63
SOUL	85.41	9.57	0.73
SELF	90.98	10.81	0.82
Security (PmrS)	36.87	5.29	0.50
Identity (PmrI)	43.82	5.51	0.62
Responsibility (PmrR)	43.81	5.98	0.64
Authenticity (PmrA)	41.58	5.33	0.55
Power (PmrP)	44.74	6.09	0.75
Freedom (PmrF)	46.24	6.06	0.73

Note: PMAI (Pmr): Pearson-Marr Archetypal Indicator (Pearson & Marr, 1997; 2003);

**TABLE 8: RELIABILITY INDICES OF THE OTHER SCALES AND SUB-SCALES
FOR THE TOTAL GROUP: n = 300**

Scale or Sub-Scale	Mean	Standard Deviation	Cronbach Alpha
NEO-E1 (Warmth)	22.63	4.73	0.79
NEO-E2 (Gregariousness)	18.31	4.6	0.56
NEO-E3 (Assertiveness)	17.16	4.87	0.77
NEO-E4 (Activity)	18.12	3.97	0.63
NEO-E5 (Excitement-seeking)	19.98	5.24	0.62
NEO-E6 (Positive emotions)	21.04	4.69	0.76
NEO-E (Extraversion)	117.24	19.74	0.86
NEO-A1 (Trust)	16.5	4.27	0.71
NEO-A2 (Straightforwardness)	19.14	4.67	0.66
NEO-A3 (Altruism)	20.53	3.52	0.51
NEO-A4 (Compliance)	17.37	4.87	0.64
NEO-A5 (Modesty)	17.08	5.07	0.65
NEO-A6 (Tender-mindedness)	20.5	4.11	0.57
NEO-A (Agreeableness)	111.12	15.77	0.80
SOC (Sense of coherence)	132.93	20.15	0.81
AFM-PA (Positive affect)	36.87	5.95	0.78
AFM-NA (negative affect)	22.39	6.58	0.80
AFM-PNB (Positive-negative balance)	14.48	10.61	0.85
SWLS (Satisfaction with life)	24.27	5.81	0.78
LOT-p (Positive optimism)	10.69	2.71	0.56
LOT-n (Negative pessimism)	7.17	3.08	0.65
LOT-t (Total optimism)	19.36	4.44	0.61
GHQ-SE (Self-esteem)	11.69	3.83	0.75
GHQ-SC (Successful coping)	13.77	2.56	0.60
GHQ-ST (Stress)	8.12	2.31	0.53
GSe (Self-efficacy)	30.46	4.76	0.81

Note: NEO: Revised NEO Personality Inventory (NEO PI-R:E&A) (Costa & McCrae, 1992);
 SOC: Sense of Coherence Scale (Antonovsky, 1987);
 AFM: Affectometer 2 (Kammann & Flett, 1983);
 SWLS: Satisfaction With Life Scale (Diener, Emmons, Larsen & Griffin, 1985);
 LOT: Life Orientation Test (Scheier & Carver, 1985);
 GHQ: General Health Questionnaire (Goldberg & Hillier, 1979) - alternative factor structure of Martin (1999);
 GSe: Generalized Self-efficacy Scale (Schwarzer & Jerusalem, 1995);

4.4.1.1 Reliability indices for the 12 Archetypal sub-scales

The *Cronbach Alpha* reliability indices for both the original 1997 version of the *PMAI* (Pearson & Marr, 1997) and the 2003 research version (Pearson & Marr, 2003) have been calculated and previously presented in Section 3.3.1. Because the 2003 version clearly indicate more satisfying reliability, it has been decided to use the results of this version for the statistical analysis (see Table 9). The 2003 version has been developed by Pearson and Marr as an improvement on the original 1997 version. The reliability coefficients found by these authors are also presented in Table 9 for purpose of comparison.

TABLE 9: COMPARISONS BETWEEN THE RELIABILITY INDICES FOR THE 12 ARCHETYPAL SCALES

PMAI Sub-Scale	Pearson & Marr (2003) n = 738 Cronbach Alpha	Current study n = 300 Cronbach Alpha
Innocent (Pmr1)	0.57	0.51
Orphan (Pmr2)	0.71	0.58
Warrior (Pmr3)	0.70	0.63
Caregiver (Pmr4)	0.73	0.71
Seeker (Pmr5)	0.61	0.36
Destroyer (Pmr6)	0.66	0.57
Lover (Pmr7)	0.71	0.67
Creator (Pmr8)	0.67	0.52
Ruler (Pmr9)	0.69	0.71
Magician (Pmr10)	0.67	0.56
Sage (Pmr11)	0.61	0.63
Jester (Pmr12)	0.76	0.69

Note: PMAI: Pearson-Marr Archetypal Indicator (Pearson & Marr, 1997; 2003);

Comparing the *Cronbach Alpha* values for the 12 Archetypal *PMAI* sub-scales calculated within the current study with those reported by Pearson and Marr (2003), the results seem acceptable, except for the *Pmr5 (Seeker)* scale for which Pearson and Marr (2003) have reported a *Cronbach Alpha* value of 0.61, while the current study has reported an unsatisfactory 0.36. Reasons why the overall *Cronbach Alpha* reliability indices reported by Pearson and Marr (2003) are higher, might include language differences (English is the second language to all participants in the current study), and other sample specific characteristics such as culture etc.

Reliability evaluation for Pmr5 (Seeker)

All the groups (White, Black, Female and Male) respectively have reported low reliability measurements for this scale, and it can thus be concluded that the low score is not influenced by culture or gender. The reliability analysis indicated that the unsatisfactory 0.36 *Cronbach Alpha* is negatively influenced by item 47 (0.02 correlation with total) and item 95 (0.01 correlation with total).

On closer examination the measuring items for the *PMAI-Pmr5 (Seeker)* scale are:

PMAI: Item 11: I am looking for greener pastures

PMAI: Item 23: I am searching for ways to improve myself

PMAI: Item 47: I feel restless

PMAI: Item 85: I am holding out for something better

PMAI: Item 94: I am exploring new possibilities

PMAI: Item 95: I am a non-conformist

According to Pearson and Marr (2003:9-10), the *Seeker* is triggered by a dissatisfaction, emptiness, or confinement that leads to yearning for something beyond or better than his/her current experience. The *Seeker* explores internal and external realities and is willing to give up security, community, and intimacy for autonomy (Pearson, 1991:237). If one considers Items 11, 23, 85 and 94 of the *PMAI*, all these statements clearly indicate the search for something beyond the current experience. Item 47 (*I feel restless*) differs from the other items because it focuses on the *restless* feeling associated with the search for something new/greater. It can be speculated that within the current South African context, the participants possibly perceived this statement of *restlessness* in a negative sense, and not in the preferred context. Item 95 (*I am a non-conformist*) seems to be a problematic or vague statement. The 2002 *South African Concise Oxford Dictionary* defines a *non-conformist* as *a person who does not conform to prevailing ideas or established practice*. It may thus be that most of the participants (mainly Afrikaans

& Setswana speaking) are not familiar with the term. While interpreting the results, the researcher went back to 10 of the participants who confirmed the vagueness of this term. Although assistance was available at all times during the completion of the questionnaires, none of the participants indicated that they did not fully comprehend this item. The reason for this is probably that participants would rather surmise or speculate on a statement, than indicate that they do not comprehend the true meaning of an English term (also found by Van der Walt (1997) in his multi-cultural study of South African world-views). The results found with this sub-scale will thus be interpreted with caution and only speculative. Ideally such results should be discarded, but for the sake of completeness and interest the data about the *Seeker* archetype will be included.

Reliability indices for the other *PMAI* sub-scales

Although Pearson and Marr (2003) do not report reliability values for the sub-scales (Pmr*EGO, Pmr*SOUL, Pmr*SELF, PmrS, PmrI, PmrR, PmrA, PmrP, and PmrF) of the *PMAI*, acceptable *Cronbach Alpha* values have been found in this study (see Table 7).

4.4.1.2 Reliability indices for the Revised NEO Personality Inventory

Table 8 and Table 10 (on the following page) depict the *Cronbach Alpha* values for the NEO scales and sub-scales (E1-6, E, A1-6 & A) calculated within this study. Costa and McCrae (1992) reported good reliability indices for different groups (mature males and females, clinical groups and university students). They reported *Cronbach Alpha* indices of 0.89 for *Extraversion* (NEO-E) and 0.86 for *Agreeableness* (NEO-A). Within the current study, similar *Cronbach Alpha* indices of 0.86 for *Extraversion* (NEO-E) and 0.80 for *Agreeableness* (NEO-A) have been found. In comparable South African samples, Du Toit (1999) has conducted research among 477 black and white students (Potchefstroom University and MEDUNSA), all between the ages of 17 and 30. Comparing the *Cronbach Alpha* values for the NEO scales and sub-scales with those findings, the reliability indices for the current study seem acceptable - see Table 10 on the following page. This indicates the reliability of certain sub-scales of the *NEO Personality Inventory* for use in this multi-cultural South-African group.

TABLE 10: COMPARISONS BETWEEN RELIABILITY INDICES FOR THE NEO-PI-R

NEO Scale / Sub-Scale	Du Toit (1999) n = 477 Cronbach Alpha	Current Study n = 300 Cronbach Alpha
NEO-E1 (Warmth)	0.74	0.79
NEO-E2 (Gregariousness)	0.54	0.56
NEO-E3 (Assertiveness)	0.72	0.77
NEO-E4 (Activity)	0.55	0.63
NEO-E5 (Excitement seeking)	0.51	0.62
NEO-E6 (Positive emotions)	0.72	0.76
NEO-E (Extraversion)	0.76	0.86
NEO-A1 (Trust)	0.57	0.71
NEO-A2 (Straightforwardness)	0.62	0.66
NEO-A3 (Altruism)	0.66	0.51
NEO-A4 (Compliance)	0.67	0.64
NEO-A5 (Modesty)	0.65	0.65
NEO-A6 (Tender-mindedness)	0.38	0.57
NEO-A (Agreeableness)	0.69	0.80

Note: NEO: Revised NEO Personality Inventory [NEO PI-R:E&A] (Costa & McCrae, 1992);

4.4.1.3 Reliability indices for the instruments measuring

Psychological Well-being

Internal consistency reliability indices have been calculated for all the measuring instruments of psychological well-being used within the current study. Table 8 depicts satisfactory *Cronbach Alpha* reliability indices for all the different scales and sub-scales (SOC, AFM-PA, AFM-NA, AFM-PNB, SWLS, LOT-P, LOT-N, LOT-T, GHQ-SE, GHQ-SC, GHQ-ST and the GSe).

AFM (Affectometer)

Kammann and Flett (1983) reported a high level of reliability (*Cronbach Alpha* = 0.95). Within the South African context, Guse (2002) reported reliability indices of 0.81 (AFM-PA) and 0.83 (AFM-NA). Similar *Cronbach Alpha* reliability indices have been found within the current study (0.78 for the AFM-PA, 0.80 for the AFM-NA and 0.85 for the AFM-PNB), thus indicating reliability for use within the current research group.

SWLS (Satisfaction with life scale)

Pavot and Diener (1993) reported a high level of reliability (*Cronbach Alpha* = 0.79 to 0.89) for the SWLS. In South African samples, *Cronbach Alpha* indices of 0.71 by Wissing and Fourie (2000), 0.79 by Wissing and Van Eeden (1997) and 0.87 by Guse (2002), have been reported. A similar *Cronbach Alpha* of 0.78 has been found within the current study, indicating its reliability for use within this research group.

LOT (Life orientation test)

Scheier and Carver (1985) reported a high level of reliability (*Cronbach Alpha* = 0.79). Within a South African study, Du Preez (2001) reported satisfying reliability indices of respectively 0.59 for the LOT-P, 0.63 for the LOT-N and 0.69 for the total score LOT-T. Similar indices have been found within the current study: 0.56 for the LOT-P, 0.65 for the LOT-N and 0.61 for the LOT-T, thus indicating its reliability for use within this research group.

GSe (Generalized self-efficacy scale)

Schwarzer (1993) reported high levels of reliability (*Alpha's* between 0.75 and 0.90) throughout numerous studies. Within the South African context good reliability indices have been reported by Guse (2002) – *Cronbach Alpha* = 0.91, and Brown (2002) – *Cronbach Alpha* = 0.84. The current study has found a similar reliability index of 0.81 *Cronbach Alpha*, thus indicating its reliability for use within this research group.

SOC (Sense of coherence scale)

Antonovsky (1993:727) reported a *Cronbach Alpha* for internal consistency of 0.78 – 0.93 in 26 studies. In a review of South African data, Strümpfer and Wissing (1998) reported a mean reliability index of 0.87 in various studies. Guse (2002) furthermore reported a *Cronbach Alpha* index of 0.91. The current study has found a similar reliability index of 0.81 *Cronbach Alpha*, thus indicating its reliability for use in this research group.

GHQ (General health questionnaire)

Martin (1999) reported satisfying reliability *Cronbach Alpha* indices of respectively 0.83 for the GHQ-SE, 0.71 for the GHQ-ST, and 0.67 for the GHQ-SC. In the current study, reliability *Cronbach Alpha* indices of 0.75 for the GHQ-ST, 0.53 for the GHQ-ST, and 0.61 for the GHQ-SC, indicate its reliability

for use in this research group. No comparable South African reliability scores could be found, and research on the validation of this scale for use (with South African respondents) is recommended.

4.4.2 Validity of Scales and Sub-scales

Confirmatory factor analyses have been performed to assess validity of scales and sub-scales used.

4.4.2.1 Validity of the *PMAI* sub-scales

Confirmatory factor analysis has identified a single factor loading for each of the following *PMAI* sub-scales: Pmr10 (*Magician*) and Pmr12 (*Jester*). Two factors loading have been identified for each of the following *PMAI* sub-scales: Pmr1 (*Innocent*), Pmr2 (*Orphan*), Pmr3 (*Warrior*), Pmr4 (*Caregiver*), Pmr6 (*Destroyer*), Pmr7 (*Lover*), Pmr8 (*Creator*), Pmr9 (*Ruler*) and Pmr11 (*Sage*). Nevertheless, the majority of items for each scale respectively load on the first of the two factors for each sub-scale, thus indicating validity, as evaluated with the aid of criteria specified by Zwick and Velicer (1986). Confirmatory factor analysis identified three factors loading for the Pmr5 (*Seeker*) sub-scale, indicating the unfavourable validity of this sub-scale for use in this research group. This finding supports the low reliability reported for this sub-scale in Section 4.4.1.1.

4.4.2.2 Validity of the *NEO* scales and sub-scales

Confirmatory factor analysis has identified two factors loading for most (except *NEO-E6* & *NEO-A6*) of the *NEO* sub-scales. The majority of items for the sub-scales *NEO-E1*, *NEO-E2*, *NEO-E3*, *NEO-E4*, *NEO-E5*, *NEO-A1*, *NEO-A2*, *NEO-A3*, *NEO-A4*, *NEO-A5*, however, load strongly on the first of the two factors for each scale, thus indicating validity for these sub-scales according to the criteria for significant or major factors of Zwick and Velicer (1986). On each of these sub-scales there were between one and three items not loading as theoretically predicted. Confirmatory factor analysis identified three factors loading for the *NEO-E6* and *NEO-A6* sub-scales. The majority of items load on the first factor of each sub-scale, and although these factors qualify as significant factors (Zwick & Velicer, 1986), several items have not loaded as theoretically hypothesized. Validity may be assumed for use in this research group, but results should be cautiously interpreted. This is especially the case for the *NEO-A6* sub-scale, with a fairly low reliability coefficient and with 4 items not loading as predicted.

4.4.2.3 Validity for the Psychological Well-being Scales and Sub-scales

AFM (Affectometer)

Confirmatory factor analysis has identified a single factor loading for the AFM-P and AFM-N scales. The majority of items for the AFM-P and AFM-N load on the factor representing that sub-scale, thus indicating validity for this scale.

SWLS (Satisfaction with life scale)

Confirmatory factor analysis has identified a single factor loading for the SWLS, thus indicating its validity for use in this research group.

LOT (Life orientation test)

Confirmatory factor analysis has identified single factor loadings representing the LOT-P and LOT-N sub-scales respectively, and a two factors loading for the LOT-T scale. The majority of items for the LOT-T scale, however, load on the first factor, thus indicating that validity for this scale can be assumed (Zwick & Velicer, 1986).

GSe (Generalized self-efficacy scale)

Confirmatory factor analysis has identified a two factors loading for the GSe scale. Most of the items for this scale nevertheless load on the first factor, thus indicating the assumed validity (Zwick & Velicer, 1986) for this scale.

SOC (Sense of coherence scale)

Confirmatory factor analysis has identified three factors representing the meaningfulness (factor 1), comprehensibility (factor 2) and manageability (factor 3) components of the SOC questionnaire, with items of each sub-scale loading as expected. However, factor 1 seemed to be a strong representation of the SOC as a unitary scale, with items of all three the components loading on it. This is in line with Antonovsky's (1986-1993) emphasis on the use of the SOC as a unitary index and his caution against statistically dividing the scale into the three (purely theoretically) components. For this reason both explorative and further confirmatory factor analyses have been done and in both cases the first factor was

representative of a strong SOC construct. It can thus be assumed that the SOC scale has acceptable validity for use in this research group, evaluated according to the criteria of Zwick and Velicer (1986).

GHQ (General health questionnaire)

Confirmatory factor analysis has identified single factor loadings for the GHQ-SE, GHQ-SC, and GHQ-ST scales respectively, thus indicating validity for this measuring instrument in the current research group.

4.4.3 Evaluation and Summary

Psychometric Properties (validity and reliability indices) are reported for all the measuring instruments and their sub-scales. Favourable internal *Cronbach Alpha* reliability indices, which seem comparable to other South African studies, are found for all of the scales and sub-scales measuring archetypes, personality and psychological well-being (except for the Pmr5: *Seeker*), thus indicating their reliability within the current research group. Evaluation of the items measuring the Pmr5 (*Seeker*) sub-scale, revealed certain interpretational problems related to cultural and language differences. The results found with this sub-scale will thus be interpreted with caution and only speculative, and are included for the sake of completeness. Confirmatory factor analyses have been performed to assess validity of scales and sub-scales used. Confirmatory factor analysis identified a favourable single factor loading for the following scales and sub-scales: Pmr10, Pmr12, AFM, SWLS, GHQ, LOT-P and LOT-N. Confirmatory factor analysis identified a two factors loading for each of the following scales and sub-scales: Pmr1-9, Pmr11, NEO-E1-E5, NEO-A1-5, LOT-T, and GSe. Nevertheless, the majority of items for each scale / sub-scale respectively load on the first of the two factors for each scale / sub-scale, thus indicating validity, as evaluated with the aid of criteria specified by Zwick and Velicer (1986). Confirmatory factor analysis identified three factors loading for the Pmr5 (*Seeker*) sub-scale, indicating the unfavourable validity of this sub-scale for use in this research group. Confirmatory factor analysis also identified three factors loading for the NEO-E6 and NEO-A6 sub-scales. The majority of items load on the first factor of each sub-scale, and although these factors qualify as significant factors (Zwick & Velicer, 1986), several items have not loaded as theoretically hypothesized. Validity may be assumed for use in this research group, but results should be cautiously interpreted. This is especially the case for the NEO-A6 sub-scale, with a fairly low reliability coefficient and with 4 items not loading as predicted. Confirmatory factor analysis furthermore identified three factors representing the meaningfulness (factor 1),

comprehensibility (factor 2) and manageability (factor 3) components of the SOC questionnaire, with items of each sub-scale loading as expected. However, factor 1 seems to be a strong representation of the SOC as a unitary scale. This is in line with Antonovsky's (1986-1993) emphasis on the use of the SOC as a unitary index and his caution against statistically dividing the scale into the three (purely theoretically) components. Further explorative and confirmatory factor analyses indicated that the SOC scale has acceptable validity for use in this research group, evaluated according to the criteria of Zwick and Velicer (1986).

4.5 DESCRIPTIVE STATISTICS

4.5.1 Evaluation of Mean Scores

4.5.1.1 Mean Scores, Standard Deviations and Range of Scores of Total Group

Table 11 (on the following page) depicts the mean scores, standard deviations and range of scores calculated for the Total Group ($n = 300$).

