

MEASUREMENT OF THE DOMINANT GODDESS  
ARCHETYPES: DEVELOPMENT OF THE  
HUDSON ARCHETYPAL GODDESS  
SCALE (HAGS)

By

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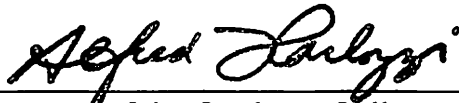

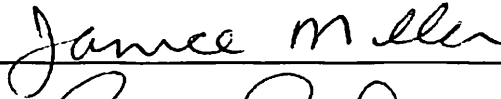
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## CHAPTER ONE

### INTRODUCTION

An exclusive focus on pathology, illness, and aberrant behavior has dominated the field of psychology. Nineteen years ago, Lucas (1985) anticipated a paradigm shift towards a more holistic and subjective psychology. That prospect is now coming to fruition. Seligman & Csikszentmihalyi (2000) acknowledged how the exclusive concentration on pathology discounts the positive aspects of the individual and community. They argue for a positive psychology, namely because psychology has devoted so much attention on mental illness, consequently resulting in a “distorted view of what normal – and exceptional – human experience is like” (Seligman & Csikszentmihalyi, 2000, p. 10). The pathological bias in psychological research indicates that we, as a profession, know very little about what makes up healthy individuals.

Considering this new thrust and endorsement within our discipline to explore the subjective experience and positive aspects of human functioning, this thesis desired to examine the subjective, versus what is right or wrong. A Jungian approach to the human condition presents us with a more accepting, non-pathologizing way in which to view human behavior.

Carl Jung originally developed the concepts of archetypes and the collective unconscious. Jung defined the collective unconscious as a deeper layer of the unconscious where we inherit the ability to frame experience. Jung proposed that the collective unconscious consists of archetypes and universal forms which often appear in myths and dreams. Archetypes, the stylized symbols that attempt to reflect the essence of the psyche, are the primitive images and evolutionary symbols that represent innate and

collective ways in which human beings perceive and understand the world. A resurgence of archetypal psychology (Bolen, 1984, 2001; Downing, 1981, 1991; Estes, 1992; Franz, 1997; Hillman, 1983; Pearson, 1989, 1991; Woodman, 1985, 1996) has occurred over the last twenty years. Contemporary theorists and psychologists continue to build upon and expand Jung's work. Current archetypal psychology (Bolen, 2001; Estes, 1992; Pearson, 1991) attempts to provide individuals with more complete models of the human experience.

Psychology has desired more appropriate models to capture the essence of women's experience. Due to the lack of models of adult women's development, few instruments have been created to assess normal or healthy functioning. A Jungian perspective speaks to women's instinctual nature. Jean Shinoda Bolen (Bolen, 1984) incorporated Jungian and feminist perspectives. Her work advances theory in the area of archetypal psychology. Bolen (1984) contends that the Jungian perspective describes how "women are influenced by powerful inner forces, or *archetypes*, which can be personified by Greek goddesses". From a feminist perspective she speaks to "how outer forces, or *stereotypes* – the roles to which society expects women to conform – reinforce some goddess patterns and repress others". Accordingly, every woman can be viewed as a " 'woman-in-between', acted on from within by goddess archetypes and from without by cultural stereotypes" (p. 4).

The psychology advocated by Bolen (1984) provides a link between mythology and women's psychology by way of speaking to women's yearnings for a female deity. Like women of today, the Greek goddesses existed in a patriarchal society. "Thus the goddesses represent patterns that reflect life in a patriarchal culture" (p. 24). Bolen

described the six Greek Olympian goddesses, including Demeter's daughter, Persephone, to assist women in becoming aware of the forces that influence them. Backed with this knowledge, a woman can be attentive to the forces that influence her thoughts and emotions and shape her behavior.

### Statement of the Problem

Jungian psychology has long been used by practitioners to understand personality structure. Few assessment instruments have been employed given that the theory is subjective. Consequently, few objective instruments have been developed. Though measures have been created to assess the psychological types proposed by Jung, such as the Myers Briggs Type Indicator (MBTI), there is a lack of objective instruments to measure Jungian archetypes. Furthermore, to date, no study has sought to assess the goddess archetypes. The instrument under development, the Hudson Archetypal Goddess Scale (HAGS), will provide concrete information that is accessible and quick to administer, and will help provide insight regarding personality structure from a Jungian perspective.

### Purpose of the Study

The purpose of the present study was to construct an initial instrument, the Hudson Archetypal Goddess Scale (HAGS), to measure the dominant goddess archetypes, and to provide information regarding reliability and validity in an effort to assess the psychometric adequacy of the new measure.

### Significance of the Study

Thus far an instrument has not been developed to assess the goddess archetypes. By developing a measure of these archetypes it will be possible for future researchers and

practitioners to obtain a greater understanding of how archetypal psychology can provide a deeper and more complete conceptualization of women's experience, including exploring personality characteristics in the context of women's spirituality. Perhaps the HAGS can be an insight tool for use by practitioners and clients in psychotherapy, especially for those desiring a soulful and depth-psychology approach. Moreover, the HAGS can provide knowledge of the individual in a non-pathologizing manner.

### Definition of Terms

*Collective Unconscious.* The collective unconscious was a concept developed by Jung (1969), defined as:

a part of the psyche which can be negatively distinguished from a personal unconscious by the fact that it does not, like the latter, owe its existence to personal experience and consequently is not a personal acquisition. While the personal unconscious is made up essentially of contents which have at one time been conscious but which have disappeared from consciousness through having been forgotten or repressed, the contents of the collective unconscious have never been in consciousness, and therefore have never been individually acquired, but owe their existence exclusively to heredity. Whereas the personal unconscious consists for the most part of complexes, the content of the collective unconscious is made up essentially of archetypes ... This collective unconscious does not develop individually but is inherited. It consists of preexistent forms, the archetypes, which can only become conscious secondarily and which give definite form to certain psychic contents (pp. 42-43).

*Archetype.* An archetype is a common image, symbol, or theme shared by human beings that we recognize from the collective unconscious.

*Description of the Seven Goddess Archetypes.* Bolen (1984) groups the goddesses into three categories: the Virgin Goddesses (Artemis, Athena, and Hestia), the Vulnerable Goddesses (Hera, Demeter, and Persephone), and the Alchemical Goddess (Aphrodite).

Artemis was the Goddess of the Hunt and Goddess of the Moon. She was known to the Romans as Diana. Artemis the archetype epitomizes the independent feminine spirit. Athena was the Goddess of Wisdom and Crafts, also known to the Romans as Minerva. The archetype of Athena symbolizes logic and practicality, and women expressing this archetype follow their head rather than their heart. Hestia was the Goddess of the Hearth. She was known to the Romans as Vesta. This archetype represents wholeness and intactness, and a woman's intuitive nature. Further, the Hestia archetype is more internally focused than either Artemis or Athena.

Hera was the Goddess of Marriage and was known to the Romans as Juno. This archetype characterizes women's yearnings to be married. When the Hera archetype is present, a woman feels incomplete without a partner. Demeter was the Goddess of Grain who was known to the Romans as Ceres. This is the maternal archetype. She represents a woman's need to nurture others. Persephone was the daughter of Demeter, and the Romans called her Proserpina or Cora. She was also viewed from two perspectives: (1) as the Maiden / Kore and (2) as Queen of the Underworld. Women with an active Persephone archetype are inclined to be passive and compliant.

Aphrodite, the Goddess of Love and Beauty, is also known by her Roman name of Venus. This archetype expresses women's delight in love and beauty, and sensuality and sexuality.

*Reliability.* A reliable measure is one that demonstrates internal consistency and stability. Reliability indicates the degree to which measurement scores are dependable and repeatable. Thus, reliability "refers to the consistency of such measurements when the testing procedure is repeated on a population of individuals or groups" (American

Educational Research Association, American Psychological Association, & National Council on Measurement in Education, 1999, p. 25). Reliability of the instrument was examined by analyzing the alpha coefficient.

*Construct validity.* A valid measure is one that measures what you intend it to measure. “Analyses of the internal structure of a test can indicate the degree to which the relationships among test items and test components conform to the construct on which the proposed test score interpretations are based” (American Educational Research Association, American Psychological Association, & National Council on Measurement in Education, 1999, p. 13). Construct validity of the instrument was examined by analyzing the exploratory factor analysis to determine if the data generated from the HAGS fits with existing research and theory.

*Convergent validity.* Convergent validity is considered a subcategory of construct validity, and denotes that measures of constructs that theoretically should be related to each other are, in fact, observed to be related to each other. “Relationships between test scores and other measures intended to assess similar constructs provide convergent evidence (American Educational Research Association, American Psychological Association, & National Council on Measurement in Education, 1999, p. 14). The convergent validity was established by demonstrating a high correlation between the HAGS and the Pearson-Marr Archetype Indicator (PMAI). It was predicted that scores on the various HAGS subscales were correlated with theoretically relevant constructs expressed by archetypes on the PMAI. High scores on Artemis were expected to be positively correlated with high scores on Warrior. The three Vulnerable Goddess (Hera, Demeter, and Persephone) archetypes were expected to be positively correlated with the



Caregiver archetype. High scores on Athena were expected to be positively correlated with high scores on Ruler. High scores on Aphrodite were expected to be positively correlated with high scores on Fool. High scores on Persephone were expected to be positively correlated with high scores on Innocent. Aphrodite, Hera, and Demeter were expected to be positively correlated with the Lover archetype.

*Discriminant validity.* Discriminant validity is also considered a subtype of construct validity, and implies that measures of constructs that theoretically should not be related to each other are, in fact, observed to not be related to each other. Moreover, “relationships between test scores and measures purportedly of different constructs provide discriminant evidence” (American Educational Research Association, American Psychological Association, & National Council on Measurement in Education, 1999, p. 14). The discriminant validity was established by demonstrating a low or nonsignificant correlation between the HAGS subscales and the PMAI archetypes. It was predicted that the three Virgin Goddess (Artemis, Athena, and Hestia) archetypes would not correlate with the Lover archetype.

### Research Questions

- 1) Does the HAGS exhibit adequate internal consistency reliability for each of the seven subscales and for the instrument as a whole?
- 2) What is the structure of the HAGS?
- 3) Do the HAGS subscales demonstrate adequate convergent and discriminant validity when compared with the PMAI subscales?

### Assumptions of the Study

The major assumption in this study was that Bolen's (1984) theory was valid and relevant to women's psychology for this period in history. It was assumed that individuals would respond to the survey questionnaires honestly and truthfully to their experience at this time, rather than with responses that may be perceived as more socially acceptable. Additionally, through the use of a women's clinic, it was assumed that participants would range in age and educational background. Another assumption of this study was that the instructions for each measure used would be clear and easily understandable.

### Limitations of the Study

The major limitation of this study was the initial phase of instrument development. This study was exploratory in nature, and further research is needed to develop a more valid and reliable measure. Another limitation of the study was the use of self-report measures. When conducting investigations through survey instruments, researchers run the risk of obtaining somewhat skewed responses. That is, respondents may subjectively indicate an ideal response versus their currently held belief. Furthermore, the sample size was limited and it is unclear whether the same results would be obtained in a replication study. Additionally, due to the population chosen, a test-retest procedure was not administered. This type of procedure would provide more information about the stability of the measure. Lastly, when exploring unconscious material such as archetypes, it is important to remember that obtained outcomes reflect subjective experience.

## Summary and Overview

In summary, the purpose of this study was to develop an instrument to measure the dominant goddess archetypes. This research intended to provide initial methodological information regarding reliability and validity in an effort to assess the psychometric adequacy of the new measure.

Chapter II presents a review of the literature that discusses Jung's analytical psychology, contemporary archetypal psychology, existing trends in the psychology of women, and goddess psychology.

Chapter III illustrates the methodology and procedures that were utilized in this study to create a measure of the dominant goddess archetypes.

Chapter IV presents the data analyses and results of the study, including reliability and validity information on the HAGS.

Chapter V provides a discussion of the research findings, limitations of the study, clinical and theoretical implications, and suggestions for future research.

## CHAPTER TWO

### REVIEW OF THE LITERATURE

#### Introduction

*Man enjoys the great advantage of having a God endorse the codes he writes;  
and since man exercises a sovereign authority over woman,  
it is especially fortunate that this authority has been vested in him  
by the Supreme Being. For the Jews, Mohammedans and Christians,  
among others, man is master by divine right;  
the fear of God, therefore, will repress any impulse toward revolt  
in the downtrodden female.  
~ Simone de Beauvoir (1989, p. 621)*

Living in a patriarchal culture with patriarchal religions has been repressing for women. Patriarchal religions have separated women from the divine feminine. Jungian psychology can provide a framework for what occurs within women due to the fact that much of women's experience is intuitive and subjective in nature. Further, archetypal psychology imparts meaning where words are lacking. Images, symbols, and themes can evoke emotion that words cannot describe since language is limited. Additionally, goddess psychology offers representations for women to understand their experience in such a way that their present culture cannot provide. Seeing that the subjective is undervalued in science, a need exists to demonstrate ways in which to recognize the subjective by objective measures. Science desires and expects empirical research. Belenky, Clinchy, Goldberger, and Tarule (1997) developed the concept of "constructed knowledge" that women have used in an effort "to reclaim the self by attempting to integrate knowledge that they felt intuitively was personally important with knowledge they had learned from others ... weaving together the strands of rational and emotive thought and of integrating objective and subjective knowing" (p. 134). Moreover, Ballou (1995) asserts that "multiple modes of knowing and exploration of realities beyond those

shaped by and appropriate for science/logic are also entering into psychology's feminism" (p. 16). With these depictions in mind, the purpose of this study was to design and validate an instrument to measure the goddess archetypes.

### Feminist Spirituality

*One is not born, but rather becomes, a woman.*  
~Simone de Beauvoir (1989, p.267)

More often than not, femininity and masculinity are tied to the sex roles of being female or male, respectively. Femininity is a characteristic that has been traditionally held to be female or those traits exhibited by women; whereas, masculinity is deemed the behavior typically characterized by men. Unfortunately, our patriarchal society values masculine qualities over the feminine, rather than embracing both as necessary for human survival. Feminist spirituality is not about denying a particular religion nor denouncing men. It hopes to be inclusive and recognize that both masculine and feminine qualities are vital to human existence. However, most women connected to feminist spirituality recognize the damaging effects of patriarchal religion, and that operating in the extreme masculine will lead to humanity's destruction.

Karen Michney (1994, as cited in Hermann-Currie, 1999) aptly demonstrates the connection between patriarchal religion and a patriarchal society:

A culture's God generally reflects what is culturally ultimate to humans and not God's actual ultimate nature. For example, because we live in a patriarchal society, the nature of God is designated as male. The nature of God is not male, but maleness is regarded as an ultimate value in a male-dominated society, and so maleness is projected onto God. Women's lack of representation in the deity is both the cause and the symbol of their oppression. It is a feminist theological truism that the inability to see the female in God is the inability to see God in the female. Patriarchal anthropomorphisms for God result in the subordination of women and the male experience of domination (pp. 45-46).

When we begin to compare the differences between masculinity and femininity, the need for a feminist spirituality arises. Masculinity is tied to doing, power, control and domination, destruction, separation, and fear. The feminine contains qualities such as being, empowerment, interdependence, cooperation, creativity, interconnectedness, relatedness, and love. At this time in our history, human beings need the divine feminine, for without her we will destroy ourselves. “The key to a feminine power that can inform social activism lies not in the opposition to the male power of dominion and conquest, nor in its emulation. Rather it rests on the inherent appreciation of diversity, a belief in the worth of all human beings, and the ability to honor multiple points of view that is intrinsic to the biology and psychology of women” (Borysenko, 1996, p.198). It is interesting how common phrases are designated male or female, such as Father Time and Father Sky, or Mother Nature and Mother Earth. Women can relate more easily to the last two concepts, for the feminine is linked to nature and the connection of all living things.

The relational and connecting qualities in women are important to humanity as a whole. Viewing God as a father has separated many women from their essence, and left them without a way in which to define and describe their spiritual beliefs. The destruction of our world and our environment is based in man’s desire to control nature. Feminist ethics speak to the interconnectedness of all life, rather than a hierarchy (e.g., God, men, women, children, animals, plants, etc.). The terrorist attacks upon the United States on September 11, 2001 and the subsequent war in Iraq illustrate the need for reevaluation of our predominant ways of being in the world.

