

Personality Characteristics of Tulpamancers and Their Tulpas

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Abstract

Tulpamancy is a practice that involves the creation of imagined sentient companions, tulpas, who abide within their human host's mind. The primary aim of our study was to examine the personality characteristics of tulpas and their hosts. Further, we examined the role of personality similarity in predicting relationship satisfaction. Individuals with tulpas completed an online questionnaire of host and tulpa personality and scales of host's relationship satisfaction. Our pre-registered analyses ([https://aspredicted.org/blind.php?x= bi484h](https://aspredicted.org/blind.php?x=bi484h)) found that hosts reported positive experiences with their tulpas. While we predicted that the personalities of the host and tulpa would be complementary, our results indicated they were more consistent with a similarity perspective. Finally, our hypothesis that the personalities of hosts and tulpas would be related to perceived relationship satisfaction was supported for certain personality characteristics. Our results provide evidence that the tulpa-host relationship may function as a beneficial mechanism in the lives of the host.

Keywords: tulpamancy; tulpa, personality; relationship satisfaction; normativeness; response surface analysis

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1. Introduction

Tulpas are imagined sentient companions who abide within their human host's mind and are most often created through a 'thought-form' meditative practice (Veissière, 2015; Veissière, 2016). A tulpa can take the form of humanoid or non-humanoid and are considered to be autonomous, despite sharing a mental space with their host (Veissière, 2015; Veissière, 2016). The practice of Tulpamancy has its roots in Tibetan Buddhism, in which meditative practices are considered a focus of spiritual life (David-Neel, 1931). In this context, tulpas were used to personify and overcome fears (Veissière, 2016). A modern appropriation of these practices began in online communities of Bronies, adult male fans of the television show *My Little Pony*, as a way to enable them to interact with their favorite characters from the show (Veissière, 2015). Tulpamancy has since expanded into a broader online community of over 10,000 subscribers on sites such as Reddit and tulpa.info, yet there is very little academic research in the area (Gardner III et al., 2017).

While some hosts have reported that their tulpa appeared without their conscious effort, individuals who wish to create a tulpa typically do so through a multi-step creation process (for example see [r/Tulpas](https://www.reddit.com/r/Tulpas) Glossary, 2018). During and after this creation process, hosts not only interact with their tulpa within the mind, but often also endeavor to allow their tulpa to have partial or full control of the body, a process is referred to as "fronting" or "possession" ([r/Tulpas](https://www.reddit.com/r/Tulpas) Glossary, 2018). Notably, the tulpa is considered an autonomous being with their own distinct personality and they are thus expected to be treated as such (Kiahdaj, 2017).

An open question within the practice of tulpamancy is whether it is indicative of the presence of mental illness. Tulpamancers embrace the idea that multiple consciousness can exist

within a single mind; this concept is known as plurality or multiplicity (Isler, 2016). While plurality is widely accepted within the Tulpamancy culture, it could be argued that the mental presence of a non-physical entity may be indicative of disorders such as Dissociative Identity Disorder, Schizophrenia, or Schizotypal Personality Disorder. While the experience of tulpamancers could fit diagnostic criteria such as the presence of multiple personalities, delusions, or auditory hallucinations, there are reported advantageous qualities of Tulpamancy which lead to questions as to whether their experience results in significant distress or impairment (American Psychiatric Association, 2013; Isler, 2016).

Various studies on Tulpamancy indicate the beneficial aspects of the practice (Veissière, 2015; Veissière, 2016; Isler, 2016). Veissière (2015; 2016) found that tulpamancers often report receiving help from their tulpas. For example, one woman explained how in a moment in which she was contemplating suicide, a fictional character she had created intervened seemingly of its own volition. She had never heard this voice before, but this character, who she now refers to as her tulpa, helped talk her through her options and encouraged her by saying, “this is not the end of your story, this is just one chapter” (Vogt & Goldman, 2016). In addition, most tulpamancers say they began the practice because they are lonely or struggle with social anxiety and reported that their conditions improved after the creation of their tulpa (Veissiere, 2015 & 2016; Isler, 2016). When looking at the impact of tulpamancy on overall life, mental health, and social life, Isler (2016) reported that 91% of participants indicated that their tulpa had a positive impact on their overall life, with 9% reporting a neutral impact and 0% reporting a negative impact. Similarly, in regards to mental health, hosts reported that their tulpa had a positive impact (78%), neutral impact (22%), with no participants reporting a negative impact (0%) (Isler, 2016). When asked about the impact of their tulpa on their *social* life, most hosts reported a positive impact

(47%) or neutral impact (49%; Isler, 2016). These data suggest that the practice of Tulpamancy is not perceived as harmful to the hosts and may actually be beneficial across a number of psychosocial domains.