TABLE 11: MEAN SCORES, STANDARD DEVIATIONS AND RANGE OF SCORES FOR TOTAL GROUP: n = 300

Scale / Sub-Scale	Mean	Std Def	Min	Max
Pmr1 *Innocent	18.30	3.58	8	27
Pmr2 *Orphan	18.57	3.94	8	29
Pmr3 *Warrior	22.65	3.58	10	30
Pmr4 *Caregiver	21.16	4.41	9	30
Pmr5 *Seeker	21.51	2.94	12	28
Pmr6 *Destroyer	19.17	3.92	11	30
Pmr7 *Lover	22.31	3.97	10	30
Pmr8 *Creator	22.41	3.15	13	30
Pmr9 *Ruler	22.49	3.81	10	30
Pmr10 *Magician	22.25	3.23	11	30
Pmr11 *Sage	23.59	3.33	13	30
Pmr12 *Jester	22.66	3.89	12	30
Pmr *EGO	80.68	8.88	49	105
Pmr *SOUL	85.40	9.57	53	112
Pmr *SELF	90.98	10.8	54	113
PmrS *Security	36.87	5.29	21	52
PmrI *Identity	43.82	5.51	26	56
PmrR *Responsibility	43.81	5.98	21	57
PmrA *Authenticity	41.58	5.33	25	56
PmrP *Power	44.74	6.1	21	58
PmrF *Freedom	46.24	6.06	28	60
NEO-E1 *Warmth	22.63	4.73	6	32
NEO-E2 *Gregariousness	18.31	4.61	5	29
NEO-E3 *Assertiveness	17.16	4.87	2	30
NEO-E4 * Activity	18.12	3.97	7	29
NEO-E5 *Excitement seeking	19.98	5.24	8	30
NEO-E6 *Positive emotions	21.04	4.69	5	32
NEO-E *EXTRAVERSION	117.24	19.74	64	159
NEO-A1 *Trust	16.50	4.27	2	27
NEO-A2 *Straightforwardness	19.14	4.67	7	31
NEO-A3 *Altruism	20.53	3.52	7	29
NEO-A4 *Compliance	17.37	4.87	0	29
NEO-A5 *Modesty	17.08	5.07	5	31
NEO-A6 *Tender-mindedness	20.50	4.11	8	31
NEO-A *AGREEABLENESS	111.12	15.77	46	157
SOC *Sense of coherence	132.93	20.15	75	193
AFM-PA *Positive affect	36.87	5.95	17	50
AFM-NA *Negative affect	22.39	6.58	10	43
AFM-PNB *Positive-Negative balance	14.48	10.61	-25	38
SWLS *Satisfaction with life	24.25	5.81	5	35
LOT-P *Positive optimism	10.69	2.72	2	16
LOT-N *Negative pessimism	7.17	3.08	0	16
LOT-T *Total optimism	19.36	4.44	6	31
GHQ-SE *Self-esteem	11.69	3.83	5	22
GHQ-SC *Successful coping	13.77	2.56	5	20
GHQ-ST *Stress	8.12	2.31	3	14
GSe*Self-efficacy	30.46	4.76	13	40

Note:

PMAI (Pmr): Pearson-Marr Archetypal Indicator
(Pearson & Marr, 1997; 2003);

NEO: Revised NEO Personality Inventory
[NEO PI-R:E&A] (Costa & McCrae, 1992);

SOC: Sense of Coherence Scale (Antonovsky, 1987);

AFM: Affectometer 2 (Kammann & Flett, 1983);

SWLS: Satisfaction With Life Scale
(Diener, Emmons, Larsen & Griffin, 1985);

LOT: Life Orientation Test (Scheier & Carver, 1985);

GHQ: General Health Questionnaire (Goldberg & Hillier, 1979) - alternative factor structure of Martin (1999);

GSe: Generalized Self-efficacy Scale (Schwarzer & Jerusalem, 1995);

4.5.1.1.1 Evaluation of Mean Scores for the Archetypal sub-scales

Table 12 depicts the mean scores for the 12 archetypal sub-scales as reported by Pearson and Marr (2003), and the mean scores of the current study. The Total Group in this study has scored higher mean scores (printed in **bold**) for the Pmr2 (*Orphan*), Pmr3 (*Warrior*), Pmr5 (*Seeker*) and Pmr6 (*Destroyer*), than the American study of Pearson and Marr (2003). No other South African study with which to compare the mean results reported here, could be found.

TABLE 12: COMPARISONS BETWEEN THE MEAN SCORES FOR THE PMAI

PMAI Sub-Scale	Current Study n = 300 Mean Score	Pearson & Marr (2003) n = 738 Mean Score
Pmr1 *Innocent	18.30	19.36
Pmr2 *Orphan	18.57	15.40
Pmr3 *Warrior	22.65	21.74
Pmr4 *Caregiver	21.16	23.14
Pmr5 *Seeker	21.51	20.45
Pmr6 *Destroyer	19.17	16.90
Pmr7 *Lover	22.31	23.28
Pmr8 *Creator	22.41	23.51
Pmr9 *Ruler	22.49	23.48
Pmr10 *Magician	22.25	23.22
Pmr11 *Sage	23.59	24.45
Pmr12 *Jester	22.66	23.12

Note: PMAI (Pmr): Pearson-Marr Archetypal Indicator (Pearson & Marr, 1997; 2003);

The mean scores for the twelve *PMAI* sub-scales indicate the following information regarding the archetypal pattern of the Total Group:

- The lowest mean scores are 18.3 for the Pmr1 (*Innocent*), 18.57 for the Pmr2 (*Orphan*) and 19.17 for the Pmr6 (*Destroyer*) archetypes. Considering Pearson's *Developmental Life Stage Model* (see Section 2.3.9), the first two archetypes are the major developmental archetypes during the *Childhood* stage. In childhood, the major issue is *security* and the task is to grow from dependence (*Innocent*) to interdependence (*Orphan*) (Pearson, 1991:241). Both mean scores (in the 15-24 range), either indicate neutrality and balance, or ambivalence for these archetypes (Pearson & Marr, 2003). If the age group (18-25) of the respondents is considered, the Total Group is beyond the childhood stage and is supposed to be confronted with the life issues of the

Adolescent/Young Adult and Adult stages. The low, and almost identical scores for this archetypal pair, seem to indicate a successful resolution of these dualities. The resolution of dependence (trust & basic optimism) and interdependence (mistrust, basic pessimism and interdependence), indicate that the group can assess situations accurately and know when to trust and when it is not safe to do so (Pearson, 1991:241). The low non-active score for the *Destroyer* archetype may, however, indicate that the group has not yet learned the ability to let go of old habits, relationships and thought patterns, which are no longer important. It is possible that the low mean scores for the *Innocent*, *Orphan* and *Destroyer* archetypes represent those characteristics that the Total Group is actively discarding. If this is the case, these archetypes may represent *alter ego*, or *Shadow* qualities (Pearson & Marr, 2003:32). If the low score for the *Innocent* represents *Shadow* components, it could mean that the group is in denial of reality and could do harm. If the low score for the *Orphan* represents *Shadow* components, it could mean that the group may have been traumatized (in a communal sense) and will blame their incompetence, irresponsibility, or other acting-out behaviour on others, while expecting special treatment and exemption from life. If the low score for the *Destroyer* presents *Shadow* components, it could mean that the group may show self-defeating and potentially self-destructive behaviour, including addictions, compulsions, or activities that undermine intimacy, career success, or self-esteem (Pearson, 1991:15-17). Pearson and Marr (2003:32), however, pointed out that scores below 12 are more likely to represent *Shadow* qualities, and therefore the low mean scores of this Total Group are more likely representing neutrality or resolution of these archetypes.

- According to Pearson's *Developmental Life Stage Model* (see Section 2.3.9), from *Adolescence* through the *Early Twenties* (considering the age group 18-25), the *Seeker* and the *Lover* come to the fore, each helping a person to find a sense of *identity*. The *Seeker* archetype is mostly concerned with *autonomy* and *independence*, and tends to be fearful of the pull to community and intimacy – fearing that one's own *identity* will have to be sacrificed to relationships. The *Lover*, however, finds *identity* by discovering what he/she loves (Pearson, 1991:243-244). The mean scores for these two archetypes are 22.31 (22) for the Pmr7 (*Lover*) and 21.51 (22) for the Pmr5 (*Seeker*). These almost identical mean scores (within the 15-24 range) indicate neutrality and balance of this archetypal pair (Pearson & Marr, 2003). The *Seeker* explores internal and external realities and is willing to give up security, community and intimacy for autonomy. The *Seeker* finds out who he/she is by differentiating him/her from others. Considering that the Total Group

consists of students, it seems as if the group already used the *Seeker* archetype's self-strengths to pull away from their childhood environments and start to explore the world on their own. They also used the *Lover* to let them discover what they love in life (this includes their individual preferences in study fields etc.). The fact that this archetypal pair is balanced (almost identical in mean scores), indicates a successful resolution of these dualities. However, according to the group's life stage within Pearson's *Developmental Model*, this pair should be activated (mean scores > 24) within their current age group. The mean scores of 22 nevertheless indicate a moderately high (but not necessarily active) influence of this archetypal pair. This may either suggest that the group has developed and balanced some of the self-strengths of these archetypes, but has not necessarily completed their search for true personal *identity*, or it might suggest that they have already found the balance in *identity* development and successfully completed and are beyond the developmental stages of *adolescence* and *young adulthood*. Keeping the unsatisfactory reliability and validity indices for the Pmr5 (*Seeker*) sub-scale in mind, one may thus only speculate about the interpretation of the mean scores obtained for this sub-scale.

- The highest archetypal mean score is 23.59 (24) for the Pmr11 (*Sage*) archetype, and falls within the very high (24-30) range. The *Sage* is thus active and the most dominant archetype within the current group. The goal of the *Sage* is to find truth behind appearance and illusions and to understand, not to control or to change. In this attempt to understand, the *Sage* does not struggle against what is, but instead trusts life's processes (Pearson & Marr, 2003:12). According to Pearson (1991:283-286), the following could be said of a group leading with the *Sage* archetype: they value high-mindedness; focus on authority earned by the attainment of wisdom or expertise; and have little need for innovation, for the focus is on eternal truths. At best this is a refined, uplifting group, which may grow towards attaining wisdom. At worst, this group is precocious, disconnected from life, stultifying of individual initiative, and resistant to change. The fact that the study group consists of students (searching for knowledge, wisdom and expertise) could present a possible explanation for the active state of this archetype within the Total Group. Pearson (1991:15-17) also pointed out that in its *Shadow* form, *Sages* could be judgemental, cold, rational, often evaluating others. Therefore, one may conclude that the Total Group's main focus (at the time and age of testing) is on finding and understanding *truth* behind appearance and illusions, thinking of authority as something earned by attaining wisdom or expertise, and may evaluate others in a cold, judgemental way. The *Sage* furthermore finds *freedom* through understanding the big picture (global) and a capacity for detachment. The social political changes

in South African history, from a conservative society (often enforced by strong dogmatic religious motives), to an openly multi-cultural society that respects equality and human rights through different religious and cultural viewpoints, might have opened this global sense towards *freedom*, seeking out *truth* behind illusions and detaching from old mindsets. Further research regarding the development/activity of the *Sage* and *Jester* archetypes in older South Africans, or more isolated/conservative individuals within the same age range, may be useful to indicate if younger South Africans (such as this student group) have changed their archetypal pattern due to environmental influences.

- According to Pearson and Marr (2003), because no other archetypes fall within the high/active range, the Pmr12 (*Jester*) with a mean score of 22.66 (23) and the Pmr3 (*Warrior*) with a mean score of 22.65 (23), could also be considered active in the lives of the majority within this group of respondents (both scores border on the high/active range).
- During *Adult* development the *Warrior-Caregiver* duality teaches the self-strengths for successful development of *responsibility*. The study group has scored a mean of 22.65 (23) for the Pmr3 (*Warrior*) and a mean score of 21.16 (21) for the Pmr4 (*Caregiver*). The group seems to be leading the search for *responsibility* with the *Warrior* archetype. This suggests that, in general, individuals within the Total Group are concerned about certain issues of *responsibility*, but with the emphasis on hard work, assertion and struggle (Pearson, 1991:247-248). Furthermore, if the group is leading with the *Sage* archetype in conjunction with the *Warrior* archetype, as is currently the case, it could be said that at this stage of their development, the group has an underlying *masculine* cast to it (Pearson, 1991:283-286). A patriarchal society, which focuses on hierarchical structures, competitiveness and aggression, with an emphasis on achievement and mastery, could be contributing towards this status.
- The active Pmr12 (*Jester*) archetype (mean = 23) indicates that the current group also engages in enjoyment/joy, liberation and freedom. The *Jester* is playful, curious, present-oriented, impulsive and unconcerned with responsibility or what others may think (Pearson & Marr, 2003:14). The *Jester* and *Sage* archetypes are usually more active in the *Old-Age* stage of development (Pearson, 1991:251-252), indicating that the Total Group is using archetypal energy that is normally associated with a very mature stage of development. One may speculate that the harsh (and often conservative) political, religious, and social-economical environment in which the

group grew up, might have influenced them to become seekers of *wisdom* and *truth* behind illusions, and to start focussing on the more mundane pleasures of life, after being “released” into a open multi-cultural society.

- Regarding the three stages (*Ego, Soul & Self*) of the *journey* towards *Individuation*, the highest total group mean score (90.98) has been measured for the *Self* stage. The *Self* stage is regulated by the *Ruler, Magician, Sage* and *Jester* archetypes. The Pmr9 (*Ruler*) and Pmr10 (*Magician*) both have moderately high neutral (but not necessarily active) mean scores of 22. These two archetypes stimulate the development of personal *power*, and together with the *freedom* taught by the activated *Sage* and *Magician* archetypes, they stimulate the development of the *Self*. Considering again the social-economical and political changes during the past ten years of South African history, one might wonder to what extent the political transformation and the emphasis on personal *power* and personal *freedom* have influenced the development/activation of these archetypes of *freedom* and *power*? The high score for the *Self* stage (leading with the *Jester*) indicates that the group is taking responsibility for their lives, transforming and healing themselves and others, and is committed to finding truth (Pearson, 1991:12). Although the *Self* is the ultimate goal for personality development through the process of *Individuation*, and usually associated with *Maturity/Old-Age*, one must remember that the *Journey towards Individuation* is not a linear development, but rather a spiral development where one encounters the same archetypes at different levels of integration as personal development progresses. Although the Total Group is not finished with the process of *individuation*, they are seemingly using and integrating the archetypal energies related to this advanced stage of development. Notably the development of the *Sage* and the *Jester* archetypes greatly influenced the development of this stage. One may again speculate that the social-political changes in South Africa might have played an important role in the activation of this developmental stage, in search for a deeper sense of identity and truth through detachment from old pattern and illusions.
- The Pmr6 (*Destroyer*) and Pmr8 (*Creator*) have moderately neutral (but not necessarily active) mean scores of respectively 19 and 22, and regulate the development of *authenticity*. Considering the scores for these archetypes, it could be suggested that this group has not yet fully developed a sense of *authenticity*, which is especially an important developmental task within the *Mid-life* phase (Pearson, 1991:247-248).

Archetypal sketch for the Total Group

The following archetypal sketch thus seems to have emerged for the Total Group based on the mean scores obtained on the archetypal indices:

The group's main focus is on finding and understanding truth behind appearance and illusions (*Sage*). They value high-mindedness, think of authority as something earned by attaining wisdom or expertise, and sometimes they evaluate others in a cold, judgemental way (*Sage*). At times they may feel disconnected from real life / the greater outside world and resistant to certain changes. They may lack the ability to let go of old habits, relationships and thought patterns, which are no longer important (low *Destroyer*). They are seekers of freedom, joy and ecstasy, and are playful, curious, present-oriented, impulsive, and less concerned with serious responsibility and what others may think of them (*Jester*). Sometimes, if confronted with certain important issues, they may act out their responsibility through real discipline, hard work, assertion, and struggle (*Warrior*). Furthermore the group seems actively concerned with issues of personal power and freedom, but as yet has not fully completed their development of a sense of personal identity and authenticity.

It is important to note that the above sketch is a generalization for the Total Group. The mean scores do not necessarily define all individuals within the group, but rather indicate the general archetypal patterns for the Total Group. The group however, has various sub-cultural and gender archetypal patterns within it. Furthermore, the archetypal pattern described here is only representative of the specific research sample - within context, region, age group and language. The general archetypal pattern may also change over time. This sketch should thus not be viewed as something static or representative of all South Africans in general. Further research into the archetypal pattern of all the diverse sub-cultural groups constituting the South African population, is recommended. This could contribute to a deeper understanding of the typical South African frame of mind.

4.5.1.1.2 Evaluation of mean scores for the Personality sub-scales

The mean scores (see Table 11) for selected sub-scales of the *Revised NEO Personality Inventory* (Costa & McCrae, 1992) indicated the following information regarding a personality profile of the Total Group:

- Mean scores of 22.63 for the NEO-E1-Warmth, 18.31 for the NEO-E2-Gregariousness, 17.16 for the NEO-E3-Assertiveness, 18.12 for the NEO-E4-Activity, 19.98 for the NEO-E5-Excitement-seeking, 21.04 for the NEO-E6-Positive-emotions, 117.24 for the NEO-E (Extraversion), 16.5 for the NEO-A1-Trust, 19.14 for the NEO-A2-Straightforwardness, 20.53 for the NEO-A3-Altruism,

17.37 for the NEO-A4-Compliance, 17.08 for the NEO-A5-Modesty, 20.5 for the NEO-A6-Tender-mindedness and 111.12 for the NEO-A (Agreeableness), were calculated for the total group within the current study. In another multi-cultural South African study of 477 students (between the ages of 17 and 30), Du Toit (1999) reported similar mean scores of 22.4 for the NEO-E1-Warmth, 16.3 for the NEO-E2-Gregariousness, 16.6 for the NEO-E3-Assertiveness, 16.8 for the NEO-E4-Activity, 19.7 for the NEO-E5-Excitement-seeking, 21.4 for the NEO-E6-Positive-emotions, 111.42 for the NEO-E (Extraversion), 16.5 for the NEO-A1-Trust, 19.3 for the NEO-A2-Straightforwardness, 22.3 for the NEO-A3-Altruism, 17.2 for the NEO-A4-Compliance, 19.0 for the NEO-A5-Modesty, 21.0 for the NEO-A6-Tender-mindedness and 115.2 for the NEO-A (Agreeableness). The mean scores seem to compare well with mean scores reported by Du Toit (1999). The only differences found are on the NEO-E2-Gregariousness, NEO-E-Extraversion and NEO-A-Agreeableness sub-scales. The current group has scored a bit higher on the NEO-E2, indicating that it has a stronger communal sense than the group reported by Du Toit (1999). Individuals within the current group have also scored higher for the NEO-E, indicating that they are more lively, cheerful and sociable than the group tested by Du Toit (1999). Furthermore Du Toit (1999) reported a higher score for the NEO-A, indicating that that study group was more trustful, compassionate and modest, than the current study group.

- The highest mean scores are for the NEO-E1-Warmth (mean = 22.63), the NEO-E6-Positive Emotions (mean = 21.04), the NEO-A3-Altruism (mean = 20.53) and the NEO-A6-Tender-mindedness (mean = 20.5). All these mean scores are within a moderately high range (considering that the possible score range is between 0 and 32). According to Costa and McCrae (1992), this could indicate that the Total Group is: affectionate, friendly, sincere, and finds it easy to form intimate interpersonal relationships (NEO-E1); has positive emotions of joy, happiness, love, excitement, cheerfulness, and laugh easily (NEO-E6); shows active concern for the well-being of others and is considerate (NEO-A3) and they are sympathetic and compassionate towards others, with an emphasis on the human side of social conduct (NEO-A6).
- The Total Group has scored higher on the NEO-E-Extraversion (mean = 117.24) than on the NEO-A-Agreeableness (mean = 111.12). According to McCrae and Costa (1990), the Total Group may be considered lively, cheerful and sociable. The NEO-E (Extraversion) is positively linked to psychological well-being (Costa & McCrae, 1992), and considering the possible range

of scores for the NEO-E and NEO-A (0-192), it could be said that the total group falls within the moderately high range, indicating positive wellness of the group.

- The lowest score has been for the NEO-A-Trust (mean = 16.4). Although this mean score falls within a medium range (considering that the possible score range is between 0 and 32), this could indicate that the group is sometimes cynical and sceptical, with the belief that others are distrustful and dangerous (Costa & McCrae, 1992).

4.5.1.1.3 Evaluation of mean scores for the Psychological Well-being scales and sub-scales

The mean scores (see Table 11) for the scales and sub-scales measuring aspects of wellness, indicated the following information regarding the psychological well-being of the Total Group:

SWLS (Satisfaction with life scale)

The SWLS (Diener, Emmons, Larsen & Griffin, 1985) measures life satisfaction as a cognitive judgement of an individual's life. Van Eeden (1996) found that the SWLS is a good indicator of general psychological well-being. The mean score of the Total Group (mean score = 24.25) indicates a moderately high level of satisfaction with life, considering that the range of possible scores is 5 (low satisfaction) to 35 (high satisfaction). This corresponds to the mean score of 23.5 reported by Pavot and Diener (1993) for a group of students. Within the South African context, Wissing and Du Toit (1994) reported a mean score of 24.90 for a group of post-graduate students, Wissing and Van Eeden (1994) reported a mean score of 23.45, Brown (2002) a mean score of 24.85 and Du Toit (1999) a mean score of 23.94. The mean score thus seems comparable to other mean scores found within South African studies. It can thus be concluded that the Total Group evaluated themselves on a cognitive level as being satisfied with life as a whole. This satisfaction with life indicates psychological wellness for the Total Group.

GSe (Generalized Self-efficacy scale)

The GSe assesses a general sense of perceived self-efficacy, with the aim to predict coping abilities across a wide range of situations, and reflects an optimistic self-belief (Schwarzer & Jerusalem, 1995). The moderately high mean score of 30.46 for the Total Group (possible range of scores = 10 to 40) indicates a high level of perceived self-efficacy. The Total Group thus perceived itself as able to

successfully cope with life's difficulties in general. Schwarzer (1993) reported a mean score of 29.28 for a study of 1660 German participants. Within the South African context, Brown (2002) reported a mean score of 31.82 and Dreyer (2003) a mean score of 31.99. The mean score thus seems to compare well with the mean scores of other South African studies.

AFM (Affectometer 2)

The AFM measures a general level of emotional well-being, based on the measurement of the balance (AFM-PNB) between positive (AFM-PA) and negative feelings (AFM-NA) that the individual has recently experienced (Kammann & Flett, 1983). Well-being is conceptualised as the extent to which good feelings predominate over bad feelings. The Total Group has scored mean scores of 36.87 for the AFM-PA, 22.39 for the AFM-NA and 14.48 for the AFM-PNB. Within the South African context, Wissing (1996) reported mean scores of 36.54 for the AFM-PA, 22.33 for the AFM-NA and 14.22 for the AFM-PNB, for a group of youths. Du Preez (2001) reported mean scores of 37.59 for the AFM-PA, 20.76 for the AFM-NA and 16.82 for the AFM-PNB. Du Toit (1999) reported mean scores of 36.54 for the AFM-PA, 22.33 for the AFM-NA and 14.22 for the AFM-PNB, for a group of students. The mean scores thus seem to compare well with the mean scores within other South African studies. It can be concluded that this Total Group has measured more positive emotional states than negative feelings/emotions.

SOC (Sense of coherence scale)

Antonovsky (1987; 1993) reported mean scores between 117 and 152. In the South African context, Strümpfer and Wissing (1998) reported a mean score of 137 from 27 different studies. Brown (2002) reported a mean score of 141.22 and Du Toit (1999) a mean score of 134.28. A mean score of 132.93 has been calculated for the Total Group, which seems comparable to other mean scores as reported in literature. Considering the possible range of scores (29 to 203), it can be concluded that the Total Group indicated a medium to moderately high sense of coherence.