## Jungian / Analytical Psychology

*Under every deep a lower deep opens.*  
~ Ralph Waldo Emerson (1990, p. 171)

When Jungian psychology was brought to the United States, the majority of the early analytical psychologists were women. These pioneers found validation in Jung's psychology for women's status in society (Kirsch, 1996). That is, Jung did not subscribe to traditional sex roles, and he believed all individuals could participate in the process of individuation and search for self. Thus, both women and men, through the development of self, can be brought "into the same field of consciousness with an equal sharing of their capabilities" (Kirsch, 1996, p. 572).

Regarding spirituality, Jung (1933) placed primary emphasis on an individual's religious inclinations, alongside the psychic factors of sex and aggression. Presently our society is experiencing a renaissance in the area of spirituality, not only in the professional arena yet in the popular culture as well. Consequently, many advocates of alternative ways of being have welcomed Jung's ideas and the work of contemporary Jungian analysts. These individuals include those who support and encourage holistic approaches, ecopsychology, Eastern philosophy, yoga, and meditation, to name a few.

Analytical psychology, developed by Jung, was created both in addition to and as a reaction to the work of Sigmund Freud. Similar to Freud's psychoanalytic method, Jung's analytical procedure spoke of a process that supports the reality of the unconscious. However, Jung did not accept Freud's ideas of psychoanalysis as a complete system of understanding the human condition. In expressing his ideas, Jung chose the terms analytical and analysis in contrast to psychoanalytic and psychoanalysis. The most notable difference between the two men's theories was Jung's concept of the

collective unconscious in addition to the personal unconscious. He chose the term 'collective' to differentiate this deeper layer from the more superficial layer of the personal unconscious. Thus, Jung believed the collective unconscious to be universal rather than individual.

Jung believed that the structure of the psyche consisted of three main areas: consciousness, personal unconscious, and collective unconscious. The collective unconscious consists of universal forms, which he called archetypes, which appear in myths, dreams, and active imagination. The collective unconscious has no specific content, therefore "so far as the collective unconscious contents are concerned we are dealing with archaic or – I would say – primordial types, that is, with universal images that have existed since the remotest times" (Jung, 1969, p. 5). Jung delineates the collective unconscious as part of the human experience. That is, the collective unconscious of human beings is instinctive by nature because it is gifted through heredity. In order to explore this area, the individual must work to bring the unconscious to consciousness. In addition to the structure of the psyche, Jung described five universal archetypes of the psyche that exist in all human beings: the ego, the persona, the shadow, the anima or animus, and the self. These aspects of the psyche are those that replace Freud's ego, id, and superego.

Within the analytical individuation process, the journey to self may not necessarily be a spiritual or religious quest, yet it is a journey of soul. Jung used the term individuation to "denote the process by which a person becomes a psychological 'individual,' that is, a separate, indivisible unity or 'whole'" (Jung, 1969, p.275). His



understanding of personality was one which “need not imply consciousness. It can just as easily be dormant or dreaming” (Jung, 1969, p. 283).

Although Jung intended for the exploration of the collective unconscious to occur in the latter stages of analysis, contemporary analysts, theorists, and Jungian psychologists have made his work more accessible to the lay public (Bolen, 1984, 2001; Downing, 1981, 1991; Estes, 1992; Franz, 1997; Hillman, 1983; Murdock, 1990; Pearson, 1989, 1991; Singer, 1998; Walker, 1985; Woodman, 1985, 1996; and Zweig, 1990). Thus, a resurgence of interest in Jung has transpired in the popular culture. James Hillman (1983) was the first to name “archetypal psychology” in 1970.

#### Archetypes / Archetypal Psychology

*We never know exactly what a symbol means.  
The symbol carries meaning for the mind, meaning for the heart,  
meaning for the imagination.  
We can never say, That is what the dream means.  
Years later we say,  
Ah! That’s what the dream was about!  
A symbol opens and opens and opens.  
~ Marion Woodman (1998, p. 179)*

Hillman (1970, as cited in Hillman, 1983) preferred the term “archetypal” in contrast to “analytical” because it expressed “ ‘the deepened theory of Jung’s later work which attempts to solve psychological problems beyond scientific models’ [and] it was preferred more importantly because ‘archetypal’ belongs to all culture, all forms of human activity, and not only to professional practitioners of modern therapeutics” (p. 9).

In his essay on “The Concept of the Collective Unconscious”, Jung (1969) provided further elucidation of his views on archetypes:

There are as many archetypes as there are typical situations in life. Endless repetition has engraved these experiences into our psychic constitution, not in the form of images filled with content, but at first on as *forms without content*,

representing merely the possibility of a certain type of perception and action. When a situation occurs which corresponds to a given archetype, that archetype becomes activated and a compulsiveness appears, which, like an instinctual drive, gains its way against all reason and will, or else produces a conflict of pathological dimensions, that is to say, a neurosis (p. 48).

Much has been written about archetypes in the areas of theology, anthropology, English literature, and archetypal psychology. However, very little empirical research has been conducted to explore the nature and existence of archetypes. Maloney (1999) noted that archetype theory has not been empirically studied. In his empirical study of the concept of archetypes, he found that adults responded affectively to archetypal themes. Maloney asked subjects to indicate their preference ratings for two archetypal images – mother and hero. Additionally, three versions of each archetypal image were selected: (1) a positive version, (2) a negative version, and (3) a non-anthropomorphic version (p. 104). Subjects performed a Q-sort on the set of six images and indicated their reactions to three questions. The factor analyses revealed that “the archetypal images have to be viewed in a certain way” to elicit a significant factor structure (p. 110). The question requiring the “most active participation of the subjects in assessing the images” was the only question that produced significant results (p. 111).

Carol Pearson’s theory of heroic archetypes is the result of over twenty years of study that began while she was a graduate student (Pearson, 1991). Pearson’s work is the most comprehensive model of archetypes in the literature. She and Hugh Marr collaborated to create the Pearson-Marr Archetype Indicator (Pearson & Marr, 2003). Pearson notes that by taking the PMAI and “knowing what story an individual is living bring the ‘story’ a person is living into awareness, along with its positive and negative potentials” (Pearson & Marr, 2003, p. viii). The most recent version of the PMAI was

developed based on research of a 738-person sample. Internal consistency for the 12 archetype scales ranged between .58 and .77. The exploratory factor analysis resulted in a 12 factor solution. The PMAI is further described in Chapter Three.

### Goddess Psychology / Mythology

*In the beginning there was thought and her name was woman.  
She is the OLD woman who tends the fires of life.  
She is the OLD woman spider who weaves us together.  
She is the eldest God and the one who remembers and  
RE-MEMBERS.  
~ Anonymous*

Merlin Stone (1976), author of the classic *When God Was a Woman*, provides a historical account of the Great Goddess, and explores the loss of matriarchy. She notes that most individuals in societies where Islam, Judaism, and Christianity are practiced are aware of the story of Adam and the fallen Eve. Central to her premise is that the male deity became prominent, women were blamed, and society was forever changed. With regard to all considered numinous for women, Stone professes that “We may find ourselves wondering to what degree the suppression of women’s rites has actually been the suppression of women’s rights” (p. 228).

Jean Shinoda Bolen (1984), a Jungian analyst and psychiatrist, developed a new psychology of women to fill the void many women experience by living in a patriarchal culture. Steeped in mythology, Bolen relates the value in acknowledging the goddess archetypes:

When a woman senses that there is a mythic dimension to something she is undertaking, that knowledge touches and inspires deep creative centers in her. Myths evoke feeling and imagination and touch on themes that are part of the human collective inheritance. The Greek myths – and all the other fairytales and myths that are still told after thousands of years – remain current and personally relevant because there is a ring of truth in them about shared human experience (p. 6).

Elucidating and expounding upon Jung's theory of archetypes, Bolen (1984) advances theory and simultaneously explains the discrepancies between women's experience and Jung's philosophy of psychological types. Bolen presumes a both/and approach rather than an either/or manner concerning the psychological types. For example, a woman may be extraverted and intuitive in one situation, and shift to being introverted and thinking in a different circumstance. Bolen maintains that as a woman "shifts gears" she may also shift from expressing one goddess pattern to another (p. 10).

#### Description of the Seven Goddess Archetypes

Bolen's (1984) psychology includes the six goddesses, from the Twelve Olympians: Hestia, Demeter, Hera, Artemis, Athena, and Aphrodite. The archetypes she portrays in her book, *Goddesses in Everywoman*, are the six Olympian goddesses, mentioned above, along with Persephone, whose mythology is related to that of her mother, Demeter. Discussed below are brief descriptions of each of Bolen's (1984) seven goddess archetypes:

*Artemis.* The Artemis archetype is about the independent feminine spirit and enables a woman to achieve her goals. She represents an attitude of "I can take care of myself". She bases her identity and sense of worth on who she is as a person rather than if she is married, thus enabling her to feel whole without a man. She is able to concentrate intensely on what is important, leading to her accomplishments and achievements. "Artemis represents qualities idealized by the women's movement – achievement and competence, independence from men and male opinions, and concern for victimized, powerless women and the young" (p. 50). The Artemis archetype is activated in a woman when she feels the interconnectedness of all things, and spiritual

union with nature. She is an active rather than passive woman, and feels and responds passionately to what she believes in. She is most likely a strong supporter of women's rights. An Artemis woman is nontraditional and may receive criticism from others for not being more like a woman. She often feels equality with men and a sense of connection with other women. An Artemis woman has contempt for vulnerability, and may be cruel to a man who loves her if he displays signs of weakness or neediness. Thus, "emotional distance is a characteristic of an Artemis woman, who is so focused on her own aims and undistracted that she fails to notice the feelings of others around her" (p. 69).

*Athena.* Athena was known for her strategic, wise, and practical solutions.

Athena as an archetype is the pattern in which logical women subscribe for they are ruled by their heads rather than their hearts. A woman whose Athena archetype has been activated is inclined to focus on her own priorities rather than the needs of others.

Athena is sensible, pragmatic, and realistic. Athena the goddess was a father's daughter, and sided with the patriarchy. She thrives on knowledge, behaves professionally, and is objective and skillful. However, she may be impersonal, and unlike Artemis who may take things personally, Athena is well armored and defended. She stays in her head, braces her intellectual defenses, and protects herself from feeling pain. Since Athena seeks things in moderation, she never experiences the throes of passion nor the deepest of suffering.

*Hestia.* "Hestia represents the Self, an intuitively known spiritual center of a woman's personality that gives meaning to her life" (p. 130). Hestia is inwardly focused and relies on her abilities of perception and intuition. Hestia seeks solitude, tranquility,

and hearthkeeping. She is generally emotionally detached and exhibits the ability to let go of expectations and outcomes. She demonstrates a wise woman and old soul quality, and an inner centeredness which enable her to be grounded despite what occurs externally. The Hestia archetype is also associated with women's spirituality, and the importance of finding peace and making meaning of one's life. The woman with an active Hestia archetype is able to listen to others and embody compassion. "As an archetype of inner wisdom, Hestia lacks negativity" ... and the axiom " 'Still waters run deep' describes Hestia's introverted feelings, which lie below the surface" (p. 126). Many people in a Hestia woman's life may be unaware of how she feels about them due to Hestia's undemonstrative nature.

*Hera.* Hera, unlike any of the other goddesses, "has markedly positive and negative attributes. The same is true for the Hera archetype, an intensely powerful force for joy or pain in a woman's personality" (p. 142). The most fundamental yearning of the Hera archetype is to be a wife because she feels incomplete without a partner. When partnered, a Hera woman exudes her capacity to commit and bond. She is able to be loyal, faithful and devoted to her partner. However, if a Hera woman is spurned, she reacts with activity and rage. A woman with an active Hera archetype typically places little value on her relationships with other women, and usually does not have a best friend. Many Hera women marry hoping that their husbands will fulfill them and make them complete. Consequently, a "Hera woman's disappointment and pain are proportional to the discrepancy between her archetypal expectations of fulfillment and reality, and the gap may be great" (p. 155).

*Demeter.* Demeter is the mother archetype that represents maternal instinct. A woman with an active Demeter archetype longs to be a mother and nurture others. She may be a giving provider, a persistent protector, or a generous mother who provides support and nourishment. A Demeter woman frequently has an Earth Mother quality. She is generally other directed, altruistic, grounded, solid, and dependable. She speaks and behaves with integrity. However, a Demeter woman is vulnerable because she has great difficulty in saying no. Therefore, she may become involved in relationships where others are willing to take advantage of her. Though she may behave in ways which communicate she has an unlimited capacity to provide, a Demeter woman runs the risk of depleting her energy by helping everyone around her. She will become overburdened, and may begin to behave in passive-aggressive ways.

*Persephone.* The goddess Persephone is most recognized through her relationship to her mother, Demeter. In the “Hymn to Demeter”, Persephone is abducted by Hades and taken to the underworld. As an archetype, Persephone is compliant and passive. One aspect of Persephone is the Kore. “The Kore was the ‘nameless maiden’; she represents the young girl who does not know ‘who she is’ and is as yet unaware of her desires or strengths” (p. 199). Women with an active Persephone archetype are uncommitted, indecisive, and “waiting for something or someone to transform their lives” (p. 200). A Persephone woman is malleable, chameleonlike, and conforming. This archetype represents the woman who possesses youthful qualities, procrastinates, and complies with the wishes of others. She is easily dominated by others, and is depicted by her lack of ambition, drive, and direction. A negative aspect of this archetype is the problems that may ensue when a Persephone woman feels powerless and dependent on others. She

may devise ways in which to have her needs met indirectly through use of manipulation and lying.

*Aphrodite.* Bolen (1984) described Aphrodite as the alchemical goddess. Like the vulnerable goddesses (Hera, Demeter, and Persephone), Aphrodite desires relationships. However, Aphrodite was also able to maintain her autonomy, much like the virgin goddesses (Artemis, Athena, and Hestia). “She valued emotional experience with others more than either independence from others (which motivated the virgin goddesses), or permanent bonds to others (which characterized the vulnerable goddesses)” (p. 224). The archetype of Aphrodite presides over women’s delight in love, beauty, sexuality, and sensuality. Also known as the Goddess of Love, “an Aphrodite woman is recognizable by her attractiveness rather than by her appearance alone. The Aphrodite archetype creates a personal charisma – a magnetism or electricity” (p. 243). Concerning relationships with women, an Aphrodite woman may be mistrusted by other women. However, others may enjoy her spontaneity and attractiveness, thus providing an Aphrodite women with a wide circle of female friends. Aphrodite women are extraverted, live in the moment, radiate a love of life, and relate in a warm and attentive manner.

Bolen (1984) grouped the goddess archetypes into three categories: the Virgin Goddesses, the Vulnerable Goddesses, and the Alchemical Goddess. The three virgin goddesses were Artemis, Athena, and Hestia. They “personify the independent, active, nonrelationship aspects of women’s psychology” (Bolen, 1984, p. 35). The three vulnerable goddesses were Hera, Demeter, and Persephone. They “personify archetypes that represent the traditional roles of women – wife, mother, and daughter” (Bolen, 1984,



p. 132). The alchemical goddess was Aphrodite. The goddess Aphrodite “maintained her autonomy, like a virgin goddess, and was in relationships, like a vulnerable goddess (Bolen, 1984, p. 17). This archetype personifies interdependence – the ability to be both independent and relational.

### Scale Construction / Instrument Development

Archetypal psychology is lacking in instrumentation to objectively measure archetypes. Bolen’s (1984) theory has supplied the foundation for which to measure the presence of goddess archetypes. Considering that “the assessment of personality requires a synthesis of aspects of an individual’s functioning that contribute to the formulation and expression of thoughts, attitudes, emotions and behaviors” (American Educational Research Association, American Psychological Association, & National Council on Measurement in Education, 1999), items for each subscale were constructed to demonstrate these expressions. When designing a scale for use in research, a well-articulated theory is required to define the variables to be measured (Dawis, 1987). Bolen’s (1984) theory provided the subscales to be measured in the HAGS. The format of the scale included both a stimulus part and a response part. An even number of response choices were used, avoiding a middle point, in an effort to force a response. Additionally, a small *N* pilot study was conducted in an effort to obtain preliminary data collection information. The Likert method was employed in construction of this scale by computing the item-total-score correlations, and computing alpha reliability for the final set of items (Dawis, 1987). As Dawis (1987) suggested, the final version of the HAGS was compared to the “best competing scale” (PMAI) to establish validity.

