



## IMPACT OF THE JUNGIAN ARCHETYPES OF THE INNOCENT, THE ORPHAN, THE PATRON, THE WARRIOR, AND THE HERO'S JOURNEY ON YOUNG'S FIVE SCHEMATIC AREAS

<sup>\*1</sup>Mohammad Panahi, <sup>2</sup>Reza Ghorban Jahromi, <sup>3</sup>Mehrda Sabet

<sup>1</sup>MA of personality psychology, Science and Research, Tehran Branch, Islamic Azad University, Tehran, Iran

<sup>2</sup>Head of personality psychology department, Tehran Science and Research, Tehran Branch, Islamic Azad University, Tehran, Iran

<sup>3</sup>Head of psychology department, Rudehen Branch, Islamic Azad University, Rudehen, Iran

### **ABSTRACT**

This research investigates the impact of Jung's archetypes of innocent, orphan, patron, and hero's journey on Young's five schematic areas. Its statistical population is individuals who were active members in social network groups of psychology, whose total number is not available. The research is correlational. The statistical sample with four predictive variables should be more than  $(50 + 8M)$  (82 people) according to Tabachnik and Fidel's formula, to calculate the sample size in regression research. 244 people participated in this research. The sampling is random. It used the Pearson-Mar archetype questionnaire and the 75-question short form of Young's schema to collect data. This research used Pearson's moment correlation coefficient and multiple linear regression to test the hypotheses, and  $\alpha=0.05$  was a significance level.

The results showed that the Jungian archetype of the innocent, orphan, supporter, and hero's journey has, apart from the warrior archetype, a relationship with Young's primary maladaptive schemas and can predict them.

**Keywords:** Archetype, Hero's Journey, Innocent Archetype, Orphan Archetype, Patron Archetype, Warrior Archetype, Early Maladaptive Schemas.

### **CORRESPONDING AUTHOR**

**Name:** Mohammad Panahi

**Affiliation:** MA of personality psychology, Science and Research, Tehran Branch, Islamic Azad University, Tehran, Iran

## **INTRODUCTION**

Considering the borrowing of Young's schema therapy from different approaches, especially Jung's psychoanalysis and analytical psychology (Young, Klosko, and Vishar, 2003), and considering the theoretical definitions of Young's primary maladaptive schemas and Jung's archetypes, which are both stereotypes and affect the emotions and behavior of the person, it seems that Jungian archetypes, as contents arising from the collective unconscious, are some factors in the formation of Young's schemas. One can expand the origin of the schemas beyond childhood, to birth and the domain of the collective unconscious, and project early maladaptive schemas based on Jungian archetypes of the hero's journey (Panahi, 1999).

Therefore, this research seeks to investigate the correlation between these two concepts or structures.

### **Schema**

Nowadays, and in the early decades of the 21st century, the theory of cognitive therapy in particular and cognitive behavioral therapies in a broad dimension has marked a new destiny for psychotherapy. The great advantage of cognitive behavioral theories is their considerable capacity to 1) create and absorb new concepts and integrate them with the main concepts of the theory, and 2) adjust the traditional model to new research findings. One of the basic components of the cognitive model that has provided this great capacity for theory is called "schema" (Young et al., 2015).

According to this model, individuals acquire during growth the perceptions, judgments, and mental forms that interpret the world through these forms. These mental forms are a reservoir of emotions, and cognitions, and a treasure of behavioral options or coping strategies in life (Young et al., 2015).

Primary maladaptive schemas are self-harming emotional and cognitive patterns that are shaped at the beginning of a person's growth and development, are repeated throughout life, and have severe effects on his well-being and adaptive performance (Young, 1999)

Primary maladaptive schemas are the deepest level of cognitive structures that manifest themselves in the environment (Haffart and Sexton, 2002).

Primary incompatible schemas always are manifested during a relationship and have a significant impact on communication. Often, the incompatible nature of schemas appears when individuals behave in their lives and interactions with others, especially marital relationships, in a way that their schemas are confirmed, even if their initial impressions are incorrect (Young, Kloska, and Vanshar; 2015). Young (1999) shows that maladaptive schemas that act as deep unconscious cognitions are intrinsically associated with mental health the goal is to discover specific maladaptive schemas that operate unconsciously and to examine their relationship with psychological dysfunction in individuals. As the results show, maladaptive schemas are associated with mental health. Especially the relationship of the central schemas that are in the rejection and act unconsciously is significantly associated with a wide range of psychological problems.

According to the five developmental needs of the child, the schemas are divided into five domains rejection, self-regulation, impaired functioning, impaired limitations, other orientation, excessive vigilance, and inhibition, each of which contains several schemas (Young, 2016) and are measured by Jeffrey Young's (long form / 75-question) schema test.

### **Schematic Domains**

They are divided into eighteen schemas in Young's model according to five unsatisfied emotional needs, which are called schema domains (Young, 2003). Young explained the five schema domains as follows:

### **The First Domain: The Schematic Domain of Rejection**

Patients whose schema is in this domain cannot establish a secure and satisfying attachment with others. Such individuals believe that their need for stability, security, affection, love, and belonging will not be met. Their families are usually unstable (abandoned, Instability), misbehavior (distrust/misbehavior), cold and heartless (emotional deprivation), rejected (defect/shame), or isolated (social isolation and alienation). Individuals whose schemas fall into the domain of rejection (especially the first four schemas) often receive the most suffering. Many of them have had traumatic childhoods and tend in adulthood to rush from one self-harming relationship to another in an unconsidered and hasty way or avoid close interpersonal relationships. Relationship therapy is often the main focus of treatment for this group of individuals (Lobesteele, Arentz, and Cisorna, 2005).

Individuals with abandonment-instability schema believe that their relationships with important individuals in their lives are not stable. Patients with this schema feel that the important individuals in their lives do not stay with them, because they are emotionally unpredictable, they are only temporarily with them and then die or leave the patient alone (Lobstill, Arentz, and Cisorna, 2005).