One potential avenue to better understand how Tulpamancy impacts wellbeing is to examine the relationship between tulpa and host personality. Two competing hypotheses exist to explain the potential relationship between personality and relationship satisfaction in dyads: the similarity thesis which suggests that similar people are more likely to form friendships (Newcomb, 1956), and the principle of complementarity which asserts that people select friends who are different than themselves (Winch, 1958). Research has found evidence for the similarity hypothesis in samples of married couples (Kelly, 1955), pairs of friends (Bahns et., 2019), and social media connections (Lönnqvist & Itkonen, 2016). However, Berry et al., (2000) found individuals did not choose friends who were necessarily similar to them in terms of personality and affectivity, a finding which was also supported by Morton (1959).

Early research of tulpamancy has provided support for the existence of complementary relationships between hosts and tulpas (Veissière, 2016). In his interview with tulpas discussing their hosts' mental illnesses, Veissière (2016) cites many examples supporting this theory. One tulpa noted a key difference in their temperaments: "I am more relaxed and calm in many situations compared to my host. While he may stress in a situation, I'll be calm and help him overcome it." Similarly, another tulpa illustrated how their thought processes compare to that of their host: "While my host tends to think in terms of black and white, right and wrong, pure logic, etc. I seem to be able to think in terms of empathy and emotions." Therefore, it is possible that the host creates their tulpa to have a personality which possesses complimentary personality characteristics to their own. The tulpa may have characteristics which the host lacks, but which

benefit the host's functioning and improve the host's perception of the relationship. To date, this theory has not been tested in tulpamancers, therefore research is necessary in order to gain a comprehensive understanding of the personalities of those involved in the practice of Tulpamancy and the subsequent relationship between the host and tulpa.

In the present study, pre-registered at <https://aspredicted.org/blind.php?x=bi484h>, we examined the relationship between tulpamancers and their tulpas as well as the personality characteristics of each. Our first hypothesis was that hosts would report an overall positive experience with their tulpa. We then predicted that the personalities of hosts and tulpas would be complementary (that is, negatively correlated). Our third hypothesis stated that the complementary relationship between host and tulpa would predict the host's perceived relationship quality in a linear fashion. Specifically, the more complementary the tulpa-host relationship is, the higher the relationship satisfaction. Given the possibility that this relationship may not be linear, we also pre-registered the use of Response Surface Analysis to test for the possibility of a quadratic relationship between the personalities of the host and tulpa (Barranti et al., 2017).

2. Method

2.1 Participants

Participants consisted of adults from the United States who were above the age of 18. A total of 340 participants completed the survey. However, 144 participant responses were excluded from data analysis due to pre-registered exclusion criteria including reporting an age under 18 (25); stating they did not have one or more tulpas (49); missing more than 10% of data (57); and completing the survey in under 210 seconds (1). In addition, 9 participant responses were excluded due to lack of consent, 2 due to duplicate data, and 1 due to invalid data.

Therefore, a total of 144 participant responses were excluded leaving a total of 196 participants. Our final sample included 63 females and 133 males between the ages of 18 and 57 ($M = 23.90$, $SD = 6.84$). Participants were recruited through the online tulpamancy communities [reddit.com/r/tulpas](https://www.reddit.com/r/tulpas) and tulpa.info. This study was approved by the Institutional Review Board at [redacted for review] and pre-registered at <https://aspredicted.org/blind.php?x=bi484h>.

2.2 Materials

2.2.1 Tulpa-Host Relationship Questionnaire (THRQ). The Tulpa-Host Relationship Questionnaire is a 6-item self-report scale that measures the extent to which the host perceives the relationship with their tulpa to be either negative or positive (Appendix A). This scale was created for the current study and is available from the corresponding author. The measure consists of questions which are scored -1, 0, or 1, with the highest possible score being 6 and the lowest possible score being -6. A final score that is a positive number denotes a positive relationship, while a negative score denotes a negative relationship.

2.2.2 Perceived Relationship Satisfaction Item. The Perceived Relationship Satisfaction Item is a single question directed to the host. This item asks whether their relationship with the tulpa has been positive or negative overall (Appendix B).