LOT (Life orientation test)

The LOT measures dispositional optimism (Scheier & Carver, 1985). Hjelle, Belangia and Nesser (1996) reported mean scores of 9.0 for the LOT-P, 10.18 for the LOT-N and 19.18 for the LOT-T, for a study of 436 students. Within the South-African context, Brown (2002) reported mean scores of 10.99 for the LOT-P, 9.58 for the LOT-N and 20.57 for the LOT-T. Dreyer (2003) reported mean scores of 11.31 for the LOT-P, 6.69 for the LOT-N and 20.57 for the LOT-T, within a heterosexual group; and

mean scores of 12.0 for the LOT-P, 7.06 for the LOT-N and 20.94 for the LOT-T, within a homosexual group. Mean scores of 10.69 for the LOT-P, 7.17 for the LOT-N and 19.36 for the LOT-T, have been calculated for the Total Group, which seem comparable to other South African studies. It seems that the Total Group has a higher level of positive optimism (LOT-P), than negative pessimism (LOT-N), thus indicating psychological well-being.

GHQ (General health questionnaire)

The alternative factor structure for the GHQ has been used within the current study as proposed by Martin (1999). It measures low self esteem (GHQ-SE), stress (GHQ-ST) and successful coping (GHQ-SC). Martin (1999) reported mean scores of 14.32 for the GHQ-SE, 9.09 for the GHQ-ST and 12.09 for the GHQ-SC. Mean scores of 11.69 for the GHQ-SE, 8.12 for the GHQ-ST and 13.77 for the GHQ-SC have been found for the Total Group. The Total Group indicated lower levels of negative self-esteem and stress, and a higher level of successful coping than the group tested by Martin (1999). No other South African studies that made use of this alternative structure of the GHQ could be found and therefore no comparisons can be made between the mean results of this study and other South African research. Further research with this shortened version of the GHQ, is recommended.

Table 13 depicts the *PMAI* archetypal mean scores measured for the different sub-groups within the current study. The highest mean scores for the Total Black and Total White Groups are printed in bold.

TABLE 13: *PMAI* MEAN SCORES FOR ALL SUB-GROUPS

<i>PMAI</i> Sub-Scale	White Males n = 80 Mean	White Females n = 76 Mean	Black Males n = 70 Mean	Black Females n = 74 Mean	Males n = 150 Mean	Females n = 150 Mean	White n = 156 Mean	Black n = 144 Mean
Pmr1*Innocent	18.53	18.45	17.99	18.19	18.27	18.32	18.49	18.09
Pmr2*Orphan	18.15	19.05	18.54	18.55	18.33	18.81	18.59	18.55
Pmr3*Warrior	22.46	22.09	23.03	23.08	22.73	22.58	22.28	23.06
Pmr4*Caregiver	22.31	23.25	19.5	19.34	21	21.32	22.77	19.42
Pmr5*Seeker	21.23	21.36	21.67	21.82	21.43	21.59	21.29	21.75
Pmr6*Destroyer	18.81	19.72	19.08	19.09	18.93	19.41	19.26	19.08
Pmr7* Lover	22.44	23.64	21.39	21.69	21.95	22.68	23.03	21.54
Pmr8*Creator	22.55	22.75	22.1	22.19	22.34	22.47	22.65	22.15
Pmr9*Ruler	22.05	22.62	22.44	22.88	22.23	22.75	22.33	22.67
Pmr10*Magician	21.48	22.71	22.3	22.57	21.86	22.64	22.08	22.44
Pmr11*Sage	23.16	24.04	23.24	23.91	23.2	23.97	23.59	23.58
Pmr12*Jester	22.95	24.11	21.39	22.05	22.22	23.09	23.51	21.73
Pmr*EGO	81.45	82.84	79.06	79.16	80.33	81.03	82.13	79.11
Pmr*SOUL	85.03	87.47	84.21	84.79	84.65	86.15	86.22	84.51
Pmr*SELF	89.64	93.47	89.37	91.41	89.51	92.45	91.51	90.42
PmrS*Security	36.68	37.5	36.53	36.74	36.61	37.13	37.08	36.64
PmrI*Identity	43.66	45	43.06	43.51	43.38	44.27	44.31	43.29
PmrR*Responsibility	44.78	45.34	42.53	42.42	43.73	43.9	45.05	42.47
PmrA*Authenticity	41.36	42.47	41.16	41.28	41.27	41.89	41.9	41.22
PmrP*Power	43.53	45.33	44.74	45.45	44.09	45.39	44.4	45.1
PmrF*Freedom	46.11	48.14	44.63	45.96	45.42	47.07	47.1	45.32

Note: *PMAI* (Pmr): Pearson-Marr Archetypal Indicator (Pearson & Marr, 1997; 2003);

4.5.1.2 Evaluation of the Archetypal mean scores for the White and Black groups

The mean scores for the twelve *PMAI* sub-scales (see Table 13) indicated the following information regarding archetypal patterns of the White and Black Groups. The division into two groups is not based on racial differences, but on cultural differences.

- The lowest mean scores for both the groups are 18 for the Pmr1 (*Innocent*), 19 for the Pmr2 (*Orphan*) and 19 for the Pmr6 (*Destroyer*) archetypes. The low and almost identical scores for the *Innocent-Orphan* pair most probably indicate a successful resolution of these dualities. This would suggest that both groups have successfully completed their *Childhood* stage, in which the

major issue was the development of a sense of *security*. The resolution of dependence (trust & basic optimism) and interdependence (mistrust, basic pessimism and interdependence), indicate that these groups can assess situations accurately and know when to trust and when it is not safe to do so (Pearson, 1991:241). The low non-active scores for the *Destroyer* archetype indicate that both groups have not yet mastered the ability to let go of old habits, relationships and thought patterns, which are no longer important.

- According to Pearson's *Developmental Life Stage Model* (see Section 2.3.9), from *Adolescence* through the *Early Twenties* (considering the age group 18-25), the *Seeker* and the *Lover* come to the fore, each helping a person to find a sense of *identity*. The *Seeker* archetype is most concerned with *autonomy* and *independence* and tends to be fearful of the pull to community and intimacy. The *Lover*, however, finds *identity* by discovering what he/she loves (Pearson, 1991:243-244). The mean scores for the Pmr5 (*Seeker*) are 21.29 (21) for the White Group and 21.75 (22) for the Black Group. These moderately high, but non-active scores indicate neutrality towards this archetype. Keeping the unsatisfactory reliability and validity indices for the Pmr5 (*Seeker*) in mind, one may only speculate about the interpretation regarding the mean scores for this sub-scale. The mean scores for the Pmr7 (*Lover*) are 23.03 (23) for the White Group and 21.54 (22) for the Black Group. The almost identical mean scores for the *Lover* and *Seeker* of the Black Group (within the 15-24 range) indicate neutrality and balance of this archetypal pair (Pearson & Marr, 2003). The White Group indicated a high and activated mean score for the *Lover* archetype (considering a score of 23 as bordering the high and active range). The mean scores thus indicate that the White Group is actively searching and developing *identity* by discovering what they love. The Black Group shows neutrality towards this development. Such an apparent identity-on-hold reminds one of Marcia's (1993 - in Lefrancois, 2001) theory on identity development, in which it is stated that identity diffusion and/or identity moratorium could manifest in such neutrality or no commitment towards actively pursuing identity development.
- The highest archetypal mean scores for the White Group are 23.59 (24) for the Pmr11 (*Sage*) archetype and 23.51 (24) for the Pmr12 (*Jester*) archetype. Both these mean scores fall within the active / high (24-30) range. The highest archetypal mean score for the Black Group is 23.58 (24) for the Pmr11 (*Sage*) archetype. The Black Group shows a moderately high but non-active mean score of 21.73 (22) for the *Jester* archetype, while the White Group shows a activated mean score for this archetype. This indicates that the White Group may be more playful, curious,

present-orientated and impulsive than the Black Group, who may be less cheerful, less impulsive and more serious towards life. The difference in mean scores for the *Jester* archetype can thus theoretically be considered a difference between these two groups. The *Sage* is active and the most dominant archetype within both groups. The goal of the *Sage* is to find truth behind appearance and illusions and to understand, not to control or to change (Pearson & Marr, 2003:12). The main characteristics and interpretation of groups leading with the *Sage* have already been stated in Section 2.5.1.1.1.

- Because no other archetypes (except the *Sage* and *Jester*) fall within the high/active range (24-30), border scores of 23 can also be considered activated (Pearson & Marr (2003). The White Group has measured mean scores of 23 for the Pmr4 (*Caregiver*), Pmr7 (*Lover*) and Pmr8 (*Creator*), while the Black Group has measured mean scores of 23 for the Pmr3 (*Warrior*) and Pmr9 (*Ruler*). During adult development the *Warrior-Caregiver* duality teaches self-strengths for successful *responsibility* development. The White Group identifies itself more strongly and leads the search for *responsibility* with the *Caregiver* archetype, while the Black Group identifies itself more strongly and leads the search for *responsibility* with the *Warrior* archetype. Theoretically this is a clear difference between the two groups, according to which the White Group is likely to act *responsibly* in a caring, protective and hard working way, while the Black Group is likely to act *responsible* in a hard working, fighting, assertive and struggling way (Pearson, 1991:247-248). According to Pearson and Marr (2003), the *Caregiver* is caring, empathetic with compassion for him/herself and others; the *Warrior* is about achieving goals through perseverance, courage and discipline; the *Lover* concerns itself with connectedness, bonding and passionate commitment towards others, activity or objects; the *Ruler* strives to govern and maintain harmony and order (forming visions and acting them out), and the *Creator* is concerned with growth, identity, individuality and expression. Considering South African history, one may speculate on the influence of the social-political environment on the development of the *Caregiver* and *Warrior* archetypes in the two cultural groups. The Black Group developed out of an oppressive political system, where at first they were forced to be passive, and later on socialized into an active, struggling and fighting mindset towards winning power and freedom (*Warrior*). In the past the white people in South Africa were strongly assertive and superiority focussed (*Warrior*), but were forced to become more passive and likely started focussing more strongly on their own conservation (*Caregiver*) and nurturing the past. Furthermore, considering the mean scores for the Pmr 3: *Warrior* (White Males = 22.46; White

Females = 22.09; Black Males = 23.03; Black Females = 23.08) and the Pmr 4: *Caregiver* (White Males = 22.31; White Females = 23.25; Black Males = 19.5; Black Females = 19.34), it is clear that the White Women are following a traditional Western gender developmental pattern (leading with the *Caregiver* archetype), while the Black Women are following a non-traditional pattern, leading with their *Warrior* archetype. This seems to indicate that the current group of White Women are focussing on encouraging community and nurturing relationships among others, and may often care for others at their own expense / sacrifice. They are likely to react to problems by nurturing it to health. The group of Black Women, on the other hand, seems to focus more strongly on achieving goals and defending the whole community. They seem more assertive and will encourage power, honour, fighting for goals and competitiveness, and may face their problems in a more fighting way, than the White women. One may speculate on the fact that the social-political changes in South Africa might have socialized them into *Warrior*-women, preparing them to be mothers of *Warrior*-like children that must someday fight for their freedom and power in the world. Also considering the recent emphasis on *Women's Rights* by black empowering organizations and the government, may have drastically influenced this *Warrior* development among young black South African women (for in the past black women were forced to be non-active and submissive). Because of their strong *Caregiver* activity, the White Group of Women on the other hand may easily become over protective or smothering mothers (Pearson, 1991). One could also speculate that the social political change in South African history might have socialized them to become strong caring mothers, who will protect their children from a fast changing and often dangerous world, and focus on self-conservation. Nevertheless, Pearson (1991:260-272) stated that it is natural for women to lead with the feminine *Caregiver* archetype and thus it seems that it is the Black Women that are following a non-traditional masculine stance. The Black Men are leading their journey in a traditional way with a masculine *Warrior* archetype, while the White Males are leading their gender journey with a balancing *Warrior-Caregiver* pair. This may indicate a non-traditional pattern in which this group is acting responsibly in a healthy fighting/assertive and protective/caring way, which seems more androgenic. One may furthermore speculate to what extent the white South African male psyche has changed over the past few years (from a traditional patriarch orientated culture, to a more balanced androgenic culture, less focussed on competitiveness and fighting for power, and more focussed on nurturing themselves and others, while trying to preserve their own identity with care).

- The mean scores furthermore indicate that the White Group is active in the process of developing a sense of *responsibility* (mainly through the *Caregiver*) and a sense of *freedom* (through the *Sage* and *Jester*). The Black Group in the other hand is active in the process of developing a sense of *power* (mainly through the *Ruler*) and a sense of *freedom* (mainly through the *Sage*). Again considering the social-political history of South Africa, it can be speculated that in the past, many white South Africans were pursuing personal power and superiority, but after the change to a democratic political system, lost a great sense of power (*Ruler*). The White Group is seemingly pursuing the future with a sense of *caring responsibility* (*Caregiver*) and is striving towards personal joy (*Jester*) and *freedom* (*Sage & Jester*). Black South Africans, on the other hand, were often oppressed and victimized, and it seems as if the Black Group is actively pursuing the future with a strong emphasis on personal *power* (*Ruler*) and *freedom* (*Sage*). Further research regarding *Warrior*, *Ruler* and *Caregiver* dominance in older men, may help to identify clearly the possible changes in the archetypal pattern of younger groups (such as the current male groups).

Archetypal sketch for the White cultural group

The following archetypal sketch can thus be formulated for the White Group (at the time and age of testing): The White Group's main focus is on finding and understanding truth behind appearance and illusions (*Sage*). They value high-mindedness, thinking of authority as something earned by attaining wisdom or expertise (*Sage*). Sometimes they evaluate others in a cold, judgemental way and may also feel disconnected from real life / the greater world, resisting certain changes (*Sage*). They are seemingly seekers of joy (*Jester & Sage*), ecstasy (*Lover*), experience (*Jester*), freedom (*Jester*) and are playful (*Jester*), curious (*Jester*), present-oriented (*Jester*), impulsive (*Jester*), and less concerned with what others may think of them (*Jester*). They may lack the ability to let go of certain old habits/relationships/thought patterns, which are no longer important in their lives (undeveloped *Destroyer*). They are also caring, empathetic, compassionate (*Caregiver*), and focus on connectedness, bonding and passionate commitment towards others, activities or objects (*Lover*). They are likely to place high value on artistic expression, personal relationships and living well (*Lover*). Furthermore, they are concerned with growth, identity, individuality and expressing themselves in the world (*Creator*). They react to responsibility in a caring, protective way (*Caregiver*). They are searching for personal identity by slowly discovering what they love in life (*Lover*). The group is actively concerned with issues of personal responsibility (*Caregiver*) and personal freedom (*Jester & Sage*), and yet has not fully developed a sense of personal identity, power and authenticity. The group identifies itself with a more

feminine cast (*Caregiver & Lover*), which may indicate cooperativeness, receptiveness and emphasis on living in process with each other and the natural world. At best the feminine cast can present itself in empowering, nurturing and harmonious ways. At worst, conflict is repressed and conformity is enforced through gossip and a network of shame and abandonment (Pearson, 1991:283-286).

Archetypal sketch for the Black cultural group

The following archetypal sketch can thus be formulated for the Black Group (at the time and age of testing): The Black Group's main focus is on finding and understanding truth behind appearance and illusions (*Sage*). They value high-mindedness, thinking of authority as something earned by attaining wisdom or expertise (*Sage*). Sometimes they evaluate others in a cold, judgemental way and may also feel disconnected from real life / the greater world, resisting certain changes (*Sage*). They appear to be hard working, assertive, disciplined and have the ability to struggle and fight through life challenges (*Warrior*). At times they can be demanding and stoic with a high premium on competitiveness (*Warrior*). At best, they band together to fight others (*Warrior*). At worst, things break down into a brawl (Pearson, 1991:283-286). They strive towards achieving goals, through courage and perseverance (*Warrior*), and strive to govern and maintain harmony and order (*Ruler*). They often form visions and act them out (*Ruler*). They may lack the ability to let go of certain old habits/relationships/thought patterns, which are no longer important in their lives (undeveloped *Destroyer*). If confronted with certain important issues, they may act out their responsibility through real discipline, hard work, assertion and struggle (*Warrior*). Furthermore the group is actively concerned with issues of personal power (*Ruler*) and freedom (*Sage*) and yet has not fully developed a sense of personal identity, responsibility and authenticity. The Black Group has a mostly masculine cast to it (*Warrior & Ruler*), which may indicate hierarchical cultural structures, competitiveness, aggressiveness and an emphasis on achievement and mastery. At best the masculine cast can present itself in courage, discipline and maintenance of good standards. At worst, it can present itself through selfish, exploitative, imperialistic and destructive behaviour (Pearson, 1991:283-286).

It is important to note that the above sketches are generalizations for the two major cultural groups (White & Black). The mean scores do not necessarily define all individuals within the groups, but rather indicate the general archetypal pattern for each group within the current study. Each of the two major groups (Black & White) most probably has various sub-cultural and gender archetypal patterns within themselves. Furthermore, the archetypal patterns described here are only representative of the specific

research sample - within context, region, age group and language. The general archetypal pattern may also change over time. These sketches should thus not be viewed as something static or representative of all South Africans in general. Further research into the archetypal pattern of all the diverse sub-cultural groups constituting the South African population, is recommended. This could contribute to a deeper understanding of the typical South African frame of mind. Pearson and Marr (2003:15) pointed out that high *PMAI* results could be useful in recognising a group's psychological development and motivations, while low scores may reveal underdeveloped and problematic aspects of the group. A better understanding of the difference in cultural archetypal patterns, may also foster self-awareness and help cultural groups to better understand and work with each other. Through archetypal knowledge cultural groups can learn from each other and reach a better understanding of differences in cultural motivations and traits, while giving narrative meaning and sensitiveness to different world-views. It can also increase options for ways of thinking and behaving. The use of the *PMAI* in a multi-cultural South African context thus seems useful for group development and cross-cultural relations, growth and wellness.

4.5.2 Summary

The evaluation of the Total Groups' mean scores for the *PMAI* sub-scales indicated that: (i) The Total Group values high-mindedness and focuses primarily on finding and understanding truth behind appearance and illusions, thinking of authority as something earned by attaining wisdom or expertise (*Sage*), and often evaluates others in a cold, judgemental way (*Sage*); (ii) the Total Group seemingly has successfully resolved the issues of the *Childhood* - dependence (trust and basic optimism: *Innocent*) and interdependence (mistrust, basic pessimism and interdependence: *Orphan*); (iii) the Total Group likely has not yet learned the ability to let go of old habits, relationships and thought patterns, which are no longer important (low *Destroyer*); (iv) the Total Group furthermore may act out it's responsibility through real discipline, hard work, assertion and struggle (*Warrior*), and also engage in enjoyment/joy, liberation and freedom, while being playful, curious, present-oriented, impulsive and unconcerned with responsibility or what others may think (*Jester*); (v) the Total Group is actively developing the *Self* stage of the journey towards *Individuation* and seem concerned with issues of personal power and freedom, but as yet have not fully completed their development of a sense of personal identity and authenticity. Considering the difference in mean scores between the White and Black cultural groups it seems as if the White Group is actively focussing on the *Sage*, *Jester*, *Lover*, *Caregiver* and *Creator* archetypes, while the Black Group is actively focussing on the *Sage*, *Warrior* and *Ruler* archetypes. The differences in

archetypal preferences have been interpreted and evaluated, and finally two cultural archetypal sketches have been proposed for the two cultural groups.

Evaluation of certain aspects of personality indicated that the Total Group scored high on the NEO-E1 (Warmth), the NEO-E6 (Positive Emotions), the NEO-A3 (Altruism) and the NEO-A6 (Tender-mindedness), thus indicating that the Total Group is: (i) affectionate, friendly, sincere and finds it easy to form intimate interpersonal relationships; (ii) has positive emotions of joy, happiness, love, excitement, cheerfulness, and laugh easily; (iii) shows active concern over the well-being of others and are considerate; and (iv) is sympathetic and compassionate towards others, with an emphasis on the human side of social conduct. The Total Group furthermore has scored higher on the NEO-E (Extraversion) than the NEO-A (Agreeableness), and can thus be considered lively, cheerful and sociable, and is thus experiencing a moderately high level of positive psychological well-being. A low mean score measured for the NEO-A (Trust), may indicate that the group is sometimes cynical and sceptical, with the belief that others are distrustful and dangerous.

The evaluation of the mean scores for scales and sub-scales measuring Psychological Well-being revealed that: The Total Group: (i) evaluated itself on a cognitive level as being satisfied with life as a whole (SWLS); (ii) showed a high level of perceived self-efficacy (GSe); (iii) measured more positive emotional states (AFM-PA) than negative feelings (AFM-NA), indicating that they are experiencing a general level of emotional well-being; (iv) indicated a medium to moderately high sense of coherence (SOC); (v) showed a higher level of optimism (LOT-P), than pessimism (LOT-N); and (vi) indicated low levels of negative self-esteem (GHQ-SE) and stress (GHQ-ST), and a high level of successful coping (GHQ-SC), thus also indicating positive psychological wellness.

4.6 PRACTICALLY SIGNIFICANT DIFFERENCES BETWEEN GROUPS

Statistically significant differences between groups have been determined by independent t-tests, and *effect sizes* (Ellis & Steyn, 2003; Steyn, 2000; 2002), have then been calculated to indicate practically significant differences in mean scores (procedure and motivation were already stated in Section 4.2). All effect sizes were annotated, but only effect sizes $d \geq 0.5$ were annotated (in **bold**) as practically significant for the difference in mean scores. An effect size $0.3 \leq d < 0.5$ is considered as small with no practically significant effect, $0.5 \leq d < 0.8$ a medium practical effect that trends towards practically significant difference, and $d \geq 0.8$ a large effect that is a practically significant difference.

4.6.1 Practically significant differences between the two cultural groups (White & Black)

The effect sizes (d) have been calculated to indicate practically significant differences in mean scores between the White and Black Groups and are depicted in Table 14 on the following page (medium and large effects: $d \geq 0.5$ are printed in **bold**).