## CHAPTER THREE

### METHODOLOGY

#### Participants

A sample of one thousand females, who were patients at a private obstetrics/gynecology office in the Midwestern United States, was mailed a battery of instruments. The selection of these participants was conducted by a random mailing list provided by the physicians' business manager.

Two-hundred sixty-three participants returned their questionnaires and were included in the study. Demographic data for the total sample is presented in Appendix A, Tables 1-7. Ages among the sample ranged from 22 to 84 years, with a mean age of 45.5 years. The majority of participants identified as Caucasian (90.5%), Christian (89%), married (81%), and being employed full-time (58.6%). The educational level of participants ranged from those completing middle/junior high school to those completing a doctoral/professional degree, with the majority having completed at least a Bachelor's degree (51.8%). The household income of participants ranged from under \$15,000 to over \$105,000, with 48.2% reporting a household income over \$60,000.

#### Measures

Hudson Archetypal Goddess Scale (HAGS). This instrument was developed for the study. Items were constructed according to Bolen's (1984) descriptions of the Olympian goddesses. Woolger's and Woolger's (1989) descriptions of six of the goddesses were also considered in the creation of scale items. In their work, they indicated: "we have selected six major Greek goddess archetypes that strike us as the most active in the lives of modern women and in contemporary society" (Woolger and

Woolger, 1989, p. 8). In contrast, Bolen's (1984) theory included the same six goddess archetypes and additionally included the Hestia archetype. Bolen's theory provided the theoretical foundation for the HAGS. The initial phase of this study involved generating items for subscales composed of the six Olympian goddesses: (a) Artemis (goddess of the hunt and moon; adventurous; protector of environment; women's communities), (b) Athena (goddess of wisdom and crafts; achievement; education), (c) Hestia (goddess of the hearth), (d) Hera (goddess of marriage; partnerships with men), (e) Demeter (goddess of grain; earth mother; nurturing), (f) Aphrodite (goddess of love and beauty; sexuality; romance) plus Demeter's daughter (g) Persephone (Maiden/Kore, Queen of the Underworld). Subscales were intended to measure each of these archetype subscales.

Items were Likert-type on a six-point scale, with higher scores denoting higher expressions of the archetype. The overall steps in instrument development include: (1) planning, (2) construction, (3) quantitative evaluation, and (4) validation (Benson and Clark, 1982). The procedure section describes more fully the steps for establishing reliability and validity of the HAGS.

Pearson-Marr Archetype Indicator™ (PMAI™). The Pearson-Marr Archetype Indicator (PMAI) was developed by Pearson and Marr and is based upon the personality theory of psychiatrist C. G. Jung. Previous versions of this instrument were the Personal Myth Index (Pearson, 1989) and the Heroic Myth Index (Marr, 1995). The PMAI: Form G was used in this study (Pearson and Marr, 1997). The most recent version of the PMAI (Pearson and Marr, 2003) was not available for use in this study. The PMAI was designed to measure an individual's current preferences for 12 key archetypes, from an adult developmental perspective. These archetypes include: (1) the Innocent (innocent

child; faith and trust), (2) the Orphan (wounded child; distrustful), (3) the Warrior/hero (achieving one's goals; courageous), (4) the Caregiver/altruist (nurturing; caring parent), (5) the Seeker/explorer/wanderer (triggered by dissatisfaction or emptiness), (6) the Destroyer/outlaw (kills the old to make way for the new), (7) the Lover (connectedness, bonding, and passionate commitment), (8) the Creator (growth; inspiration), (9) the Ruler (harmony; order; security), (10) the Magician (transform reality; believes everyone and everything in the world are interconnected), (11) the Sage (understanding; trusts life's processes), and (12) the Fool/jester (curious, wise, and playful child). The archetypes are divided into subcategories of Ego development (Innocent, Orphan, Caregiver, and Warrior), Soul development (Seeker, Destroyer, Lover, and Creator), and the development of Self (Ruler, Magician, Sage, and Fool) (Pearson, 1991).

Reliability of the PMAI subscales was demonstrated by a mean internal consistency of .55. Further, test-retest reliability ranged between .59 for the Destroyer archetype, and .84 for the Ruler archetype (Pearson & Marr, 2003). The internal consistency reliability of an initial version of the PMAI, the Heroic Myth Index, as a whole was .85 (Marr, 1995). In this study, internal consistency for the PMAI in its entirety was .85. The internal consistency reliabilities of the PMAI scales ranged from .35 to .76 (see Appendix A, Table 8).

### Procedures

Pilot Study. To assess the content validity of the HAGS, four doctoral counseling psychology students were chosen to judge the items for clarity. Those items receiving a clarity rating of 4 out of 5 were retained. Sixty-seven of the original 70 items received a mean clarity rating of 4 or higher. The same judges were provided brief descriptions of

the goddess archetypes and asked to match HAGS items to the appropriate archetype subscale. Interjudge agreement was achieved if three of the four judges matched the item to the same subscale. Of the 70 items, 65 achieved a rating of .75 or above. In the pilot study, participants were given the entire set of items.

A pilot administration of the HAGS was conducted to assess clarity of items as well as establish initial preliminary reliability information. It was recommended that the pilot sample size range from 25-75 participants (Converse & Presser, 1986). A pilot administration of the HAGS was administered to a convenience sample of 29 female patients in the physicians' waiting room of a private obstetrics/gynecology office. Participants completed a demographic questionnaire and the initial version of the HAGS (see Appendix C). Data from the pilot study were used to make decisions about the clarity of the items. Based upon feedback of pilot study participants, slight revisions were made to the items. For example, the item "My marriage is more important than my career" was changed to "My significant other is more important than my career".

Item subscale total score correlations were calculated so items with significant item-total score correlations that did not diminish alpha were retained for the final version. Reliability of the pilot HAGS was demonstrated by internal consistency reliabilities ranging from .71 to .86 on all but two scales. Internal consistency for the pilot HAGS in its entirety was .77. A total of six items were deleted from the original version of the HAGS. Item review was conducted on the HAGS, and several items were revised on the two scales demonstrating low reliability, Athena and Hestia. For example, the item "I often look inward, and intuitively sense what is going on in my life" was changed to "I trust my intuition". This decision was chosen to improve the balance of the

number of items per subscale. Items were placed in random order in both the initial version of the HAGS and the final version of the HAGS vis-à-vis their subscale.

Research Study. A final version of the HAGS was administered to 1,000 female participants. Data was collected over a period of eight weeks. Two-hundred sixty-three research packets were returned and included in the study. A total of 44 research packets were returned but not used in this study. Thirty packets were returned undeliverable due to participants having an incorrect mailing address or the unavailability of a forwarding address. One incomplete packet was returned by a participant who reported that she was “elderly” and not physically able to complete the study. Six participants did not complete any of the questions and indicated they did not want to participate in the study. Finally, seven participants left one or more pages unanswered on an instrument.

Participants were each mailed a research packet consisting of cover letters (see Appendix D) from the researcher and the four physicians at the obstetrics/gynecology office explaining how they were chosen and inviting them to participate in the research. The packet also contained two informed consent forms – one copy for the participant, and one to be returned to the researcher (see Appendix E), a demographic data sheet (see Appendix F), the revised HAGS (see Appendix G), and the PMAI. The packet included instructions for completing and returning the research materials, along with paid return postage.

## CHAPTER FOUR

### RESULTS

The purpose of this study was to create a valid and reliable measure of the dominant goddess archetypes, based upon Bolen's (1984) theory. The data analysis procedure included examination of internal consistency reliability, convergent and discriminant validity, and the structure of the Hudson Archetypal Goddess Scale (HAGS).

Research Question #1: Does the HAGS exhibit adequate internal consistency reliability for each of the seven subscales and for the instrument as a whole?

Reliability of the pilot HAGS was demonstrated by internal consistency reliabilities ranging from .71 to .86 on all but two scales (Athena and Hestia). The pilot HAGS exhibited a reliability coefficient of .77. This was in the range of respectable, as described by DeVellis (1991). The mean internal consistency reliability for the HAGS scales was .61.

Internal consistency for the final version of the HAGS in its entirety was .73. Coefficient alpha reliabilities for the HAGS scales ranged from .43 to .69 (see Table 9). These reliability coefficients ranged from minimally acceptable to unacceptable (DeVellis, 1991). The mean internal consistency reliability for the HAGS scales was .59. Changes in Cronbach's alphas from the pilot to the full sample study indicated a fluctuation in reliability of the measure. The coefficients of reliability decreased on all but two scales (Athena and Hestia) from pilot to full sample study. Item-total statistics are listed in Appendix A, Table 10. The means and standard deviations for the HAGS items are presented in Appendix A, Table 11.

Table 9

Means, Standard Deviations, and Coefficient Alpha Reliabilities for the HAGS Scales

<u>Scale</u>	<u>Mean</u>	<u>SD</u>	<u>Alpha</u>
Artemis	41.85	4.53	.43
Athena	30.74	3.91	.46
Hestia	29.24	4.48	.60
Hera	42.22	5.91	.64
Demeter	43.48	5.46	.65
Persephone	34.61	6.31	.69
Aphrodite	42.37	5.83	.68
Mean of Scale	37.79	5.20	.59
Total Scale	264.51	17.57	.73

Overall, the results indicated that the HAGS demonstrated a respectable internal consistency. The internal consistency for three of the subscales (Persephone, Aphrodite, and Demeter) was minimally acceptable. Two of the subscales (Hera and Hestia) exhibited undesirable internal consistency. Finally, two of the subscales (Athena and Artemis) were in the range described by DeVellis (1991) as having unacceptable internal consistency.

Research Question #2: What is the structure of the HAGS?

An exploratory factor analysis of the HAGS was conducted to determine the underlying structure of the measure. A principal components analysis, rotated orthogonally (Varimax rotation), was conducted to explore the component structure of



the HAGS. An orthogonal rotation was chosen, guided by Bolen's (1984) theory that the "goddesses differ from one another" (p. 23). The instrument under development was theory-driven, and it was predicted that seven separate constructs would emerge. Thus, an orthogonal rotation was theoretically meaningful.

Kaiser (1960, as cited in Stevens, 1996) endorsed using the criterion of retaining components whose eigenvalues are greater than one when deciding how many components to retain. The initial principal components analysis showed 18 factors with an eigenvalue greater than one (see Appendix A, Table 12). This analysis resulted in a volatile factor structure. The instability of the factor analysis may be attributed to the number of items on the HAGS and the number of participants in the study. This result will be discussed further in Chapter Five.

Cattell (1966, as cited in Stevens, 1996) proposed the scree test, and recommended "to retain all eigenvalues (and hence components) in the sharp descent *before* the first one on the line where they start to level off" (p. 366). Examination of the scree plot suggested that a total of nine components should be retained (see Appendix B, Figure 1).

The nine component solution was examined. This solution more closely corresponded to the theory of the seven goddess archetypes. The nine component solution accounted for 46% of the total variance. The items with loadings of .40 or greater were included in the interpretation of the components.

Component One accounted for 11.2% of the total variance. The majority of items that loaded on this component were from the Persephone scale. The remaining items were very similar to items on the Persephone scale, for example "I cannot say 'no' if

someone needs my attention or help”. Additionally, the highest loadings on this component were from the Persephone scale. This component was named “Persephone/Other Orientation and Avoidance of Conflict”. Factor loadings on Component One are presented in Table 13.

<u>Items</u>	<u>Factor Loading</u>
I do what others expect of me. (Persephone)	.73
I put others needs above my own in order to be accepted. (Persephone)	.71
I avoid anger and do not want people to get mad at me. (Persephone)	.69
I avoid disagreeing with others to avoid conflict. (Persephone)	.65
I cannot say “no” if someone needs my attention or help. (Demeter)	.60
I comply with the wishes of others. (Persephone).	.58
I let others make decisions for me. (Persephone)	.42
I have difficulty expressing my feelings. (Hestia)	.44
I avoid expressing vulnerability. (Artemis)	.42

Component Two accounted for 9.0% of the variance. The items that loaded on this component came from several scales, and were composed of items indicating a reliance on one’s own abilities and judgments. For example, “I trust my intuition” and “I have the ability to set my own goals and reach them”. Three items loaded negatively on this component – all from the Persephone scale. This finding illustrates the characteristics that are represented in this component in the negative direction. For example, the items “I prefer that others take care of me rather than taking care of myself”

and “I let others make decisions for me” from the Persephone scale, are in contrast to the items that loaded positively – items reflecting a reliance on oneself. This component was named “Virgin Goddess/Self-reliance”. Factor loadings on Component Two are presented in Table 14.

<u>Items</u>	<u>Factor Loading</u>
I am a practical and rational woman. (Athena)	.73
I make logical decisions. (Athena)	.61
I have the ability to set my own goals and reach them. (Artemis)	.56
I trust my intuition. (Hestia)	.46
I would rather play at life than make responsible commitments. (Persephone)	-.55
I prefer that others take care of me rather than taking care of myself. (Persephone)	-.48
I let others make decisions for me. (Persephone)	-.45

Component Three accounted for 5.7% of the variance. All but one item that loaded positively on this component was from the Hera scale. The remaining item was similar to the Hera scale, and concerned relationships with others. Two items loaded negatively on this component – both from the Artemis scale: “I have a strong need for independence” and “I feel whole without a man”. This component was named “Hera/Other Orientation”. Factor loadings on Component Three are presented in Table 15.

Table 15

Factor Loadings on Component Three of the HAGS

<u>Items</u>	<u>Factor Loading</u>
I prefer being with my partner, rather than spending time with women friends. (Hera)	.67
My significant other is more important than my career. (Hera)	.65
I feel incomplete without a partner. (Hera)	.63
I take pleasure in making my partner the center of my life. (Hera)	.59
Marriage provides the foundation for society. (Hera)	.53
I have the ability to make a lifelong commitment to a partner. (Hera)	.53
I enjoy providing meals for and serving others. (Demeter)	.40
I have a strong need for independence. (Artemis)	-.48
I feel whole without a man. (Artemis)	-.43

Component Four accounted for 4.7% of the variance. Five items from the Aphrodite scale loaded significantly on this component. Three items from the Athena scale, two items from the Artemis scale, and one item from the Hera scale also loaded on this component. The three highest loadings on this component were all items from the Athena scale. One commonality of these goddess archetypes is their extraverted nature. This component was named “Aphrodite/Passion and Drive”. Factor loadings on Component Four are presented in Table 16.

Table 16

Factor Loadings on Component Four of the HAGS

<u>Items</u>	<u>Factor Loading</u>
I enjoy intellectual pursuits. (Athena)	.64
I am achievement oriented and career focused. (Athena)	.56
I am curious, seek information, and like to figure things out. (Athena)	.54
I need a partner who excites me. (Aphrodite)	.50
I pursue love and beauty. (Aphrodite)	.50
I have the ability to set my own goals and reach them. (Artemis)	.46
I am passionate and intense. (Aphrodite)	.45
I desire a partner whose position in the community I can be proud of. (Hera)	.45
I have charisma that is attractive to others. (Aphrodite)	.41
I have a strong need for independence. (Artemis)	.41
I am an outgoing woman with a lust for life. (Aphrodite)	.40

Component Five accounted for 4.0% of the variance. Only three items loaded positively on this component – one item each from the Artemis, Hera, and Aphrodite scales. Three items loaded negatively on this component – one item each from the Athena, Artemis, and Demeter scales. To interpret this component, it may be helpful to note two contrasting item loadings: “I have a sense of affiliation with other women” (a positive loading) and “I have few close women friends” (a negative loading). This component was named “Vulnerable Goddess/Sense of Community and Relationship”. Factor loadings on Component Five are presented in Table 17.

Table 17

Factor Loadings on Component Five of the HAGS

<u>Items</u>	<u>Factor Loading</u>
I have a wide circle of women friends who enjoy my spontaneity and attractiveness. (Aphrodite)	.71
I have a sense of affiliation with other women. (Artemis)	.65
I play an active role in my community, social clubs, and/or church. (Hera)	.59
I have few close women friends. (Athena)	-.56
I am stubborn and usually do not comply with others. (Artemis)	-.51
Continuously giving to others often leaves me feeling unappreciated. (Demeter)	-.48

Component Six accounted for 3.2% of the variance. All items that loaded positively on this factor were from the Hestia scale. The only negative loading on this component came from the Aphrodite scale: "I am an outgoing woman with a lust for life". The loadings on this component reflect introverted activities. This component was named "Hestia/Introverted Orientation". Factor loadings on Component Six are presented in Table 18.