Patients with mistrust/misbehavior schema believe that others will take advantage of them at the slightest opportunity. For example, they will hurt them, humiliate them, lie to them, mistreat them, deceive them, or make a fool of them.

Individuals with schemas of emotional deprivation do not expect their desire for an emotional relationship with others to be sufficiently satisfied. So far we have recognized three types of emotional deprivation:

- 1- Deprivation of affection (lack of affection or attention)
- 2- Deprivation of empathy (not listening to the person's heart and not being understood)
- 3- Deprivation of support (not being guided by others)

Individuals with a defect/shame schema feel that they are incomplete, bad, inferior, or worthless, and they will undoubtedly be rejected if they expose themselves to the gaze of others. This schema is usually associated with feeling ashamed of perceived defects. Defects and deficiencies may be personal (selfishness, aggressive impulses, unacceptable sexual desires) or general (such as unattractive appearance) (Lobsteel, Arntz, & Cisorna, 2005).

Individuals with the schema of social isolation/alienation feel that they are different from others and are an awkward part of society. Indeed, this schema includes the individual's feeling of being different or not fitting in with society. Usually, individuals with this schema do not belong to any group or society. They do not feel a sense of belonging (Young, Koslow, and Wishar, 2003, 2007).

### **The Second Domain: Self-Management and Impaired Performance**

Self-management means the ability of a person to separate from the family and function independently. This ability is measured in comparison with individuals of the same age. Individuals with these schemas have expectations from themselves and their surroundings that hinder their ability to separate themselves from their parents and achieve satisfactory performance. The parents of these individuals did everything for them and strongly supported them, and sometimes on the contrary, they rarely took care of them. Exaggeration in child support leads to problems in the self-management. These patients can't get an independent identity about themselves and can't live their lives without receiving help from others. They can't set specific goals for themselves and master the required skills. Therefore, they act in adulthood like a young child (Young, Koslo, and Vishar, 2003, 2007).

Patients with a schema of being vulnerable to harm or disease are extremely afraid that they may experience a disaster at any moment and not be able to deal with it. These individuals are afraid of catastrophic events. 1- Medical events such as heart attacks or contracting AIDS; 2- Emotional events such as going crazy, or losing control; 3- Environmental events such as accidents, crime, and natural disasters.

People with a self-transformation/involvement schema are often too busy mentally in life, and the

individuality and social development of the patients depend on them. These patients strongly believe that at least one of the individuals in this relationship cannot continue without the other. This schema may include feelings such as being overwhelmed by the other person's personality, lack of identity, and aimlessness in life.

Individuals with a failure schema believe that they will undoubtedly fail to achieve normal levels of achievement and are very incompetent compared to their peers. These individuals often view themselves as unintelligent, untalented, or unsuccessful (Young, Koslow, and Vishar, 2003, 2007).

### **The Third Domain: Impaired Limitations**

Individuals with this schema had not enough developed internal limits regarding mutual respect and self-restraint. They may have trouble being committed to the rights of others, cooperating, or achieving long-term goals. Such individuals often appear selfish, spoiled, irresponsible, or narcissistic. They are usually raised in families that are very neglectful and too kind.

Usually, the primary developmental root of this schema in such cases is not excessive affection. These patients did not need to follow the rules like others during childhood. They were not altruistic and self-controlled during childhood. Consequently, they cannot control their impulses in adulthood and delay the satisfaction of their future needs to achieve future benefits.

Individuals who believe in the entitlement/generosity scheme consider themselves to be a neck higher than others and believe in special rights and privileges for themselves. Patients with this schema do not obligate themselves to the mutual respect that is the foundation of healthy social interactions. As they often insist, they can do whatever they want regardless of the cost to others. They like to achieve power so that they can show off their superiority, such as being successful, famous, and rich. These individuals are often overly demanding or domineering and do not have any empathy for others' problems in social relationships. Sometimes the entitlement schema is manifested as extreme compensation for other schemas such as emotional deprivation (Lobstill, Arenz, and Cisorna, 2005).

Individuals with an insufficient self-control/self-discipline schema have no self-control to achieve their goals and tolerate failure well enough. Likewise, they cannot control the expression of their emotions and impulses. These patients put much emphasis on avoiding discomfort; for example, they try not to create conflict in interpersonal relationships and avoid accepting more responsibilities (Lobstill, Arenz, & Cisorna, 2005).

### **Fourth Domain: Other-Orientation**

Individuals with this schema seek to satisfy the needs of others instead of taking care of their own needs. They seek to gain confirmation of the continuity of the emotional relationship or to avoid criticism. These patients tend to emphasize, in social relationships, the responses of others more than their needs, and are often unaware of their anger and desires. They cannot follow their natural desires in childhood are influenced by the external environment, and follow the wishes of others in adulthood instead of orienting internally. The developmental root of this schema has been conditional acceptance. Children had to control important aspects of their personality to achieve love or approval from others. Parents in most of these families give importance to their emotional needs or social status instead of paying attention to the unique needs of the child.

Individuals with an obedience schema allow others to control them because they feel compelled to do so. The function of the obedience schema is usually to avoid anger, criticism, or abandonment. The two main forms of this schema are: 1- obeying needs: suppressing one's desires and 2- obeying emotions: suppressing emotional responses, especially anger. The obedience schema is usually associated with trivializing one's needs and feelings. This schema often manifests as eagerness to please others, while being highly sensitive to manipulation and deception. Obedience usually leads to a gradual increase in anger and manifests in maladaptive symptoms such as passive and aggressive behavior, uncontrollable outbursts of anger, psychosomatic symptoms, or emotional isolation.

Individuals with a self-sacrificing schema satisfy the needs of others willingly and even at the cost

of losing personal satisfaction. They do this to reduce the suffering and distress of others, avoid guilt, achieve a sense of worth, and continue emotional relationships with others. Patients with this schema often show great sensitivity to the suffering of others (Lobsteel, Arentz, and Cisorna, 2005).