The only large effects ($d \geq 0.8$), which indicate practically significant differences between the two cultural groups, are found for the following sub-scales:

Pmr4 (Caregiver): $d = 0.8$

NEO-A5 (Modesty): $d = 0.9$

The only medium effects ($0.5 \leq d < 0.8$), which indicate a trend towards practically significant differences between the two cultural groups, are found for the following sub-scales:

Pmr12 (Jester): $d = 0.5$

NEO-E5 (Excitement seeking): $d = 0.6$

NEO-E6 (Positive emotions): $d = 0.5$

NEO-A4 (Compliance): $d = 0.5$

TABLE 14: PRACTICALLY SIGNIFICANT DIFFERENCES IN MEAN SCORES FOR THE WHITE AND BLACK GROUPS

Scale / Sub-Scale	White Group: n = 156		Black Group: n = 144		p	d
	Mean	Std Def	Mean	Std Def		
Pmr1*Innocent	18.49	3.48	18.09	3.68	0.34	0.11
Pmr2*Orphan	18.59	4.13	18.55	3.75	0.93	0.01
Pmr3*Warrior	22.28	3.33	23.06	3.81	0.06	0.2
Pmr4*Caregiver	22.77	3.87	19.42	4.31	<.0001	0.78
Pmr5*Seeker	21.29	2.91	21.75	2.96	0.18	0.16
Pmr6*Destroyer	19.26	4	19.08	3.84	0.69	0.04
Pmr7* Lover	23.03	3.72	21.54	4.1	0.001	0.36
Pmr8*Creator	22.65	3.01	22.15	3.29	0.17	0.15
Pmr9*Ruler	22.33	3.69	22.67	3.94	0.44	0.09
Pmr10*Magician	22.08	3.12	22.44	3.35	0.34	0.11
Pmr11*Sage	23.59	3.02	23.58	3.64	0.99	0.001
Pmr12*Jester	23.51	3.69	21.73	3.92	<.0001	0.46
Pmr*EGO	82.13	7.78	79.11	9.73	0.003	0.31
Pmr*SOUL	86.22	9.33	84.51	9.77	0.12	0.17
Pmr*SELF	91.51	10.27	90.42	11.36	0.38	0.1
PmrS*Security	37.08	5.06	36.64	5.53	0.47	0.08
PmrI*Identity	44.31	5.31	43.29	5.69	0.11	0.18
PmrR*Responsibility	45.05	5.18	42.47	6.49	0.002	0.4
PmrA*Authenticity	41.9	5.16	41.22	5.5	0.27	0.12
PmrP*Power	44.4	5.87	45.1	6.34	0.32	0.11
PmrF*Freedom	47.1	5.59	45.32	6.41	0.01	0.28
NEO-E1 *Warmth	23.56	4.69	21.63	4.57	0.0003	0.41
NEO-E2 *Gregariousness	18.74	4.68	17.84	4.49	0.09	0.19
NEO-E3 *Assertiveness	16.51	5.1	17.87	4.52	0.02	0.27
NEO-E4 * Activity	18.48	4.25	17.72	3.62	0.1	0.18
NEO-E5 *Excitement seeking	21.34	3.74	18.59	4.23	<.0001	0.56
NEO-E6 *Positive emotions	22.15	4.96	19.83	4.08	<.0001	0.47
NEO-E *EXTRAVERSION	120.86	19.18	113.39	17.34	0.0003	0.39
NEO-A1 *Trust	16.78	4.52	16.21	3.98	0.25	0.13
NEO-A2 *Straightforwardness	19.26	4.78	19.01	4.56	0.65	0.05
NEO-A3 *Altruism	21.06	3.14	19.95	3.82	0.007	0.29
NEO-A4 *Compliance	16.27	4.84	18.56	4.63	<.0001	0.47
NEO-A5 *Modesty	19.14	4.5	14.85	4.71	<.0001	0.91
NEO-A6 *Tender-mindedness	21.09	3.98	19.86	4.17	0.009	0.29
NEO A *AGREEABLENESS	113.58	17.28	108.44	13.51	0.005	0.3
SOC *Sense of coherence	132.93	20.52	132.94	19.8	0.99	0.00049
AFM-PA *Positive affect	35.8	6.32	38.02	5.31	0.001	0.35
AFM-NA *Negative affect	22.8	6.87	21.94	6.25	0.26	0.12
AFM-PNB *Positive-Negative balance	13.01	11.5	16.08	9.33	0.011	0.27
SWLS *Satisfaction with life	24.21	6.47	24.29	5.03	0.89	0.01
LOT-P *Positive optimism	10.31	2.76	11.1	2.62	0.012	0.29
LOT-N *Negative pessimism	6.56	3.19	7.83	2.82	0.0003	0.39
LOT-T *Total optimism	19.62	4.74	19.08	4.09	0.29	0.11
GHQ-SE *Self-esteem	12.47	3.82	10.85	3.66	0.0002	0.42
GHQ-SC *Successful coping	13.66	2.55	13.88	2.58	0.45	0.09
GHQ-ST *Stress	8.49	2.18	7.72	2.39	0.004	0.32
GSe *Self-efficacy	30.55	4.67	30.37	4.87	0.74	0.04

Note for Table 14:

PMAI (Pmr): Pearson-Marr Archetypal Indicator (Pearson & Marr, 2003);

NEO: Revised NEO Personality Inventory [NEO PI-R:E&A] (Costa & McCrae, 1992);

SOC: Sense of Coherence Scale (Antonovsky, 1987);

AFM: Affectometer 2 (Kammann & Flett, 1983);

SWLS: Satisfaction With Life Scale (Diener, Emmons, Larsen & Griffin, 1985);

LOT: Life Orientation Test (Scheier & Carver, 1985);

GHQ: General Health Questionnaire (Goldberg & Hillier, 1979) - alternative factor structure of Martin (1999);

GSe: Generalized Self-efficacy Scale (Schwarzer & Jerusalem, 1995);

NEO-A5: Modesty [effect size (d) = 0.9]

The large effect size ($d = 0.9$) indicates a practically significant difference in modesty between the two cultural groups. Costa and McCrae (1992) stated that a high score for the NEO-A5 (Modesty), indicate humbleness, although not necessarily lacking self-respect, self-regard, self-esteem and self-confidence. Individuals with low scores believe they are superior, and could be perceived by others as arrogant and presumptuous. The White Group has scored considerably higher (mean = 19.14) than the Black Group (mean = 14.85), indicating that the White Group may be more modest/humble than the Black Group. This could also indicate that the Black Group believes it is more superior. One may speculate to what extent the black "struggle" for freedom and superiority may have influenced the Black Group's psyche (considering the South African historical and political context). The historical political change from an oppressive apartheid system to a democratic system might have switched these two poles of modesty (humbleness vs. feelings of superiority). During the oppressive apartheid system the white people felt they were superior to black people, who acted more humble/modest towards the white ruling minority. After the fall of apartheid and the switch to a democratic system that values human rights and equality, the Black Group may have craved the feeling of superiority to fully experience balance and equality after years of oppression. On the other hand, the White Group may feel humble and modest in recognition of their darker oppressive past - perhaps with certain underlying feelings of guilt. Du Toit (1999) also reported a statistically significant difference ($p < 0.001$) between white ($n = 387$; mean = 19.3) and black ($n = 84$; mean = 17.7) student groups for this scale.

Pmr4: Caregiver [effect size (d) = 0.8]

The large effect size ($d = 0.8$) indicates a practically significant difference in the manifestation of this archetype between the two cultural groups. During adult development the *Warrior-Caregiver* duality empowers an individual with certain self-strengths, which are necessary for the successful development of responsibility. In general, the individuals within the White Group identify themselves more strongly,

and are leading the development of responsibility with the *Caregiver* archetype, while the Black Group identifies itself more strongly with the *Warrior* archetype. The difference in *Caregiver* development between the two groups has already been theoretically discussed in Section 2.5.1.2. The large effect size thus verifies this difference to be practically significant, indicating that in general, individuals within the White Group are seemingly more caring, empathetic and compassionate towards themselves and others, than individuals within the Black Group, who on the other hand are seemingly more demanding, disciplined, assertive and competitive (Pearson & Marr, 2003). As already pointed out, considering the South African social-political history of the past twenty years, one might speculate to what extent it may have influenced the socialization of the *Caregiver* and *Warrior* archetypes in the two cultural groups. The Black Group grew up in an oppressive political system where at first they were forced to be passive, and later on socialized into an active, struggling and fighting mindset towards winning power and freedom (*Warrior*). In the past the white people in South Africa were strongly assertive and superiority focussed (*Warrior*), but for the last twelve years were forced to become more passive and started focussing more strongly on their own conservation (*Caregiver*) and nurturing themselves and the past. However, there is also a contradiction in this argument. Black people come from collectivistic cultures in which the *Caregiver* archetypal values are dominant and White people from individualistic cultures characterized mostly by *Warrior* archetypal values. The current findings portray the opposite trend. One wonders if the introduction of the *power* variable (Black *acquisition of* vs. White *loss of*) could account for such a forceful dynamic as changing people's cultural paradigm? Research about the influence of *power* on culture in South Africa is recommended.

NEO-E5: Excitement-Seeking [effect size (d) = 0.6]

The medium effect size ($d = 0.6$) indicates a trend towards a practically significant difference between the two cultural groups. The White Group seemingly tends to focus more strongly on excitement and stimulation, and enjoys bright full colours and loud environments (Costa & McCrae, 1992), more so than the Black Group, who is seemingly less focussed on excitement-seeking and constant stimulation. This sub-scale corresponds theoretically to the Pmr12 (*Jester*).

Considering the role of educational and social-economical differences, one may speculate on the influence these might have had on the development of the *Jester* archetype and excitement seeking characteristics within the two groups. The majority of individuals within the White Group grew up in higher socio-economic circumstances, while the majority of the Black Group grew up in oppressive and lower socio-economic circumstances. The majority of individuals in the White Group grew up within

safe and protective environments with the necessary educational systems (for example colourful educational programs), a variety of stimuli (for example toys, music, computer programs, Play-station games, etc.), and likely had access to other more physical excitement-seeking activities (for example amusement parks, sport activities etc.). On the other hand, the majority of individuals in the Black Group grew up in lesser-privileged environments, often lacking preferable educational systems, colourful excitement seeking activities and even sport facilities. One might furthermore speculate to what extent the social activities of students may have had an influence on the two groups. The White Group has easy access to entertainment (for example pubs, nightclubs and the rave parties), while the members of the Black Group are still in many cases reserved to more private parties and occasional festivals. Poverty and the oppression of black people may have furthermore socialized the Black Group into a less cheerful stance towards life, while the White Group could be actively pursuing personal freedom and excitement (*Jester*) after an overly protective and advantaged upbringing (childhood).

Pmr12: Jester [effect size (d) = 0.5]

The medium effect size ($d = 0.5$) indicates a trend towards a possible practically significant difference between the two cultural groups. The White Group seemingly tends to focus more strongly on enjoyment/joy, excitement, liberation and freedom, and is likely to be more playful, curious, present-oriented, impulsive and unconcerned with what others may think (Pearson & Marr, 2003:14), than the Black Group, who is seemingly less focussed on playfulness, excitement-seeking and impulsiveness. The *Jester* archetype corresponds strongly with the NEO-E5 (Excitement-seeking), as discussed above.

NEO-E6: Positive emotions [effect size (d) = 0.5]

Costa and McCrae (1992) stated that individuals with high scores for this sub-scale prefer joy, happiness, love, excitement and cheerfulness. They laugh easily and are often perceived as being optimistic. According to Costa and McCrae (1992), this is a good predictor of life satisfaction. Individuals with low scores are not necessarily unhappy, but experience lower levels of positive emotion. The White Group has scored significantly higher (mean = 22.15) than the Black Group (mean = 19.83), indicating that the White Group seemingly experiences a higher level of positive emotion (more joyful, happy, excited and cheerful) than the Black Group, who is seemingly less satisfied with life (less joyful, happy and cheerful). The mean scores for both of the groups are, however, moderately high (considering that the possible score range is between 0 and 32). This sub-scale corresponds to certain aspects of the Pmr12 (*Jester*) as described above. Du Toit (1999) also reported a statistically significant difference ($p < 0.001$) between White ($n = 387$; mean = 21.9) and Black ($n = 84$; mean = 19.3) student groups for this sub-scale.

NEO-A4: Compliance [effect size (d) = 0.5]

The medium effect size ($d = 0.5$) indicates a trend towards a practically significant difference between the two cultural groups. Du Toit (1999) also reported a statistically significant difference ($p < 0.001$) between black ($n = 82$; mean = 18.6) and white ($n = 387$; mean = 16.9) student groups for this scale. Costa and McCrae (1992) stated that compliance is the distinctive reaction towards interpersonal conflict. Individuals with high scores are inclined to inhibit their aggression, to be indulgent and forgiving. Individuals with low scores are seemingly more competitive and aggressive. The Black cultural Group has scored higher (mean = 18.56) than the White Group (mean = 16.27), indicating that the White Group tends to be more aggressive within inter-personal conflict situations than the Black Group, who inhibits its aggression by being more indulgent. In contrast to the significant group differences found in the *Caregiver* (and *Warrior*) archetypes discussed above, this finding seems to be more in line with the traditional differences between individualistic and collectivistic cultures in which black people (collectivistic) tend to be more compliant and white people (individualistic) tend to be more self-assertive and competitively aggressive. One could speculate that the Black Group probably may act aggressively in group situations (struggle influence), while they inhibit their aggression in reaction to interpersonal conflict (cultural influence) and although the White Group is seemingly more passive and caring as a group, they may react more aggressively in reaction to interpersonal conflict.

4.6.2 Practically significant differences between the two gender groups (Male & Female)

The *Effect sizes* (d) have been calculated to indicate practically significant differences in mean scores between the male and female groups and are depicted in Table 15 on the following page.

TABLE 15: PRACTICALLY SIGNIFICANT DIFFERENCES IN MEAN SCORES FOR THE MALE AND FEMALE GROUPS

Scale / Sub-Scale	Male Group: n = 150		Female Group: n = 150		p	d
	Mean	Std Def	Mean	Std Def		
Pmr1*Innocent	18.27	3.79	18.32	3.36	0.91	0.01
Pmr2*Orphan	18.33	3.85	18.81	4.04	0.3	0.12
Pmr3*Warrior	22.73	3.43	22.58	3.74	0.72	0.04
Pmr4*Caregiver	21	4.68	21.32	4.14	0.53	0.07
Pmr5*Seeker	21.43	3.02	21.59	2.87	0.65	0.05
Pmr6*Destroyer	18.93	4.01	19.41	3.82	0.29	0.12
Pmr7* Lover	21.95	4.03	22.68	3.89	0.11	0.18
Pmr8*Creator	22.34	3.15	22.47	3.15	0.71	0.04
Pmr9*Ruler	22.23	3.69	22.75	3.93	0.24	0.13
Pmr10*Magician	21.86	3.2	22.64	3.23	0.04	0.24
Pmr11*Sage	23.2	3.46	23.97	3.16	0.04	0.22
Pmr12*Jester	22.22	4.16	23.09	3.58	0.05	0.21
Pmr*EGO	80.33	9.38	81.03	8.38	0.5	0.07
Pmr*SOUL	84.65	9.88	86.15	9.22	0.17	0.15
Pmr*SELF	89.51	11.01	92.45	10.43	0.2	0.27
PmrS*Security	36.61	5.58	37.13	4.98	0.39	0.09
PmrI*Identity	43.38	5.71	44.27	5.29	0.16	0.16
PmrR*Responsi	43.73	6.21	43.9	5.76	0.8	0.03
PmrA*Authentic	41.27	5.53	41.89	5.12	0.31	0.11
PmrP*power	44.09	6.03	45.39	6.12	0.07	0.21
PmrF*Freedom	45.42	6.38	47.07	5.62	0.02	0.26
NEO-E1 *Warmth	21.89	4.73	23.38	4.62	0.006	0.32
NEO-E2 *Gregariousness	18.61	4.41	18.01	4.79	0.27	0.12
NEO-E3 *Assertiveness	17.35	4.98	16.98	4.77	0.52	0.07
NEO-E4 * Activity	17.81	3.87	18.42	4.06	0.19	0.15
NEO-E5 *Excitement seeking	19.59	4.04	20.36	3.98	0.3	0.03
NEO-E6 *Positive emotions	20.02	4.43	22.06	4.74	0.0001	0.43
NEO-E *EXTRAVERSION	115.09	17.52	119.16	19.32	0.09	0.21
NEO-A1 *Trust	16.45	4.32	16.56	4.23	0.82	0.03
NEO A2 *Straightforwardness	18.11	4.93	20.17	4.16	0.0001	0.42
NEO-A3 *Altruism	20.03	3.56	21.02	3.43	0.015	0.28
NEO-A4 *Compliance	17.21	4.89	17.52	4.86	0.59	0.06
NEO-A5 *Modesty	16.52	4.66	17.64	5.41	0.06	0.21
NEO-A6 *Tender-mindedness	19.79	4.35	21.21	3.73	0.003	0.32
NEO A *AGREEABLENESS	108.12	15.65	114.11	15.38	0.0009	0.38
SOC *Sense of coherence	131.47	18.59	130.91	21.56	0.8	0.03
AFM-PA *Positive affect	36.65	5.61	37.08	6.29	0.54	0.07
AFM-NA *Negative affect	22.85	6.59	21.92	6.56	0.22	0.14
AFM-PNB *Positive-Negative balance	13.8	10.04	15.16	11.15	0.27	0.12
SWLS *Satisfaction with life	24.05	5.74	24.45	5.9	0.55	0.07
LOT-P *Positive optimism	10.67	2.56	10.71	2.87	0.89	0.01
LOT-N *Negative pessimism	6.97	3.02	7.37	3.13	0.25	0.13
LOT-T *Total optimism	19.47	4.25	19.26	4.63	0.69	0.05
GHQ-SE *Self-esteem	11.58	3.39	11.81	4.22	0.61	0.05
GHQ-SC *Successful coping	13.77	2.44	13.77	2.68	1	0
GHQ-ST *Stress	8.17	2.19	8.07	2.43	0.73	0.04
GSe *Self-efficacy	30.62	4.9	30.31	4.63	0.57	0.06

Note for Table 15:

PMAI (Pmr): Pearson-Marr Archetypal Indicator (Pearson & Marr, 2003);

NEO: Revised NEO Personality Inventory [NEO PI-R:E&A] (Costa & McCrae, 1992);

SOC: Sense of Coherence Scale (Antonovsky, 1987);

AFM: Affectometer 2 (Kammann & Flett, 1983);

SWLS: Satisfaction With Life Scale (Diener, Emmons, Larsen & Griffin, 1985);

LOT: Life Orientation Test (Scheier & Carver, 1985);

GHQ: General Health Questionnaire (Goldberg & Hillier, 1979) - alternative factor structure of Martin (1999);

GSe: Generalized Self-efficacy Scale (Schwarzer & Jerusalem, 1995);



Because no practically significant differences have been found between the two main gender groups (male & female), a two way ANOVA (of variances) and a post-hoc pair wise comparison have been performed to determine statistically significant differences between the different culture-gender groups (white males, black males, white females and black females), for the different scales/sub-scales used in the current study. The effect sizes (d) have then been calculated as follows to indicate practically significant differences between these groups:

$$\text{Effect size } d = \frac{|\bar{x}_i - \bar{x}_j|}{\sqrt{MSE}},$$

where $|\bar{x}_i - \bar{x}_j|$ is the difference between \bar{x}_i and \bar{x}_j , divided by the mean square error (MSE) of analysis of variance. As before, an effect size $0.3 \leq d < 0.5$ is considered a small, an effect size $0.5 \leq d < 0.8$ a medium, and $d \geq 0.8$ a large practically difference.

Table 16 depicts the only statistically significant differences (p-values) found between the groups for the different scales/sub-scales.

TABLE 16: PRACTICALLY SIGNIFICANT DIFFERENCES BETWEEN CULTURE-GENDER GROUPS

Sub-Scale	White Male n = 80	Black Male n = 70	White Female n = 76	Black Female n = 74	√ MSE	p	d
NEO-E4 * Activity			mean = 19.29	mean = 17.53	3.93	0.03	0.45
NEO-A5 *Modesty			mean = 20.49	mean = 14.72	4.52	< 0.001	1.28
NEO-A5 *Modesty		Mean = 15.00	mean = 20.49		4.52	< 0.001	1.21
NEO-A5 *Modesty	mean = 17.85	Mean = 15.00			4.52	< 0.001	0.63
NEO-A5 *Modesty	mean = 17.85		mean = 20.49		4.52	0.0018	0.58
NEO-A5 *Modesty	mean = 17.85			mean = 14.72	4.52	< 0.001	0.69
SOC *Sense of coherence		mean = 128.76		mean = 136.86	20.04	0.033	0.4
SWLS *Satisfaction with life		mean = 14.23		mean = 13.32	5.79	0.032	0.16
GHQ-SC *Successful coping			mean = 13.32	mean = 14.23	2.55	0.019	0.36

Note:

NEO: Revised NEO Personality Inventory [NEO PI-R:E&A] (Costa & McCrae, 1992);

SOC: Sense of Coherence Scale (Antonovsky, 1987);

SWLS: Satisfaction With Life Scale (Diener, Emmons, Larsen & Griffin, 1985);

GHQ: General Health Questionnaire (Goldberg & Hillier, 1979) - alternative factor structure of Martin (1999);

Notably, the only medium to high (printed in **bold**) practically significant differences in mean scores (*effect size: d*) that have been found, are:

**NEO-E4 (Activity), between the White and Black Female Groups
[effect size (d) = 0.5]**

The medium effect size ($d = 0.5$) indicates a trend towards a practically significant difference between the white and black (cultural) female groups. Costa and McCrae (1992) stated that the NEO-E4 (Activity) refers to a person's activity level. Individuals with high scores for this sub-scale are energetic, with a fast pace of life and prefer to be occupied. Individuals with low scores prefer an easy, calm tempo, but are not lazy or passive. The White Group of Women has scored higher (mean = 19.29) than the Black Group of Women (mean = 17.53), indicating that the White Group of Women tends to experience a higher level of activity, and thus is more energetic and fast pacing than the Black Group of Women (that probably prefers a more easy and calm tempo lifestyle). Nevertheless, the mean scores for both the groups are within a medium range (considering that the possible score range is between 0 and 32), indicating that both groups have achieved medium to moderately high levels of activity.

