

Research article

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Presentation of the Personality Archetype in Semantic Structures

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Abstract: Introduction. This article is devoted to solving the problem of searching for semantic correlates of archetypal space. The author considers archetypal structures as systems of meanings having different levels of presentation and correlated with the three-layer model of the image structure of the world proposed by V. P. Serkin. The study is novel in that the conjugacy of the semantic space of Charles Osgood (evaluation, potency, activity) and the archetypal space of Carol Pearson are empirically studied for the first time. **Methods.** The study involved 320 respondents aged from 19 to 66 years. The definition of the leading personality archetype was carried out with the application of archetypal metaphorical mappings 12 Archetypes Plus, proposed by T. V. Kapustina. The respondents' ideas about themselves were studied using a personal semantic differential. **Results.** Comparison of intergroup indicators using the Kruskal–Wallis H test showed the intergroup differences in each factor of personal semantic differential (evaluation, potency, activity). Correlation analysis applying the Pearson coefficient showed the conjugacy of the axes of the archetypal space of Carol Pearson and the semantic space of Charles Osgood. Thus, the axis «self-knowledge - belonging» demonstrates the conjugacy with the «evaluation» and «potency» factors and the axis «stability – change» – with the «activity» factor. In addition, the «evaluation» factor demonstrates the correlation with the stages of the archetypal journey (preparation, journey, return). **Discussion.** The presence of the conjugacy of the factors of the semantic space of self-evaluation and the axes of the archetypal space allows us to consider the process of embodying archetypal structures in sign systems as a particular case of projecting the nuclear layer structures of the image of the world onto the semantic layer.

Keywords: psychosemantics, semantic structures, semantic space, archetype, archetype presentation, archetypal space, archetypal journey, world image, meaning systems, deep structures

Highlights:

► The axes of the archetypal space Carol Pearson demonstrate a correlation with the factors of the semantic space Charles Osgood: the 'evaluation' factor corresponds to the 'self-knowledge – belonging' scale, the 'activity' factor corresponds to the 'stability – change' scale; the 'potency' factor demonstrates conjugacy with both axes of the archetypal space.

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- The stages of D. Campbell's archetypal space demonstrate a correlation with the 'evaluation' factor.
 - Since the semantic space within the framework of the three-layer model of the image structure of the world (V. P. Serkin) corresponds to the semantic layer, and archetypal structures correspond to the nuclear layer (V. A. Skleynis), the data on the correlation of archetypal and semantic spaces indicate the projection of archetypal structures on the underlying systems of meanings.
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Introduction

The concept of an archetype includes a wide range of phenomena studied by various fields of knowledge. Having arisen initially within the framework of philosophical science, this concept has become widespread in analytical psychology, where archetypes are considered as universal primary mental structures that attract psychic energy and influence the structuring of the perceived world and the psyche itself. Subsequently, the explication of the psychological definition denoting deep mental structures led to the emergence of many sociological and culturological models describing the expression of archetypal structures in cultural symbols and the interaction processes of intrapersonal and interpersonal forms of archetype existence (Kuz'min, 2015).

The socio-cultural direction of the study of archetypal structures can include approaches that consider the manifestation of the archetype in culture or models of social interaction. The sociological interpretation of the archetype concept presupposes its consideration as a stable recurring system of goals, values and meanings, born in collective experience based on the internal unity of social practices (Laza, 2012). Many authors, correlating the psychological and sociological aspects of the archetype, consider the processes of their interaction and mutual transition. For example, Sosteric (2021) interprets the process of dynamics of archetypal structures as a sequential transition from individual experience to social consciousness structures, and Malenko (2010) considers archetypes as imaginative determinants of the formation of the space of individual and collective scenarios of social interaction, organizing the field of initial natural meanings, as well as the possibilities of their interpretation in personal and social interaction spaces.