Individuals with an acceptance-seeking/attention-seeking schema make achieving the approval or attention of others the top priority in their lives. Their sense of worth depends more on the reactions of others than on their reactions. This schema often includes issues such as a high mental preoccupation with social status, appearance, money, or success as a means to gain others' approval and attention. Such a schema often leads to fateful unreliable decisions in life and unfortunate outcomes (Lobstill, Arenz, & Cisorna, 2005).

#### **Fifth Domain: Excessive Vigilance and Inhibition**

Individuals with this schema hold back their self-motivated emotions and impulses. They often try to live up to their inflexible, internalized rules, even at the cost of losing happiness, self-expression, and peace of mind, intimacy, or health. The childhoods of these patients are full of violence, withdrawal, and strictness. Self-restraint and self-sacrifice have prevailed over self-stimulation and pleasure. These patients were not encouraged to have fun and be happy, instead, they learned to be vigilant about negative events in life and consider life exhausting. These individuals are usually pessimists, worried, and fearful, so they believe that if they cannot be alert and careful at all moments, their lives may fall apart (Lobstill, Arentz, and Cisorna, 2005).

Individuals with a negativity/pessimism schema pay too much attention to the negative aspects of life, such as pain, death, loss, disappointment, conflict, and betrayal, and undervalue the positive aspects. These individuals usually make extreme predictions. For example, they predict that career, economic, and interpersonal affairs will always go wrong. They are very afraid of making mistakes. This type of thinking leads to financial troubles, loss, or embarrassment. Because such patients tend to exaggerate possible negative outcomes, they often exhibit features such as worry, restlessness, vigilance, rumination, and indecisiveness.

Individuals with emotional deprivation schema limit their spontaneous behaviors, emotions, and interpersonal relationships. They usually avoid being criticized or losing control over their impulses. The most common domains of inhibition are: 1- Inhibition of anger 2- Inhibition of positive impulses such as jokes, affection, positive excitement, and playfulness 3- Difficulty in expressing vulnerability, and 4- Emphasis on rationality and ignoring emotions. These individuals often seem boring, restricted, isolated, cold, and heartless (Young, Keslow, and Vishar, 2003, 2006). Patients with a severe standard/extreme fault-finding schema believe they must strive to meet their ambitious standards and avoid disapproval or embarrassment. This schema usually leads to feelings of constant pressure and excessive fault-finding of self and others. This situation, as a primary maladaptive schema, leads to impairment of health, self-worth, interpersonal relationships, or enjoyment. The manifestations of this schema are 1- Perfectionism, such as the need to do things accurately, abnormal attention to detail, or underestimating efficiency, 2- Inflexible rules and obligations in many areas, including ethical, cultural, and realistic religious standards and 3- Mental preoccupation with time and work efficiency (Young, Keslo, and Vishar, 2003, 2016).

Individuals with a punitive schema believe that individuals should be severely punished for their mistakes. Here is a strong tendency to punish those who do not act according to their standards. Individuals with this schema usually cannot ignore and forgive the mistakes of others because they cannot consider problematic situations, human flaws, and deficiencies (Young, Keslow, and Vishar, 2003, 2007). Individuals with an active abandonment/instability schema are not stable in their relationships with important individuals in life and are less emotionally stable. Individuals with distrust/misbehavior schema believe that others will take advantage of them at the slightest opportunity. Likewise, individuals with a defect/shame schema feel themselves incomplete, bad, inferior, or worthless and if they expose themselves to others, they will undoubtedly be rejected.

Individuals with a social isolation/alienation schema feel they are different from others and are an awkward part of society (Young, Keslow, and Wishar, 2003, 2016).

### **Levels of the Psyche in Jungian School: Analytical Psychology**

Jung, like Freud, based his personality theory on the assumption that the mind or psyche has both "conscious" and "unconscious" levels. However, Jung, unlike Freud, believed that the most important part of the unconscious does not come from personal experiences, but is formed in human existence, which he called the "collective unconscious". Jung's theory sees the personal conscious and unconscious as less important (Feist, 2019).

### **Jungian Archetypes of the Collective Unconscious**

The contents of the collective unconscious, according to Carl Gustav Jung's analytical psychology, have been inherited and passed from one generation to the next as psychological potential. These contents, called archetypes, do not remain latent and inactive but are active. Both instincts and archetypes are biologically determined, and both affect a person's thoughts, emotions, and behavior and help shape personality (Feist, 2019).

The main archetypes by Jung are shadow, journey, fall, persona, anima and animus, wise old man, hero, self, scapegoat, outcast, devil figure, temptress (seductress), platonic Idea, unfaithful wife, crossed lovers, (with inauspicious horoscope), quest, task (mission), initiation (getting acceptance), queen, child, king, ruler, priest, mother, father, and virgin girl.

The most prominent Jungian archetypes are:

Persona, shadow, anima, animus, mother, wise old man, hero, and self (Feist, 2019)

### **Jungian Heroic Journey Archetypes (Post-Jungian-mythological approaches)**

Jung's theory was criticized and analyzed like any other theory after the publication of his works. The concept of a heroic journey continued its path in two separate but close approaches:

#### **Mythological Approach and Joseph Campbell (author of Heroic Journey)**

Joseph Campbell (1904-1987), a famous American philosopher and theoretician of monomyth, is one of the most famous and prolific experts in mythology and criticism of myths. Campbell, under the influence of Jung, became interested in the theory of the collective unconscious mind and archetypes and proposed his ideas about the nature of archetypes and their influence on the creation of myths during numerous works and books (Campbell, Joseph B., 2017).

Campbell's most important theory about myth is the "monomyth theory", which he proposed in "A Hero with a Thousand Faces. Here, he analyzed in detail the archetype of "Hero's Journey" in 1949.

The archetypes of the hero's journey were first proposed by Joseph Campbell in his theory of the monomyth. Joseph Campbell, according to this theory, believes that the sequence of hero's actions follows a fixed and certain pattern and there is an archetype of heroism that has been copied in different lands by many groups of people in their personal lives and stories (Campbell, 2019).