2.2.3 Personality Inventory for DSM-5—Brief Form (PID-5-BF). The Personality Inventory for DSM-5—Brief Form is a 25-item self-report scale that measures personality trait domains including negative affect, detachment, antagonism, disinhibition, and psychoticism (Krueger et al., 2013). Internal consistency coefficients (Cronbach α) were adequate across all five subscales (ranging from .86 to .90) and for the total scores (.87) (Góngora & Castro Solano, 2017). There is also convergent validity between the PID-5-BF domains and the Big Five Personality Inventory subscales (Góngora & Castro Solano, 2017). In addition, adequate test-

retest reliability has been demonstrated with intraclass r values for each domain ranging from .78 to .97 (Fossati et al., 2017).

We scored the measure using a Likert scale from 1 (*very false or often false*) to 4 (*very true or often true*), where a higher participant score indicates higher levels of personality dysfunction. Each participant completed this measure twice, once for the host and once for their tulpa. Cronbach's alphas for hosts ranged from .60-.73 and from .56-.71 in the tulpa responses.

2.3 Procedure

Participants were first asked to provide electronic consent to the study and to verify that they were at least 18 years of age. After consenting to the study, they were given instructions stating that questions regarding their tulpa refer to their first tulpa, even if that tulpa is no longer part of their life. Participants were also informed that, unless otherwise specified, questions were directed to the host and “you/I” referred to the host. Participants then selected either yes or no in response to a multiple-choice question asking if they currently had at least one tulpa. This question served as a screener; participants who did not have a tulpa were automatically sent to the end of the study and their data was not included in our analysis.

After passing the screener, participants reported how long they have had their first tulpa and then responded either “Positive” or “Negative” to the prompt, “Your experience with your tulpa(s) has been overall...” Next, they completed the THRQ. The participants then were asked to complete the PID-5-BF. Both the host and tulpa completed this measure, but the order in which they did so was randomized. Before the tulpa-directed PID-5-BF, participants were asked to allow their tulpa to front (have partial or total control of their body) if possible or to answer for them to the best of their ability. After reporting the option they chose, they proceeded to complete the PID-5-BF. We also screened for mental health history and asked the host to

complete the Schizotypal Personality Questionnaire-Brief, these results are not reported in this paper. Finally, participants were debriefed after the host responded to demographic questions regarding age, ethnicity, current geographic location (country), sex, and gender identity.

2.4 Data Analysis

To test our first hypothesis, we calculated a total score for each participant on the THRQ. We then created a figure demonstrating the distribution of the total scores and computed descriptive statistics for the measure. We also examined the scores on the one-item Perceived Relationship Satisfaction.

For our second hypothesis, we first examined the mean differences between host and tulpa on the subscales of the Personality Inventory for DSM-5—Brief Form (PID-5-BF) using a paired samples t-test (Krueger et al., 2013). These results indicated whether there was a significant difference between the host and tulpa on the raw scores for this measure. The next analysis used correlation analyses to determine whether the host and tulpa scores were more consistent with the complementary hypothesis (as indicated by a negative correlation) or the similarity hypothesis (a positive correlation). As noted by Furr (2008), when comparing personality scores in dyads, it is essential to consider the fact that people tend to be more similar than they are different, known as the normativeness problem. That is, the similarity between two individuals may be overemphasized due to the similarity between most people on average and thus relationships between dyads may be positively biased based on how typical they are. To account for this, we calculated overall and distinctiveness scores for each of the subscales (Rogers et al., 2018; Wood & Furr, 2016). Finally, to test this hypothesis, we ran Pearson correlations for both the overall and distinctiveness scores for each domain of the PID-5-BF.

Finally, to examine the relationship between personality similarity and relationship satisfaction we conducted two additional analyses. First, we used the distinctiveness scores (that is the relationship between host and tulpa accounting for normativeness) for each domain and correlated these with relationship quality as measured by the THRQ. These analyses would indicate whether there is an association between personality and relationship quality after accounting for the normativeness of the personality ratings. While this measure can provide initial support for a relationship, it is limited in that it can only identify linear relationships. To address this concern we used Response Surface Analysis (RSA) to take a full profile approach (Barranti et al., 2017). RSA does not assume a linear correlation and includes 4 coefficients that explore various possible dynamics between variables (Barranti et al., 2017). In the context of our study, each “a” coefficient answers a different question: a_1 : Do similar, high personality scores have different relationship quality than similar, low personality scores? a_2 : Do matches at either similar, high personality scores or similar, low personality scores have a higher relationship quality than similar, midrange personality scores? a_3 : How is relationship quality affected when the host scores higher than the tulpa or the tulpa scores higher than the host? a_4 : How is relationship quality affected when the host and tulpa have more similar or more different personality scores?