The culturological interpretation of the concept of «archetype» involves the consideration of cultural phenomena that are the result of the process of symbolization of deep mental structures and, at the same time, playing the role of the deep foundation of the socio-cultural space. Thus, Vdovushkina (2012), analyzing the elements of the archetypal content of culture, identifies three groups of archetypes that make up the semiopsychologemic subspace of culture. The first group of archetypes – axial – provides a connection between the spheres of understanding and pre-understanding, functioning as a balancing centrifugal and centripetal tendencies. Vector archetypes set the direction of cultural dynamics, providing the processes of generation and accumulation of new meanings. Finally, the third group of archetypes – the consolidating ones – perform the functions of the core of culture, ensuring the preservation of its stability.

The processes of interaction between the archetype and culture are considered by N. S. Vdovushkina as a mental projection into the external environment: the archetypal scheme absorbs the external world and interprets it, projecting the result of interpretation onto an external object. At the

same time, the processes of perception of archetypal structures are described as a bifurcation transition, the attractors of which are the archetypes of culture.

In turn, the processes of the dynamics of the archetypal matrix itself are also considered as nonlinear and include the alternation of periodic, quasi-periodic and chaotic states. In our works (Skleynis, 2019, 2021), the dynamics of archetypal structures is also considered as a nonlinear dynamic process, but the process of their interaction affects various semantic formations, which include both intrapsychic and interpersonal structures.

Within the framework of the psychological direction of archetype research, the authors often attempted to construct an archetypal space, structuring archetypal images and describing their relationship. Thus, in the works of Jung (2016), the process of individuation is considered as a movement towards the self, understood as a sequential passage from outward structures to deep ones. The stages of this process are the disclosure of the Person, meeting with the Shadow, interaction with the Anima/Animus, and, finally, the acquisition of Selfhood (Korolenko, Dmitrieva, 2018).

Chetwynd (2017) structured the archetypal space by correlating archetypal images with the psychological functions identified by Carl Gustav Jung, which, in turn, are aligned with the four elements. So, the intelligence function corresponds to the element of Air and the figure of the Hero/Amazon. The sensation function correlates with both the mother and father figures and the Earth element. Intuition corresponds to the Witch/Trickster figures and the Water element. Finally, the sphere of emotions corresponds to the Fire element and the Young man/Princesses figures.

C. S. Pearson and H. Marr (Pearson & Marr, 2003; McPeck, 2008) localize archetypal images in a space represented by two axes. The first axis is represented by such poles as stability (control) and risk (mastery); the second axis is formed by the opposition of belonging/possession on the one hand and independence/self-realization on the other. Furthermore, the archetypes are also structured according to the stages axis, which includes three phases of the 'hero's journey' (Hillman, 2006; Campbell, 2018): preparation for the path, the path itself, and return.

In Russian psychology, the archetypal space is considered as a hierarchical system by most authors. At the same time, archetypal formations localized at the level of deep structures are reflected in semantic structures. Thus, Zarubko (2010), considering the archetype as an implicit model of interaction between universal actors, speaks about the hierarchical structure of the archetypal space, which is based on binary oppositions of abstract concepts, such as, for example, 'good–evil', 'nature–society', concretized in the form of universal figures that receive originality due to the scenario interactions.

Another example of a hierarchical model of archetypal space is the model of Perevozkina et al. (2013), which distinguishes three archetypal structures presentation levels, different in the degree of generalization. The level of undifferentiated consciousness includes a primary syncretic image. It differentiates at the mythological level into images categorized using semantic space, the factors of which are evaluation, sex, and age. At the level of the information space, these figures have the projections into particular spheres of life: intimate, interpersonal, professional, and family.

In our works (Skleynis, 2021), the process of manifestation of deep archetypal structures at the level of semantic space is considered as a special case of the functioning of the image of the world. It is understood as an integral system of meanings. Considering the structure of this

system, Serkin (2019) identified 3 layers of the image of the world depending on the form of the presentation of values. *The nuclear layer* of the image of the world is a goal-motivational complex that includes the most generalized semantic structures. The content of *the perceptual layer* is represented by a set of perceptual features that form preconceptions that turn images into representations. Finally, *the semantic layer*, which is a set of relations to the currently perceived objects, ensures the interaction of outward and deep structures, combining the systems of relations projected on it by the nuclear layer on the one hand and the information coming from the perceptual layer on the other.