NEO-A5 (Modesty)

The large effect size ($d = 0.9$) indicating a practically significant difference in modesty between the two main cultural groups has been found and already stated and evaluated in Section 4.6.1.2. Costa and McCrae (1992) stated that a high score for the NEO-A5 (Modesty) indicates humbleness, although not necessarily lacking in self-respect, self-regard, self-esteem and self-confidence. Individuals with low scores believe they are superior, and could be perceived by others as arrogant and presumptuous. The following practical differences have been found:

- **Difference between the White and Black Female Groups [effect size (d) = 1.28]**

The large effect size ($d = 1.28$) indicates a practically significant difference in modesty between these two cultural-gender groups. The White Group of Women has scored considerably higher (mean = 20.49) than the Black Group of Women (mean = 14.72), indicating that the White Group is in practical effect more modest/humble, while the Black group, who may believe they are superior.

- **Difference between the White Group (Female) and Black Group (Male) [effect size (d) = 1.21]**

The large effect size ($d = 1.21$) indicates a practically significant difference in modesty between these two cultural-gender groups. The White Group of Women has scored considerably higher (mean = 20.49) than the Black Group of Men (mean = 15), indicating that the White Female group is practically more modest than the Black Male group, who may believe they are superior.

- **Difference between the White Male and Female Groups [effect size (d) = 0.58]**

The medium effect size ($d = 0.58$) indicates a trend towards a practically significant difference in modesty between these two cultural-gender groups. The White Group of Women has scored higher (mean = 20.49) than the White Group of Men (mean = 17.85), indicating that the female group tends to be more modest/humble than the male group, who may believe they are superior.

- **Difference between the White and Black Male Groups [effect size (d) = 0.63]**

The medium effect size ($d = 0.63$) indicates a trend towards a practically significant difference in modesty between these two cultural-gender groups. The White Group of Men has scored higher (mean = 17.85) than the Black Group of Men (mean = 15), indicating that the White Group of

Men tends to be more modest/humble than the Black Group of Men, who may believe they are superior.

- **Difference between the White Male and Black Female Groups [effect size (d) = 0.69]**

The medium effect size ($d = 0.69$) indicates a trend towards a practically significant difference in modesty between these two cultural-gender groups. The White Group of Men has scored higher (mean = 17.85) than the Black Group of Women (mean = 14.72), indicating that the White Group (male) tends to be more modest/humble than the Black Group of Women (who may believe they are superior).

Both the Pmr4 (*Caregiver*) and NEO-A5 (Modesty) indicated practically significant differences between the White and Black Groups – see Sections 4.6.1.1 and 4.6.1.2. Considering the practically significant differences between the different cultural-gender groups, it is clear that although the White Group (men and women) has scored higher levels of modesty than the Black Group (men and women), it is especially the White Group of Women that is the most modest/humble of all the groups. This is also reflected in the Pmr4 (*Caregiver*), where the White Group of Women has scored the highest mean (23.25) of all groups. Considering the possibility that the *Caregiver* archetype is connected to modesty, it is worth noticing that the Pmr3 (*Warrior*) sub-scale might then theoretically be connected to a low score of modesty (which represents a search for superiority). The high scores for the Pmr4 (*Caregiver*) and NEO-A5 (Modesty) indicates that of all the different culture-gender groups, the White Group of Women is the most modest (probably through self sacrifice), and provides the most emotional nurturance and comfort of all the different groups. They are likely to encourage community and nurturing relationships among people, often caring for others at their own expense, even at times to the point of martyrdom. Of all the groups, they are furthermore the most likely to develop into being smothering or overprotective parents (Pearson & Marr, 2003:10-11).

4.6.3 Evaluation and Summary

Large practically significant differences between the two cultural groups have been found for the Pmr4 (*Caregiver*) and the NEO-A5 (Modesty), which indicate that the White Group is seemingly more caring, empathetic and compassionate towards themselves and others, while the Black Group is seemingly more demanding, disciplined, assertive and competitive. The White Group furthermore seems to be more

modest/humble than the Black Group, and could also indicate that the Black Group believes it is superior. Medium practically significant differences between the two cultural groups have been found for the Pmr12 (*Jester*), NEO-E5 (Excitement seeking), NEO-E6 (Positive emotions) and NEO-A4 (Compliance). The White Group seemingly tends to focus more strongly on enjoyment/joy, excitement, stimulation, bright full colours, loud environments, liberation and freedom, and is likely to be more playful, curious, present-oriented, impulsive and unconcerned with what others may think, than the Black Group, who is seemingly less focussed on playfulness, excitement-seeking, impulsiveness, and constant stimulation. Furthermore the White Group seemingly experiences a higher level of positive emotion (more joyful, happy, excited and cheerful) than the Black Group, who is seemingly less satisfied with life (less joyful, happy and cheerful). Medium practically significant differences have been found between the different cultural-gender groups for the NEO-E4 (Activity) sub-scale and the NEO-A5 (Modesty) sub-scale. It seems as if the White Group of Women tends to experience a higher level of activity, and thus is more energetic and fast pacing than the Black Group of Women (who probably prefers a more easy and calm tempo lifestyle). Although the White Group (males & females) has scored higher levels of modesty than the Black Group (males and females), it is especially the White Group of Women that is the most modest/humble of all the groups.

4.7 PRACTICALLY SIGNIFICANT CORRELATIONS

Tables 17a-c (on the following pages) depict correlations ($d \geq 0.36$) that are found between the different *PMAI* sub-scales and the other scales and sub-scales. Possible corresponding variables between these scales are also presented. *Effect sizes* (d) have been determined to indicate practically significant correlations between the different *PMAI* archetypal sub-scales and the other scales and sub-scales measuring certain aspects of personality and psychological well-being. Correlations (d) of 0.36 or larger (explaining 13% of the criterion variance) are considered to have a medium effect that tends towards a practically significant correlation. A correlation of 0.5 or larger (printed in **bold**), which means that the percentage variance explained is 25% or more, can be taken as a large effect that is a practically significant correlation (Ellis & Steyn, 2003; Steyn, 2000; 2002).

TABLE 17a: SIGNIFICANT CORRELATIONS BETWEEN THE PMAI AND OTHER SCALES AND SUB-SCALES

PMAI	Other Scale / Sub/scale	Correlation	Possible Corresponding Variables
Pmr1 (Innocent) Basic Optimism & Trust	NEO-A1 (Trust)	0.49	Trust
Pmr2 (Orphan) Mistrust; Pessimism; Abandonment; Loneliness	AFM-NA (Negative emotions)	0.47	Negative emotions/feelings Mistrust/ Pessimism; Abandonment/loneliness
	LOT-N (Pessimism)	0.36	Pessimism; Hopelessness & Depression
Pmr3 (Warrior) Courage; Discipline; Assertiveness; Activity; Perseverance; Win; Affectionate & protective	NEO-E (Extraversion)	0.50	Extraversion; Socialization
	NEO-E1 (Warmth/Affection)	0.45	Affection; Socialization
	NEO-E3 (Assertiveness)	0.46	Assertiveness
	NEO-E4 (Activity)	0.39	Activity
	AFM-PA (Positive Emotions/Affect)	0.48	Positive feelings towards life & outcomes of goals
	AFM-PNB (Positive-negative balance)	0.47	Positive feelings towards life & outcomes of goals
	Gse (Self-efficacy)	0.43	Perseverance; Self-efficacy to copy
Pmr4 (Caregiver) Compassion for self & others; Caring; Helping others; Generosity; Altruism; Modest; Tender	NEO-E1 (Warmth/Affection)	0.45	Warmth; Compassion;
	NEO-A (Agreeableness)	0.49	Compassion; Modesty
	NEO-A3 (Altruism)	0.40	Altruism
	NEO-A5 (Modesty)	0.41	Modesty
	NEO-A6 (Tender-mindedness)	0.37	Tender-mindedness; Sympathy
Pmr7 (Lover) Passion; Commitment; Warmth; Love; Altruism; Ecstasy; Compassion	NEO-E (Extraversion)	0.42	Extraversion; Socialization with compassion
	NEO-E1 (Warmth/Affection)	0.47	Warmth; Affection; Passion
	NEO-E6 (Positive Emotions)	0.39	Positive Emotions; Love
	NEO-A3 (Altruism)	0.40	Altruism
Pmr8 (Creator) Individuality; Creativity	Gse (Self-efficacy)	0.41	Self-efficacy to create new coping skills
Pmr9 (Ruler) Responsibility; Control; Order; Assertive; Activity; Stability	NEO-E (Extraversion)	0.45	Extraversion
	NEO-E3 (Assertiveness)	0.56	Assertiveness - leader
Pmr10 (Magician) Personal power; Creating and transforming new realities	NEO-E (Extraversion)	0.38	Transformation outwardly
	NEO-E1 (Warmth/Affection)	0.36	Communal Warmth & Interconnecting into whole
	NEO-A3 (Altruism)	0.49	Transformation in others - changing realities
Pmr11 (Sage) Wisdom; Joy of life; Scepticism; Finding truth behind illusions; Love of life	AFM-PA (Positive Emotions/Affect)	0.42	Positive feelings
	AFM-PNB (Positive-negative balance)	0.41	Positive feelings over bad feelings
	Gse (Self-efficacy)	0.49	Wisdom to see truth behind illusions (for coping)
	NEO-E (Extraversion)	0.41	Extraversion
	NEO-E1 (Warmth/Affection)	0.39	Love for life
	NEO-A3 (Altruism)	0.43	Altruism towards life and others
Pmr12 (Jester) Joy; Freedom; Liberation; Enjoyment; Excitement-seeking	NEO-E (Extraversion)	0.57	Cheerfulness; Sociable
	NEO-E1 (Warmth/Affection)	0.49	Warmth through freedom
	NEO-E2 (Gregariousness)	0.36	Gregariousness;
	NEO-E5 (Excitement-seeking)	0.54	Excitement-seeking
	NEO-E6 (Positive Emotions)	0.53	Joy of life
	NEO-A3 (Altruism)	0.39	Altruism

TABLE 17b: SIGNIFICANT CORRELATIONS BETWEEN THE PMAI AND OTHER SCALES AND SUB-SCALES

PMAI Sub-Scale	Other Scale / Sub/scale	Correlation	Possible Corresponding Variables
Pmr-EGO	NEO-E1 (Warmth)	0.46	Warmth of the Caregiver
	NEO-A (Agreeableness)	0.37	Agreeableness of the Caregiver
	NEO-A3 (Altruism)	0.41	Altruism of the Caregiver
	NEO-A6 (Tender-mindedness)	0.36	Tender-mindedness of the Caregiver
Pmr-SOUL	NEO-A3 (Altruism)	0.39	Altruism of the Lover
Pmr-SELF	NEO-A3 (Altruism)	0.54	Altruism of the Magician, Sage and Jester
	NEO-A6 (Tender-mindedness)	0.38	Tender-mindedness
	NEO-E (Extraversion)	0.61	Extraversion of the Ruler, Magician and Sage
	NEO-E1 (Warmth)	0.50	Warmth of the Magician, Sage and Jester
	NEO-E3 (Assertiveness)	0.44	Assertiveness of the Ruler
	NEO-E4 (Activity)	0.41	Activity
	NEO-E5 (Excitement-seeking)	0.36	Excitement-seeking of the Jester
	NEO-E6 (Positive Emotions)	0.48	Positive emotions of the Sage and Jester
	AFM-PA (Positive Emotions)	0.43	Positive affect of the Sage
	AFM-PNB (Positive-negative balance)	0.40	Positive affect of the Sage
Gse (Self-efficacy)	0.47	Self-efficacy of the Sage	

Note for Tables 17a-c:

PMAI (Pmr): Pearson-Marr Archetypal Indicator (Pearson & Marr, 2003);

NEO: Revised NEO Personality Inventory [NEO PI-R:E&A] (Costa & McCrae, 1992);

SOC: Sense of Coherence Scale (Antonovsky, 1987);

AFM: Affectometer 2 (Kammann & Flett, 1983);

SWLS: Satisfaction With Life Scale (Diener, Emmons, Larsen & Griffin, 1985);

LOT: Life Orientation Test (Scheier & Carver, 1985);

GHQ: General Health Questionnaire (Goldberg & Hillier, 1979) - alternative factor structure of Martin (1999);

GSe: Generalized Self-efficacy Scale (Schwarzer & Jerusalem, 1995);

TABLE 17c: SIGNIFICANT CORRELATIONS BETWEEN THE PMAI AND OTHER SCALES AND SUB-SCALES

PMAI Sub-Scale	Other Scale / Sub/scale	Correlation	Possible Corresponding Variables
Pmr-I (Identity)	NEO-E1 (Warmth)	0.41	Warmth of the Lover
	NEO-A3 (Altruism)	0.41	Altruism of the Lover
Pmr-R (Responsibility)	NEO-E (Extraversion)	0.51	Extraversion of the Warrior
	NEO-E1 (Warmth)	0.52	Warmth of the Caregiver & Warrior
	NEO-E6 (Positive Emotions)	0.40	Positive strive/feelings of Warrior & Caregiver
	NEO-A3 (Altruism)	0.48	Altruism of Caregiver
	NEO-A6 (Tender-mindedness)	0.38	Tender-mindedness of Caregiver
	AFM-PA (Positive Emotions)	0.36	Positive affect of the Warrior
Pmr-P (Power)	NEO-E1 (Warmth)	0.36	Warmth of the Magician
	NEO-E3 (Assertiveness)	0.50	Assertiveness of the Ruler
	NEO-E4 (Activity)	0.37	Activity of the Ruler & Magician
	NEO-E (Extraversion)	0.49	Extraversion of the Ruler & Magician
	NEO-A3 (Altruism)	0.47	Altruism of the Magician
	Gse (Self-efficacy)	0.39	Self-efficacy of the Ruler & Magician
Pmr-F (Freedom)	NEO-E (Extraversion)	0.59	Extraversion of the Sage & Jester
	NEO-E1 (Warmth)	0.53	Warmth of the Sage & Jester
	NEO-E4 (Activity)	0.36	Activity of the Sage & Jester
	NEO-E5 (Excitement-seeking)	0.40	Excitement-seeking of the Jester
	NEO-E6 (Positive Emotions)	0.53	Positive feelings of the Jester
	NEO-A3 (Altruism)	0.49	Altruism of the Sage & Jester
	NEO-A6 (Tender-mindedness)	0.36	Tender-mindedness of the Sage
	AFM-PA (Positive Emotions)	0.44	Positive feelings of the Sage
	AFM-PNB (positive-negative balance)	0.38	Positive feelings of the Sage
	Gse (Self-efficacy)	0.45	Self-efficacy of the Sage & Jester

4.7.1 Significant Correlations between the *PMAI* sub-scales and other scales / sub-scales

The following is a brief discussion of all practically significant correlations found:

Personal Archetypes, Personality and Psychological Wel-being: Table 17a

- A large practically significant correlation of $d = 0.5$ is found between the Pmr1 (*Innocent*) and the NEO-A1 (*Trust*). According to Pearson and Marr (2003) the *Innocent's* virtues are basic trust in others and optimism, while the NEO-A1 also measures trust in other people (Costa & McCrae,

1992). *Basic trust in others* thus seems to be a corresponding variable between these two sub-scales.

- A large practically correlation of $d = 0.5$ is found between the Pmr2 (*Orphan*) and the AFM-NA (Negative Affect/Emotions). According to Pearson and Marr (2003:9), the task of the *Orphan* is to accept the loss of innocence (basic trust and optimism). As the wounded child or disappointed idealist, the *Orphan* represents a fundamental disappointment in caretakers at a time when one's trust and idealization of authority form the cornerstone of one's world-view. This disappointment may come from actual incompetence, neglect, abandonment, victimization, or abuse, or it may come from a readiness to see the unfairness of life and the clay feet of those in power. The *Orphan* becomes disillusioned and mistrustful, pessimistic, feeling abandoned and lonely. Kammann and Flett (1983) stated that the AFM-NA (Negative Affect/Emotions) measures recently experienced negative feelings. *Negative feelings (most likely mistrust/pessimism and abandonment/loneliness)* thus seem to be a corresponding variable between these two sub-scales. A medium correlation of $d = 0.36$, which indicates a trend towards a practically significant correlation, is also found between the Pmr2 (*Orphan*) and the LOT-N (Pessimism). Pearson and Marr (2003) stated that the *Orphan* represents basic mistrust and pessimism, while Scheier and Carver (1985) stated that the LOT-N score indicates pessimism that could be linked to feelings of depression, anxiety and hopelessness. *Basic pessimism* thus seems to be a corresponding variable between these two sub-scales.
- A large practically significant correlation of $d = 0.5$ is found between the Pmr3 (*Warrior*) and the NEO-E (Extraversion) and its sub-scales, NEO-E1 (Warmth) and NEO-E3 (Assertiveness). A medium correlation of $d = 0.39$, which indicates a trend towards a practical significant correlation, is also found between the Pmr3 (*Warrior*) and the NEO-E4 (Activity). Persons with high levels of *Extraversion* tend to focus more freely outwards (from the self) towards the outside world and situations, and are lively, cheerful, and sociable (McCrae & Costa, 1990). This corresponds with the *Warrior* that is active, lively and faces the outside world with courage, perseverance and discipline (Pearson & Marr, 2003). The *Warrior* faces problems directly and defends the boundaries of his/her own psyche or of the relationships, or community to which he or she belongs. The *Warrior* is one of the four socialization archetypes within the *EGO* stage of the journey to individuation, and teaches one the courage and discipline to reach out into the

world, setting goals and defending one's own. Possible corresponding variables between the Pmr3 (*Warrior*) and the NEO-E (Extraversion) sub-scales are:

NEO-E1 (Warmth): According to Pearson (1991), the *Warrior* feels affectionate and sincere towards his/her own "kingdom" and loved ones. It is easy for him/her to form interpersonal relationships and he/she will defend his/her kingdom from "dragons". Persons with high levels of *Warmth* are affectionate, friendly, and sincere. They find it easy to form interpersonal relationships and are sociable (McCrae & Costa, 1990). *Affection for others and socialization* thus seem to be possible corresponding variables between these two sub-scales.

NEO-E3 (Assertiveness): *Warriors* are assertive, disciplined, setting goals and fighting with courage towards winning (Pearson & Marr, 2003). *Assertiveness* thus seems to be a possible corresponding variable between these two sub-scales.

NEO-E4 (Activity): *Warriors* mostly have a high activity level, are energetic, and prefer to be occupied with life and life's issues (Pearson & Marr, 2003). The NEO-E4 refers to a person's activity level. Persons with high scores for this sub-scale are energetic, with a fast pace to life, and prefer to be occupied (Costa & McCrae, 1992). *Activity* thus seems to be a possible corresponding variable between these two sub-scales.

A large practically significant correlation of $d = 0.5$ is furthermore found between the Pmr3 (*Warrior*) and the AFM-PA (Positive Affect/Emotions). The main goal of the *Warrior* is to win. This drive to win demands high levels of courage, discipline and a positive attitude towards goals and their outcome (Pearson, 1991). According to Kammann and Flett (1983), the AFM-PA measures a person's positive feelings/emotions. *Positive feelings/emotions towards life and its challenges* thus seem a possible corresponding variable between these two sub-scales. A medium correlation of $d = 0.43$, which indicates a trend towards a practically significant correlation, has also been calculated between the Pmr3 (*Warrior*) and the GSe (Generalized Self-efficacy Scale). *Warriors* feel competent to handle situations that are challenging, laborious, and demand perseverance (Pearson & Marr, 2003). Schwarzer and Jerusalem (1995) have developed the GSe scale to measure a general sense of perceived self-efficacy (coping with life's challenges). *Perseverance and self-efficacy to cope* thus seem to be possible corresponding variables between these two sub-scales.

- A large practically significant correlation of $d = 0.5$ is found between the Pmr4 (*Caregiver*) and the NEO-E1 (Warmth). A large practically significant correlation of $d = 0.5$ is also found between the Pmr4 (*Caregiver*) and the NEO-A (Agreeableness). Medium correlations of $d = 0.40$, 0.41 , and 0.37 , which indicate a trend towards practically significant correlations, are furthermore found respectively between the Pmr3 (*Caregiver*) and the NEO-A3 (Altruism), the NEO-A5 (Modesty), and the NEO-A6 (Tender-mindedness). The correlation between the Pmr4 and NEO-A5 has theoretically been expected from the mean scores reported in Section 4.6.1 and 4.6.2. Pearson and Marr (2003) stated that *Caregivers* feel affectionate and sincere towards others, and value nurturing. They are caring, empathetic, tender-minded and compassionate towards themselves and others (Pearson & Marr, 2003:12). The *Caregiver* thus manifests a feeling of warmth (NEO-E1) towards others and their well-being (NEO-A3-altruism), and this relates to feelings of modesty (NEO-A5), humbleness, tender-mindedness (NEO-A6), sympathy, and compassion (NEO-A) towards others.
- A large practically significant correlation of $d = 0.5$ is found between the Pmr7 (*Lover*) and the NEO-E1 (Warmth). Medium correlations respectively of $d = 0.42$ and $d = 0.39$, which indicate a trend towards practical significant correlations, are also found between the Pmr7 (*Lover*) and the NEO-E (Extraversion), NEO-E6 (Positive emotions), and NEO-A3 (Altruism). The *Lover* is concerned with connectedness, bonding, love and passionate commitment towards his/her partner or chosen life mission. This loving experience also concerns a level of excitement-seeking and stimulation, especially feelings of passion, sexual ecstasy, and positive emotion (which is strongly connected to love, joy, and excitement) and altruism (NEO-A3). The possible corresponding variables between the Pmr7 and other sub-scales are: *extraversion and socialization with compassion* with the NEO-E; *Warmth, passion, affection and love* with the NEO-E1; *Positive emotions and love* with the NEO-E6, and *altruism* with the NEO-A4.
- A medium correlation of $d = 0.41$, which indicates a trend towards a practically significant correlation, is found between the Pmr8 (*Creator*) and the GSe (General self-efficacy) scale. Schwarzer and Jerusalem (1995) defined GSe as a general sense of perceived self-efficacy to cope with life's challenges. According to Pearson and Marr (2003:11), the Pmr8 (*Creator*) concerns growth and synthesis. The *Creator* feels inspired and finds expression in what is typically considered to be creative activities or products which include problem solving, emergence of new ideas, feelings, and actions. The *self-efficacy to handle life's challenges by*

creating new coping strategies, thus seems to be the possible corresponding variable between these two sub-scales.