3. Results

3.1 Hypothesis 1: Analysis of Overall Relationship Satisfaction and Quality (Pre-registered)

In response to the one-item scale of Perceived Relationship Satisfaction, all hosts (100%) reported an overall positive experience with their tulpa. To calculate whether the host’s satisfaction, measured using the THRQ, differed from zero, we used a one-sample t-test after summing the six items. We found that, on average, the hosts’ scores indicated a positive and

statistically significant relationship quality with their tulpas ($M = 3.85$, $SD = 2.19$), $t(195) = 24.64$, $p < .001$. In addition, host scores on the THRQ were non-normally distributed with skewness of -0.98 ($SE = 0.17$) and kurtosis of 0.42 ($SE = 0.35$) (Figure 1), which further supports the hosts' report of an overall positive experience with their tulpa.

3.2 Hypothesis 2: Analysis of Personality Scores (Pre-registered)

A paired-samples t-test was conducted to compare the mean differences between raw host and tulpa scores on each domain of the PID-5-BF (Table 1). The hosts scored significantly higher than their tulpas in the domains of Negative Affect, Detachment, and Psychoticism. The host scored significantly lower than the tulpa in the domain of Antagonism. There was no significant difference between the host and the tulpa in the domain of Disinhibition.

We then analyzed the correlations for each PID-5-BF domain using their overall and distinctive scores, with distinctive scores being determined by factoring out normativeness (Furr, 2008). Significance relationships emerged in the overall scores for the domains of Detachment ($M = 0.125$, $SD = 0.533$, $p < .05$), Antagonism ($M = 0.303$, $SD = 0.580$, $p < .001$), Disinhibition ($M = 0.103$, $SD = 0.538$, $p < .05$), and Psychoticism ($M = 0.171$, $SD = 0.536$, $p < .001$). After factoring out normativeness, the only significant domains were Antagonism ($M = 0.166$, $SD = 0.611$, $p < .001$), Disinhibition ($M = 0.083$, $SD = 0.537$, $p < .05$), and Psychoticism ($M = 0.140$, $SD = 0.529$, $p < .001$). All subscales showed wide ranges with some hosts and tulpas showing r values below $-.9$ and others showing values above $.9$ (full ranges are available from the corresponding author). Thus, these positive correlations support the similarity thesis because the tulpa and host scores were significantly similar even after factoring out normativeness.

3.3 Hypothesis 3: Analysis of Relationship Between Personality Difference Scores and Relationship Quality (Pre-registered)

To test for a relationship between personality similarity and relationship satisfaction, we first ran Pearson correlations using the distinctiveness scores for each dyad and the results of the THRQ. For both the overall and distinctive personality scores, there was no significant correlation between THRQ scores and relationship satisfaction (Table 2). Therefore, even when controlling for normativeness, this analysis did not indicate a relationship between their personality characteristics and relationship satisfaction.

The correlational analysis is limited in that it assumes a linear relationship between domains of the PID-5-BF and relationship quality. Therefore, in order to test for the potential of a non-linear relationship, we took a full profile approach using Response Surface Analysis (RSA; Barranti et al., 2017). Using this three-dimensional analysis, we examined the relationship between the host scores on the PID-5-BF domains, tulpa scores on the PID-5-BF domains, and the host's perception of relationship quality. We found a significant negative a_1 coefficient for each domain of the PID-5-BF. This indicates that the host's perception of relationship quality level (Z) increased when the host (X) and tulpa (Y) both scored low on that domain—Negative Affect ($a_1 = -0.19$; 95% CI [-0.32, -0.08]) (Figure 2), Detachment ($a_1 = -0.20$; 95% CI [-0.32, -0.08]) (Figure 3), Antagonism ($a_1 = -0.30$; 95% CI [-0.46, -0.14]) (Figure 4), Disinhibition ($a_1 = -0.26$; 95% CI [-0.38, -0.14]) (Figure 5), and Psychoticism ($a_1 = -0.21$; 95% CI [-0.31, -0.11]) (Figure 6). Further, using the RSA method, a significant relationship between disinhibition and satisfaction emerged; when the host scored higher in disinhibition than the tulpa, this was related to higher relationship quality ($a_3 = 0.19$; 95% CI [0.05, 0.34]) (Figure 4). For coefficients a_2 , a_4 , and all other domains of a_3 , no significant results were found (Figures 1-5).