Table 18

Factor Loadings on Component Six of the HAGS

<u>Items</u>	<u>Factor Loading</u>
I am a quiet person and enjoy being alone. (Hestia)	.77
I have a tendency to withdraw from others and seek quiet tranquility in solitude. (Hestia)	.72
I would rather stay at home than attend outside activities. (Hestia)	.68
I enjoy spending time at home. (Hestia)	.57
I am an outgoing woman with a lust for life. (Aphrodite)	-.46

Component Seven accounted for 3.0% of the variance. Five items loaded on this component. Two items that loaded significantly on this component were from the Demeter scale. One item loaded from each of the Artemis, Hestia, and Aphrodite scales. This component was named “Demeter I/Nurturing Orientation”. Factor loadings on Component Seven are presented in Table 19.

Table 19

Factor Loadings on Component Seven of the HAGS

<u>Items</u>	<u>Factor Loading</u>
I have a strong need to nurture others. (Demeter)	.63
One of my strengths is generosity. (Demeter)	.62
I usually follow my heart. (Aphrodite)	.61
Others view me as compassionate. (Hestia)	.56
I feel at-one with nature. (Artemis)	.44

Component Eight accounted for 2.7% of the variance. All items that loaded on this factor were from the Demeter scale. This component was named “Demeter II/Maternal Orientation”. Factor loadings on Component Eight are presented in Table 20.

Table 20	
<u>Factor Loadings on Component Eight of the HAGS</u>	
<u>Items</u>	<u>Factor Loading</u>
I like that others depend on me. (Demeter)	.58
I am first and foremost a maternal woman. (Demeter)	.57
I feel important when others need me. (Demeter)	.49
I long to be a mother or being a mother is a fulfilling role for me. (Demeter)	.44

Component Nine accounted for 2.7% of the variance. Only three items loaded on this component – one item each from the Demeter, Athena, and Artemis scales. Two of the three items loaded on another component in addition to component nine. This component was not named due to the majority of items loading on another component. Factor loadings on Component Nine are presented in Table 21.

Table 21	
<u>Factor Loadings on Component Nine of the HAGS</u>	
<u>Items</u>	<u>Factor Loading</u>
I rarely become overwhelmed by emotion. (Athena)	.51
I enjoy providing meals for and serving others. (Demeter)	.40
I avoid expressing vulnerability. (Artemis)	.40



Three items loaded positively on more than one component. The item “I enjoy providing meals for and serving others” loaded on components three and nine. The item “I have the ability to set my own goals and reach them” loaded on components two and four. The items “I avoid expressing vulnerability” loaded on components one and nine.

Guadagnoli and Velicer (1988, as cited in Stevens, 1996) established guidelines for the reliability of factors. Based on their recommendation, component one appears reliable with more than four loadings above .60. Additionally, component four appears reliable with more than 10 loadings above .40. The remaining seven components do not appear reliable according to this criteria (Guadagnoli and Velicer , 1988, as cited in Stevens, 1996), and should be cautiously interpreted.

Research Question #3: Do the HAGS subscales demonstrate adequate convergent and discriminant validity when compared with the PMAI subscales?

Significant correlations of HAGS archetypes and PMAI archetypes are reported in Appendix A, Table 22. These results should be cautiously interpreted due to the instability of the factor structure and the failure to establish reliability of the instrument.

The convergent validity was established by patterns of significant correlations between subscales of the HAGS and the PMAI. It was predicted that scores on the various HAGS subscales would be correlated with theoretically relevant constructs expressed by archetypes on the PMAI; for the most part, these correlations were significant and in the predicted directions. For example, high scores on Artemis were expected to be positively correlated with high scores on Warrior; findings supported this prediction ( $r=.40, p<.01$ ). Also, as predicted, high scores on Athena were positively correlated with high scores on Ruler ( $r=.42, p<.01$ ). As predicted, the three Vulnerable

Goddess (Hera, Demeter, and Persephone) archetypes were positively correlated with the Caregiver archetype ( $r=.37, p<.01$ ;  $r=.67, p<.01$ ; and  $r=.39, p<.01$ , respectively). High scores on Aphrodite were positively correlated with high scores on Fool ( $r=.29, p<.01$ ). Aphrodite, Hera, and Demeter were positively correlated with the Lover archetype ( $r=.58, p<.01$ ;  $r=.49, p<.01$ ; and  $r=.25, p<.01$ , respectively). While high scores on Persephone were expected to be positively correlated with high scores on Innocent, Persephone did not significantly correlate with the Innocent archetype. However, Persephone did positively correlate with the Orphan archetype ( $r=.20, p<.01$ ), another archetype that falls under Pearson's subcategory of Ego development (Pearson, 1991).

Discriminant validity was established by demonstrating a low or nonsignificant correlation between the HAGS subscales and the PMAI archetypes. It was predicted that the three Virgin Goddess (Artemis, Athena, and Hestia) archetypes would not correlate with the Lover archetype. As was expected, the correlation between the three Virgin Goddess (Artemis, Athena, and Hestia) archetypes and the Lover archetype was not significant.

## CHAPTER FIVE

### DISCUSSION

The purpose of this study was to develop an instrument that would measure seven goddess archetypes active in a woman's life, and determine initial psychometric properties of the instrument. Construction of subscales and scale items were derived from Jean Bolen's (1984) theory of goddess archetypes in women.

#### Discussion of Research Findings

Results of this exploratory study indicated that the Hudson Archetypal Goddess Scale (HAGS) demonstrated respectable internal consistency. However, the seven subscales did not exhibit desirable internal consistency. This finding suggests that the subscale items were inconsistent and did not accurately measure the archetype subscale intended. Without establishing reliability, we cannot have a valid measure. However, considering the complexity of archetypes, Pearson and Marr (2003) suggested "we might anticipate moderate internal reliability" (p. 61). Two scales, Athena and Hestia, were altered from the pilot to full sample study. It is interesting to note that although these two scales did not achieve desirable reliability, these were the only two scales that showed increases in coefficient alpha. This finding suggests that further reliability testing can improve the internal consistency of the scales.

An exploratory factor analysis using principal components analysis with a Varimax rotation produced a nine factor solution. The initial analysis resulted in an 18 factor solution, which did not support, and provided little meaning about, the archetype subscales. The larger factor solution revealed subscale items loading on different factors,

and showed this was not a parsimonious explanation. The exploratory factor analysis exhibited unstable factors and did not produce evidence of a valid measure.

Of the nine components obtained in the analysis, four components were similar to Bolen's (1984) archetypes, offering some support for her theory of goddess archetypes. First, the component "Persephone/Other Orientation and Avoidance of Conflict" seems related to the Persephone archetype, and the items on this component reflected the nature of this goddess. Secondly, the component "Hera/Other Orientation" corresponded to the Hera archetype, and all but one item on this component derived from the Hera scale. The component "Demeter II/Maternal Orientation" seemed to reflect the Demeter archetype, and all items on this component were from the originally-coded Demeter scale.

It is interesting to note that the more traditional goddess (i.e., Vulnerable goddess) archetypes emerged in the factor analysis. Considering the traditional roles of women as daughter, wife, and mother, we may speculate that more women would endorse agreement with statements reflecting the Persephone, Hera, and Demeter archetypes, respectively. As Bolen (1984) contends, "the roles to which society expects women to conform – reinforce some goddess patterns and repress others" (p. 4). This finding may be related to the homogenous sample in this study. The majority of participants identified as White (90.5%), Christian (89%), and married (81%), and resided in a rural town in the Midwest. Additionally, the mean age of the sample (45.5 years) is a time in life when many women have assumed the traditional roles of wife and mother, in addition to being a daughter.

An exception to this finding was the "Hestia/Introverted Orientation" component, in which all items on this component came from the Hestia scale and were designed to

reflect the qualities of the Hestia archetype. Though Hestia was considered a nontraditional goddess because of her independence from male gods, the Hestia archetype was the only archetype that Bolen included in both her theory of goddess archetypes in women (1984) and her theory of goddess archetypes in older women (2001). Possibly the characteristics of the Hestia archetype can be found in both traditional and nontraditional women. This supposition makes sense in the context of women's intuitive nature.

The factor structure obtained in this study did not reveal components that were similar to the nontraditional goddesses, Artemis and Athena, nor the alchemical goddess, Aphrodite. However, Component Four did reflect a combination of characteristics from these three goddess archetypes. When examining the results of this study, the factor analysis cannot be discussed without consideration of the cultural context of the participants. With this in mind, it is hypothesized that the demographic composition of the sample contributed to the absence of distinct components reflecting the nontraditional goddess archetypes.

It is also likely the resulting factor structure emerged due to problems in operationalizing the scales. Further examination of the scales showed overlapping similarities in scale items. Though items were created to match Bolen's (1984) theory of goddess archetypes, the items may not have been designed to reflect the distinct differences between the goddesses. Some of the components corresponded more closely to specific archetypes (e.g., Components One, Three, Six, and Eight) with slight variations, while the other components revealed qualities shared by several archetypes. Pearson and Marr (2003) indicated that this occurrence is not unusual. For example,

Component One revealed that the majority of items came from the Persephone scale. However, others items that loaded positively on this component came from the Demeter, Hestia and Artemis scales. The item, “I cannot say ‘no’ if someone needs my attention or help” (Demeter), was closely related to the compliant nature of Persephone. The item, “I have difficulty expressing my feelings” (Hestia) may represent the indecisive or passive aspects of Persephone. The item, “I avoid expressing vulnerability” (Artemis) possibly reflected the depressive period of the Persephone myth when she was in the underworld and cut off from others. Component Three revealed six items from the Hera scale loading positively on this component. Only one item from another scale loaded on this component: “I enjoy providing meals for and serving others” (Demeter). Hera is described as the goddess of marriage and Demeter is described as the maternal archetype; thus, this particular item may have tapped into the traditional roles of both wife and mother. Another example of problems in scale design concerns Component Seven. Items from several scales loaded positively on this component. These items may represent a goddess of compassion that Bolen (2001) describes in her theory of goddesses in older women. Bolen notes that “the development of compassion is like wisdom: it grows through life experience” (p. 108). From a developmental perspective, we may consider Erikson’s psychosocial stage of generativity being expressed in these items.

Additionally, it is likely that various aspects of personality influenced the exploratory factor structure and the scattering of scale items across components. As Marr (1995) notes, “Typically archetypal influence is inferred upon symbolic evidence, which is evocative in nature and thus in contrast to any objective self report measure. At best an objective measure may identify roles and traits which are archetypally derived; but it is

likely that other personality characteristics and random variation will have a far more significant influence on score patterns” (p. 126). Additionally, a “factor analysis depends heavily on the characteristics of the people who make up the sample” (Pearson and Marr, 2003, p.72). Thus, it is speculated that the components that emerged in the analysis may represent characteristics related to the goddess archetypes, yet not necessarily reflect the unconscious archetype.

Bolen (1984) described her theory of goddess archetypes as “a theory based on observing the *diversity* of normal variations among women” (p. 2). Women are socialized not just by society at large, but also within their individual families and communities. Considering gender as a socially constructed concept, a woman’s gender role identity is influenced by many outside forces. The Greek goddesses described in Bolen’s (1984) theory represent a variety of roles that women perform. Thus, the HAGS may be better classified as a measure of gender role identity rather than a measure of active archetypes. Further research in this area would help determine the outside forces of stereotypes and the internal forces of archetypes that Bolen (1984) contends influence women’s behavior.

Validity testing was conducted through correlative analysis of the HAGS archetype subscales with the PMAI archetype subscales. To establish convergent validity, it was hypothesized that the following correlations would be positive and significant: High scores on Artemis were expected to be positively correlated with high scores on Warrior. The three Vulnerable Goddess (Hera, Demeter, and Persephone) archetypes were expected to be positively correlated with the Caregiver archetype. High scores on Athena were expected to be positively correlated with high scores on Ruler.

High scores on Aphrodite were expected to be positively correlated with high scores on Fool. High scores on Persephone were expected to be positively correlated with high scores on Innocent. Aphrodite, Hera, and Demeter were expected to be positively correlated with the Lover archetype. All of these correlations, with the exception of Persephone with Innocent, were significant in the direction anticipated. To establish discriminant validity, it was predicted that the three Virgin Goddess (Artemis, Athena, and Hestia) archetypes would not correlate with the Lover archetype. As was expected, these correlations were not significant.

The results indicated the HAGS would be improved with further scale development. Suggestions for future research are addressed later in this chapter.

#### Limitations of the Study

Can we measure goddess archetypes? More research will help answer this question. The overall limitation was the exploratory nature of this study. The initial goal of developing the HAGS was an attempt to objectively measure the subjective. Though it was desirable to develop a valid and reliable measure of goddess archetypes, it is important to note the inherent difficulty in measuring subjective experience. Exploring unconscious material such as archetypes is a challenging undertaking, especially in an objective manner. "The content of symbolic language is only partially knowable and always retains elements of mystery. Its translation, therefore, can never be complete, for the transpersonal can never be fully comprehended on a rational level" (Heisler, 1973, p. 339). The methodology in this study utilized a self-report instrument that produced quantitative data. The means of assessment may not appropriately reveal the archetype(s) active in a woman's life. Archetypes are defined as symbols and images, and may defy



objective measurement. Conversely, Maloney (1999) found that “the concept of archetypes can be operationalized, studied, and refined like other psychological concepts” (p. 112). In contrast to the survey research used in this study, Maloney utilized a qualitative methodology to obtain preference ratings of pictures and images representing archetypal themes.

Another limitation of this study pertains to the complexity of the task. Bolen’s (1984) theory described seven goddess archetypes, and the HAGS was designed to measure these archetypes by creating seven archetype subscales. Attempting to develop multiple scales, along with the depth and breadth of the theory, posed a significant challenge. The lack of internal consistency of the subscales may be explained by this limitation.

The psychometric properties of the HAGS would be better determined with a larger sample size. The ratio of sample size to number of items on the HAGS was a limitation. A random sample of 1,000 women were mailed research packets, with a return rate of 26.3%. A larger sample size is preferable in factor analysis and would most likely affect the results. This study included an inadequate sample size, and a larger sample size might provide more reliable and valid results, and increase the generalizability of the instrument. Furthermore, the sample included a primarily White (90.5%) population, and may not be representative of women of color.

Additionally, further reliability of the instrument needs to be assessed. An alternate measure of reliability involves the stability of the instrument, which can be assessed with a test-retest procedure. The sample chosen for this study did not permit for

test-retest reliability, which is desirable in instrument development. Thus, not assessing the stability of the HAGS over time was a limitation.

The exploratory factor analysis resulted in an unstable factor structure. The goal of factor analysis is to reduce the data and to increase understanding. Additional item analysis and development will be necessary to determine what each scale measures and increase internal consistency of the archetype subscales. Further review and refinement of subscale items may be required to adequately measure the intended goddess archetype. Though Bolen's (1984) theory describes the seven goddess archetypes as separate constructs, it is notable that some of the goddess archetypes appear related. Possibly a smaller number of constructs exists. Therefore, the theoretical model may need to be better determined. This study presents the preliminary findings of initial instrument development in this area. The exploratory nature of this project was a limitation, though an important first step in understanding the theory of goddess archetypes.

Validation of the HAGS was hindered due to undesirable reliability of the instrument and the limited research in this area. Currently, only one measure of archetypes exists in the literature. The lack of theoretically-relevant constructs to correlate with the HAGS was a limitation to validity testing. Moreover, this study focused on initial scale development and additional research is needed to determine the validity of the HAGS. As DeVellis (1991) indicated, "...validity of a scale is not firmly established during scale development. Validation is a cumulative, ongoing process" (p. 113). As an example, the PMAI has changed considerably since its original form as "The Personal Myth Index" (Pearson, 1989), and several forms have been subsequently developed. Later on, as Pearson's theory expanded, Marr and Pearson collaborated to

create the Heroic Myth Index (HMI) for Marr's (1995) dissertation. Additional research and validation finally led to the development of the PMAI (Pearson and Marr, 2003).