He examined the stories and legends of the world and showed the repetition of the archetype of the hero's journey in a new form at any time and place to guide man to the inner journey and self-knowledge (Campbell, Joseph "B", 2017).

#### **The Approach of Post-Jungian Psychologists**

Andrew Samuels has called the critics of Jung's opinions post-Jungian, following the book Freud and Post-Freudianism. The three schools were formed after Jung: classical, development, and archetype schools for analyzing, criticizing, and examining his opinions. The followers of the classical school are mostly Jungian. The development school focused more on the growth of children, the impact of childhood on adulthood, and the revision of concepts such as self. The archetype school focused on the growth and expansion of the concept and kinds of archetypes.

James Hillman's archetype school has made great efforts to grow and expand the concept of archetypes. James Hillman was a student of the Zurich Institute and was the head of the institute for ten years. He is now one of the most important and influential post-Jungian psychotherapists in America and founded the James Hillman School of Archetypes in 1970 through teaching in the institute and research on the culture and civilization of nations.

As Hillman believes, an archetype is the most basic part of Jung's work and the most central psychological concept in therapy. Types of the hero's journey or the awakening of the inner hero is a subset of James Hillman's archetypal school. This school has designed different types of heroic journeys for men and women. Each of these models has its specialties and can be generalized to all types of male and female characters and all types of linguistic texts and fictional literature (Yahaghi, 2017).

### **Types of Post-Jungian Hero's Journey (James Hillman's archetypal school)**

#### **Hero's Journey for Robert Bly**

Ironjan designed the hero's journey of man based on a short story called Robert Bly in the book *Man*. As Bly believes, men in today's world at the age of 35 conclude that the models they have of masculinity in their mind are not practical. Stories more than other things can teach the principles of masculinity and inner and outer growth (Bly, 2015).

#### **Hero's Journey in Maureen Murdoch**

Murdoch in "*The Depth of Being a Woman*" draws a circular journey for women by analyzing the world of women. He says in the introduction of this book, women need their specific heroic journey because of imitation of men's heroic journey and excessive academic and career dissatisfaction. The model given for a woman's heroic journey in this book is partly taken from Campbell's heroic journey model (Murdoch, 2014).

The stages of a woman's heroic journey, from Murdoch's point of view, are:

Separation from femininity and mother, identification with father, confrontation with giants and monsters, illusory desire for success, strong women can say no, journey to the dark land of the soul, meeting the dark mother, conscious suffering and return, strong desire to reconnect with femininity, healing the spiritual gap between mother and daughter, finding a man inside and beyond duality (Murdoch, 2014).

Man's heroic journey, from Bly's point of view, begins with separation from parents, but woman's heroic journey, from Murdoch's point of view, begins with separation from femininity and mother. Women must separate themselves from the traditions and beliefs that keep them in the territory of the mother, do not allow them to start the path of growth, and identify with the father or the example of the internal animus, that is, find her role and identity in the world and live without dependence on parents (Murdoch, 2014).

#### **Heroic journey in Clarissa Pinkola Estes**

Clarissa Pinkola Estes is a Jungian psychotherapist who could extract, through the analysis of stories, mythological patterns that represent the inner world of women's souls. She believes that these analyses make it possible to find individuality in women and deal with problems and obstacles. She taught them what they would have in this direction. Estes in these analyses seeks to discover the archetype of the wild woman and believes that women in today's world, because of their disconnection with their instinctive nature, must go through some paths to achieve this archetype (Estes, 2014).

Her most important and famous work is the book "*Women Who Run with Wolves*" which includes legends and stories about the wild woman archetype. She says in the introduction and in defining the wild woman archetype: This powerful psychological nature can be called instinctive nature, but the wild woman is the force that lies behind it ... It can be called natural spirit, primitive and inherent nature, native and inner nature of women, the other moment, the seven oceans of the universe or distant forests or friend. We can call it psychological ego, self, inner

nature, and biologically basic nature (Estes, 2014).

The patterns that Estes has given in this book include different spiritual dimensions of women in discovering this archetype:

The model of "restoring intuition as self-awareness" is a model that Estes puts forward through the story of Vasalisa. Vasalisa is a girl whose mother dies. His stepmother treats her cruelly. The girl goes out of the house. She meets a wild hag and a wise old woman, and this encounter causes his inner dimensions to grow. She learns from the old woman the power of discrimination and separation and standing on his own feet. She asks her the secrets of life, she stands on her feet, and the negative element of her soul; that is, she destroys the stepmother.

The "Journey of Love" model is a model in which Este's deals with the events that happen to a woman in a romantic relationship.

The pattern of finding one's family is a pattern written based on the story of "The Ugly Duckling" (Estes, 2014).

#### Hero's Journey in Jean Shinoda Bolen

Another type of post-Jungian critical method, which is based on the development and expansion of the concept of archetype, is Bolen's typology. The most famous works of Bolen are "Goddesses of Everywoman" and "Gods of Everyman", which have been translated into Persian under the titles Mythological Symbols and Psychology of Women and Mythological Symbols and Psychology of Men. She has several other works on archetypal psychology, which are also very famous in the West. Bolen believes that Olympian gods and goddesses had very human characteristics. Their behavior, emotional actions, appearance, and mythology provide us with examples that are consistent with our behavior and thoughts as humans (Bolen, 2017).

She believes Gods of all kinds, like archetypes, are all potential, but they certainly do not become actual in a person.

#### Hero's Journey in Carol S. Pearson

The first model of the hero's journey was presented by Carl Pearson. He designed a model with three general stages: preparation stage, journey, and return by using the concept of the archetype through Joseph Campbell's theory of the hero's monomyth.

The hero faces different archetypes in different stages:

With four archetypes of innocent, warrior orphan, and protector in the preparation stage,

With four archetypes of seeker, destroyer, lover, and creator in the travel journey,

And with the four archetypes of ruler, wizard, sage, and clown in the return phase.