4. Discussion

We examined the quality of the relationship between tulpamancers and their tulpas as well as the role of personality in predicting tulpamancy relationship satisfaction. Our first hypothesis was supported in that all hosts reported an overall positive experience with their tulpa as indicated by the self-report question and responses to the THRQ. Our second hypothesis was that the personalities of hosts and tulpas would be complementary. We examined both the overall and distinctive scores and found that, consistent with Furr (2008), normativeness inflated the strength of the correlations. When distinctive scores were isolated, the strength of the relationship between host and tulpa personality decreased, with Detachment becoming non-significant.

Our third hypothesis predicted that the more complementary the tulpa-host relationship is, the more satisfaction will come from the relationship. This analysis did not indicate a linear relationship between their personality characteristics and relationship satisfaction. We also examined whether the relationship between the tulpa and host was related to relationship satisfaction non-linearly. The host's perception of relationship quality level increased when the host and tulpa both scored low for each domain of the PID-5-BF. However, when the host scored higher in disinhibition than the tulpa, this was correlated with higher relationship quality.

Overall, we found that hosts reported a positive relationship satisfaction and quality. As this survey included individuals who currently have a tulpa, it follows that would likely value and enjoy that relationship enough to maintain it. While we hypothesized relationship quality would be affected by the complementary nature of the personalities, we found that their personalities were similar and that similar, low scores on the PID-5-BF domains were correlated with higher relationship quality. However, in support of the complementarity hypothesis, we

found that when the host scored lower than the tulpa on disinhibition, this predicted higher relationship quality. This, then, may be indicative of the tulpa taking the form of a coping mechanism for if the host displays impulsive qualities then it would be beneficial for the tulpa to counteract such negative traits and provide friendship and support.

The positive benefits of having a tulpa seems to be similar to the companionship of an imaginary friend. Children describe their imaginary friends as strengthening their self-regulation and motivation, extending their personality, improving their lives, and as a source of company and comfort (Hoff, 2004). This description bears a striking resemblance to tulpa-host relationship. For example, in his interview with tulpas discussing their host's mental illnesses, Veissière (2016) includes a number of qualitative comments which reflect similar benefits to those children experience with imaginary friends. One tulpa illustrated how their thought processes compare to that of their host: "While my host tends to think in terms of black and white, right and wrong, pure logic, etc. I seem to be able to think in terms of empathy and emotions." Another tulpa illustrated the companionship aspect of the relationship stating: "I've always been there for her . . ." These accounts depict the perceived emotional and mental support that characterizes the tulpa-host relationship.

While the experiences of having a tulpa and having an imaginary friend have some similarity, one key differentiating factor between the two is that children possess an understanding that their imaginary friend is pretend (Taylor & Mottweiler, 2008), while hosts understand their tulpas to be autonomous, sentient beings (Kiahdaj, 2017). As the practice of tulpamancy has this core feature, it is distinct from the more socially acceptable construct of imaginary friendship. This distinction of "realness" is notable because the host's perception is that their helper is extrinsic rather than intrinsic; the tulpa is seen as a real individual with an

outside perspective rather than the host's own self-talk or simply a figment of their imagination. This suggests that there are underlying factors, such as loneliness and social anxiety, at work which may lead to engagement in this socially abnormal practice (Isler, 2016).

Another contributor may be personality characteristics which the hosts lack, but which the tulpa possesses; this could facilitate the hosts increased functioning. In this complementary relationship, the tulpa may then act as a coping mechanism. Our data supports this idea in the domain of disinhibition, in that higher relationship satisfaction was associated with a high disinhibition score from the host and a low disinhibition score from the tulpa. In the PID-5-BF, the questions pertaining to disinhibition specifically ask about impulsivity, recklessness, responsibility, and the ability to plan ahead, with higher scores indicating higher dysfunction in this area (Krueger et al., 2013). These are essential traits in making and keeping relationships and functioning well. Therefore, since hosts, who often cite loneliness and social anxiety as motivation behind their practice, scored high in the domain of disinhibition we understand that they experience higher levels of dysfunction which would inevitably impact their relationships and social functioning. Tulpamancy may then act as a coping mechanism as the tulpa's low disinhibition and may then counteract the hosts' struggles in this domain.