In our works (Skleynis, 2019), three groups of phenomena that make up the content of the 'archetype' concept are designated. The first group is the archetype as a basic tendency that exists at the level of deep structures and manifests itself at the underlying levels in the form of symbolic expression (Jung, 1997). The second group is a sum of sign-symbolic manifestations, covering a variety of forms of manifestation of the archetype in sign systems. Finally, the third group – the architectonic of the archetype – is a manifestation of the archetype in the ways of structuring intrapsychic or social space.

Considering the process of interaction of the layers of the image of the world within the three-layer model, Artemyeva (1999) noted that the nuclear layer is projected onto the semantic part of the relationship, influencing the meaning of the currently perceived objects. In our opinion, the manifestation of the archetype as a basic tendency in the underlying structures can be considered as a special case of projecting the structures of the nuclear layer onto the semantic one, since it represents the influence of deep structures on the processes of value formation.

Furthermore, based on the consideration of the manifestation mechanisms of archetypal structures as a special case of the dynamics of the structures of the image of the world, we compared the three-layer model of the image structure of the world with the model of the archetypal space of Perevozkina (2014). Thus, the level of undifferentiated consciousness, highlighted by Yu. M. Perevozkina, includes the original archetype, which is a basic tendency manifested at the underlying levels, and, accordingly, is correlated with the nuclear layer of the image of the world.

The mythological space is a set of coordinates of semantic categorization, investigated using the methods of semantic differential. It could equate the semantic layer of the image of the world, which is also studied using these techniques (Serkin, 2005). In addition, a number of authors speak about the manifestation of archetypal components at the semantic structures level. For example, Grekov (2016) describes the semantic content of the sub-identities of the Self-image represented by archetypal figures, and in the works of Dotsenko, Zarubko (2008) archetypes are considered as binary oppositions of generalized categories, concretized at the level of consciousness in the form of universal figures and categories with a lesser degree of generality. Finally, the level of the information space corresponds to the perceptual layer of the image of the world, since it includes a set of modal objects. Thus, a certain type of archetypal structures can be assigned to each layer of the image of the world (Table 1).

To solve the problem of complex description of archetypal structures as a multilevel system of meanings within the framework of a three-layer model of the structure of the image of the world, it is necessary to study the correlation of archetypal formations of the nuclear layer of the image of the world on the one hand and their manifestations at the level of the semantic layer on the other.

Table 1

Comparison of the structures of the image of the world and the levels of archetypal structures presentation

Structures of the image of the world	Archetypal structures
Nuclear layer	The basic trend manifests itself at the level of underlying structures.
Semantic layer	Manifestations of the archetype in the subject's evaluation of related objects
Perceptual world	Manifestations of the archetype in modally presented phenomena. Example – cultural artifacts (architectonics by D. A. Leont'ev)

Methods

Within the framework of our research, theoretical (comparative analysis) and empirical (personal semantic differential, MAC «12 archetypes plus») methods were used. Statistical data processing was carried out using the Kraskell–Wallace test and a correlation analysis of arbitrary-sized contingency tables using the χ^2 test.