(Pearson, 2015)

The predominance of these twelve archetypes of the heroic journey, which are potentially active in the person's current life, and affect his lifestyle and psychological injuries, can be measured by the valid Pearson-Marr archetype test (McPeck, Robert, 2007).

The Pearson-Mar archetype questionnaire (PMAI) detects the predominance of the following archetypes in the subject:

"Innocent (ability to hope), Orphan (ability to be careful), Patron (ability to help), Warrior (ability to be tenacious), Seeker (ability to discover), Lover (ability to love), Destroyer (ability to let go so as not to hurt more), Creator (ability to create), Ruler (ability to rule and dominate), Magician (ability to deduce), Wise (ability to understand the truth) and Clown (the ability to enjoy)

(Pearson and Mar, 2019).

Since the predicting variables in this research are the archetypes of the preparation stage, we will briefly describe the archetypes of this group:

#### The Archetype of the Hero's Journey – The Innocent

Features of this archetype:

Many times the innocent is the first archetype we encounter. This archetype embodies trust in others and the world. Hence, the world is a big playground for individuals and he does not show



interest in accepting other responsibilities in life. The innocent character is like a child who needs others to do his work. When the innocent faces a problem, he usually increases his efforts and tries to show more faith and merit. Indeed, the innocent believes that his efforts and good deeds will finally have positive results and rewards. The archetype of the innocent is often formed in children because of the existence of a safe and loving environment and the purity of the family. The positive points of the innocent are confidence, faith, hope, and the surprises that it brings with it. The subject of myths of the story of this archetype has been raised in various narratives. The hero in these stories often easily confides in others or gradually introduces new archetypes such as the orphan and patron into his life. Many times, other characters such as needy orphans, aggressive destroyers, tempting lovers, or deceitful clowns create problems for the innocent. The optimistic and gullible hero (innocent archetypal stories) often faces destructive internal and external forces and finally succeeds in maintaining or restoring his trust in life and human beings. The archetype of the innocent ignores his vulnerability by believing that unfortunate events are a response to his wrongdoings (Pearson, 2016).

#### The Archetype of the Hero's Journey - The Orphan

Features of this archetype:

He is a child whose needs are not taken care of by anyone. He is an adult who is caught in the grip of inner weaknesses, tragic events, oppressive persons, or physical diseases. These individuals are often suspicious and justify their being oppressed or abuse those around them. They may ask for help from others... The subject of the myth of the story of an orphan is accompanied by oppression, emotional damage, and deprivation from the beginning, and learns the way and customs of fighting and surviving in such a situation, or does not cope with these hardships and fails. The orphan may become a patron, a warrior, or a sage in the stories that we witness the change and transformation of an orphan from a painful person to a kind, knowledgeable, and healthy person. Mrs. Oprah Winfrey's life in reaching the position of the most famous and influential person in America is an example of this kind of transformation and personal development.

The orphan directly confronts and engages with the misfortunes of life. So he is different from the innocent and gives him balance. An orphan sees and knows the negative facts of life and does not feel the need to hide or deny them. On the one hand, he has the necessary knowledge to prevent difficulties, and on the other hand, his skills give him the ability to confront life's problems. An orphan who finds the courage to face and accept his core fears can be a reliable partner and companion.

The orphan should be careful of fatalism, suspicion, and fear of trusting others because of the failures and disappointments he witnessed in his childhood. Increasing difficulties in life often make the orphan less trusting of those around him and not asking them for help. He often takes the front and defends his territory. He thinks that others should accept his position and deal with it as it is. He justifies his violent and hurtful behavior towards others with expressions such as "everyone does the same thing", "he received what he deserved", "it was his fault", or with the excuse that he had an injured childhood...

(Pearson, 2017)

#### The Archetype of the Hero's Journey – The Patron

Features of this archetype:

Patrons are friendly and kind people and enjoy helping others.

The evolved patron motivates and makes the world happy with his love and purity. For example, we can mention Princess Diana and Mother Teresa. Patrons are often kind to others, but not always so to themselves. Since they feel much closeness and interest in their children and acquaintances, they may unconsciously keep these individuals dependent on them.

The undeveloped patron suffers from a kind of double and extreme dependence and makes helping others an excuse to escape from and deny his problems.

The patron always allows you the opportunity to be human and to be truly honorable. The theme of the myth of the classic story of the patron is to depict a good and kind person who shows his magnanimity and helps others to make positive changes in their lives. The patron in other stories compensates for the goodness of others or creates a balance between kindness towards others and oneself. The patron in mythological stories is often an archetypal innocent or orphan in need of love, care, or support. Some enemies or problems make the patron's work and path difficult and uneven (Pearson, 2017).

The Archetype of the hero's journey – the warrior

Features of this archetype:

The warrior is purposeful and sets limits. The code of this archetype often includes the principles of order, self-control, rule and law, and courage. The warrior is fond of competition and fighting. The misguided and undeveloped warrior behaves like the destructive and ruthless Attila. A warrior's progress and growth come from a deeper knowledge and understanding of those he considers enemies. Even the noblest warriors are faced with the problems and weaknesses of this archetype and suffer from them. They are often unmotivated and emotionless, and hence are weak and limited in showing their intimacy and vulnerability, even to their loved ones. The subjects of myths and stories of warriors are naturally war, competition, and defeat. The protagonist often bravely rescues an injured person or a terrified woman or clears some other major obstacle. "Superman", "Rocky", and the films in which "John Wayne" played a role, follow the story of the warrior. A positive and evolved warrior in these stories often battles a destructive warrior and rescues an innocent "orphan". Sometimes the destructive character of the story is another archetype, for example, a debilitating patron. It is not recommended to use the warrior archetype when it would be more correct to use another archetype.

Stories in which the hero defeats his inner enemy and becomes a kind of spiritual warrior have the archetype of the warrior. He compensates for his inner deficiencies and acquires the necessary personal abilities to overcome oppression through peaceful means. For example, we can mention characters like "Mahatma Gandhi" and Dr. "Martin Luther King".