### Clinical and Practical Implications

*To discover who she is, a woman must descend into her own depths.*  
~ Judith Duerk (1989, p. 21)

Though the issues addressed above indicate limitations in the instrument under development, it is hoped that further research will improve the psychometric properties of the HAGS. Given this, a measure of dominant goddess archetypes might provide clinicians a deeper understanding of their female clients. Additionally, this type of measure would offer a way to assess client functioning in a symbolic manner. With the knowledge of the goddess archetype(s) active in one's life, a woman can be attentive to the forces that influence and shape her cognitions, emotions, and behaviors. Clinicians may gain insight regarding personality characteristics from a Jungian perspective, and obtain a greater understanding of how archetypal psychology can provide a deeper and more complete conceptualization of women's experiences. Bolen (1984) suggests that knowledge of the goddess archetypes:

provides therapists who work with women with useful clinical insights into their patients' interpersonal and intrapsychic conflicts. Goddess patterns help account for differences in personality; they contribute information about the potential for psychological difficulties and psychiatric symptoms. And they indicate the ways a woman in a particular goddess pattern can grow (p. 2).

By identifying goddess archetypes, a dialogue can ensue to increase a client's self-awareness. Bolen (1984) contends that mythology can be used as an "insight tool" (p. 9); and by interpreting the meaning of myths, learning can occur that "strikes a chord" (p. 6) and resonates for the client. Clinicians can expound upon the myth of a particular goddess, and incorporate bibliotherapy for the client to study and reflect upon, to increase

client understanding, and possibly parallel and normalize the current life events of the client. “What is useful in understanding and knowing about different goddess archetypes, as well as the original Goddess, is that they give us varied and rich female role models, stories, and myths through which we can understand our own individual paths, struggles, and accomplishments” (Sturges, 1993, p. 68). Additionally, the HAGS may be used in gender role analysis which “involves exploring and understanding the impact of gender on psychological well-being or distress and utilizing this information to make decisions about what gender role behaviors one wishes to enact” (Enns, 1997, p. 133). A therapist can explore with a client “how traditional roles restrict the client” and how “traditional gender behaviors were transmitted” (Enns, 1997, p. 134).

Further, Heisler (1973) indicated that by naming archetypes and “trying to enter a more positive, ego-directed interaction with them, [the client] achieves a better working relation with [her] unconscious, and this is transformative in its affects” (p. 341). Edinger (1994) asserts that when a person pays attention to the archetypal dimension and associations with images “one will start to build a personal connection to the myth; particular myths, at least, will be living themselves out in one’s own life” (p. 3). Traditionally, analysts have identified archetypal themes through dream analysis. However, “actively imagining goddesses can help a woman know the archetypes in her psyche” (Bolen, 1984, p. 277). With exposure to the theory of goddess archetypes, women can also become aware of the archetypes that are inactive in their lives. With this insight, women can cultivate a desired goddess archetype. Bolen (1984) offers the following suggestions for cultivating the seven goddess archetypes:

- 1) Artemis – participate in wilderness programs for women; compete in sports; travel to explore new places; live in foreign cultures; join the Peace Corps; live alone; go on a vacation by yourself; become a member of a women’s support group; organize your life around your friends and what matters to you (pp. 53-54).
- 2) Athena – further your education; learn to behave “professionally” through your work; may develop out of necessity whenever a woman needs to think clearly in the midst of an emotional situation (pp. 83-84).
- 3) Hestia – make the time and find the space to focus on the inward, quiet, centered part of yourself; focus on one task at a time; practice meditation; write poetry; go through old photographs and place them in an album (pp. 116-117).
- 4) Hera – make a conscious decision to commit to a partner; involve yourself with a partner who can make a commitment (pp. 147-148).
- 5) Demeter – may naturally develop when a woman seriously considers whether to have a child; be more maternal toward a particular child in your life; work at being more patient with children (pp. 176-177).
- 6) Persephone – place a positive value on receptivity; listen to what others have to say; attempt to see the perspective of others; refrain from critical judgments or prejudices; be kind toward yourself; practice acceptance; recall and write down your dreams (pp. 204-205).
- 7) Aphrodite – cultivate an interest in art, poetry, dance or music; learn how to enjoy pleasurable sensations; enjoy the moment and develop a here-and-now

focus; take a vacation as a couple without your children; learn to give and receive a massage (pp. 242-243).

### Research Implications

Further development and modification of the HAGS is necessary to create a reliable and valid measure of the dominant goddess archetypes. Future research would focus on improving the reliability of the instrument. To improve internal consistency of the archetype subscales, more items can be generated from theory, and items with low item-total correlation can be eliminated. Additionally, research studies need to include a sample where a repeatable procedure can be conducted to assess the stability of the HAGS.

Exploring more validation research methods and incorporating them in future research could improve the construct validity of the HAGS. Archetypes are, by nature, dynamic and not static. That is, an archetype may be active at one time and inactive at a different time in a person's life. By clarifying the theoretical model of goddess archetypes, future research can validate this instrument with other instruments and populations. Considering the subjective and symbolic aspects of archetypes, a qualitative research study may provide meaningful data about the expression of goddess archetypes. Additionally, qualitative methods, with women representing various life stages and diverse backgrounds, may contribute to and expand upon the theory of goddess archetypes. Further research obtaining qualitative data could complement quantitative studies, and offer a more comprehensive understanding of archetypes.

In later studies, it is suggested that a confirmatory factor analysis be conducted on the HAGS. The current trend, and most comprehensive method, in instrument

development involves both exploratory and confirmatory factor analysis. This research could further test the theory and determine the degree to which the data conform to the expected structure.

Limited research in the area of archetypal psychology has been conducted, possibly due to the difficulty in quantifying archetypes. Given the subjectiveness of theories, few instruments have been developed to measure archetypes. However, the lack of research in this area prevents psychologists from exposure to a conceivably more complete model of human experience. The present study endeavored to contribute to the areas of archetypal psychology, the psychology of women, and instrument development. Further exploration of the goddess archetypes might assist researchers in explaining both the diversity and universality of women's experiences at various life stages. Additionally, further research in this area may contribute to enhanced methods of measuring archetypes. In conclusion, noting that archetypes arise from the *collective* unconscious, both researchers and clinicians will benefit from a deeper understanding of the universal aspects of the psyche in all of us.

#### Theoretical Implications and Concluding Comments

Without further testing of the construct validity of the HAGS, delineating implications for theory must be a tentative endeavor. This section will discuss the theoretical framework applied in this study, and consider future directions for theory. The limitations of the initial instrument developed prevent a compelling argument for changes in theory. Noting this limitation, further exploration of the three categories of goddess archetypes appears essential in theory testing. Bolen (1984) categorizes the seven goddess archetypes into three groups: (1) the Virgin goddesses – Artemis, Athena,

and Hestia; (2) the Vulnerable goddesses – Hera, Demeter, and Persephone; and (3) the Alchemical goddess – Aphrodite. Though the goddess archetypes were described as distinct constructs, several of the goddesses possess similar qualities. Possibly, more general dimensions exist, and the theory of goddess archetypes could be better explained and measured by examining these three categories. This examination could include exploring attributes in women that are nontraditional, traditional, and embrace both the nontraditional and traditional, to correspond with the Virgin, Vulnerable, and Alchemical goddesses, respectively.

From a broader perspective, and given the complexity of each of the goddess archetypes, it is possible there are more than three or seven theoretical dimensions. The exploratory factor analysis resulted in an 18 factor solution that dispersed archetype subscales across several factors. “Instead of the one traditional idea of femininity as passive, nurturing, and accepting, Bolen points out through her descriptions of the goddesses that there are *at least* seven (and no doubt, many combinations of those seven) modes of female energy” (Sturges, 1993, p. 68). A goddess archetype may be a multidimensional construct that is expressed differently through thoughts, attitudes, feelings, and behaviors.

It may be helpful to view the goddess archetypes from a developmental perspective. The PMAI was constructed to reflect the hero’s journey in terms of adult development. Bolen (1984) described the journey for the heroine as an “individuation quest” (p. 293). This journey does not necessarily correspond to chronological age but to psychological development. Bolen (2001) has subsequently developed a theory of goddess archetypes in older women, which may better determine the theoretical model of



goddess archetypes. In her later work, Bolen (2001) relates how her early theory of goddess archetypes reflected the first and second phases of women's lives, and how her later theory emerged from her own development. She described the three phases of women's lives as "maiden, mother (or matron), and crone" or "young woman, mature woman, and wise-woman" (p. xii), and divided these three phases by physiological markers. The maiden phase begins at the onset of menstruation and corresponds to the waxing moon. The next phase begins with a woman's first pregnancy and corresponds to the full moon. The initiation into the third phase begins with menopause and corresponds to the waning moon. In contrast to her original categories of goddess archetypes (Bolen, 1984) – Virgin goddesses, Vulnerable goddesses, and the Alchemical goddess – Bolen (2001) discussed how Greek mythology portrayed the goddesses in terms of the first and second phases of women's lives. Persephone, Artemis, and Athena were portrayed as maiden goddesses, while Hera, Demeter, and Aphrodite were portrayed as mature women. Bolen included the goddess archetype Hestia in both her theories and describes her as "ageless". Her later theory explored archetypes in older women, and she emphasized four goddesses of wisdom: Metis (Goddess of Practical and Intellectual Wisdom), Sophia (Goddess of Mystical and Spiritual Wisdom), Hecate (Goddess of Intuitive and Psychic Wisdom), and Hestia (Goddess of Meditative Wisdom). In addition to the wisdom archetypes, she introduced the Goddess of Transformative Wrath, Goddesses of Healing Laughter, and Goddesses of Compassion. Though these archetypes will not be expounded upon in this thesis, it is important to note this addition to the theory of goddess archetypes.

In their book, *The Goddess Within*, the Woolger's (1989) included a self-rating questionnaire to help identify "different aspects of goddess psychology" in a woman's personality (p. 323). Though not a valid and reliable measure, as they "don't pretend that this is an objective test" (p. 323), further consideration of this questionnaire may contribute to improvements in the HAGS. They examine fourteen areas, including: (1) appearance, (2) my body, (3) house and home, (4) eating and food, (5) childhood, (6) men, (7) love and marriage, (8) sexuality, (9) children, (10) pastimes, (11) parties, (12) friends, (13) books, and (14) the larger world, to assess six of the seven goddesses from Bolen's (1984) theory (Woolger and Woolger, 1989). Further, they divided a woman's life cycle into four categories from a goddess perspective, noting that: (1) Persephone (as Maiden) rules childhood, (2) Artemis and Athena rule adolescence, young womanhood, and transition; while Demeter and Aphrodite rule motherhood, relationships, and maturity, (3) Hera rules the second half of life, and (4) Persephone (as Crone) rules old age and death (Woolger and Woolger, 1989, p. 345). These depictions differ slightly from Bolen's (2001) phases, showing the complexity of theories in goddess psychology.

The HAGS was created based on archetypal Greek goddesses who lived in a patriarchal culture. For older women, Bolen (2001) included multiple archetypes from Greek mythology, Judeo-Christian heritage, and Eastern religion. Bolen described archetypes as "patterns with a range of expression. Each woman who lives out an underlying archetype in her own true way is like a unique variation on a theme. However, most women of any complexity have more than one active archetype within her competing for expression" (p. xxii). Noting the universal themes of archetypes derived from Jung's exploration of many cultures, and the emergence of more archetypes

in Bolen's theory, there appear to be an unlimited number of archetypes in women's lives. This is important to feminist theory, as Carolyn Zerbe Enns conveyed the criticism of goddess psychology because "women from multicultural backgrounds may feel invalidated, excluded, or marginalized by a psychology that is based solely on Greek mythology and the history of white women" (Lorde, 1983, as cited in Enns, 1997). Furthermore, Jung indicated "there are as many archetypes as there are typical situations in life" (Jung, 1969, p. 48). Pearson and Marr (2003) attributed the unknown number of archetypes to "the lack of criteria for determining whether a particular theme or pattern is archetypal in nature" (p. 4).

In keeping with a developmental viewpoint, Joan Borysenko (1996), a biologist and psychologist, explored the feminine life cycle from a bio-psycho-spiritual perspective. Though she focused on the stages of women, she emphasized that "whether we are biologically male or female, each of us contains aspects of the other" (p. 1). Borysenko's perspective corresponds to Bolen's encouragement for women to understand aspects of themselves in a god-archetype. "While women usually have a preponderance of goddess archetypes, both male and female archetypes exist in each of us, and most women will find that at least one of the male archetypes is active in them, the awareness of which completes the picture" (Bolen and Clausson, 1995, p. 80). Further, Borysenko (1996) discussed archetypes of women, borrowing some from Levinson's (1996) depictions of the "Traditional Homemaker Figure", the "Anti-Traditional Figure", and the "Superwoman" image. Borysenko (1996) claims that "the emergence of the inner male" occurs between the ages of 42 to 49, corresponding to Jung's theory that women begin to

develop their animus at midlife (p. 148). She further described a “Guardian archetype” that emerges during midlife:

The woman who steps fully into the Guardian archetype has the ability to encourage the best in herself and others. As she continues to develop a larger social, political, and spiritual perspective throughout her forties and fifties, she is prepared to become a visionary with the heart and guts to create change (Borysenko, 1996, p. 153).

In slight contrast to Bolen’s theory (2001) of three phases of women’s lives, Borysenko (1996) believes “the old concept of woman in her aspects of maiden, mother, and crone needs updating” (p. 6), and organized the feminine life cycle into 12 seven-year periods. Her argument denoted the earlier onset of puberty in women, the increase in women’s freedom of choice to mother or not, and the fact that women are living much longer than in the past. Both Borysenko (1996) and Bolen (2001) discussed the emergence of people called “Cultural Creatives” (CCs) in our society – termed by Paul Ray, a sociologist, who “identified feminine values as the core of a new social movement” (Borysenko, 1996, p. 190). These people (CCs) are “seriously concerned with psychology, spiritual life, self-actualization, self-expression; ... are socially concerned; advocate “women’s issues”; and are strong advocates of ecological sustainability” (Ray, 1996, p. 8, as cited in Borysenko, 1996, p. 190). Further, CCs “see women’s ways of knowing as valid ... strikingly, the stronger their values and beliefs about altruism, self-actualization, and spirituality, the more likely they are to be interested in social action and social transformation” (Ray and Anderson, 2000, p. 14, as cited in Bolen, 2001, p. 194).

Incorporating the ideas of Borysenko (1996) and Bolen (2001) may assist in creating a more comprehensive theory of women, and consequently a measure of

archetypes that captures the diverse experiences of women across the lifespan. The instrument developed in this study was based on one theory (Bolen, 1984) and reflected a small area of feminist theory – namely, cultural feminism. Much more consideration of theory and women’s development is needed to construct a scale that adequately measures and reflects the diversity of contemporary women’s experiences. This work would further actualize the relationship of personality and adult development in counseling psychology called for by Gelso and Fassinger (1992):

Perhaps the most powerful way in which counseling psychologists can contribute to psychoanalytic concepts of female development is through their research expertise. Just as counseling psychologists have contributed substantially to self-psychology through the incorporation of self-psychological constructs in their research and through the development of valid and reliable instruments, counseling psychologists can contribute similarly in the area of women’s development (p. 290).

Returning to spirituality, we cannot forget that in “Jewish, Christian, and Islamic traditions, where God is seen as only male, females are expected to take second place in the natural order” (Sturges, 1993, p. 62). We all contain masculine and feminine qualities, and the concept of androgyny has been explored for decades (Singer, 1989, 1994). “The individuation journey – the psychological quest for wholeness – ends in the union of opposites; in the inner marriage of “masculine” and “feminine” aspects of the personality” (Bolen, 1984, p. 294). In our current culture, both women’s and men’s movements have developed to honor the feminine and masculine, respectively. For example, Clarissa Pinkola Estes (1992) uses myth and storytelling to symbolize the psychic growth in women. Similarly, the men’s mythopoetic movement has explored development of the masculine in new ways (Bly, 1990; Keen, 1991). Advances in feminist psychology will have to balance the need to honor the divine feminine and

women's strengths, with the goal of not magnifying traditional gender differences. In her exploration of archetypes and gender, Enns (1994) aptly summarizes these ideas:

Archetypal psychology provides a method for revaluing traditional feminine strengths and for healing misunderstandings between men and women ... the task of feminist archetypal theory is to revalue women's work of all kinds ... Although gender-neutral archetypes are useful, there are occasions when it is helpful for women to see heroism in other women and men to see heroism in other men. Gender-specific images of men and women are most likely to be useful when the archetypes model resistance to cultural mandates about masculinity and femininity (pp. 128 and 131).