4. 1 Strengths and Limitations

One limitation of our study, and previous literature in this area, is the reliance on self-report data collected from the host's perspective. This may be problematic because as a socially unaccepted practice, participants may be motivated to respond more positively. In addition, as the host's responses are based on their personal perspectives, a more objective viewpoint of the relationship quality between host and tulpa is required. Thus, further development of the Tulpa-Host Relationship Questionnaire and other relationship quality measures is necessary.

Additionally, to date, Tulpamancy research has relied almost entirely on recruitment through online forums. It is possible that there are individuals who are engaged in the practice, but are not active in online communities or differ from those in the online communities in some unknown way. Further, there may be individuals who were previously engaged in the practice but left the online communities due to negative experiences. Our sample and others in the area lack representation of such individuals; addressing this limitation would require finding and recruiting participants who are not engaged in the online forums.

While our sample lacks this representation, our study benefits from a large sample with a wide age range. As Tulpamancy is under-studied to date, the collection of such a large sample size was beneficial to our aim to gain an understanding of the wider community. Further, while online, self-report questionnaires have flaws, we pre-registered criteria to remove rushed or random responses. Specifically, only participants who completed a sufficient portion of the survey within a time-frame were included. In addition, the community displayed enthusiasm and interest in research on Tulpamancy; this interest in academic representation could motivate participants to thoughtfully and accurately communicate their experiences in a research setting.

4.2 Future Research

The host's report of a positive overall experience with their tulpa is consistent with past research regarding the host's self-reported social, mental health, and overall life improvements after creation of their tulpa (Isler, 2016). It is possible that social anxiety presents a distress which their tulpa directly alleviates. Perhaps hosts' experience with other forms of mental illness motivates the creation of and is addressed by their tulpa. Future research is necessary to further examine the ways that tulpamancy may serve as a coping mechanism. For example, if there is a greater prevalence of mental illness in this community, this could support the idea that hosts are

copied with their mental illness through their relationship with their tulpa. Perhaps mental illness contributes to one's engagement with the practice of tulpamancy. Past literature cites statements to this end. In one case, a host explained, "Perhaps [my tulpas are] more of what I would be if I didn't have all these disorders in the way" (Veissière, 2016).

The community membership experienced by hosts within online tulpamancy forums may also contribute to the positive experience reported by our sample and the life improvements found by Isler (2016). In their study of young adults presenting with social isolation and affective disturbance, Haslam et al. (2016) found that psychological distress due to isolation decreased after an intervention targeting the development of social group relationships. In addition, mental health, wellbeing, and social connectedness increased (Haslam et al., 2016). Perhaps, in the context of tulpamancy, improvements in social anxiety and loneliness are a result of involvement in the online community which allow for opportunities to develop new friendships, social identity, and group membership. Comparing data on social anxiety and loneliness in individuals before and after joining a tulpamancy online community versus another online forum-based community could allow us to isolate the impact of the Tulpamancy community on loneliness, mental health, and wellbeing from the impact of the tulpa itself.

While the Tulpamancy community has unique aspects, these individuals may fall within a spectrum of voice hearing. Various studies report individuals experience voice-hearing in a way that is not considered psychopathology. Foxwell et al. (2020) found that some authors heard their characters talking to them and exhibiting independence and autonomy. In addition, some religious individuals report hearing God speaking directly to them (Luhmann et al., 2010). Therefore, more research is needed to clarify whether the voice-hearing experience of

tulpamancers is indicative of psychopathology, or if it falls somewhere else on a greater spectrum of voice hearing.

4.3 Conclusion

While this area requires further research, our findings add to an existing body of evidence that suggests the tulpa-host relationship is perceived positively by hosts and that the practice of tulpamancy can be positively impactful in host's lives. In these ways, tulpamancy may be a beneficial practice. This supports the assertion that tulpamancy isn't necessarily indicative of psychopathology, but may actually be an adaptive practice and perhaps even a coping mechanism. Finally, our data suggests that both similarity and complementarity have important roles in the tulpa/host relationship, but this relationship may be more complicated than we originally hypothesized.

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Table 1

Means and Standard Deviations of Host and Tulpa Scores in PID-5-BF Domains.