- Large practically significant correlations of $d > 0.5$ are found between the Pmr9 (*Ruler*) and the NEO-E (Extraversion) and NEO-E3 (Assertiveness). Pearson and Marr (2003:13), stated that the *Ruler* governs and maintains harmony and order. The gift of the effective *Ruler* is governance with vision. The *Ruler* accepts power gladly, empowering others in the process and ruling gracefully. This correlates strongly with *Assertiveness*, where persons with high scores are dominant, energetic, effective, and often leaders of groups because of their ability to communicate (Costa & McCrae, 1992). The *Ruler* is lively and socially active within his/her “kingdom” (corresponding with the sociability of the NEO-E-Extraversion).
- Medium correlations of $d = 0.38$ and 0.36 , which indicate a trend towards practically significant correlations, are found between the Pmr10 (*Magician*) and the NEO-E (Extraversion) and the NEO-E1 (Warmth). A large practically significant correlation of $d = 0.5$ is found between the Pmr10 (*Magician*) and the NEO-A3 (Altruism). According to Pearson and Marr (2003:13), the power of the *Magician* is to transform personal realities as well as the realities of others (correlating with the NEO-E-Extraversion and NEO-A3-Altruism). The *Magician* recognizes that this power lies “within” as well as “up there” or “out there.” Furthermore, the *Magician* believes that everyone and everything in the world are interconnected and hence changing one aspect has ripple effects that change other things (correlating with the warmth and compassion towards others of the NEO-E1, and the altruism of the NEO-A3). The transformation gifts of the *Magician* may be expressed as a grounding vision, as healing, as a re-visioning of past or of the future, or as the creation of community by the connection of its members to a sense of purpose beyond themselves.
- A large practically significant correlation of $d = 0.5$ is found between the Pmr11 (*Sage*) and the GSe (General self-efficacy) scale. As already mentioned, Schwarzer and Jerusalem (1995) defined GSe as a general sense of perceived self-efficacy to cope with life’s challenges. According to Pearson and Marr (2003), the goal of the *Sage* is to find truth behind appearances and illusions. The *Sage* focuses on wisdom, joy and love of life. *The wisdom to see truth behind illusions (as part of coping)* thus seems to be the corresponding variable between these two sub-scales. Medium correlations are also found between the Pmr11 (*Sage*) and the AFM-PA-

positive-emotions ($d = 0.42$), the AFM-PNB-positive-negative-balance ($d = 0.41$), the NEO-E-extraversion ($d = 0.41$), the NEO-E1-warmth ($d = 0.39$), and the NEO-A3-Altruism ($d = 0.43$), which indicate trends towards practically significant correlations. Both the GSe scale and the AFM-PNB are considered good indices for psychological well-being. The correlation between these two scales and the *Sage* archetypes may indicate that the *Sage* is actively connected to the psychological well-being of this study group (also considering the fact that the *Sage* archetype has scored the highest mean for the Total Group, and thus seems activated within the group).

- Large practically significant correlations are found between the Pmr12 (*Jester*) and the NEO-E-Extraversion ($d = 0.57$), the NEO-E1-Warmth ($d = 0.5$), the NEO-E5-Excitement-seeking ($d = 0.54$), and the NEO-E6-Positive-emotions ($d = 0.53$). Medium correlations are also found between the Pmr12 (*Jester*) and the NEO-E2-Gregariousness ($d = 0.36$) and NEO-A3-Altruism ($d = 0.39$). Pearson and Marr (2003) pointed out that the *Jester* archetype is playful, joyful, and liberating. At a high level, the *Jester* experiences ecstasy and is at one with a joyous universe. McCrae and Costa (1990) stated that *Extraverts* are lively, cheerful, and sociable. The *Jester* thus seems consistent with a gregarious, sociable altruistic, joyful, excitement-seeking attitude, connecting it to these NEO sub-scales. A strong correlation between the Pmr12 and NEO-E5 (both concerned with excitement seeking) has theoretically been expected in Section 4.6.1. Costa and McCrae (1992) positively linked the NEO-E (Extraversion) and its sub-scales to psychological well-being. The fact that the *Jester* archetype correlates with the NEO-E and four of its six sub-scales, may indicate that the *Jester* is constructively linked to the well-being of this study group (also considering the fact that the *Jester*, together with the *Sage* has scored the highest means for the archetypal sub-scales within this group).

Stage Archetypes (Ego, Soul & Self), Personality and Psychological Wel-being:

Table 17b

- Regarding the three stages (*EGO, SOUL & SELF*) of Pearson's *Developmental Life Stage Model* (as described in Sections 2.3.7 & 2.3.9), the most meaningful correlations are found between the *Self* stage and the other scales and sub-scales measuring certain aspects of Personality and Psychological Well-being. Notably the *Self* -stage related strongly to the NEO-E (Extraversion)

sub-scale, and medium to high to five of its six facet sub-scales: NEO-E1 (Warmth), the NEO-E3 (Assertiveness), the NEO-E4 (Activity), NEO-E5 (Excitement-seeking), NEO-E6 (Positive emotions). Relations between the *Self*-stage and the NEO-A3 (Altruism), the NEO-A6 (Tender-mindedness), the AFM-PA (Positive Affect/Emotions), and the GSe (General Self-efficacy) sub-scales are also found. Costa and McCrae (1992) positively linked the NEO-E (*Extraversion*) sub-scale with its 6 facet-scales to psychological well-being. According to Pearson (1991), the *Self* is the ultimate goal for personality development, through the process of *Individuation*. The strong relation between the *Self*-stage and the lively, cheerful, and sociable variables measured by the NEO-E sub-scale thus seems meaningful. One must remember that the *Journey towards Individuation* is not a linear development, but rather a spiral development, where one encounters the same archetypes at different levels of integration, as personal development progresses. Although the Total Group is not finished with the process of *individuation*, it is seemingly using and integrating the archetypal energies related to this advanced stage of development, and thus is experiencing a moderately to high level of psychological well-being and happiness.

- Regarding the *EGO* development stage, the only medium to high practically significant correlations are found between the *Pmr-EGO* and the NEO-E1 (Warmth), the NEO-A (Agreeableness), the NEO-A3 (Altruism), and the NEO-A6 (Tender-mindedness) sub-scales. Notably the *EGO* correlates with three of the six facet sub-scales of the NEO-A (Agreeableness) (compared to the *SOUL* and the *SELF* stages, which both only relate to one of the six facet scales). The meaningful correlations (medium to high) between the *EGO* and the different NEO-A (Agreeableness) sub-scales are largely caused by the warm, altruistic, and tender-minded influences of the *Caregiver* archetype.
- A medium correlation, which tends toward practical significance, is found between the *SOUL* stage and the NEO-A3 (Altruism) sub-scale (mainly influenced by the altruism of the *Lover* archetype). As mentioned before, the *Seeker* and the *Destroyer* archetypes, which are important in the *SOUL* stage, seemingly do not correspond with variables of Personality and Psychological well-being included in this study.

Life Issue Archetypes, Personality and Psychological Well-being: Table 17c

- Considering the four life issues (*Identity, Responsibility, Power and Freedom*) identified within *Pearson's Developmental Life Stage Model*, the most meaningful correlations (five medium and five large effects) are found between the Pmr-F (*Freedom*) sub-scale and the other scales and subscales measuring certain aspects of personality (NEO: E, E1, E4, E5, E6, A3, A6), and psychological well-being (AFM-PA, AFM-PNB, GSe). Seemingly the NEO-E (Extraversion) sub-scales which concern lively, cheerful, and sociable variables are strongly connected to a person's development of personal freedom. This search for inner freedom (through the *Sage* and *Jester* archetypes) notably relates strongly with positive emotions (NEO-E6), and feelings of warmth (NEO-E1) and altruism (NEO-A3). According to Pearson (1991:251-252), the *Sage* combines detachment with love, wisdom, and joy in life, while the *Jester* finds freedom through unconventionality and a capacity to enjoy every moment. The *Sage* furthermore finds freedom through understanding (with a positive attitude of warmth and altruism) the big picture (global or social), with a capacity for detachment from control or change. It thus seems as if the Total Groups' focus on personal freedom, enjoyment (*Jester*) and global/social consciousness (*Sage*) correlates with its lively, cheerful, sociable, and altruistic elements measured by the NEO-E and NEO-A3. The positive, lively, and cheerful variables of the search for freedom also relate meaningfully with the positive emotions measured by the (AFM-PA), and the self-efficacy measured by the GSe scale.
- Three medium effects and three large effects are found between both the Pmr-P (*Power*) and Pmr-R (*Responsibility*) sub-scales and other scales and sub-scales measuring certain personality traits and levels of psychological well-being. It seems as if the development of personal *responsibility* is strongly connected to the active sociable elements (warmth, positive emotions and extraversion) of the NEO-E (Extraversion) sub-scale, and the altruism measured by the NEO-A3 (Altruism) sub-scale. The development of personal *power* seems to correspond strongly with the assertiveness measured by the NEO-E3 (Assertiveness), and the altruism measured by the NEO-A3 (Altruism). This agrees with Pearson's (1991:249-250) notion that the Pmr9 (*Ruler*) sub-scale not only measures a search for power or assertiveness towards power, but also the responsibility to rule with wisdom and altruism in the best interest of the whole "kingdom".

- Medium practically significant correlations are found between the Pmr-I (*Identity*) and the NEO-E1 (Warmth) and NEO-A3 (Altruism). This indicates that the search for *identity* is connected to feelings and attitudes of *warmth* and *altruism*. This is primarily through the energy of the *Lover* archetype, which searches and discovers who and what he/she loves (Pearson, 1991:243-244).
- It is interesting to note that no practically significant correlations between the *security* and *authenticity* life issues, and aspects of personality and psychological well-being were found in this study, in spite of the fact that such correlations would have theoretically made sense.

4.7.2 Evaluation and Summary

Considering the meaningful correlations found between the different archetypal sub-scales and the other scales and sub-scales (measuring certain aspects of personality and indices of psychological well-being), it seems that more meaningful correlations exist between the archetypal indices and indices measuring certain aspects of personality (especially the NEO-E-Extraversion sub-scales), than between archetypes and indices measuring levels of psychological well-being. In Chapters 1 and 2 it has been pointed out that *Archetypes* are universal images or symbols contained in the *Collective Unconscious*, which are the psychic correlations and symbolic representations of typical instinctive human behaviour, such as attitudes, feelings, modes of action, thought processes and impulses. These emotional-imaginable, mental structures shape a person's personal experiences, and therefore his/her behaviour towards situations and objects. McCrae and Costa have developed the *Five-Factor-Model* to identify personality traits as dimensions of individual differences in thought, feeling, and actions. Both the *PMAI* (Pearson & Marr, 2003) and the *NEO Personality Inventory* (Costa & McCrae, 1992) thus seem to measure typical patterns of thought, feeling, and actions. Therefore, the meaningful relationships found between certain of their sub-scales could theoretically be expected. Only the Pmr5 (*Seeker*) and the Pmr6 (*Destroyer*) are not related to aspects of personality and well-being. It is possible that these two archetypes represent certain self-strengths (for example the *Destroyer's* ability to destroy/let go of old feelings, attitudes and behavioural patterns that are no longer important in a person's life) that are not measured by the indices for certain aspects of personality and well-being used in the current study. The problems related to the reliability and validity of the Pmr5 (*Seeker*) probably influence the correlations of this sub-scale with other indices. The measuring instruments used to measure levels of psychological well-being, seem to measure feelings/emotions (AFM), satisfaction with life (SWLS), dispositional optimism (LOT), a sense

of coherence (SOC), and efficacy to cope with life's difficulties (GSe & GHQ-SC), a low self-esteem (GHQ-SE), stress (GHQ-ST), and negative pessimism (LOT-N). The negative emotions measured by the AFM-N (Negative Affect), and the pessimism measured by the LOT-N, correspond to the negative feelings of mistrust, abandonment and pessimism of the Pmr2 (*Orphan*). The *Warrior's* ability to fight difficulties and reach goals in an assertive manner, the *Creator's* ability to create new strategies for coping, and the *Sage's* ability to see truth behind appeared illusions, correspond with the general self efficacy to cope with life's difficulties, measured by the GSe scale. These abilities of the *Creator* (measured by the Pmr8), *Warrior* (measured by the Pmr3) and *Sage* (measured by the Pmr11) to handle difficulties and to cope, seemingly enhance the Total Group's level of positive affect/emotions (the AFM-PA-Positive-Affect sub-scale corresponding with the Pmr3 and Pmr11 sub-scales). No meaningful correlations are found between the archetypal sub-scales (Pmr1-12) and the SWLS (measuring satisfaction with life), the LOT-T and LOT-P (measuring optimism), the SOC (measuring a sense of coherence), the GHQ-ST (measuring stress), the GHQ-SE (measuring a low self-esteem) and the GHQ-SC (measuring successful coping). Seemingly the archetypal sub-scales do not measure *feelings/opinions* regarding satisfaction with life, optimism towards life, a sense of coherence, stress, or low self-esteem, but rather typical patterns of thought processes, attitudes, feeling, impulses, and modes of actions (demonstrated by the correlations of the *PMAI* sub-scales with the NEO sub-scales). A meaningful correlation, however, has been expected between the GHQ-SC (successful coping) and certain archetypal sub-scales (for example the Pmr3, Pmr8, and Pmr11, which correlate with the general coping self-efficacy measured by the GSe scale), but has not been found. A reason for this might be that the GHQ-SC comprise items reflecting an individual's abilities to concentrate, play a useful part, face up to problems, and make decisions (Martin, 1999), while the GSe only identifies an individual's sense of perceived self-efficacy (with the aim to predict coping with daily hassles as well as adaptation after having experienced stressful life events). Seemingly the GSe and the GHQ-SC sub-scales do not measure exactly the same variables. In this chapter the results of the empirical study have been presented and discussed. In the next chapter the main summary, conclusions and recommendations for this study will be presented.

Chapter 5

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

In this chapter, the main conclusions regarding the literature study and the main results of the empirical investigations will be presented. Conclusions will be drawn in accordance to the general aims of this study as formulated in Chapters 1 and 3. Possible contributions and limitations of this study will be noted, and recommendations will be made for future research.

5.2 Summary and Conclusions

5.2.1 Summary and conclusions based on the Literature

Investigation.

- ❖ **The first general aim of this study was to understand the nature of archetypes, aspects of personality and psychological well-being as conceptualised in literature.**

The literature study showed that during the past two decades a new paradigm began emerging within the field of psychology, focusing on health and psychological well-being, so diverging from the conventional pathogenic meta-perspective in which the focus is on illness/pathology/abnormalities. This new paradigm focuses on strengths and positive aspects of human functioning. It has become clear that *Man* is a dynamic, holistic, psychophysical, multi-dimensional organism, and therefore psychological health and wellness must consequently be studied from holistic and multidimensional perspectives, with recognition of various health domains / life dimensions (physical, emotional, intellectual, spiritual, social and vocational). Different multi-dimensional and holistic perspectives on Psychological Well-being, such as the *Holistic Approach* of Cmich (1984), the *Holistic Approach* of Jung (1977a-g), the

Humanistic-System Framework of Seeman (1989), the *Multi-dimensional System Model* of Crose, Nicholas, Gobble and Frank (1992), the *Multi-dimensional Model* of Ryff et al. (1995; 1996; 1998), and the *Two System Integration Model* of Pearson (2004), have been investigated and constructively linked to *Archetypal Theory*. It has been found that the multi-dimensional nature of man could be contemplated through four major dimensions, namely: (i) the *Physical/Body* dimension, (ii) the *Emotional/Soul* dimension, (iii) the *Intellectual/Mind* dimension, and (iv) the *Spiritual/Spirit* dimension. There exists a constant dynamic flow of psychological and physical energy (*libido*) between these different dimensions. The nature of this psychophysical energy is reflected in polar opposite energies that strive towards balance/harmony. Harmony involves maintaining a dynamic equilibrium among these interacting energy fields, and health is a natural outcome of this balancing process. The psyche consists of three primary interdependent systems namely the *Ego / Consciousness*, (the cognitive functions of thought, perception, feelings and memory) the *Personal Unconscious* (repressed memories, emotional complexes, forgotten experiences, and subliminal impressions never intense enough to have become conscious), and the *Collective Unconscious* (innate *instincts* and *archetypes*).

Archetypes are found to be the psychological correlations and symbolic representations of typical instinctive human behaviour, such as attitudes, feelings, modes of action, thought processes and impulses. These emotional-imaginable mental structures functionally shape personal experiences, and therefore behaviour towards situations and objects. A range of disciplines relevant to contemporary psychology shows the psyche to be innately structured. As innate supra-personal complexes of experience, archetypes provide a deep structure for human motivation and meaning, and are essential for the development of a healthy mature personality. The Jungian structure of the *Collective Unconscious* with its *Archetypes*, and the contemporary *Archetypal Theories* of Collingwood (1997), Moore (2004), Moore and Gillette (1990), Pearson (1989; 1991; 1997; 2004), Pearson and Marr (1997; 2003), and Welch (2000), have been theoretically explored and linked to aspects of Personality and certain *Self-strengths* that enhance Psychological Well-being.

After exploring the *Personality Development Model* of Jung (1964; 1977a-f), the personality theories of Pearson (1991; 1997; 2004), the *Five-Factor Model (FFM)* for Personality of McCrae & Costa (1990), and the different personality types on the *Enneagram* (Godwin, 1999), it has been found that acquiring a personality means the optimum development and realization of the whole person as a dynamic, holistic, psychophysical, multi-dimensional organism. This includes all conscious and unconscious processes and the harmonization of polar psychophysical energy. Personality is not something static, but a dynamic

process of growth that can be compared metaphorically to a *journey* towards becoming an individuated / self-actualised person. The functional centre of the psyche that organizes this developmental *journey* of personality is the *Self*, and the process is called *individuation*. Individuation is the process by which a person explores his/her inner psychological world, clarifying yearnings, integrating shadow elements in the psyche, balancing masculine and feminine aspects, and coming to terms with a deep and profound sense of who he/she is. During the *inner journey* towards *individuation*, and through each major chronological stage of development, as described by the *Archetypal Developmental Life Stage Model* of Pearson (1991), a person is confronted by certain *life-issues* and natural psychological growth patterns (for example security, identity, responsibilities and authenticity). This calls forth certain *Archetypes* that seem to be in opposition and that press for resolution. These *Archetypes* act as guiding mechanisms on the developmental *journey*, empowering a person with certain innate psychological *Self-Strengths*, giving expression to certain essential qualities and integrating parts of the personality. Comparisons between the *Archetypal Developmental Life Stage Model* of Pearson (1991) and the *Developmental Model* of Erikson (1982), and the theories of May (1969a-b; 1991) have also been pointed out.

Furthermore, it has been found that the current study on archetypes and their relationship to levels of psychological well-being fits into a *Eudaimonic* meta-perspective towards Psychological Well-being. This meta-perspective maintains that well-being is experienced when a person lives in accordance with his/her *True-Self*, while harnessing the various innate *Self-potentials* that foster this process. Within the different dimensions of a person, archetypes are instinctive symbolic representations of these *Self-potentials / Self-strengths*, which empower the personality with coping skills, and act as neurotic defence entrenchments, preventing illness, and thus enhancing psychological well-being. They strengthen a person's inner dynamics and are the key to fulfilling his/her own potential. When a person is confronted with certain archetypes, and the archetypal energy is denied or distorted, or the person becomes fixated with particular archetypes, the archetypes express themselves in *Shadow* qualities, neurotic fixations, and sub-personalities. The *Archetypal* developmental *journey* pattern is not linear, but rather an ongoing spiral process that folds back to the primary archetypes, but at a higher level than before. On the spiral *journey*, a person may encounter each archetype many times, and in the process may gain new gifts at higher or deeper levels of development as required by life's challenges or circumstances.

It has also become clear that although archetypal development is a fundamental part of human development universally, different cultures and genders identify more strongly with certain archetypes and show a difference in progression through the stages of the *journey*. These archetypes do not

necessarily define individuals within those cultures. Traditionally gender differences in the progression through the stages of adult life tend to centre on archetypal preferences, which have been determined by culture. In the contemporary world, where sex roles are in transition, the pattern of gender development through the major stages of life is very complicated, and differs greatly from individual to individual. Sex role prescriptions are less rigid than they used to be, and people are more conscious of the effects of sex role conditioning on their lives. The contemporary patterns seem to offer more possibilities of psychological health and wholeness than the more traditional ones. They tend to open the possibility to contra sexual energies (the *Anima* in a man, and the *Animus* in a woman) so that a person becomes androgynous in a health promoting and personally empowering way.

Within the field of psychology, personality and psychological well-being models rely on descriptive linguistic terminology/metaphors, to identify/define personal trait adjectives and levels of wellness. Even interpretations make use of certain linguistic matrices. *Archetypes* seem to be the real but invisible roots of consciousness and language, and linguistic matrices are themselves derived from primordial images. The concreteness of *Archetypal* images dates from a time when man's consciousness did not think, but only perceived. Because Archetypal symbols/images are instinctual and common to humanity, they are beyond language and the interpretation of concepts/terminology. It has been speculated that *Archetypal Images* seem closer to the root of all human experience and behaviour, and may likely be the only true comprehensive universal taxonomy for describing man's true being, as they link a person to all the instinctive emotional and behavioural patterns/potentialities common to humanity.

After examining different perspectives, theories and models on archetypes, personality and psychological well-being, the current researcher has proposed a *Multi-dimensional Archetypal Self-Strengths Chart*, incorporating Pearson's (1991) model and other multi-dimensional and holistic perspectives.

From the theoretical pre-scientific investigation, the following have hypothetically been expected for the empirical study:

1. According to Pearson's *Developmental Life Stage Model*, each major chronological stage of life calls forth two archetypes (archetypal pairs operating according to certain life issues) that seem to be in opposition and that press for resolution. Considering the age range (18-25) of the Total Group, it has been expected that their developmental *Journey* would be dominated by the

archetypes of *Adolescent/Young Adulthood and Adulthood (Seeker, Lover, Warrior & Caregiver)*, which focus on the development of *Identity and Responsibility*.