Archetypal psychology has much to offer our present society, and an understanding of archetypes can contribute to psychological growth. Jung believed that the "individuation of the single person is indissolubly linked with and even tends to recapitulate the individuation of the whole human race" (Heisler, 1973, p. 337). Bolen and Clausson (1995) expanded this belief and noted that "in the process of personal transformation, I believe that we also contribute to transforming the patriarchy" (p. 85).

*There is a collective force rising up on the earth today,  
an energy of the reborn feminine... She remembers our function on earth:  
that we should love one another ... This is a time of monumental shift,  
from the male dominance of human consciousness  
back to a balanced relationship between masculine and feminine.  
~ Marianne Williamson (1993, pp. 39-40)*

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**Appendix A**

**Data Tables**

Table 1

Number and Percentage of Subjects in Each Age Category

<u>Age</u>	<u>n</u>	<u>Percentage</u>
20-29	38	14.4
30-39	57	21.7
40-49	73	27.8
50-59	50	19.0
60-69	35	13.3
70-79	8	3.0
80-89	2	0.8
Total	263	100

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Range 22-84 years  
Mean 45.5  
Median 46

Table 2

Number and Percentage of Subjects in Each Racial/Ethnic Category

<u>Race/Ethnicity</u>	<u>n</u>	<u>Percentage</u>
American Indian/Native American	12	4.6
Arab/Middle Eastern	1	0.4
Asian, Pacific Islander, or Asian/American	1	0.4
Caucasian or European/American	238	90.5
Hispanic, Hispanic/American, or Latino/Latina	4	1.5
Multiracial	7	2.7
Total	263	100

Table 3

Number and Percentage of Subjects in Each Spiritual/Religious Category

<u>Spiritual/Religious Affiliation</u>	<u>n</u>	<u>Percentage</u>
Christian	234	89
Jewish	2	0.8
Muslim	2	0.8
Other	13	4.9
Not applicable	12	4.6
Total	263	100

Table 4

Number and Percentage of Subjects in Each Marital Status Category

<u>Marital Status</u>	<u>n</u>	<u>Percentage</u>
Single / Never married / Engaged	10	3.8
Married	213	81
Divorced	20	7.6
Separated	3	1.1
Widowed	13	4.9
Living with partner	3	1.1
Did not report marital status/Missing	1	0.4
Total	263	100



Table 5

Number and Percentage of Subjects Completing Each Educational Level

<u>Educational Level</u>	<u>n</u>	<u>Percentage</u>
Middle/junior high school	1	0.4
High school or obtained G.E.D.	78	29.7
Technical school	19	7.2
Associate's Degree	29	11
Bachelor's Degree	77	29.3
Master's Degree	52	19.8
Doctoral/Professional Degree	7	2.7
Total	263	100

Table 6

Number and Percentage of Subjects in Each Employment Status Category

<u>Employment Status</u>	<u>n</u>	<u>Percentage</u>
Unemployed / Not in the work force	38	14.4
Employed part-time	35	13.3
Employed full-time	154	58.6
Retired	35	13.3
Did not report employment status/Missing	1	0.4
Total	263	100

Table 7

Number and Percentage of Subjects in Each Household Income Category

<u>Household Income</u>	<u>n</u>	<u>Percentage</u>
Under \$15,000	8	3.0
\$15,001-30,000	33	12.5
\$30,001-45,000	32	12.2
\$45,001-60,000	57	21.7
\$60,001-75,000	44	16.7
\$75,001-90,000	33	12.5
\$90,001-105,000	26	9.9
Over \$105,000	24	9.1
Did not report income/Missing	6	2.3
Total	263	100

Table 8

Means, Standard Deviations, and Coefficient Alpha Reliabilities for the PMAI Scales

Scale	Mean	SD	Item Alpha
Innocent	20.77	3.39	.57
Orphan	18.22	3.06	.38
Warrior	20.86	3.42	.62
Caregiver	22.10	3.45	.72
Seeker	19.11	3.00	.36
Destroyer	16.13	3.70	.54
Lover	24.07	3.07	.63
Creator	20.86	3.36	.58
Ruler	21.23	4.02	.76
Magician	20.92	3.68	.65
Sage	20.81	3.07	.35
Jester	18.89	3.60	.64
Mean of Scale	20.33	3.40	.57
Total Scale	243.97	21.00	.85

Table 10

Item-Total Statistics on the Hudson Archetypal Goddess Scale Items

Items	Corrected Item-Total Correlation	Alpha if Item Deleted
HAGS1	-.16	.74
HAGS2	.06	.73
HAGS3	.10	.73
HAGS4	.17	.73
HAGS5	.42	.72
HAGS6	.29	.72
HAGS7	.16	.73
HAGS8	.08	.73
HAGS9	.09	.73
HAGS10	.37	.72
HAGS11	.24	.72
HAGS12	.37	.72
HAGS13	.18	.73
HAGS14	.22	.72
HAGS15	.16	.73
HAGS16	.22	.73
HAGS17	.23	.72
HAGS18	.34	.72
HAGS19	.46	.72
HAGS20	.06	.73
HAGS21	.15	.73
HAGS22	.26	.72
HAGS23	.35	.72
HAGS24	.01	.73
HAGS25	.25	.72
HAGS26	.14	.73
HAGS27	.33	.72
HAGS28	.33	.72
HAGS29	.18	.73
HAGS30	-.06	.74
HAGS31	.02	.73
HAGS32	.14	.73
HAGS33	.22	.73
HAGS34	.12	.73
HAGS35	.05	.73
HAGS36	.06	.73
HAGS37	.18	.73

Table 10 (continued)

Item-Total Statistics on the Hudson Archetypal Goddess Scale Items

Items	Corrected Item-Total Correlation	Alpha if Item Deleted
HAGS38	.28	.72
HAGS39	.27	.72
HAGS40	-.05	.74
HAGS41	.29	.72
HAGS42	.16	.73
HAGS43	.14	.73
HAGS44	.19	.73
HAGS45	.22	.73
HAGS46	.26	.72
HAGS47	.21	.73
HAGS48	.29	.72
HAGS49	.22	.73
HAGS50	.37	.72
HAGS51	.17	.73
HAGS52	.28	.72
HAGS53	.10	.73
HAGS54	.19	.73
HAGS55	.40	.72
HAGS56	-.11	.74
HAGS57	.16	.74
HAGS58	.06	.73
HAGS59	-.05	.74
HAGS60	.26	.72
HAGS61	.11	.73
HAGS62	.19	.73
HAGS63	.18	.73
HAGS64	-.12	.74

Table 11

Means and Standard Deviations of the Hudson Archetypal Goddess Scale Items

<u>Items</u>	<u>M</u>	<u>SD</u>
1. I feel whole without a man.	4.35	1.37
2. I am a practical and rational woman.	5.32	0.70
3. I trust my intuition.	5.12	0.76
4. I feel incomplete without a partner.	3.07	1.48
5. I have a strong need to nurture others.	4.75	1.00
6. I comply with the wishes of others.	4.21	0.95
7. I desire sexuality and sensuality.	4.41	1.20
8. I make logical decisions.	5.08	0.76
9. I have a tendency to withdraw from others and seek quiet tranquility in solitude.	3.93	1.37
10. I take pleasure in making my partner the center of my life.	3.87	1.25
11. I long to be a mother or being a mother is a fulfilling role for me.	4.98	1.22
12. I do what others expect of me.	4.29	1.09
13. I am a creative woman.	4.52	1.11
14. I feel at-one with nature.	4.23	1.22
15. I enjoy spending time at home.	5.19	0.81
16. I prefer being with my partner, rather than spending time with women friends.	4.29	1.19
17. I enjoy providing meals for and serving others.	4.29	1.19
18. I avoid anger and do not want people to get mad at me.	4.33	1.19

Table 11 (continued)

Means and Standard Deviations of the Hudson Archetypal Goddess Scale Items

<u>Items</u>	<u>M</u>	<u>SD</u>
19. I pursue love and beauty.	4.46	0.99
20. I feel strongly about my principles, and have the strength to express my point view.	5.09	0.87
21. I am curious, seek information, and like to figure things out.	4.97	0.96
22. Marriage provides the foundation for society.	4.60	1.22
23. I am first and foremost a maternal woman.	4.42	1.20
24. I prefer that others take care of me rather than taking care of myself.	2.25	1.26
25. I am passionate and intense.	4.35	1.02
26. I am an active woman, and often on the move.	4.92	0.95
27. I cannot say “no” if someone needs my attention or help.	4.26	1.20
28. I put others needs above my own in order to be accepted.	3.56	1.29
29. I am an outgoing woman with a lust for life.	4.38	1.15
30. I view myself as nontraditional.	3.24	1.40
31. I rarely become overwhelmed by emotion.	3.21	1.39
32. I am a quiet person and enjoy being alone.	3.76	1.35
33. I have the ability to make a lifelong commitment to a partner.	5.52	0.77
34. I let others make decisions for me.	2.59	1.23
35. I live in the immediate present.	3.88	1.24
36. I have a strong need for independence.	4.41	1.07



Table 11 (continued)

Means and Standard Deviations of the Hudson Archetypal Goddess Scale Items

Items	M	SD
37. I enjoy intellectual pursuits.	4.59	1.01
38. Others view me as compassionate.	4.76	0.88
39. My significant other is more important than my career.	4.68	1.30
40. Continuously giving to others often leaves me feeling unappreciated.	3.36	1.35
41. I usually follow my heart.	4.50	1.00
42. I have the ability to set my own goals and reach them.	4.89	0.85
43. I have difficulty expressing my feelings.	3.09	1.42
44. When in relationships, I am a loyal and faithful partner.	5.49	0.78
45. One of my strengths is generosity.	4.84	0.89
46. I avoid disagreeing with others to avoid conflict.	3.78	1.37
47. I avoid expressing vulnerability.	3.90	1.18
48. I desire a partner whose position in the community I can be proud of.	4.06	1.33
49. I have charisma that is attractive to others.	4.05	1.07
50. I feel important when others need me.	4.43	0.95
51. I am very open and flexible.	4.41	1.06
52. I have a sense of affiliation with other women.	4.35	1.08
53. I play an active role in my community, social clubs, and/or church.	4.14	1.44

Table 11 (continued)

Means and Standard Deviations of the Hudson Archetypal Goddess Scale Items

Items	M	SD
54. I have a wide circle of women friends who enjoy my spontaneity and attractiveness.	3.74	1.39
55. I receive fulfillment by providing for others.	4.38	1.02
56. I have few close women friends.	3.89	1.55
57. I would rather stay at home than attend outside activities.	3.40	1.42
58. I would rather play at life than make responsible commitments.	2.17	1.20
59. I procrastinate and finish projects at the last minute.	3.04	1.50
60. I like that others depend on me.	3.79	1.04
61. I am achievement oriented and career focused.	3.69	1.37
62. I need a partner who excites me.	4.10	1.24
63. My friends are mostly my partner's friends.	2.52	1.27
64. I am stubborn and usually do not comply with others.	2.47	1.11

Table 12

Variance Explained Through Principal Components Analysis

Component	Total	% of Variance	Cumulative %
1	7.164	11.193	11.193
2	5.747	8.980	20.174
3	3.619	5.654	25.828
4	2.976	4.649	30.477
5	2.569	4.014	34.491
6	2.037	3.183	37.674
7	1.935	3.024	40.698
8	1.711	2.674	43.372
9	1.699	2.654	46.026
10	1.521	2.377	48.403
11	1.488	2.324	50.728
12	1.438	2.246	52.974
13	1.350	2.109	55.083
14	1.285	2.008	57.091
15	1.205	1.883	58.974
16	1.088	1.700	60.674
17	1.064	1.662	62.336
18	1.036	1.619	63.955
19	.992	1.549	65.505
20	.968	1.513	67.018
21	.952	1.488	68.506
22	.912	1.425	69.931
23	.866	1.353	71.284
24	.832	1.300	72.584
25	.819	1.279	73.863
26	.799	1.249	75.112
27	.757	1.183	76.295
28	.722	1.127	77.423
29	.706	1.103	78.526
30	.663	1.036	79.562
31	.634	.991	80.553
32	.632	.987	81.540
33	.605	.945	82.485
34	.587	.917	83.402
35	.570	.890	84.292
36	.553	.865	85.157
37	.543	.848	86.005

Table 12 (continued)

Variance Explained Through Principal Components Analysis

Component	Total	% of Variance	Cumulative %
38	.531	.829	86.834
39	.514	.804	87.638
40	.501	.784	88.422
41	.488	.762	89.184
42	.466	.728	89.911
43	.447	.699	90.610
44	.427	.667	91.277
45	.416	.650	91.926
46	.415	.649	92.575
47	.403	.630	93.206
48	.393	.615	93.820
49	.372	.581	94.401
50	.335	.524	94.925
51	.324	.507	95.432
52	.304	.476	95.908
53	.294	.459	96.367
54	.275	.430	96.797
55	.270	.422	97.218
56	.248	.388	97.606
57	.229	.359	97.964
58	.219	.343	98.307
59	.212	.332	98.639
60	.201	.314	98.953
61	.190	.298	99.250
62	.184	.288	99.538
63	.161	.251	99.789
64	.135	.211	100.000

Table 22

Significant Correlations of HAGS Archetypes with PMAI Archetypes

<u>Archetype</u>	<u>Significantly correlated PMAI Archetype</u>
Artemis	Warrior, $r = .40^{**}$ Seeker, $r = .21^{**}$ Creator, $r = .40^{**}$ Ruler, $r = .46^{**}$ Magician, $r = .26^{**}$ Sage, $r = .33^{**}$ Fool, $r = .29^{**}$
Athena	Innocent, $r = .14^*$ Warrior, $r = .41^{**}$ Caregiver, $r = -.18$ Seeker, $r = .17^{**}$ Creator, $r = .39^{**}$ Ruler, $r = .42^{**}$ Magician, $r = .23^{**}$ Sage, $r = .38^{**}$
Hestia	Orphan, $r = .21^{**}$ Warrior, $r = -.17^{**}$ Destroyer, $r = .15^*$ Ruler, $r = -.16^{**}$ Fool, $r = -.23^{**}$
Hera	Innocent, $r = .30^{**}$ Caregiver, $r = .37^{**}$ Seeker, $r = -.14$ Lover, $r = .49^{**}$ Creator, $r = .16^*$ Magician, $r = .27^{**}$
Demeter	Innocent, $r = .18^{**}$ Orphan, $r = .24^{**}$ Caregiver, $r = .67^{**}$ Lover, $r = .25^{**}$ Magician, $r = .15^*$

Table 22 (continued)

Significant Correlations of HAGS Archetypes with PMAI Archetypes

<u>Archetype</u>	<u>Significantly correlated PMAI Archetype</u>
Persephone	Orphan, $r = .20^{**}$
	Warrior, $r = -.39^{**}$
	Caregiver, $r = .39^{**}$
	Destroyer, $r = .16^{**}$
	Creator, $r = -.20^{**}$
	Ruler, $r = -.24^{**}$
	Sage, $r = -.22^{**}$
Aphrodite	Innocent, $r = .27^{**}$
	Warrior, $r = .35^{**}$
	Lover, $r = .58^{**}$
	Creator, $r = .46^{**}$
	Ruler, $r = .36^{**}$
	Magician, $r = .38^{**}$
	Fool, $r = .55^{**}$

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\*\* Correlation is significant at 0.01 level

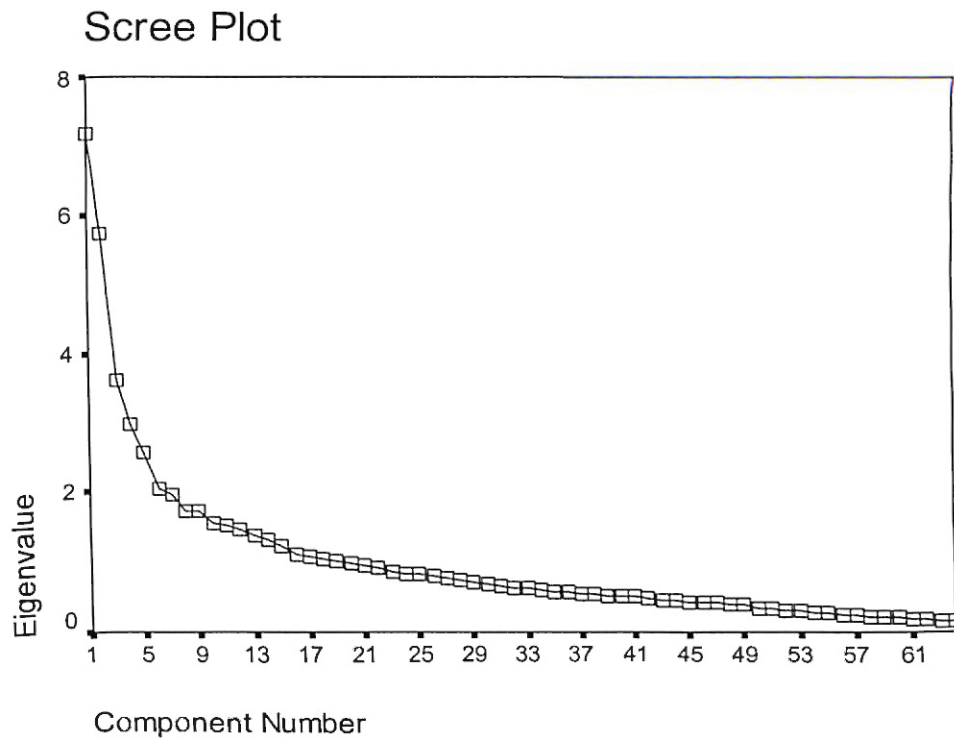
\* Correlation is significant at 0.05 level

**Appendix B**

**Figure**

Figure 1

Scree Plot





**Appendix C**

**The Hudson Archetypal Goddess Scale and Scoring Key (Pilot)**

## Hudson Archetypal Goddess Scale (HAGS)

**Instructions:** Please indicate how descriptive each statement is of you by circling the number corresponding to your response. This is not a test, so there are no right or wrong answers, or better or worse responses. All responses are anonymous and confidential. Please answer what is true for you most recently, not your whole life. Please use the following scale to indicate how much you agree with each of the statements.