The virtues and skills of this archetype are persistence in difficulties, the ability to create and maintain boundaries, the courage to pursue personal goals, and perseverance in fighting and following the path of victory. The warrior demonstrates the ability to achieve goals and protect personal boundaries.

The warrior is particularly interested in competing in school, sports, work, and debate. He may break the law and moral principles to win. Therefore, warriors who have learned legality and moral principles from a teacher or guide, gain more valuable progress and success. "Warriors" need guidance and orders and prefer not to be allowed to shirk responsibility (Pearson, 2017).

### **Research Method**

This research is correlational. Its statistical population is individuals who were members of social networks for psychology and mental health in 2019 and their total number is unknown.

### **Sampling and Statistical Sample**

The participants were selected by stratified random sampling. Thus, the questionnaires were prepared online and published in virtual spaces and specialized social networks. Volunteers over the age of eighteen participated in the research process. The members of the base sample for this research are 244 people; 73.1% of them are female and 27% are male. They are between 18 and 24 years old and do study in BSc and MSc levels.

### **Procedure**

Online questionnaires were widely distributed among student groups, social networks, groups of mental health and psychology, and even the public. Volunteers have filled both questionnaires in self-report form. 244 cases from among the 260 filled questionnaires were extracted as complete ones.

## **Research Tool**

This research used 2 questionnaires to collect information about research variables.

A) Pearson-Mar archetype questionnaire (72 items):

The Pearson-Mar archetype tool (2002), abbreviated as PMAI, has been used in numerous domestic and international studies, and its psychometric criteria (validity and validity) have been favorable (Honarwaran et al., 2014). It ties through 72 items to evaluate the occurrence and effect of 12 different archetypes (innocent, orphan, warrior, caregiver, searcher, lover, creative, destroyer, ruler, magician, sage, and joker) that are potentially active in the current life of a person.

Reliability: The reliability of the PMAI meets reasonable standards, with an average of 0.72 in the 12-part test and an average alpha coefficient of 0.68. The validity reported in the manual includes the expected relationships with other psychometric instruments (such as the Marlowe-Krone Social Desirability Scale). They measure a person's satisfaction with career longevity based on various archetypal characteristics and some archetypal preferences obtained from case analyses and personal responses (McPeak, Robert, 2007). The Pearson-Mar archetype tool has been used in numerous domestic (Honarwaran et al., 2014, etc.) and international studies, and its psychometric criteria (validity and validity) have been favorable.

B) Young's early maladaptive schema questionnaire short form (YSQ-SF) (75 items)

Young's early maladaptive schemas questionnaire (YSQ-SF) was developed by Young (1990). This 205-item questionnaire is very time-consuming and hence its use is associated with problems (Lee et al., 1991; quoted by Calvit et al., 2005). Young and Braun compiled the short form of this questionnaire in 1994 for its easy use (Calvit et al., 2005; Kiro et al., 2004).

The self-report questionnaire of primary maladaptive schemas has 75 items that measure 15 domains of maladaptive schemas in five schema domains:

The schemas, according to the five developmental needs of the child, are divided into five domains rejection, self-management and impaired performance, impaired limitations, other orientation, excessive vigilance, and inhibition, each of which contains several schemas (Young, translated by Sahebi & Hamidpour, 2015). They are measured by Jeffrey Young's schema test (standard form / third edition / 75 questions):

1. Schemas of the domain of rejection:

1. Schema of abandonment/instability
2. Schema of mistrust/misbehavior
3. Schema of emotional deprivation
4. Defect/shame schema
5. Schema of social isolation/unity.

2. Schemas of the domain of self-management and impaired performance:

6. Schema of dependency/incompetence
7. Schema of vulnerability to harm or disease
8. Schema of untransformed/trapped self
9. Schema of failure.

3. Schemas of the domain of impaired limitations:

10. Schema of entitlement/generosity
11. Schema of insufficient self-control and self-discipline.

4. Schemas of the domain of other orientation:

12. Schema of obedience
13. Schema of self-sacrifice

5. Schema of the domain of excessive vigilance and inhibition:

- 14. Schema of emotional inhibition
- 15. Schema of severe standards/extreme fault-finding

### **Reliability and Validity**

Many studies support the reliability of the YSQ-SF questionnaire:

The standardization of the short form of the first edition (75-question form) has been done in Iran by Ahi and Basharat (2007).

All 15 subscales of the short form of the schema questionnaire had adequate to very good internal consistency in the study of Welburn et al. (2002). Cronbach's alpha of all schemas was calculated from (0.76 to 0.93) (Welburn et al., 2002).

Calvit et al. (2005) conducted another study to check the internal consistency of YSQ-SF. It indicates its acceptable reliability. So Cronbach's alpha coefficient for 15 schemas is between 0.61 and 85, which is significant (Calvit et al., 2005).

YSQ-SF was standardized by Fatehizadeh and Abbasian at Isfahan University (2003). Its reliability was calculated by Cronbach's alpha (0.94), which was significant (Fatehizadeh and Abbasian, 2005; quoted by Barazandeh, 2005).

Reliability of Young's schema questionnaire with 75 items by Sadoughi et al. (2007), Waller, Mayer, and Ohanian (2001), Ahi et al. (2015), Rijkboor, Vandenberg, and Van Denbot (2005), Welborn et al. (2002), and Glaser et al. (2002) ranged from 0.94 to 0.96 in the overall scale and between 0.62 and 0.93 in the subscales (Ghiyasi et al., 2011).

### **Data Analysis Method**

This research used descriptive statistics (mean and standard deviation) and inferential methods such as multivariate variance analysis and regression to analyze the data through SPSS statistical software.

### **Research Findings**

#### **Gender**

As Figure 1 shows, 60% of the participants in this research were women and 40% were men.