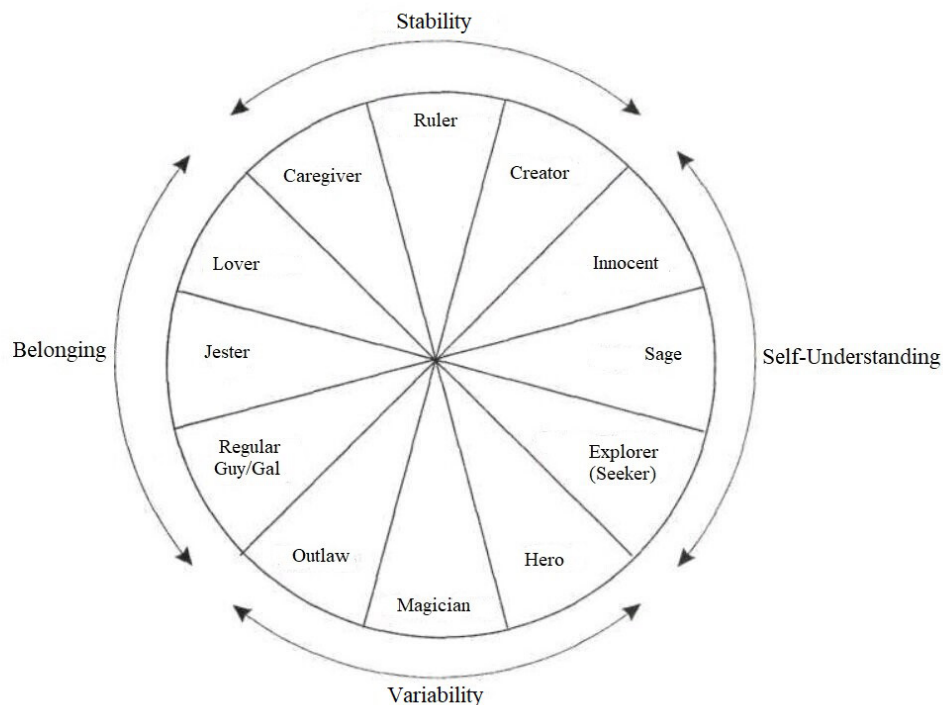
To study the deep structures of the image of the world, the 12 Archetypes Plus Technique proposed by Kapustina (2018) was applied. This technique is a set of metaphorical associative cards corresponding to 12 personality archetypes identified by Mark and Pearson. In the future, the distribution of archetypes was carried out in accordance with the axes of C. Pearson's archetypal space (Fig. 1).

Since the basis for the creation of the methodology «12 archetypes plus» was the idea of the personality archetype (Kapustina, 2019), and considering the data indicating the correlation between 12 space archetypes by C. Pearson and personality traits (Skorobach, 2013), as a

psychosemantic technique that complements the «12 archetypes plus» technique, we used the form of the personal semantic differential (the one adapted by V. M. Bekhterev National Medical Research Centre for Psychiatry and Neurology) (Fetiskin et al., 2002). This technique represents a set of bipolar scales. Using them, the subject describes their ideas about the personality. In the instructions, the subjects were asked to evaluate their ideas about themselves using a personal semantic differential.

Figure 1

Archetypal space (C. Pearson)



The processing of the personal semantic differential results was carried out by highlighting the factors of the semantic space of the EPA (Osgood, 1957). There are three factors in this space. *The evaluation factor* characterizes a subject's degree of satisfaction with their own behaviour, with the feeling of self-importance and the degree of self-acceptance. The value of *the potency factor* demonstrates the ideas of a subject about their degree of self-control and independence. *The activity factor*, which correlates with extraversion, indicates the degree of sociability, impulsiveness, and expression of emotional reactions in communication.

Results

Since there is no normal distribution, we used the non-parametric Kruskal-Wallis test to verify the hypothesis of intergroup differences in evaluation, potency, and activity among groups of subjects (Fig. 2).

Figure 2

The result of comparing intergroup indicators according to the Kruskal-Wallis test

	Null hypothesis	Test	Significance	Result
1	The Evaluation distribution is the same for the Archetype categories	the Kruskal-Wallis test for independent samples	,000	Null hypothesis is rejected
2	The Potency distribution is the same for the Archetype categories	the Kruskal-Wallis test for independent samples	,021	Null hypothesis is rejected
3	The Activity distribution is the same for the Archetype categories	the Kruskal-Wallis test for independent samples	,000	Null hypothesis is rejected

Asymptotic significances are derived. Significance level at ,05.

Furthermore, we conducted the correlation analysis to determine the degree of conjugation of the semantic and archetypal spaces parameters. Each of the axes of the C. Pearson's archetypal space ('stability – variability', 'belonging – self-understanding') was tested for contingency with each of the EPA factors (evaluation, potency, activity) using Pearson's mutual contingency coefficient – χ^2 . The results of the study are shown in Table 3.