	1	2	3	4	5	6
	Strongly Disagree	Disagree	Disagree a little bit	Agree a little bit	Agree	Strongly Agree
1. I feel whole without a man.	1	2	3	4	5	6
2. I am a practical and rational woman.	1	2	3	4	5	6
3. I often look inward, and intuitively sense what is going on in my life.	1	2	3	4	5	6
4. I feel incomplete without a partner.	1	2	3	4	5	6
5. I have a strong need to nurture others.	1	2	3	4	5	6
6. I comply with the wishes of others.	1	2	3	4	5	6
7. I desire sexuality and sensuality.	1	2	3	4	5	6
8. When making decisions, I analyze the situation and act from my head rather than my heart.	1	2	3	4	5	6
9. I have a tendency to withdraw from others and seek quiet tranquility in solitude.	1	2	3	4	5	6
10. I take pleasure in making my partner the center of my life.	1	2	3	4	5	6
11. I long to be a mother or being a mother is a fulfilling role for me.	1	2	3	4	5	6
12. I do what others expect of me.	1	2	3	4	5	6
13. I am a creative woman.	1	2	3	4	5	6
14. I feel at-one with nature.	1	2	3	4	5	6
15. I enjoy keeping house, and view it as a meaningful activity rather than a chore.	1	2	3	4	5	6
16. I prefer being with my partner, rather than spending time with women friends.	1	2	3	4	5	6
17. I enjoy providing meals for and serving others.	1	2	3	4	5	6
18. I avoid anger and do not want people to get mad at me.	1	2	3	4	5	6
19. I pursue love and beauty.	1	2	3	4	5	6
20. I feel strongly about my principles, and have the strength to express my point view.	1	2	3	4	5	6
21. I am curious, seek information, and like to figure things out.	1	2	3	4	5	6
22. Marriage provides the foundation for society.	1	2	3	4	5	6
23. I am first and foremost a maternal woman.	1	2	3	4	5	6
24. I prefer that others take care of me rather than taking care of myself.	1	2	3	4	5	6
25. I am passionate and intense.	1	2	3	4	5	6
26. I am an active woman, and often on the move.	1	2	3	4	5	6
27. I often live in my mind and feel out of touch with my body.	1	2	3	4	5	6
28. I feel centered and remain grounded in the midst of outer chaos.	1	2	3	4	5	6
29. I cannot say "no" if someone needs my attention or help.	1	2	3	4	5	6
30. I put others needs above my own in order to be accepted.	1	2	3	4	5	6
31. I am an outgoing woman with a lust for life.	1	2	3	4	5	6
32. I view myself as nontraditional.	1	2	3	4	5	6
33. I do not become overwhelmed by emotion.	1	2	3	4	5	6
34. I am a quiet person and enjoy being alone.	1	2	3	4	5	6
35. I have the ability to make a lifelong commitment to a partner.	1	2	3	4	5	6
36. I let others make decisions for me.	1	2	3	4	5	6
37. I live in the immediate present.	1	2	3	4	5	6

	1	2	3	4	5	6
	Strongly Disagree	Disagree	Disagree a little bit	Agree a little bit	Agree	Strongly Agree
38. I have a strong need for independence.	1	2	3	4	5	6
39. I enjoy intellectual pursuits.	1	2	3	4	5	6
40. I have a gift for listening to others with a compassionate heart.	1	2	3	4	5	6
41. My marriage is more important than my career.	1	2	3	4	5	6
42. Continuously giving to others often leaves me feeling unappreciated.	1	2	3	4	5	6
43. I usually follow my heart.	1	2	3	4	5	6
44. I have the ability to set my own goals and reach them.	1	2	3	4	5	6
45. I identify myself as having more masculine rather than feminine traits.	1	2	3	4	5	6
46. I often do not speak up when I feel discounted or devalued.	1	2	3	4	5	6
47. When in relationships, I am a loyal and faithful partner.	1	2	3	4	5	6
48. One of my strengths is generosity.	1	2	3	4	5	6
49. I avoid disagreeing with others to avoid conflict.	1	2	3	4	5	6
50. I avoid expressing vulnerability.	1	2	3	4	5	6
51. I desire a partner whose position in the community I can be proud of.	1	2	3	4	5	6
52. I have charisma that is attractive to others.	1	2	3	4	5	6
53. I do things in moderation.	1	2	3	4	5	6
54. I feel important when others need me.	1	2	3	4	5	6
55. I do not have male friends or acquaintances.	1	2	3	4	5	6
56. I am very open and flexible.	1	2	3	4	5	6
57. I have a sense of affiliation with other women.	1	2	3	4	5	6
58. I play an active role in my community, social clubs, and/or church.	1	2	3	4	5	6
59. I have a wide circle of women friends who enjoy my spontaneity and attractiveness.	1	2	3	4	5	6
60. I receive fulfillment by providing for others.	1	2	3	4	5	6
61. I lack close women friends.	1	2	3	4	5	6
62. I would rather stay at home than attend outside activities.	1	2	3	4	5	6
63. I would rather play at life than make responsible commitments.	1	2	3	4	5	6
64. I procrastinate and finish projects at the last minute.	1	2	3	4	5	6
65. I consider myself a calm and peaceful person.	1	2	3	4	5	6
66. I like that others depend on me.	1	2	3	4	5	6
67. I am achievement oriented and career focused.	1	2	3	4	5	6
68. I need a partner who excites me.	1	2	3	4	5	6
69. My friends are mostly my partner's friends.	1	2	3	4	5	6
70. I am stubborn and usually do not comply with others.	1	2	3	4	5	6

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## **Hudson Archetypal Goddess Scale (HAGS) Scoring Key (Pilot)**

### Artemis

1. I feel whole without a man.
14. I feel at-one with nature.
20. I feel strongly about my principles, and have the strength to express my point view.
26. I am an active woman, and often on the move.
32. I view myself as nontraditional.
38. I have a strong need for independence.
44. I have the ability to set my own goals and reach them.
50. I avoid expressing vulnerability.
57. I have a sense of affiliation with other women.
70. I am stubborn and usually do not comply with others.

### Athena

2. I am a practical and rational woman.
8. When making decisions, I analyze the situation and act from my head rather than my heart.
21. I am curious, seek information, and like to figure things out.
27. I often live in my mind and feel out of touch with my body.
33. I do not become overwhelmed by emotion.
39. I enjoy intellectual pursuits.
45. I identify myself as having more masculine rather than feminine traits.
53. I do things in moderation.
61. I lack close women friends.
67. I am achievement oriented and career focused.

### Hestia

3. I often look inward, and intuitively sense what is going on in my life.
9. I have a tendency to withdraw from others and seek quiet tranquility in solitude.
15. I enjoy keeping house, and view it as a meaningful activity rather than a chore.
28. I feel centered and remain grounded in the midst of outer chaos.
34. I am a quiet person and enjoy being alone.
40. I have a gift for listening to others with a compassionate heart.
46. I often do not speak up when I feel discounted or devalued.
55. I do not have male friends or acquaintances.
62. I would rather stay at home than attend outside activities.
65. I consider myself a calm and peaceful person.

### Hera

4. I feel incomplete without a partner.
10. I take pleasure in making my partner the center of my life.
16. I prefer being with my partner, rather than spending time with women friends.
22. Marriage provides the foundation for society.
35. I have the ability to make a lifelong commitment to a partner.
41. My marriage is more important than my career.
47. When in relationships, I am a loyal and faithful partner.
51. I desire a partner whose position in the community I can be proud of.
58. I play an active role in my community, social clubs, and/or church.
69. My friends are mostly my partner's friends.

### Demeter

- 5. I have a strong need to nurture others.
- 11. I long to be a mother or being a mother is a fulfilling role for me.
- 17. I enjoy providing meals for and serving others.
- 23. I am first and foremost a maternal woman.
- 29. I cannot say "no" if someone needs my attention or help.
- 42. Continuously giving to others often leaves me feeling unappreciated.
- 48. One of my strengths is generosity.
- 54. I feel important when others need me.
- 60. I receive fulfillment by providing for others.
- 66. I like that others depend on me.

### Persephone

- 6. I comply with the wishes of others.
- 12. I do what others expect of me.
- 18. I avoid anger and do not want people to get mad at me.
- 24. I prefer that others take care of me rather than taking care of myself.
- 30. I put others needs above my own in order to be accepted.
- 36. I let others make decisions for me.
- 49. I avoid disagreeing with others to avoid conflict.
- 56. I am very open and flexible.
- 63. I would rather play at life than make responsible commitments.
- 64. I procrastinate and finish projects at the last minute.

### Aphrodite

- 7. I desire sexuality and sensuality.
- 13. I am a creative woman.
- 19. I pursue love and beauty.
- 25. I am passionate and intense.
- 31. I am an outgoing woman with a lust for life.
- 37. I live in the immediate present.
- 43. I usually follow my heart.
- 52. I have charisma that is attractive to others.
- 59. I have a wide circle of women friends who enjoy my spontaneity and attractiveness.
- 68. I need a partner who excites me.

**Appendix D**  
**Cover Letters**

# **Women needed for research study focusing on women's issues!**

## **Your voice is important!**

Greetings!

My name is Peggy Hudson and I would like your help in completing my dissertation. I am a graduate student in Counseling Psychology at **Oklahoma State University**. I chose the topic for my dissertation research because the field of psychology has lacked appropriate models to capture the essence of women's experience. The Oklahoma State University Institutional Review Board has approved this research project. If you decide to participate in this project, please note that **all of the information you provide is strictly confidential, and no individual participants will be identified.**

Please take a moment to read the informed consent form on the next page. If you are 18 years of age or older, your voluntary and anonymous participation would be greatly appreciated. Participation in this study involves completing the consent form, a demographic sheet, and two questionnaires. **Completing these materials will take no longer than 20 to 30 minutes.** You will be given two identical copies of the consent form. One copy is for your records.

Benefits to participating in this study include helping to provide society with valuable scientific information about women. Additionally, you will be aiding a graduate student in completing her dissertation. It is anticipated that only favorable reactions will be gained from participating in this study. There is a slight risk that some of the questions may be uncomfortable, and in the event that you feel it necessary you may contact the investigator for referral to appropriate services.

If you are interested, I will be happy to provide you with the results of the study upon its completion.

Thank you for your time and consideration!

Sincerely,

Peggy A. Hudson, M.S.  
Ph.D. Candidate in Counseling Psychology  
Oklahoma State University  
434 Willard Hall  
Stillwater, OK 74078  
E-mail: [HUDSONP@OKSTATE.EDU](mailto:HUDSONP@OKSTATE.EDU)  
Telephone: (405) 818-4992

Psychology Intern  
The University of Tennessee  
Student Counseling Services Center  
900 Volunteer Boulevard  
Knoxville, TN 37996  
E-mail: [PHUDSON@UTK.EDU](mailto:PHUDSON@UTK.EDU)  
Telephone: (865) 974-2196



**Mark Ebert, M.D.**  
Board Certified  
American Board of  
Obstetrics & Gynecology

**Thomas A. Karns, M.D.**  
Board Certified  
American Board of  
Obstetrics & Gynecology

**Robert J. Harder, M.D.**  
Board Certified  
American Board of  
Obstetrics & Gynecology

July 8, 2002

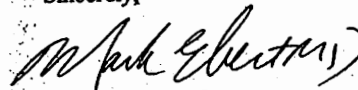
Dear Stillwater Women's Clinic Patient:

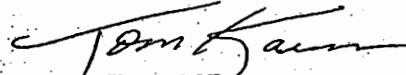
Stillwater Women's Clinic is pleased to be assisting Peggy Hudson, a student in Counseling Psychology at Oklahoma State University, with a research project focusing on women's issues. Peggy served as a counselor in affiliation with our clinic in years 2000 and 2001. We have great respect for Peggy and the counseling program at OSU and hope you will consider helping us with this exciting study.

After careful review of the study design, we are comfortable that all information and responses will remain anonymous and no breach in patient confidentiality will occur. No part of your medical record will be available for the study. The only information provided for the study is a random list of patient names and addresses.

Thank you for your cooperation and valuable time.

Sincerely,

  
Mark Ebert, M.D.

  
Tom Karns, M.D.

  
Rob Harder, M.D.

  
Sheila Goldsworthy, M.D.

1411 West Seventh, Suite 202 • Stillwater, OK 74074 • (405) 624-8222 • Fax (405) 743-1574



**Appendix E**  
**Informed Consent Form**

**Informed Consent Form**  
**for participation in a research investigation**  
**conducted under the auspices of Oklahoma State University**

Thank you for considering participation in this study. This investigation is part of a doctoral dissertation to help refine and test a new personality inventory.

I, \_\_\_\_\_,  
voluntarily agree to participate in this research study exploring personality types in the context of women's spirituality, and hereby authorize the researcher to administer the following questionnaires: a demographic survey, the Hudson Archetypal Goddess Scale, and the Pearson-Marr Archetype Indicator.

The purpose of this study is to gain a greater understanding of women's nature through a spiritual lens. The study will gather information about thoughts, feelings, and behaviors, and explore their relationship to each other. Some of the items may be considered of a personal nature, however no personal identifying information is to be placed on any of the survey forms, and no attempt will be made to identify any person individually. It is best to complete all the questionnaires in one sitting. The entire packet should take about twenty to thirty minutes to complete.

To ensure the privacy of your participation, I will separate this informed consent form from the questionnaires upon receiving them. Please do not write your name on any of the questionnaires other than this form. **All of the information you provide is strictly confidential, and no individual participants will be identified.** The results of this study will provide society important information about the issues of women's spirituality. A potential benefit or risk of participating in this study is increased self-awareness. While adverse reactions are not anticipated, some participants may become uncomfortable while thinking about these topics of inquiry. Should this occur, and you feel you may need counseling, please contact one of the investigators listed below for an appropriate referral.

I understand that participation is voluntary, that there is no tangible reward for participating, that there is no penalty for refusal to participate, and that I am free to withdraw my consent and participation from this project without penalty at any time prior to turning in the research materials.

For answers to pertinent questions about this research or about participants' rights, I may contact the principal investigator, Peggy A. Hudson, M.S., graduate student, at telephone: (405) 818-4992 or (865) 974-2196, or Dr. Marie Miville, faculty advisor, at telephone: (405) 744-9453. I may also contact Sharon Bacher, IRB Executive Secretary, at the Oklahoma State University Institutional Review Board, 203 Whitehurst, Stillwater, OK, 74078, telephone: (405) 744-5700.