2. The participants within the current study have been divided into two major cultural groups, namely the White (mainly Afrikaans speaking) Group and the Black (African language speaking) Group. Researchers, such as Van der Walt (1997), emphasized the great difference in cultural and world-view perceptions between these two groups. It has thus been expected that these two cultural groups would show a difference in progression through the stages of *Journey* development, and that each cultural group would identify more strongly with certain archetypes. The nature of such archetypal identifications has been, however, of an explorative nature.
3. Traditionally gender differences in the progression through the stages of adult life tend to centre on archetypal preference determined by culture. Because of the strong traditional socialization of both cultural groups, it has been expected that they would follow a more traditional progression through the stages of *journey* development. Traditionally women have been socialized into *Caregiver* roles and men into *Warrior* roles. The typical masculine stance is to find identity and truth through separation (*Seeker*); the feminine stance is to find it through identification and connection (*Lover*). Theoretically it has thus been expected that the empirical investigation would support these theoretical archetypal gender patterns.
4. Throughout the theoretical investigation, theoretical links have been found between *Archetypal theory* (especially *Archetypal Self-strengths*) and different models for human *Self*-development and wellness. Theoretically it has been expected that the empirical investigation would indicate positive correlations between *Archetypal Self-strengths*, certain personality traits, and indicators of psychological well-being.

It can thus be concluded that Archetypal Theory is theoretically linked to personality theory and models for psychological well-being. Scientific research involving Archetypal Theory may help to further integrate it into the scientific field of psychology.

5.2.2 Summary and conclusions based on the Empirical Investigation.

- ❖ The second general aim of this study was to determine the psychometric properties (validity and reliability indices) of all the measuring instruments used in this study.

Psychometric Properties (validity and reliability indices) are reported for all the measuring instruments and their sub-scales. The following *Cronbach Alpha* reliability indices have been found for the different scales and sub-scales used within the study: ***Pearson-Marr Archetypal Indicator*** (Pmr1-Innocent: 0.51, Pmr2-Orphan: 0.58, Pmr3-Warrior: 0.63, Pmr4-Caregiver: 0.71, Pmr5-Seeker: 0.36, Pmr6-Destroyer: 0.57, Pmr7-Lover: 0.67, Pmr8-Creator: 0.52, Pmr9-Ruler: 0.71, Pmr10-Magician: 0.56, Pmr11-Sage: 0.63, Pmr12-Jester: 0.69, EGO: 0.63, SOUL: 0.73, SELF: 0.82, PmrS-Security: 0.50, PmrI-Identity: 0.62, PmrR-Responsibility: 0.64, PmrA-Authenticity: 0.55, PmrP-Power: 0.75, PmrF-Freedom: 0.73); ***Revised NEO Personality Inventory [NEO PI-R:E&A]*** (NEO-E1-Warmth: 0.79, NEO-E2-Gregariousness: 0.56, NEO-E3-Assertiveness: 0.77, NEO-E4-Activity: 0.63, NEO-E5-Excitement-seeking: 0.62, NEO-E6-Positive-emotions: 0.76, NEO-E-Extraversion: 0.86, NEO-A1-Trust: 0.71, NEO-A2-Straightforwardness: 0.66, NEO-A3-Altruism: 0.51, NEO-A4-Compliance: 0.64, NEO-A5-Modesty: 0.65, NEO-A6-Tender-mindedness: 0.57, NEO-A-Agreeableness: 0.80); ***Sense of Coherence Scale*** (SOC: 0.81); ***Affectometer 2*** (AFM-PA-Positive-Affect: 0.78, AFM-NA-Negative-Affect: 0.80, AFM-PNB-Positive-Negative-Balance: 0.85); ***Satisfaction With Life Scale*** (SWLS: 0.78); ***Life Orientation Test*** (LOT-P-Positive-optimism: 0.56, LOT-N-Negative-pessimism: 0.65, LOT-T-Total: 0.61); ***General Health Questionnaire*** (GHQ-SE-Low-Self-Esteem: 0.75, GHQ-SC-Successful-Coping: 0.60, GHQ-ST-Stress: 0.53); ***Generalized Self-efficacy Scale*** (GSe: 0.81). Favourable internal *Cronbach Alpha* reliability indices, comparable with those reported in literature, have been found for all of the scales and sub-scales measuring archetypes, personality and psychological well-being (except for the Pmr5: *Seeker*), thus indicating their reliability within the current research group. The results and deductions of this study thus have a reliable base. Evaluation of the items measuring the Pmr5 (*Seeker*) sub-scale, revealed certain interpretational problems related to cultural and language differences. The results found with this sub-scale have been interpreted with caution and only speculative, and were included only for the sake of completeness.

Confirmatory factor analyses have been performed to assess validity of scales and sub-scales used. Confirmatory factor analysis identified a favourable single factor loading for the following scales and sub-scales: Pmr10, Pmr12, AFM, SWLS, GHQ, LOT-P and LOT-N, indicating validity for this research group. Confirmatory factor analysis identified a two factors loading for each of the following scales and sub-scales: Pmr1-9, Pmr11, NEO-E1-E5, NEO-A1-5, LOT-T, and GSe. Nevertheless, the majority of items for each scale / sub-scale respectively loaded on the first of the two factors for each scale / sub-scale, thus indicating validity for use in this research group, as evaluated with the aid of criteria specified by Zwick and Velicer (1986). Confirmatory factor analysis identified three factors loading for the Pmr5 (*Seeker*) sub-scale, indicating the unfavourable validity of this sub-scale for use in this research group. This finding supports the low reliability reported for this sub-scale. Confirmatory factor analysis also identified three factors loading for the NEO-E6 and NEO-A6 sub-scales. The majority of items load on the first factor of each sub-scale, and although these factors qualify as significant factors (Zwick & Velicer, 1986), several items have not loaded as theoretically hypothesized. Validity has been assumed for use in this research group, but results have been cautiously interpreted. This has especially been the case for the NEO-A6 sub-scale, with a fairly low reliability coefficient and with 4 items not loading as predicted. Confirmatory factor analysis furthermore identified three factors representing the meaningfulness (factor 1), comprehensibility (factor 2) and manageability (factor 3) components of the SOC questionnaire, with items of each sub-scale loading as expected. However, factor 1 seemed to be a strong representation of the SOC as a unitary scale, with items of all three the components loading on it. This is in line with Antonovsky's (1986-1993) emphasis on the use of the SOC as a unitary index and his caution against statistically dividing the scale into the three (purely theoretically) components. For this reason both an explorative and further confirmatory factor analysis have been done and in both cases the first factor was representative of a strong SOC construct. It can thus be assumed that the SOC scale has acceptable validity for use in this research group, evaluated according to the criteria of Zwick and Velicer (1986).

It can thus be concluded that favourable internal *Cronbach Alpha* reliability indices and validity (comparable with those reported in literature), have been found for all of the scales and sub-scales measuring archetypes, personality and psychological well-being (except for the Pmr5: *Seeker*), thus indicating their reliability and validity within the current research group.

- ❖ **The third general aim of this study was to obtain descriptive information (means, standard deviations, and range of scores) of all the measuring instruments used in this study.**

The evaluation of the Total Groups' mean scores for the *PMAI* sub-scales measuring archetypes, indicated that: The Total Group values high-mindedness, and focuses primarily on finding and understanding truth behind appearance and illusions, thinking of authority as something earned by attaining wisdom or expertise (*Sage*), and often evaluating others in a cold, judgemental way (*Sage*). They seemingly have successfully resolved the issues regarding the duality of dependence (trust & basic optimism: *Innocent*) and interdependence (mistrust, basic pessimism and interdependence: *Orphan*), and can possibly assess situations accurately and know when to trust and when it is not safe to do so. They likely have not yet learned the ability to let go of old habits, relationships and thought patterns, which are no longer important (*low Destroyer*). They furthermore may act out their responsibility through real discipline, hard work, assertion, and struggle (*Warrior*), and also engage in enjoyment/joy, liberation and freedom, while being playful, curious, present-oriented, impulsive and unconcerned with responsibility or what others may think (*Jester*). They are actively developing the *Self* stage of the journey towards *Individuation*, and seem concerned with issues of personal power and freedom, but as yet have not fully completed their development of a sense of personal identity and authenticity. Considering the social-economical and political changes during the past ten years of South African history, one might wonder to what extent the political transformation and the emphasis on personal *power* and personal *freedom* had influenced the development/activation of these archetypes of *freedom* and *power*? Considering the age range (18-25) of the Total Group, it has been hypothetically expected (see point 1 in Section 5.2.1) that their developmental *Journey* would be dominated by the archetypes of *Adolescent/Young Adulthood and Adulthood (Seeker, Lover, Warrior & Caregiver)*, which focus on the development of *Identity* and *Responsibility*. From the empirical exposition, however, it has been found that the Total Group is beyond the *Adolescent/Young Adulthood* developmental phase and is actively developing the archetypes of the *Adult stage (Warrior & Caregiver)*, but is also focusing on the archetypes usually associated with *Old Age (Sage & Jester)*. This alternative development has not been expected for this group, and differs from the hypothetical expectations. As stated above, the social-political and cultural influences might be responsible for this difference in *Journey* development for this South African group.

Regarding certain aspects of personality, the Total Group has scored high on the NEO-E1 (Warmth), the NEO-E6 (Positive Emotions), the NEO-A3 (Altruism), and the NEO-A6 (Tender-mindedness). This

could indicate that the Total Group is: affectionate, friendly, sincere, and finds it easy to form intimate interpersonal relationships (NEO-E1); has positive emotions of joy, happiness, love, excitement, cheerfulness, and laugh easily (NEO-E6); shows active concern over the well-being of others and is considerate (NEO-A3); and is sympathetic and compassionate towards others, with an emphasis on the human side of social conduct (NEO-A6). The Total Group has furthermore scored higher on the NEO-E (Extraversion) than on the NEO-A (Agreeableness), and can thus be considered lively, cheerful and sociable. Because the NEO-E (Extraversion) is positively linked to psychological well-being, it could be said that the Total Group is experiencing a moderately high level of positive psychological well-being. A low mean score measured for the NEO-A (Trust) may indicate that the group is sometimes cynical and sceptical, with the belief that others are distrustful and dangerous.

The evaluation of the mean scores for scales and sub-scales measuring Psychological Well-being has revealed that: The Total Group evaluated themselves on a cognitive level as being satisfied with life as a whole (SWLS), indicating psychological wellness. They furthermore showed a high level of perceived self-efficacy (GSe), and are thus able to successfully cope with life's difficulties in general, reflecting an optimistic self-belief. The Total Group also measured more positive emotional states (AFM-PA) than negative feelings (AFM-NA), indicating that they are experiencing a general level of emotional well-being. They indicated a medium to moderately high sense of coherence (SOC), and showed a higher level of positive optimism (LOT-P) than negative pessimism (LOT-N), thus also indicating psychological well-being. Finally they indicated low levels of negative self-esteem (GHQ-SE) and stress (GHQ-ST), and a high level of successful coping (GHQ-SC), thus also indicating positive psychological wellness.

The evaluation of the archetypal mean scores for the total White Group and the total Black Group indicated that both groups primarily focus on finding and understanding truth behind appearance and illusions (*Sage*). They value high-mindedness, thinking of authority as something earned by attaining wisdom or expertise (*Sage*). Sometimes they evaluate others in a cold, judgemental way, and may also feel disconnected from real life / the greater world, resisting certain changes (*Sage*). The lowest mean scores for both the groups are for the Pmr1 (*Innocent*), the Pmr2 (*Orphan*), and the Pmr6 (*Destroyer*) archetypes. The low, and almost identical scores for the *Innocent-Orphan* pair (archetypes primarily associated with *Childhood* development), most probably indicate a successful resolution of the duality of dependence (trust and basic optimism) and interdependence (mistrust, basic pessimism and interdependence). It further indicates that both groups can possibly assess situations accurately and

know when to trust and when it is not safe to do so. They may furthermore lack the ability to let go of certain old habits/relationships/thought patterns, which are no longer important in their lives (undeveloped *Destroyer*).

The White Group is seemingly seekers of joy (*Jester & Sage*), ecstasy (*Lover*), experience (*Jester*), freedom (*Jester*), and is playful (*Jester*), curious (*Jester*), present-oriented (*Jester*), impulsive (*Jester*), and less concerned with what others may think of them (*Jester*). They are also caring, empathetic, compassionate (*Caregiver*), and focus on connectedness, bonding, and passionate commitment towards others, activities or objects (*Lover*). They are likely to place high value on artistic expression, personal relationships and living well (*Lover*). Furthermore, they are concerned with growth, identity, individuality, and expressing themselves in the world (*Creator*). They react to responsibility in a caring, protective way (*Caregiver*). They are likely searching for personal identity by slowly discovering what they love in life (*Lover*). The group is actively concerned with issues of personal responsibility (*Caregiver*) and personal freedom (*Jester & Sage*), and yet has not fully developed a sense of personal identity, power and authenticity. The group identifies itself with a more feminine cast (*Caregiver & Lover*), which may indicate cooperativeness, receptiveness, and emphasis on living in process with each other and the natural world, all of which can present itself in empowering, nurturing and harmonious ways. At worst, they may repress conflict and enforce conformity through gossip and a network of shame and abandonment.

The Black Group, on the other hand, appears to be hard working, assertive, disciplined and shows the ability to struggle and fight through life's challenges (*Warrior*). At times they might be demanding and stoic with a high premium on competitiveness (*Warrior*). At best, they band together to fight others (*Warrior*). At worst, they may break down into a brawl. They strive towards achieving goals through courage and perseverance (*Warrior*), and to govern and maintain harmony and order (*Ruler*). They often form visions and act them out (*Ruler*). If confronted with certain important issues, they may act out their responsibility through real discipline, hard work, assertion, and struggle (*Warrior*). Furthermore, the group is actively concerned with issues of personal power (*Ruler*) and freedom (*Sage*), and yet has not fully developed a sense of personal identity, responsibility and authenticity. They primarily follow a masculine trend (*Warrior & Ruler*), which may indicate hierarchical cultural structures, competitiveness, aggressiveness and an emphasis on achievement and mastery. At best the masculine cast can present itself in courage, discipline, and maintenance of good standards. At worst, it can present itself through selfish, exploitative, imperialistic, and destructive behaviour.

The almost identical mean scores for the Pmr7 (*Lover*) and Pmr5 (*Seeker*) of the Black Group indicate neutrality and balance of this archetypal pair. The White Group indicates a high and activated mean score for the *Lover* archetype, meaning that they are actively searching and developing identity by discovering what they love. The Black Group however shows neutrality towards this development. Such apparent identity-on-hold, reminds one of Marcia's (1993 - in Lefrancois, 2001) theory of identity development, in which it is stated that identity diffusion and/or identity moratorium could manifest in such neutrality or to no commitment towards actively pursuing identity development. It has thus hypothetically been expected (see point 2 in Section 5.2.1) that these two cultural groups would show a difference in progression through the stages of *Journey* development, and that each cultural group would identify more strongly with certain archetypes. The nature of such archetypal identifications has however been, of an explorative nature. This theoretical hypothesis can thus be accepted and it seems as if the White Group is actively focussing on the *Sage*, *Jester*, *Lover*, *Caregiver*, and *Creator* archetypes, while the Black Group is actively focussing on the *Sage*, *Warrior*, and *Ruler* archetypes. The differences in archetypal preferences have been interpreted and evaluated, and explained by means of two cultural archetypal sketches.

Furthermore, the White Women are following a traditional Western gender development pattern (leading with the *Caregiver* archetype), while the Black Women are following a non-traditional pattern, leading with their *Warrior* archetype. This seems to indicate that the current group of White Women are focussing on encouraging community and nurturing relationships among others, and may often care for others at their own expense/ sacrifice. They are likely to react to problems by nurturing these to health. The group of Black Women on the other hand, seems to focus more strongly on achieving goals, and defending the whole community. They seem more assertive and will encourage power, honour, fighting for goals and competitiveness, and may face their problems in a more fighting way, following a non-traditional masculine stance. The Black Men are leading their journey in a traditional way with a masculine *Warrior* archetype, while the White Males are leading their gender journey with a balancing *Warrior-Caregiver* pair. This may indicate a non-traditional pattern in which this group is acting responsibly in a healthy fighting/assertive and protective/caring way, which seems more androgenic. Traditionally gender differences in the progression through the stages of adult life tend to centre on archetypal preference, determined by culture. Because of the strong traditional socialization of both cultural groups, it has theoretically been expected (see point 3 in Section 5.2.1) that they would follow a more traditional progression through the stages of *journey* development. Traditionally women have

been socialized into *Caregiver* roles and men into *Warrior* roles. The typical masculine stance is to find identity and truth through separation (*Seeker*); the feminine stance is to find it through identification and connection (*Lover*). The Black Women and White Men are thus developing an alternative gender pattern from the traditional pattern, which has theoretically been expected.

The mean scores furthermore indicate that the White Group is active in the process of developing a sense of *responsibility* (mainly through the *Caregiver*), and a sense of *freedom* (through the *Sage* and *Jester*). The Black Group on the other hand, is active in the process of developing a sense of *power* (mainly through the *Ruler*), and a sense of *freedom* (mainly through the *Sage*).

Considering South African history, one might speculate on the influence of the social-political environment on the development and socialization of certain archetypes, for example, if one considers the difference in manifestation of the *Caregiver* and *Warrior* archetypes within the two cultural groups, the Black Group developed out of an oppressive political system, where at first they were forced to be passive, and later on socialized into an active, struggling and fighting mindset towards winning power (*Ruler*) and fighting for freedom (*Warrior*). In the past, white people in South Africa were seemingly more assertive and superiority focussed (*Warrior*), but were forced to become more passive, and likely started focussing more strongly on their own preservation (*Caregiver*), and nurturing the past. The White Group is seemingly pursuing the future with a sense of caring responsibility (*Caregiver*) and is striving towards personal joy (*Jester*) and freedom (*Jester & Sage*). Black South Africans, on the other hand, were often oppressed and victimized, and it seems as if the Black Group is actively pursuing the future with a strong emphasis on personal power (*Ruler*) and freedom (*Sage*). Furthermore, the non-traditional activation of the *Warrior* archetype in the gender development of Black Women, could likely be enforced by a process in which Black Women are socialized into becoming *Warrior*-women, preparing them to be mothers of *Warrior*-like children that must someday fight for their freedom and power in the world. Also, considering the recent emphasis on *Women's Rights* by black empowering organizations and the government may have drastically influenced this *Warrior* development among young black South African women (in the past black women were forced to be non-active and submissive). The White Women, on the other hand, are still traditionally more focused on the development of the *Caregiver* gender archetype, nurturing others (often through self-sacrifice), encouraging community and nurturing relationships. One could also speculate that the social political change in South African history might have socialized them to become strong caring mothers, who will protect their children from a fast changing and often dangerous world, and focus on self-conservation,

and may easily become over protective or smothering mothers. One may further speculate on to what extent the white South African male psyche has changed over the past few years - from a traditional patriarch orientated culture, to a more balanced androgenic culture, less focussed on competitiveness and fighting for power (*Warrior*), and more focussed on nurturing themselves and others (*Caregiver*), while trying to preserve their own identity with care. The high score for the *Sage* archetypes for both cultural groups may conclude that the Total Group's main focus (at the time and age of testing) is on finding and understanding truth behind appearance and illusions, thinking of authority as something earned by attaining wisdom or expertise, and may evaluate others in a cold, judgemental way. The *Sage* furthermore finds freedom through understanding the big picture (global) and a capacity for detachment. The socio-political changes in South African history, from a conservative society (often enforced by strong dogmatic religious motives), to an openly multi-cultural society that respects equality and human rights through different religious and cultural viewpoints, might have opened this global sense towards freedom, seeking out truth behind illusions, and detaching from old mindsets.

- ❖ **The fourth general aim of this study was to determine whether there were significant differences in the manifestation of personal archetypes, aspects of personality and psychological well-being among the Black and White respondents (cultural groups) in this study.**

The results of the empirical investigation only partially supported the basic hypothesis of this study (see Chapter 1) that significant differences exist in the manifestation of personal archetypes, aspects of personality and psychological well-being between Black and White respondents. Practically significant differences are found on two of the archetypal sub-scales (Pmr4:*Caregiver* & Pmr12:*Jester*), while on 19 archetypal sub-scales no significant differences are found. Significant differences are found on four of the personality sub-scales (NEO-E5, NEO-E6, NEO-A4 & NEO-A5), while on 10 aspects of personality no significant differences are found. No significant differences are found on the 12 scales and sub-scales measuring psychological well-being. Large practically significant differences between the two cultural groups are found for the Pmr4 (*Caregiver*), and the NEO-A5 (Modesty), which indicate that the White Group is more caring, empathetic, and compassionate towards themselves and others, while the Black Group is more demanding, disciplined, assertive and competitive. The White Group furthermore seems to be more modest/humble than the Black Group, and this could also indicate that the Black Group believes they are superior. Medium practically significant differences between the two cultural groups

are found for the Pmr12 (*Jester*), NEO-E5 (Excitement seeking), NEO-E6 (Positive emotions), and NEO-A4 (Compliance). The White Group tends to focus more strongly on enjoyment/joy, excitement, stimulation, bright full colours, loud environments, liberation and freedom, and is likely more playful, curious, present-oriented, impulsive and unconcerned with what others may think, than the Black Group, who is less focussed on playfulness, excitement-seeking, impulsiveness, and constant stimulation. Furthermore the White Group experiences a higher level of positive emotion (more joyful, happy, excited, and cheerful) than the Black Group, who is less satisfied with life (less joyful, happy & cheerful).

It can thus be concluded that less significant differences exist in the manifestation of personal archetypes, aspects of personality and psychological well-being between Black and White respondents, than was expected.

- ❖ **The fifth general aim of this study was to determine whether there were significant differences in the manifestation of personal archetypes, aspects of personality and psychological well-being among the male and female respondents in this study.**

The results of the empirical investigation did not support the basic hypothesis of this study (see Chapter 1) that significant differences exist in the manifestation of personal archetypes, aspects of personality and psychological well-being between Male and Female respondents. No practically significant differences have been found on scales and sub-scales for personal archetypes, personality and psychological well-being among the two main gender groups (Male & Female). However, further analysis revealed medium practically significant differences between the different cultural-gender groups for the NEO-E4 (Activity) sub-scale and the NEO-A5 (Modesty) sub-scale. The White Group of Women tends to experience a higher level of activity, and thus is more energetic and fast pacing than the Black Group of Women (who probably prefers a more easy and calm tempo lifestyle). Although the White Group (males and females) scored higher levels of modesty than the Black Group (males and females), it is especially the White Group of Women that is the most modest/humble of all the groups. It can thus be concluded that only small significant differences exist in the manifestation of personal archetypes, aspects of personality and psychological well-being between Male and Female respondents.