Table 2

The contingency of the archetypal space axes and the EPA semantic space

Factor name	χ^2 test value	Getting into the significance zone
Self-Understanding – Belonging		
Evaluation	5,991	Yes ($p < 0,05$)
Potency	17,439	Yes ($p < 0,01$)
Activity	4,121	No ($p > 0,05$)
Stability – Variability		
Evaluation	4,667	No ($p > 0,05$)
Potency	7,389	Yes ($p < 0,05$)
Activity	6,186	Yes ($p < 0,05$)

The data obtained indicate the presence of contingency of the axes of archetypal and semantic spaces. The evaluation factor correlates with the 'self-understanding – belonging' axis (the higher values are observed at the 'belonging' pole). The activity factor correlates with the variability axis (the higher values are at the 'variability' pole). The potency factor correlates with both axes of the archetypal space (the higher values are at the poles of 'self-understanding' and 'stability').

Similarly, we analyzed the contingency of the semantic space factors and the archetypal journey stages according to D. Campbell (Hillman, 2017; McPeck, 2008). According to the archetypal journey stages, the classification of archetypes involves the allocation of the family archetypes (hero, regular guy/gal, caregiver, innocent), the path archetypes (outlaw, lover, explorer (seeker), creator), and the return archetypes (magician, jester, sage, ruler).

Table 3

The contingency of the archetypal space axes and the archetypal journey stages

Factor name	χ^2 test value	Getting into the significance zone
The Family Archetypes – The Path Archetypes – The Return Archetypes		
Evaluation	20,484	Yes ($p < 0,01$)
Potency	7,413	No ($p > 0,05$)
Activity	1,799	No ($p > 0,05$)

Among the factors in semantic space, a high level of contingency is demonstrated by 'evaluation', while the largest number of subjects with a high value of this indicator has the leading archetype related to the 'path' stage.

Discussion

In interpreting the results obtained, we can distinguish the following patterns.

Higher values of the 'potency' factor are observed in subjects with a leading personality archetype devoted to the 'independence' archetype group (Seeker, Sage, Innocent).

The «activity» factor, which indicates general activity, impulsiveness, and extroversion, correlates with the 'stability – variability' axis. The axis groups archetypal figures according to their relationship to the transformation of the surrounding world and with the positions of the hero's journey.

The 'evaluation' factor, which manifests itself in the indicators of a subject's self-assessment, and the assessment of their attractiveness, correlates both with the 'self-understanding – belonging' axis of the archetypal space, and with the archetypal path stages. There is a correlation with the 'self-understanding – belonging' axis. In our opinion, higher values in groups of the subjects of the 'self-understanding' pole, can be due to their greater degree of autonomy and self-sufficiency. It is noteworthy that the indicators of this factor demonstrate the highest values in the subjects whose leading archetype correlates with the 'path' stage (Seeker, Outlaw, Lover, Creator). In our opinion, high values of the evaluation factor in the 'path' stage can be due to the specifics of this group of archetypes, referred to as the 'archetypes of metamorphoses'. They are associated with the active transformation of the archetypal model of the surrounding reality by a carrier.

The 'strength' factor correlates with both axes of the archetypal space, while the relationship with the 'belonging – self-understanding' axis has the highest degree of expression ($p < 0.01$). High values of the 'potency' factor are interpreted as the development of the volitional sides of a personality, independence, and self-control. Consequently, high values of this factor correlate with the 'self-understanding' pole, also referred to as 'independence' (Pearson, 2003). In turn, the correlation of this factor with the 'stability – variability' axis can be explained by the characteristics of the archetypes devoted to the 'stability' pole (Caregiver, Ruler, Creator). These are associated with the strong expression of one's own identity and therefore with the need for internal stability.

Conclusion

The data obtained in the study, which indicate the relationship of archetypal and semantic spaces, prove the relevance of the characteristics of a personality archetype, on the one hand, and semantic structures, on the other.

Within the framework of the three-layer model of the image of the world structure proposed by V.P. Serkin, psychosemantic methods, in particular, the semantic differential, are considered as a tool for analyzing the semantic layer of the world image. At the same time, projective methods, which include metaphorical associative maps (Dmitrieva, Buravtsova, 2015), serve as one of the tools for studying the structures of the core layer. With that said, based on the thesis about the projection of the structures of the core layer onto the structures of the semantic layer, and data on the relationship between semantic and archetypal structures, the process of embodiment of deep archetypal structures can be considered as a special case of projecting the structures of the core layer of the world image onto the semantic layer in sign systems.

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Conflict of interest information

The author has no conflicts of interest to declare.