



PMAI™ Results Sample Report

This report has been generated specifically for you based on the answers you provided on the Pearson-Marr Archetype Indicator® instrument. Included are your scores for all twelve archetypes, descriptions of 3 archetypes for which you scored highest, and a description of archetype for which you scored lowest, also called your "shadow" archetype.

Scroll down this page to view your report. You may print this report or return to it by typing your access code on the sign-in page <http://www.capt.org/pmai.htm>.

What the scores signify:

- 24-30: These are the most active archetypes in your life. If you have no scores in this range, then the top two to four in the next range are your most active.
- 18-23: These archetypes are likely to be available to you when you need them, but do not determine how you see the world (unless they are your highest).
- 12-17: These archetypes are not often expressed in your life currently, and you may have difficulty understanding people who express them.
- 6-11: You may actively disown these archetypes, either because you have internalized a belief that they are undesirable or because they may have been over-expressed in the past.

The archetypes for which you scored the highest are printed in bold. These archetypes are likely the ones that are most active in your life now, serving as allies and defining the stories you are living. When you receive the *Introduction to Archetypes* book, you will be able to relate the individual scores for each of the twelve archetypes to how active or inactive they are in your life.

Your PMAI Scores:

Creator - 27	Lover - 19
Sage - 27	Magician - 17
Jester - 27	Innocent - 17
Warrior - 22	Caregiver - 15
Ruler - 21	Destroyer - 12
Seeker - 21	Orphan - 10



CREATOR

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

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

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

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

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

You like and live stories involving the many guises of inspiration and their unpredictable consequences such as Alice Walker's *The Color Purple*, in which a character changes her life, in part because she starts to write about it and hence understand it. In *Fried Green Tomatoes*, the creative act of telling a story becomes a life-changing force in the life of another character. You also may relate to stories of artists, inventors, or entrepreneurs who have the imagination to envision something admirable and then the skill to make that vision a reality. Unless you have wealth, you may empathize with the difficulties (often portrayed in literature) faced by artists who live in poverty because they will not compromise their standards or allow their creativity to be co-opted by others (as in the film *Amadeus*).

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

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

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

You may (or do) benefit from:

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



SAGE

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

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

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

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

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

You like and live stories that begin with some fact or event that is curious and unexplained. Then the scholar, sleuth, or wisdom figure in you undertakes a process of laboriously discovering the truth. For these reasons, you may relate to academic writings, mystery stories, biographies or histories that are tales of discoveries (e.g., Sherlock Holmes or *The Name of the Rose*). Identifying as an expert, you also keep up with the literature in the fields that interest you or in which you are knowledgeable. You also may relate to stories in which the Sage as teacher has an impact through advising, mentoring, or teaching the next generation. (Narratives about heroes almost always contain a guide or seer, someone like you, who makes all the difference.)

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

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

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

You may (or do) benefit from:

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



JESTER

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

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

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

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

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

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

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

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

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

You may (or do) benefit from:

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

Your Shadow Archetype

This is the archetype for which you scored the lowest and it represents qualities that you may have repressed. This archetype also provides potential energy for you to use and also may influence your unconscious behaviors.