- ❖ **The sixth general aim of this study was to determine to what degree the indices of personal archetypes correlated with aspects of personality and psychological well-being, and what the nature of the correlations was.**

The results of the empirical investigation only partially supported the basic hypothesis of this study (see Chapter 1) that significant correlations exist between personal archetypes, and aspects of personality and psychological well-being. More practically significant correlations are found between personal archetypes and certain aspects of personality, than between personal archetypes and psychological well-being. Significant correlations (with personal archetypes) are found on 9 of the personality sub-scales (NEO-E1-5, NEO-A1, NEO-A3, NEO-A5 & NEO-A6), while on 2 aspects of personality (NEO-A2 & NEO-A4) no significant correlations are found. Significant correlations (with personal archetypes) are found on 4 of the psychological well-being scales and sub-scales (AFM-NA, AFM-PA, LOT-N, GSe), while on 6 aspects of psychological well-being (SOC, SWLS, LOT-P, GHQ-SE, GHQ-SC, GHQ-ST) no significant correlations are found. No practically significant correlations are found between two of the archetypal sub-scales (Pmr5: *Seeker* & Pmr6: *Destroyer*) and other scales and sub-scales for personality and psychological well-being.

The exposition of correlations indicated that meaningful relationships (correlations) exist between the different archetypal sub-scales and other scales and sub-scales measuring mostly personality traits, and fewer indices of psychological well-being. Only the Pmr5 (*Seeker*) and the Pmr6 (*Destroyer*) are not related to aspects of personality and well-being. It is possible that these two archetypes represent certain self-strengths (for example the *Destroyer's* ability to destroy/let go of old feelings, attitudes and behavioural patterns that are no longer important in a person's life) that are not measured by the indices for certain aspects of personality and well-being used in the current study. The problems related to the reliability and validity of the Pmr5 (*Seeker*) probably influenced the correlations of this sub-scale with other indices. The remaining ten archetypal sub-scales related to positive aspects of personality (especially the NEO-E-facet-sub-scales, the NEO-A1 & the NEO-A3) and indices of general psychological well-being (especially the AFM-PA, AFM-PNB and the GSe), thus possibly linking these archetypal self-strengths to certain positive personality or character traits, and positive feelings and successful coping strategies (general self-efficacy).

Large practically significant correlations have been found: between the Pmr1 (*Innocent*) sub-scale and the NEO-A1 (*Trust*) sub-scale; between the Pmr2 (*Orphan*) sub-scale and the AFM-NA (Affectometer -

Negative Affect/Emotions) sub-scale; between the Pmr3 (*Warrior*) sub-scale and the NEO-E (Extraversion) sub-scale and its facet sub-scales: the NEO-E1 (Warmth) and the NEO-E3 (Assertiveness); between the Pmr3 (*Warrior*) sub-scale and the AFM-PA (Affectometer - Positive Affect/Emotions) sub-scale; between the Pmr4 (*Caregiver*) sub-scale and the NEO-E1 (Warmth) and NEO-A (Agreeableness) sub-scales; between the Pmr7 (*Lover*) sub-scale and the NEO-E1 (Warmth) sub-scale; between the Pmr9 (*Ruler*) and the NEO-E (Extraversion) and NEO-E3 (Assertiveness) sub-scales; between the Pmr10 (*Magician*) sub-scale and the NEO-A3 (Altruism) sub-scale; between the Pmr11 (*Sage*) sub-scale and the GSe (General self-efficacy) scale; between the Pmr12 (*Jester*) sub-scale and the NEO-E-Extraversion, the NEO-E1-Warmth, the NEO-E5-Excitement-seeking, and the NEO-E6-Positive-emotions sub-scales.

Medium correlations, which indicate trends towards practically significant correlations, have been found: between the Pmr2 (*Orphan*) and the LOT-N; between the Pmr3 (*Warrior*) and the NEO-E4 (Activity); between the Pmr3 (*Warrior*) and the GSe (Generalized Self-efficacy Scale) respectively; between the Pmr3 (*Caregiver*) and the NEO-A3 (Altruism), the NEO-A5 (Modesty), and the NEO-A6 (Tender-mindedness); between the Pmr7 (*Lover*) and the NEO-E, NEO-E6 (Positive emotions), and NEO-A3 (Altruism); between the Pmr8 (*Creator*) and the GSe (General self-efficacy) scale; between the Pmr10 (*Magician*) and the NEO-E (Extraversion) and the NEO-E1 (Warmth); between the Pmr11 (*Sage*) and the AFM-PA-positive-emotions, the AFM-PNB-positive-negative-balance, the NEO-E-extraversion, the NEO-E1-warmth, and the NEO-A3-Altruism sub-scales; between the Pmr12 (*Jester*) sub-scale and the NEO-E2-Gregariousness and NEO-A3-Altruism sub-scales. Seemingly corresponding variables between the archetypal sub-scales and other scales and sub-scales have been evaluated and stated throughout the discussion of these correlations.

Regarding the three stages (*EGO, SOUL & SELF*) of *Pearson's Developmental Life Stage Model*, the most meaningful correlations have been found between the *Self* stage and the other scales and sub-scales measuring certain aspects of Personality and Psychological Well-being. Notably the *Self*-stage relates strongly to the NEO-E sub-scale, and medium to high to five of its six facet sub-scales: NEO-E1 (Warmth), the NEO-E3 (Assertiveness), the NEO-E4 (Activity), the NEO-E5 (Excitement-seeking), and the NEO-E6 (Positive emotions). Relations between the *Self*-stage and the NEO-A3 (Altruism), the NEO-A6 (Tender-mindedness), the AFM-PA, and the GSe sub-scales are also found. Regarding the *EGO* development stage, the only medium to high practically significant correlations are found between the Pmr-*EGO* and the NEO-E1 (Warmth), the NEO-A (Agreeableness), the NEO-A3 (Altruism), and the

NEO-A6 (Tender-mindedness) sub-scales. Notably the *EGO* correlates with three of the six facet sub-scales of the NEO-A (compared to the *SOUL* and the *SELF* stages, which both only relate to one of the six facet scales). The meaningful correlations (medium to high) between the *EGO* and the different NEO-A sub-scales are primarily because of the warm, altruistic, and tender-minded influences of the *Caregiver* archetype. A medium correlation, which tends toward practical significance, is found between the *SOUL* stage and the NEO-A3 (Altruism) sub-scale (mainly influenced by the altruism of the *Lover* archetype). The *Seeker* and the *Destroyer* archetypes, which are important in the *SOUL* stage, do not measure comparable variables to the indices of personality and psychological well-being included in this study.

Regarding the four life issues (*Identity, Responsibility, Power and Freedom*) identified within *Pearson's Developmental Life Stage Model*, the most meaningful correlations (five medium and five large effects) are found between the Pmr-F (*Freedom*) sub-scale and the other scales and subscales measuring certain aspects of Personality (NEO: E, E1, E4, E5, E6, A3, A6), and Psychological Well-being (AFM-PA, AFM-PNB, GSe). Seemingly the NEO-E (Extraversion) sub-scales which concern lively, cheerful, and sociable variables are strongly connected to a person's development of personal freedom. This search for inner freedom (through the *Sage* and *Jester* archetypes) notably related strongly with positive emotions (NEO-E6), and feelings of warmth (NEO-E1) and altruism (NEO-A3). It seems as if the Total Groups' focus on personal freedom, enjoyment (*Jester*) and global/social consciousness (*Sage*) correlated with their lively, cheerful, sociable, and altruistic elements measured by the NEO-E and NEO-A3. The positive, lively, and cheerful variables of the search for freedom also related meaningfully with the positive emotions measured by the (AFM-PA), and the self-efficacy measured by the GSe scale. Three medium effects and three large effects are also found between both the Pmr-P (*Power*) and Pmr-R (*Responsibility*) sub-scales and other scales and sub-scales measuring certain Personality traits and levels of Psychological Well-being. It seems as if the development of personal *responsibility* is strongly connected to the active sociable elements (warmth, positive emotions and extraversion) of the NEO-E (Extraversion) sub-scale, and the altruism measure by the NEO-A3 (Altruism) sub-scale. The development of personal *power* seems to correspond strongly with the assertiveness measured by the NEO-E3 (Assertiveness), and the altruism measured by the NEO-A3 (Altruism). Medium practically significant correlations are found between the Pmr-I (*Identity*) and the NEO-E1 (Warmth) and NEO-A3 (Altruism).

Considering the meaningful correlations found between the different archetypal sub-scales and the other scales and sub-scales (measuring certain aspects of personality and indices of psychological well-being), more meaningful correlations exist between the archetypal indices and indices measuring certain aspects of personality (especially the NEO-E-Extraversion sub-scales), than between archetypes and indices measuring levels of psychological well-being (for this group). Both the *PMAI* (Pearson & Marr, 2003) and the *NEO Personality Inventory* (Costa & McCrae, 1992) measure typical patterns of thought, feeling, and actions. Therefore, the meaningful relationships found between certain of their sub-scales could be expected. The measuring instruments used to measure levels of psychological well-being, seem to measure positive feelings/emotions (AFM), satisfaction with life (SWLS), dispositional optimism (LOT), a sense of coherence (SOC), and efficacy to cope with life's difficulties (GSe & GHQ-SC), a low self-esteem (GHQ-SE), stress (GHQ-ST), and negative pessimism (LOT-N). The negative emotions measured by the AFM-N, and the pessimism measured by the LOT-N, correspond to the negative feelings of mistrust, abandonment and pessimism of the Pmr2 (*Orphan*). The *Warrior's* ability to fight difficulties and reach goals in an assertive manner, the *Creator's* ability to create new strategies for coping, and the *Sage's* ability to see truth behind appeared illusions, corresponded with the general self efficacy to cope with life's difficulties that has been measured by the GSe scale. These abilities of the *Creator* (measured by the Pmr8), *Warrior* (measured by the Pmr3), and *Sage* (measured by the Pmr11) to handle difficulties and to cope, seemingly enhance the Total Group's level positive affect/emotions (the AFM-PA-Positive-Affect sub-scale corresponding with the Pmr3 and Pmr11 sub-scales). No meaningful correlations are further found between the archetypal sub-scales (Pmr1-12) and the SWLS (measuring satisfaction with life), the LOT (measuring optimism), the SOC (measuring a sense of coherence), the GHQ-ST (measuring stress), the GHQ-SE (measuring a low self-esteem) and the GHQ-SC (measuring successful coping). Seemingly the archetypal sub-scales do not measure *feelings/opinions* regarding satisfaction with life, optimism towards life, a sense of coherence, stress, or low self-esteem, but rather typical patterns of thought processes, attitudes, feeling, impulses, and modes of actions (demonstrated by the correlations of the *PMAI* sub-scales with the NEO sub-scales). Throughout the theoretical investigation, theoretical links have been found between *Archetypal theory* (especially *Archetypal Self-strengths*) and different models for human *Self-development* and wellness. Theoretically it has hypothetically been expected (see point 4 in Section 5.2.1) that the empirical investigation would indicate positive correlations between *Archetypal Self-strengths*, certain personality traits, and indicators of psychological well-being. In answer to this hypothesis, it can thus be concluded that more practically significant correlations are found between the indices of archetypes and certain aspects of personality, than correlations found between archetypal indices and indices measuring levels

of psychological well-being. It seems as if the archetypal indices of the *PMAI* measure typical patterns of behaviour, thought processes, attitudes, and impulsive feelings, and not necessarily an individual's self-perceived options regarding his/her own level of psychological wellness. The expected theoretical hypothesis can thus be partially accepted, but lesser practically significant correlations are found between the indices for archetypes and psychological well-being than have been expected.

5.3 Limitations of this study

- ❑ The data of this study were obtained through a convenience sampling and not through a random sampling.
- ❑ Because of the explorative / pilot nature of this study, no other empirical results (in the South African context) could be found with which to compare the results of this study.
- ❑ Only the NEO-E (*Extraversion*), which is positively linked to psychological well-being (Costa & MacCrae, 1992), and the NEO-A (*Agreeableness*) facet scales of the *Revised NEO Personality Inventory [NEO PI-R:E&A]*, (Costa & McCrae, 1992), have been used to measure certain aspects of personality.
- ❑ This study was conducted on a relatively small group of students in one geographical area of South Africa.
- ❑ This study was conducted on a relatively small group of students in a limited age range (18-25).
- ❑ This study was conducted on unidentified and limited sub-cultural groups.

5.4 Recommendations

- In the past, *Archetypal Theory* has remained somewhat isolated from mainstream psychological investigation, in part because it holds that the human mind is not a blank slate at birth. However, for the past thirty years a range of experimental results derived from a range of relevant disciplines (employing diverse methodologies), has shown the mind to be innately structured. As experimental psychologies begin to consider the consequences of an innately structured mind, they make possible a convergence with *Archetypal Theory*. Contemporary *Archetypal Theory* seems consistent with a wide range of empirical psychological research, yet has not itself been empirically studied within the South African context. As the *PMAI* is the only fully developed and empirically tested archetypal measuring instrument that could be found, the *validation* of the

Pearson-Marr Archetypal Indicator (PMAI), (Pearson & Marr, 2003) within the South African context is strongly recommended. It is further recommended that research should be conducted by means of the *PMAI* for a variety of different sub-cultural and gender groups in South Africa, to help recognize the different motivational and behavioural structures within the present multi-cultural South-African society.

- The validation and use of the *Pearson-Marr Archetypal Indicator (PMAI)*, (Pearson & Marr, 2003) within the South African context may prove to be of practical use in the following fields:
 - **Personal Growth:** Individuals can use *PMAI* results to track personal psychological development over time and to assist in making choices that can be fulfilling. The instrument can help an individual to recognize his/her own self-strengths, current developmental issues, and to better understand underdeveloped self-strengths and the tasks necessary to move to further phases of psychological development and personal growth.
 - **Cross-cultural relations and communication:** The *PMAI* can be used to facilitate people to better understand themselves and others by identifying the different, and sometimes contradictory, myths (or motivations) that shape their lives. A better understanding of the differences in personal and cultural archetypal patterns and motivations, will enhance interpersonal and cross-cultural communication, and facilitate mutual respect, better understanding and effectiveness. It can also increase options for ways of thinking and behaving. Within a multi-cultural South-African society, the *PMAI* thus seems relevant.
 - **Psychotherapy and Counselling:** Therapists and counsellors can use the *PMAI* as an added assessment tool in their approaches towards clients. The instrument can be used to foster self-awareness, help clients to better understand and work with others, enhance motivation and enthusiasm, to increase options for ways of thinking and behaving, and to decrease stress and depression. It can also be used in therapy to recover from addictions and trauma (Pearson & Marr, 2003:17). Psychotherapists such as Adson (1999) also reported successful use of the *PMAI* instrument in the treatment of *Borderline Personality Disorders*. Pearson and Marr (2003) furthermore recommended the use of the *PMAI* in family and marriage counselling.
 - **Education:** According to Pearson and Marr (2003:16), the *PMAI* instrument can be used by teachers, lecturers, and counsellors to help students develop character, self-esteem and leadership abilities, and to assist students in gaining the knowledge to take charge of their own psychological development. Difficulties in academic achievement often result from emotional difficulties and life circumstances that a student does not know how to handle. The

PMAI instrument can help a student recognize his/her current development issues and better understand the task necessary to move to the next phase of psychological development. The *PMAI* can also help students choose major subjects and career directions.

- **Leadership and organizational development:** The *PMAI* instrument can be used in a variety of settings as a tool for leadership development, and may be administered within teams to get to know one another better and to understand what motivates them and how they make narrative meaning in the world (Pearson & Marr, 2003).
- Further research, using the *Pearson-Marr Archetypal Indicator (PMAI)*, (Pearson & Marr, 2003) is recommended within the South African contexts. A few relevant research fields may include:
 - **HIV (AIDS) counselling research:** The *PMAI* can be useful in *AIDS* counselling programs and research. Pearson and Marr (2003:17) indicated that the *PMAI* could be used successfully in recovering from trauma and enhancement of coping strategies. Research regarding the archetypal pattern and development of coping strategies of *HIV-positive* individuals may thus seem useful within the current South African context.
 - **Addiction and Trauma counselling research:** As already stated, the *PMAI* can be used in therapy to recover from addictions and trauma. Considering the various drug related addictions, and especially the high occurrence of rape and other crime related trauma within South Africa, assessment by means of this instrument seems relevant.
 - **Cross-cultural research:** Further research into the archetypal pattern of all the diverse sub-cultural groups constituting the South African population, is recommended. This could contribute to a deeper understanding of the typical South African frame of mind. Pearson and Marr (2003:15) pointed out that high *PMAI* results could be useful in recognising a group's psychological development and motivations, while low scores may reveal underdeveloped and problematic aspects of the group. A better understanding of the difference in cultural archetypal patterns may also foster self-awareness, and help cultural groups to better understand and work with each other, with sensitiveness to different world-views.
 - **Research regarding Psychological Well-being:** Further research can be conducted to measure the possible relationship between archetypal development and the development of *Self-strengths* that enhance levels of Psychological Well-being.
 - **Marketing research:** The *PMAI* instrument can be used to assess people's values and consumer motivations, which could be useful in marketing research.

- Because English (the presenting/testing language of the *PMAI*) is a secondary language to the majority/all of the participants, certain problems related to the interpretation of a secondary language have been identified. A good example of this is the unsatisfying reliability and validity indices found for the *PMAI* Pmr5 (*Seeker*) sub-scale. Evaluation of the different items for this sub-scale revealed language interpretation problems concerning this sub-scale's items. It is recommended that the *PMAI* should either be revised or translated into the mother languages of research participants within South African studies to minimize the possibility of faulty interpretation across language barriers. Another possibility is the use of visual/symbolic/pictographic representations of archetypal themes in future research measurements, as suggested by Maloney (1999).
- During the testing for practically significant difference between the two cultural groups, the analysis has revealed an effect size (d) = 0.5 for the Neo-A4 (Compliance), indicating a medium effect that may be a practically significant difference between the two cultural groups. The Black cultural Group has scored higher (mean = 18.56) than the white group (mean = 16.27), indicating that the white group is probably more competitive and aggressive than the black group, which inhibits its aggression (being more indulgent and forgiving). Because of this strong practical effect, at least one meaningful correlation has been expected between the Neo-A4 and an archetypal sub-scale, which should indicate this practical effect on archetypal level. However, further analysis has revealed no practically significant correlation between the Neo-A4 and any of the archetypal sub-scales. This clearly indicates a deficiency of the *PMAI* to measure this possible meaningful phenomenon between the two cultural groups, lacking measurement for compliance. Further research regarding the measurement of this variable on archetypal level is recommended. Furthermore, a low Neo-A4 score could theoretically be connected to the aggression and competitiveness of the Pmr3 (*Warrior*), but no practically significant correlation has been found. An explanation for this could be that the aggression measured of the *Warrior* is regarded as something more positive (in an assertive, disciplined and meaningful way), than the more negative aggression measured by a low Neo-A4 score. Negative aggression is associated with the *Shadow* form of the *Warrior* archetype. To constructively link the negative pole of Neo-A4 scale to a certain archetype, it would thus seem necessary to also measure the shadow components of the archetypes (which are not incorporated into the *PMAI*). Further research regarding shadow components and their measurement is also recommended.

- Because this study was conducted within the framework of the evolving theoretical perspectives of positive psychology (Seligman & Csikszentmihalyi, 2000), and psychofortology (Wissing & Van Eeden, 1998), only *Extraversion* (E), which is positively linked to psychological well-being (Costa & MacCrae, 1992), and *Agreeableness* (A), have been measured as aspects of personality. It is strongly recommended that the other three facet scales (N: Neuroticism, O: Openness to Experience, and C: Conscientiousness) of the *Revised NEO Personality Inventory [NEO PI-R:E&A]*, (Costa & McCrae, 1992), should also be included in further research to indicate meaningful correlations between the sub-scales of these facet scales and the archetypal sub-scales of the *Pearson-Marr Archetypal Indicator*, (Pearson & Marr, 2003).
- The data of this study was obtained through convenience sampling and not through random sampling. It is strongly recommended that larger random sampling should be used in future research.
- This study was conducted on a relatively small group of students in one geographical area of South Africa. Further research using larger groups consisting of different age and sub-cultural groups is strongly recommended to elaborate and build on these findings.
- More research needs to be done to fully understand the nature of personal and cultural *Archetypes* within the South African context and how they relate to other psychological theories, empirical research, and practical applications.

5.5 Contributions of this study

From the theoretical investigation it seems that the relevance of *Archetypal Theory* extends well beyond its historical applications, and it epitomizes a prospective burgeoning in a wide range of contemporary psychological inquiries. The exploration and better understanding of psychological archetypal forces/energy will enhance the development of personality through the process of individuation, and will empower an individual with self-strengths, thus also enhancing personal well-being. The general aim of this study had been to explore the above exposition, using the *Pearson-Marr Archetypal Indicator (PMAI)*, (Pearson & Marr, 2003), and other relevant measuring instruments. The *PMAI* is the only fully developed and empirically tested archetypal measuring instrument that could be found. Although few studies have so far been conducted to support the reliability and validity of the *PMAI*, it must be pointed out that notably no empirical study has so far been conducted within South Africa to measure archetypes and their relationship to personality, culture, age, gender and psychological well-being. The following thus seem to be the most important contributions of this study within the South African context: (i) the explorative / pilot nature of this study, (ii) a theoretical study that compared and linked different models and theories regarding archetypes, personality and psychological well-being with one another, (iii) the proposed *Multi-dimensional Archetypal Self-Strengths Chart*, (iv) the validity and reliability indices found for the *PMAI* used within a South African study group, (v) the practically significant differences found between the archetypal patterns for the different cultural and gender groups, and (vi) a variety of correlations found between archetypal indices and other scales and sub-scales, linking archetypal theory to certain aspects of personality and psychological wellness. This study will also hopefully promote further research into *Archetypal Theory* and its applications within the South African context.

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