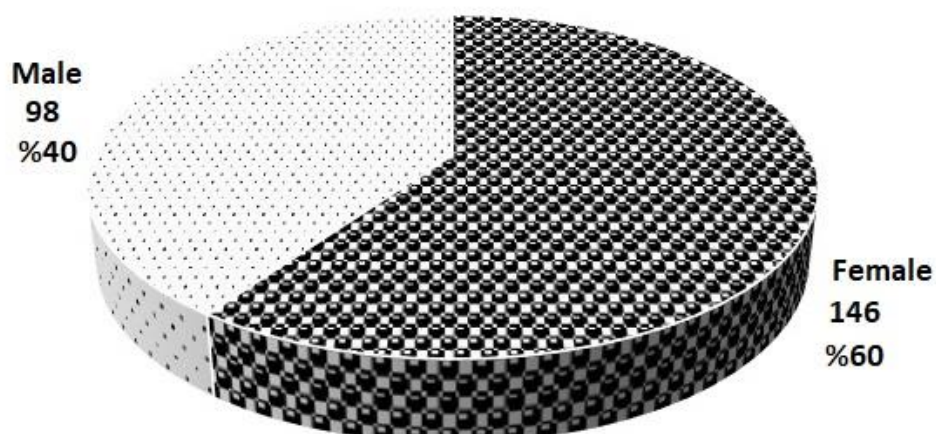


Figure 1: Frequency and frequency percentage of participants by gender

#### **Age**

**IMPACT OF THE JUNGIAN ARCHETYPES OF THE INNOCENT, THE ORPHAN, THE PATRON, THE WARRIOR, AND THE HERO'S JOURNEY ON YOUNG'S FIVE SCHEMATIC AREAS**

The average age of female participants in this research was  $35.87 \pm 9.03$  years and that of male participants was  $43.07 \pm 10.79$  years.

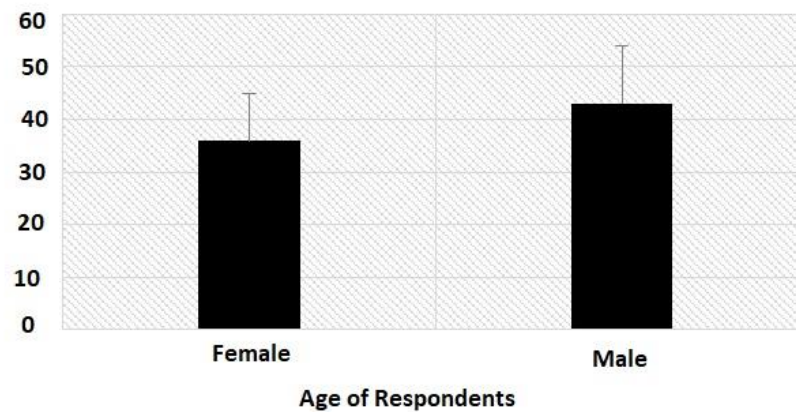


Figure 2: Average and standard deviation of participants by gender

Table 3: Statistical description of the archetypes of the first domain of the Jungian heroic journey

Statistic Variable	Minimum	Maximum	Mean	Standard deviation
Innocent	9	28	72.19	60.3
Orphan	7	30	69.16	96.3
Warrior	6	30	48.22	96.3

Table 4: Statistical description of Young's primary maladaptive schemas

Statistic Variable	Minimum	Maximum	Mean	Standard deviation
The first domain of schemas	25	118	85.57	90.20
The second domain of schemas	20	104	44.38	51.17
The third domain of schemas	9	60	00.34	59.10
The fourth domain of schemas	10	60	97.31	31.10
The fifth domain of schemas	10	60	36.34	04.10

Table 5: Results of the regression analysis of archetypes on the first to fifth domains of Young's schemas

Statistic Variable	Degrees of freedom	F-Value	p-value	Adjusted-R <sup>2</sup>
The first domain of Young's schemas	12 & 231	68.15	001.0	42.0
The second domain of Young's schemas	12 & 231	91.14	001.0	41.0

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domain of Young's schemas				
The third domain of Young's schemas	12 & 231	68.9	001.0	30.0
The fourth domain of Young's schemas	12 & 231	30.25	001.0	55.0
The fifth domain of Young's schemas	12 & 231	87.8	001.0	28.0

The results of regression analysis show that the model was significant:

( $F_{12 \& 231} = 15.68$ ,  $p=0.001$ , adjusted- $R^2=0.42$ ) and 42% of the variance of the first domain, ( $F_{12 \& 231} = 14.91$ ,  $p=0.001$ , adjusted- $R^2=0.41$ ) and 41% of the variance of the second domain, ( $F_{12 \& 231} = 9.68$ ,  $p=0.001$ , adjusted- $R^2=0.30$ ) and 30% of the variance of the third domain, ( $F_{12 \& 231} = 25.30$ ,  $p=0.001$ , adjusted- $R^2=0.55$ ) and 55% of the variance of the fourth domain, ( $F_{12 \& 231} = 8.87$ ,  $p=0.001$ , adjusted- $R^2=0.28$ ), ( $p<0.01$ ) and 28% of the variance of the fifth domain

Young's early maladaptive schemas are explained by Jung's heroic journey archetypes. (Panahi, 2020)

Table 6: Correlation and regression coefficients of the effect of archetypes on the first domain of Young's schemas

Statistic Variable	Correlation coefficient	Regression weight		Standard deviation	T value	p-value
		Standard	Non-standard			
Constant value ( $\alpha$ )	---	---	06.64	14.15	23.4	001.0
Innocent	51.-0	24.-0	41.-1	36.0	89.-3	001.0
Orphan	59.0	43.0	25.2	38.0	85.5	001.0
Patron	18.0	09.0	51.0	34.0	49.1	14.0
Warrior	25.-0	03.-0	16.-0	35.0	47.-0	64.0

As the results of Table 6 show, archetypes of the orphan (positive) and the innocent (negative), based on the regression weight and t-test, were significant predictors of the first domain of Young's schemas ( $p<0.01$ ). The archetypes of the patron and warrior were not significant predictors of the first domain of Young's primary maladaptive schemas ( $p>0.01$ ).