ORPHAN

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

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

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

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

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

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

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

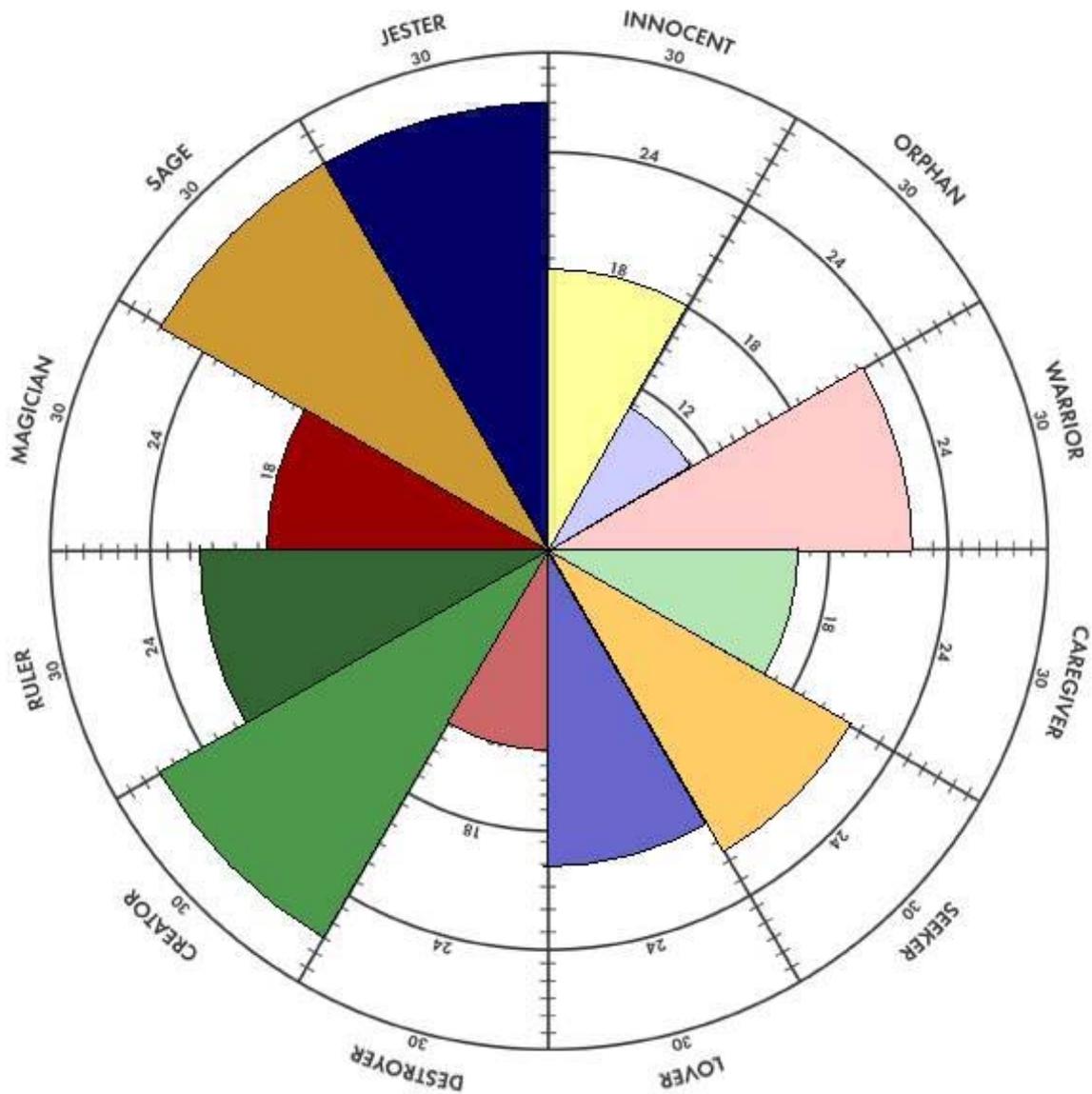
You want to be seen as realistic, tough, and resilient, and you want to avoid seeming naive or like a potential patsy or victim.

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

You may (or do) benefit from:

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

Following is a graph of your PMAI results showing the twelve archetypes as you ranked them through answering the questions on the instrument. This wheel allows you to view what archetypes are most active and which are expressed less in your personal stories. Your top three archetypes and your lowest archetype have been described for you in this report.



Remember you can return anytime to this screen and review your highest ranking archetypes or print out your results. Your copy of the book, *Introduction to Archetypes* by Carol S. Pearson and Hugh K. Marr, which contains additional information, exercises, and descriptions of all twelve archetypes was automatically ordered when you signed up to take the PMAI instrument online. You should receive it within two weeks. If you require additional information, please contact CAPT customer service at 800.777.2278 (352.375.0160).