I have read and fully understand the consent form. I sign it freely and voluntarily. I have been provided a copy of this consent form for my reference.

Date: \_\_\_\_\_

Signed: \_\_\_\_\_

Please keep one copy for your records, and sign and return the other copy.

**Appendix F**  
**Demographic Questionnaire**

## Demographic Information

Please answer all questions:

1. What is your age? \_\_\_\_\_

2. To which racial or ethnic group do you belong?

- \_\_\_\_\_ a. African or African/American
- \_\_\_\_\_ b. American Indian/Native American
- \_\_\_\_\_ c. Arab/Middle Eastern
- \_\_\_\_\_ d. Asian, Pacific Islander, or Asian/American
- \_\_\_\_\_ e. Caucasian or European/American
- \_\_\_\_\_ f. Hispanic, Hispanic/American, or Latino/Latina
- \_\_\_\_\_ h. Multiracial (please specify): \_\_\_\_\_
- \_\_\_\_\_ i. Other (please specify): \_\_\_\_\_

3. What is your highest education to date?

- \_\_\_\_\_ a. Completed elementary/grade school
- \_\_\_\_\_ b. Completed middle/junior high school
- \_\_\_\_\_ c. Completed high school or obtained G.E.D.
- \_\_\_\_\_ d. Completed technical school
- \_\_\_\_\_ e. Completed Associate's Degree
- \_\_\_\_\_ f. Completed Bachelor's Degree (B.A., B.S.)
- \_\_\_\_\_ g. Completed Master's Degree (M.A., M.S., M.Ed., M.B.A., M.S.W.)
- \_\_\_\_\_ h. Completed Doctoral/Professional Degree (Ed.D., Ph.D., J.D., M.D., D.O.)

4. What was your religious/spiritual upbringing?

- \_\_\_\_\_ a. Buddhist
- \_\_\_\_\_ b. Christian
- \_\_\_\_\_ c. Hindu
- \_\_\_\_\_ d. Jewish
- \_\_\_\_\_ e. Muslim
- \_\_\_\_\_ f. Other tradition (please specify): \_\_\_\_\_
- \_\_\_\_\_ g. Not applicable

5. What is your current religious/spiritual affiliation?

- \_\_\_\_\_ a. Buddhist
- \_\_\_\_\_ b. Christian
- \_\_\_\_\_ c. Hindu
- \_\_\_\_\_ d. Jewish
- \_\_\_\_\_ e. Muslim
- \_\_\_\_\_ f. Other tradition (please specify): \_\_\_\_\_
- \_\_\_\_\_ g. Not applicable

6. What is the approximate level of your household income?

- |   |  |
|---|--|
| <input type="checkbox"/> a. under \$15,000    | <input type="checkbox"/> e. \$60,001 – 75,000  |
| <input type="checkbox"/> b. \$15,000 – 30,000 | <input type="checkbox"/> f. \$75,001 – 90,000  |
| <input type="checkbox"/> c. \$30,001 – 45,000 | <input type="checkbox"/> g. \$90,001 – 105,000 |
| <input type="checkbox"/> d. \$45,001 – 60,000 | <input type="checkbox"/> h. over \$105,000     |

7. What is your current marital status?

- a. Single / Never Married / Engaged
- b. Married
- c. Divorced and not currently married
- d. Separated
- e. Widowed
- f. Living with partner

8. What is your current employment status?

- a. Unemployed / Not in the work force
- b. Employed part-time
- c. Employed full-time
- d. Retired

9. What is the most important aspect to you about being a woman? (OPTIONAL)

10. How would you describe your spiritual/religious beliefs and practices? (OPTIONAL)

## Appendix G

### The Hudson Archetypal Goddess Scale and Scoring Key

## Hudson Archetypal Goddess Scale (HAGS)

**Instructions:** Please indicate how descriptive each statement is of you by circling the number corresponding to your response. This is not a test, so there are no right or wrong answers, or better or worse responses. All responses are anonymous and confidential. Please answer what is true for you most recently, not your whole life. Please use the following scale to indicate how much you agree with each of the statements.

	1	2	3	4	5	6
	Strongly Disagree	Disagree	Disagree a little bit	Agree a little bit	Agree	Strongly Agree
1. I feel whole without a man.	1	2	3	4	5	6
2. I am a practical and rational woman.	1	2	3	4	5	6
3. I trust my intuition.	1	2	3	4	5	6
4. I feel incomplete without a partner.	1	2	3	4	5	6
5. I have a strong need to nurture others.	1	2	3	4	5	6
6. I comply with the wishes of others.	1	2	3	4	5	6
7. I desire sexuality and sensuality.	1	2	3	4	5	6
8. I make logical decisions.	1	2	3	4	5	6
9. I have a tendency to withdraw from others and seek quiet tranquility in solitude.	1	2	3	4	5	6
10. I take pleasure in making my partner the center of my life.	1	2	3	4	5	6
11. I long to be a mother or being a mother is a fulfilling role for me.	1	2	3	4	5	6
12. I do what others expect of me.	1	2	3	4	5	6
13. I am a creative woman.	1	2	3	4	5	6
14. I feel at-one with nature.	1	2	3	4	5	6
15. I enjoy spending time at home.	1	2	3	4	5	6
16. I prefer being with my partner, rather than spending time with women friends.	1	2	3	4	5	6
17. I enjoy providing meals for and serving others.	1	2	3	4	5	6
18. I avoid anger and do not want people to get mad at me.	1	2	3	4	5	6
19. I pursue love and beauty.	1	2	3	4	5	6
20. I feel strongly about my principles, and have the strength to express my point view.	1	2	3	4	5	6
21. I am curious, seek information, and like to figure things out.	1	2	3	4	5	6
22. Marriage provides the foundation for society.	1	2	3	4	5	6
23. I am first and foremost a maternal woman.	1	2	3	4	5	6
24. I prefer that others take care of me rather than taking care of myself.	1	2	3	4	5	6
25. I am passionate and intense.	1	2	3	4	5	6
26. I am an active woman, and often on the move.	1	2	3	4	5	6
27. I cannot say "no" if someone needs my attention or help.	1	2	3	4	5	6
28. I put others needs above my own in order to be accepted.	1	2	3	4	5	6
29. I am an outgoing woman with a lust for life.	1	2	3	4	5	6
30. I view myself as nontraditional.	1	2	3	4	5	6

*Continued on next page →*

	1	2	3	4	5	6
	Strongly Disagree	Disagree	Disagree a little bit	Agree a little bit	Agree	Strongly Agree
31. I rarely become overwhelmed by emotion.					1	2 3 4 5 6
32. I am a quiet person and enjoy being alone.					1	2 3 4 5 6
33. I have the ability to make a lifelong commitment to a partner.					1	2 3 4 5 6
34. I let others make decisions for me.					1	2 3 4 5 6
35. I live in the immediate present.					1	2 3 4 5 6
36. I have a strong need for independence.					1	2 3 4 5 6
37. I enjoy intellectual pursuits.					1	2 3 4 5 6
38. Others view me as compassionate.					1	2 3 4 5 6
39. My significant other is more important than my career.					1	2 3 4 5 6
40. Continuously giving to others often leaves me feeling unappreciated.					1	2 3 4 5 6
41. I usually follow my heart.					1	2 3 4 5 6
42. I have the ability to set my own goals and reach them.					1	2 3 4 5 6
43. I have difficulty expressing my feelings.					1	2 3 4 5 6
44. When in relationships, I am a loyal and faithful partner.					1	2 3 4 5 6
45. One of my strengths is generosity.					1	2 3 4 5 6
46. I avoid disagreeing with others to avoid conflict.					1	2 3 4 5 6
47. I avoid expressing vulnerability.					1	2 3 4 5 6
48. I desire a partner whose position in the community I can be proud of.					1	2 3 4 5 6
49. I have charisma that is attractive to others.					1	2 3 4 5 6
50. I feel important when others need me.					1	2 3 4 5 6
51. I am very open and flexible.					1	2 3 4 5 6
52. I have a sense of affiliation with other women.					1	2 3 4 5 6
53. I play an active role in my community, social clubs, and/or church.					1	2 3 4 5 6
54. I have a wide circle of women friends who enjoy my spontaneity and attractiveness.					1	2 3 4 5 6
55. I receive fulfillment by providing for others.					1	2 3 4 5 6
56. I have few close women friends.					1	2 3 4 5 6
57. I would rather stay at home than attend outside activities.					1	2 3 4 5 6
58. I would rather play at life than make responsible commitments.					1	2 3 4 5 6
59. I procrastinate and finish projects at the last minute.					1	2 3 4 5 6
60. I like that others depend on me.					1	2 3 4 5 6
61. I am achievement oriented and career focused.					1	2 3 4 5 6
62. I need a partner who excites me.					1	2 3 4 5 6
63. My friends are mostly my partner's friends.					1	2 3 4 5 6
64. I am stubborn and usually do not comply with others.					1	2 3 4 5 6

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## Hudson Archetypal Goddess Scale (HAGS)

### Scoring Key

#### Artemis

1. I feel whole without a man.
14. I feel at-one with nature.
20. I feel strongly about my principles, and have the strength to express my point view.
26. I am an active woman, and often on the move.
30. I view myself as nontraditional.
36. I have a strong need for independence.
42. I have the ability to set my own goals and reach them.
47. I avoid expressing vulnerability.
52. I have a sense of affiliation with other women.
64. I am stubborn and usually do not comply with others.

#### Athena

2. I am a practical and rational woman.
8. I make logical decisions.
21. I am curious, seek information, and like to figure things out.
31. I rarely become overwhelmed by emotion.
37. I enjoy intellectual pursuits.
56. I have few close women friends.
61. I am achievement oriented and career focused.

#### Hestia

3. I trust my intuition.
9. I have a tendency to withdraw from others and seek quiet tranquility in solitude.
15. I enjoy spending time at home.
32. I am a quiet person and enjoy being alone.
38. Others view me as compassionate.
43. I have difficulty expressing my feelings.
57. I would rather stay at home than attend outside activities.

#### Hera

4. I feel incomplete without a partner.
10. I take pleasure in making my partner the center of my life.
16. I prefer being with my partner, rather than spending time with women friends.
22. Marriage provides the foundation for society.
33. I have the ability to make a lifelong commitment to a partner.
39. My significant other is more important than my career.
44. When in relationships, I am a loyal and faithful partner.
48. I desire a partner whose position in the community I can be proud of.
53. I play an active role in my community, social clubs, and/or church.
63. My friends are mostly my partner's friends.

### Demeter

- 5. I have a strong need to nurture others.
- 11. I long to be a mother or being a mother is a fulfilling role for me.
- 17. I enjoy providing meals for and serving others.
- 23. I am first and foremost a maternal woman.
- 27. I cannot say "no" if someone needs my attention or help.
- 40. Continuously giving to others often leaves me feeling unappreciated.
- 45. One of my strengths is generosity.
- 50. I feel important when others need me.
- 55. I receive fulfillment by providing for others.
- 60. I like that others depend on me.

### Persephone

- 6. I comply with the wishes of others.
- 12. I do what others expect of me.
- 18. I avoid anger and do not want people to get mad at me.
- 24. I prefer that others take care of me rather than taking care of myself.
- 28. I put others needs above my own in order to be accepted.
- 34. I let others make decisions for me.
- 46. I avoid disagreeing with others to avoid conflict.
- 51. I am very open and flexible.
- 58. I would rather play at life than make responsible commitments.
- 59. I procrastinate and finish projects at the last minute.

### Aphrodite

- 7. I desire sexuality and sensuality.
- 13. I am a creative woman.
- 19. I pursue love and beauty.
- 25. I am passionate and intense.
- 29. I am an outgoing woman with a lust for life.
- 35. I live in the immediate present.
- 41. I usually follow my heart.
- 49. I have charisma that is attractive to others.
- 54. I have a wide circle of women friends who enjoy my spontaneity and attractiveness.
- 62. I need a partner who excites me.

**Appendix H**  
**IRB Approval**

Oklahoma State University  
Institutional Review Board

Protocol Expires: 5/21/03

Date: Wednesday, May 22, 2002

IRB Application No: ED02114

Proposal Title: MEASUREMENT OF THE DOMINANT GODDESS ARCHETYPES: DEVELOPMENT OF  
THE HUDSON ARCHETYPAL GODDESS SCALE (HAGS)

Principal  
Investigator(s):

Peggy Alexander Hudson  
84 University Circle  
Stillwater, OK 74074

Reviewed and  
Processed as: Exempt

Approval Status Recommended by Reviewer(s): Approved \*

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Dear PI :

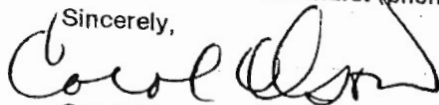
Your IRB application referenced above has been approved for one calendar year. Please make note of the expiration date indicated above. It is the judgment of the reviewers that the rights and welfare of individuals who may be asked to participate in this study will be respected, and that the research will be conducted in a manner consistent with the IRB requirements as outlined in section 45 CFR 46.

As Principal Investigator, it is your responsibility to do the following:

1. Conduct this study exactly as it has been approved. Any modifications to the research protocol must be submitted with the appropriate signatures for IRB approval.
2. Submit a request for continuation if the study extends beyond the approval period of one calendar year. This continuation must receive IRB review and approval before the research can continue.
3. Report any adverse events to the IRB Chair promptly. Adverse events are those which are unanticipated and impact the subjects during the course of this research; and
4. Notify the IRB office in writing when your research project is complete.

Please note that approved projects are subject to monitoring by the IRB. If you have questions about the IRB procedures or need any assistance from the Board, please contact Sharon Bacher, the Executive Secretary to the IRB, in 203 Whitehurst (phone: 405-744-5700, sbacher@okstate.edu).

Sincerely,



Carol Olson, Chair  
Institutional Review Board

\*NOTE: Anything to the acronym? HAGS



Peggy Alexander Hudson

Candidate for the Degree of

Doctor of Philosophy

**Thesis: MEASUREMENT OF THE DOMINANT GODDESS ARCHETYPES: DEVELOPMENT OF THE HUDSON ARCHETYPAL GODDESS SCALE (HAGS)**

**Major Field: Educational Psychology**

**Specialization Area: Counseling Psychology**

**Biographical:**

**Personal Data:** Born in Oklahoma City, OK in 1971, the daughter of Kenneth and Juanita Hudson.

**Education:** Graduated from Del City High School, Del City, OK in 1990; received a Bachelor of Arts degree in Psychology from Oklahoma Baptist University, Shawnee, OK in 1995; and received a Master of Science degree in Counseling Psychology from the University of Central Oklahoma, Edmond, OK in 1999. Completed the requirements for the Doctor of Philosophy degree in Educational Psychology with a specialization in Counseling Psychology (APA-Accredited) at Oklahoma State University, Stillwater, OK in May, 2004.

**Experience:** Psychology Intern, Student Counseling Services Center (APA-Accredited), The University of Tennessee, Knoxville, TN (2002-2003); President, Student Society, Oklahoma Psychological Association, Oklahoma City, OK (2001-2002); Doctoral Practicum, Stillwater Women's Clinic, Stillwater, OK (2000-2001); Assistant Clinic Director, Counseling Psychology Clinic, Oklahoma State University, Stillwater, OK (2000-2001); Doctoral Practicum, Marriage & Family Services: Counseling Psychology Clinic, Oklahoma State University, Stillwater, OK (2000); Doctoral Practicum, Stillwater Domestic Violence Services, Stillwater, OK (1999-2000); Graduate Teaching Assistant, Oklahoma State University, Stillwater, OK (1999-2000); Master's Practicum, Youth Services for Oklahoma County, Oklahoma City, OK (1998-1999); Graduate Teaching Assistant, University of Central Oklahoma, Edmond, OK (1998); Juvenile Case Manager/Home-Based Therapist, The Bridge Mental Health Continuum, Oklahoma City, OK (1996-1997).

**Professional Memberships:** American Psychological Association (APA), Graduate Student Affiliate; APA Division 17 (Society of Counseling Psychology); APA Division 35 (Society for the Psychology of Women); APA Division 48 (Society for the Study of Peace, Conflict & Violence: Peace Psychology Division); and Oklahoma Psychological Association, Student Affiliate.