Table 7: Correlation and regression coefficients of the effect of the archetypes of the first domain on the second domain of Young schemas

Statistic Variable	Correlation coefficient	Regression weight		Standard deviation	T value	p-value
		Standard	Non-standard			
Constant value ( $\alpha$ )	---	---	92.24	82.12	94.1	05.0
Innocent	30.-0	07.0	36.0	31.0	16.1	25.0
Orphan	56.0	33.0	47.1	33.0	51.4	001.0

**IMPACT OF THE JUNGIAN ARCHETYPES OF THE INNOCENT, THE ORPHAN, THE PATRON, THE WARRIOR, AND THE HERO'S JOURNEY ON YOUNG'S FIVE SCHEMATIC AREAS**

Patron	26.0	16.0	71.0	29.0	48.2	01.0
Warrior	34.-0	12.-0	52.0	30.0	76.-1	08.0

As the results of Table 7 show, the archetype of the orphan (positive), based on the regression weight and t-test, was a significant predictor of the second domain of Young's primary maladaptive schemas ( $p < 0.01$ ). The archetypes of the innocent, patron, and warrior could not have a significant effect on the second domain of Young's primary maladaptive schemas ( $p > 0.01$ ).

Table 8: Correlation and regression coefficients of the effect of the archetypes of the first domain on the third domain of Young schemas

Statistic Variable	Correlation coefficient	Regression weight		Standard deviation	T value	p-value
		Standard	Non-standard			
Constant value ( $\alpha$ )	---	---	35.8	43.8	99.0	32.0
Innocent	31.-0	05.-0	14.-0	20.0	68.-0	49.0
Orphan	48.0	28.0	74.0	21.0	43.3	001.0
Patron	23.0	07.0	19.0	19.0	02.1	31.0
Warrior	16.-0	08.-0	23.-0	20.0	16.-1	25.0

As the results of Table 8 show, the regression weight and p-value revealed that the archetype of the orphan (positive) significantly predicts the third area of Young's schemas ( $p < 0.01$ ). The archetypes of the innocent, patron, and warrior could not significantly predict the third domain of Young's primary maladaptive schemas ( $p > 0.01$ ).

Table 9: Correlation and regression coefficients of the effect of the archetypes of the first domain on the fourth domain of Young schemas

Statistic Variable	Correlation coefficient	Regression weight		Standard deviation	T value	p-value
		Standard	Non-standard			
Constant value ( $\alpha$ )	---	---	50.-10	62.6	59.-1	11.0
Innocent	27.-0	01.0	02.0	16.0	10.0	92.0
Orphan	53.0	30.0	78.0	17.0	66.4	001.0
Patron	64.0	51.0	40.1	15.0	40.9	001.0
Warrior	18.-0	10.-0	25.-0	15.0	61.-1	11.0

As the results of Table 9 show, the regression weight and p-value revealed that the archetypes of the patron (positive) and orphan (positive) significantly predicted the fourth domain of Young's schemas ( $p < 0.01$ ) the archetypes of the innocent and warrior were not significant predictors of the fourth domain of Young's primary maladaptive schemas ( $p > 0.01$ ).

Table 10: Correlation and regression coefficients of the effect of the archetypes of the first domain on the fifth domain of Young schemas

Statistic Variable	Correlation coefficient	Regression weight		Standard deviation	T value	p-value
		Standard	Non-standard			
Constant value ( $\alpha$ )	---	---	74.17	11.8	19.2	03.0
Innocent	31.-0	03.-0	08.-0	19.0	44.-0	66.0
Orphan	45.0	27.0	67.0	21.0	27.3	001.0
Patron	24.0	17.0	45.0	18.0	48.2	01.0

Warrior	14.-0	03.-0	07.-0	19.0	37.-0	71.0
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The results of the analysis of regression weights in Table 10 showed that the archetypes of the orphan (positive) and patron (positive) were significant predictors of the fifth domain of Young schemas ( $p < 0.01$ ). The archetypes of the innocent and warrior were not significant predictors of the fifth domain of Young's primary maladaptive schemas ( $p > 0.01$ ).

## **CONCLUSION**

There is a correlation between Jungian heroic journey archetypes and Young's early maladaptive schemas.

Tables 10-3 show these results:

- The archetype of the innocent has only a negative correlation with the schema domain of separation and rejection and has no positive correlation with any schema domain:
- The archetypes of the orphan and patron only had positive correlations with some schema domains and had no negative correlation with any schema domains:
- The archetype of the orphan has a positive correlation with all five domains of detachment and rejection, impaired self-management and performance, impaired limitation, other orientation, and excessive vigilance and inhibition.
- The archetype of the patron has a positive correlation with the schematic domains of self-management and impaired performance, other orientation, and excessive vigilance and inhibition.

Anticipated schematic domains according to archetypes in association with:

- The archetype of the innocent has a negative correlation with the schematic domain of separation and rejection.
- The archetype of the orphan has a positive correlation with all five domains of detachment and rejection, self-management and impaired performance, impaired limitation, other orientation, and excessive vigilance and inhibition.
- The archetype of the patron has a positive correlation with the schematic domains of self-management and impaired performance, other orientation, and excessive vigilance and inhibition.
- Archetypes of the warrior.

Table 11: Schematic domains predicted by each archetype

Schematic domains predicted by archetypes					
Archetypes of the hero's journey	Domain 1: Connection & rejection	Domain 2: Self-management & impaired performance	Domain 3: Impaired limitation	Domain 4: Other-orientation	Domain 5: Excessive vigilance & inhibition
Innocent	Correlation -				
Orphan	Correlation +	Correlation +	Correlation +	Correlation +	Correlation +
Warrior					
Patron		Correlation +		Correlation +	Correlation +



Table 12: Archetypes predicting each schematic domain

Schematic domains	The second domain of archetypes For the hero's journey/self-discovery and the emergence of talents			
	Innocent	Orphan	Patron	Warrior
Domain 1: connection and rejection	-	+		
Domain 2: self-management and impaired performance		+	+	
Domain 3: impaired limitation		+		
Domain 4: other orientation		+	+	
Domain 5: excessive vigilance and inhibition		+	+	

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