	Host		Tulpa		
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	t(195)
Negative Affect	11.67	3.36	10.38	3.06	4.39**
Detachment	10.92	1.31	9.32	3.48	5.40**
Antagonism	8.34	2.56	9.37	3.27	-4.04**
Disinhibition	9.58	2.89	9.64	3.38	-0.21
Psychoticism	12.15	3.6	10.51	3.7	5.62**

Note. * $p < .05$, ** $p < .001$

Table 2

Pearson Correlation Between THRQ Scores and PID-5-BF Domain Scores

Profile Similarity Measure		Outcome Measure									
	M (SD)	1	2	3	4	5	6	7	8	9	Relationship Quality
1. Overall											
Negative Affect	0.068 (.518)										0.035
2. Distinctive											
Negative Affect	0.057 (.520)	.902**									-0.049
3. Overall											
Detachment	0.125* (.533)	0.12	0.135								-0.004
4. Distinctive											
Detachment	.0695 (.552)	0.09	0.121	.918**							-0.004
5. Overall											
Antagonism	.303** (.580)	.211**	.18*	0.137	0.137						-0.012
6. Distinctive											
Antagonism	.166** (.611)	.157*	.156*	0.144	.156*	.867**					-0.113
7. Overall											
Disinhibition	.103* (.538)	.217**	.212**	0.159	.230**	.188*	.177*				0.082
8. Distinctive											
Disinhibition	.083* (.537)	.153*	.172*	.196*	.239**	.157*	.145*	.935**			0.027
9. Overall											
Psychoticism	.171** (.536)	0.1	.148*	-0.091	-0.021	.190*	.244**	0.055	0.038		-0.117
10. Distinctive											
Psychoticism	.140** (.529)	0.074	0.106	-0.1	-0.046	0.143	.195**	0.041	0.025	.894**	-0.028

Note. * $p < .05$ **, $p < .001$

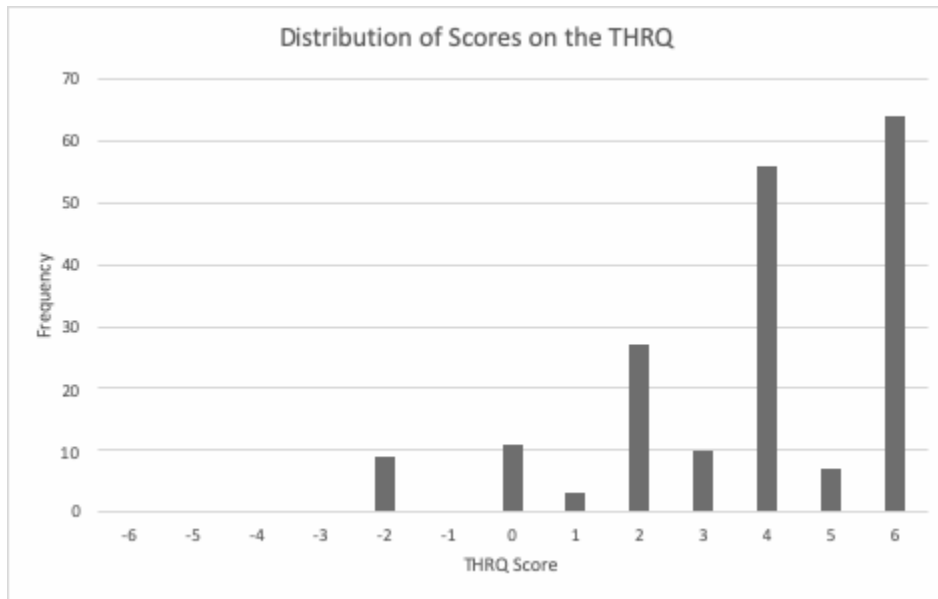


Figure 1. Distribution of Scores on the THRQ

Appendix A

Tulpa-Host Relationship Questionnaire (THRQ)

Has your tulpa ever scared you?

Yes= -1

No= 1

Has your tulpa ever hurt you?

Yes= -1

No= 1

Has your tulpa ever fronted without your consent?

Yes= -1

No= 1

Has your overall well-being been affected since your relationship with your tulpa began?

Yes, positively= 1

Yes, negatively= -1

No= 0

Has your tulpa ever tried to *convince* you to do something wrong/unsafe?

Yes= -1

No= 1

Has your tulpa ever tried to *prevent* you from doing something wrong/unsafe?

Yes= 1

No= -1

Highest Score (Positive) = 6

Lowest Score (Negative) = -6

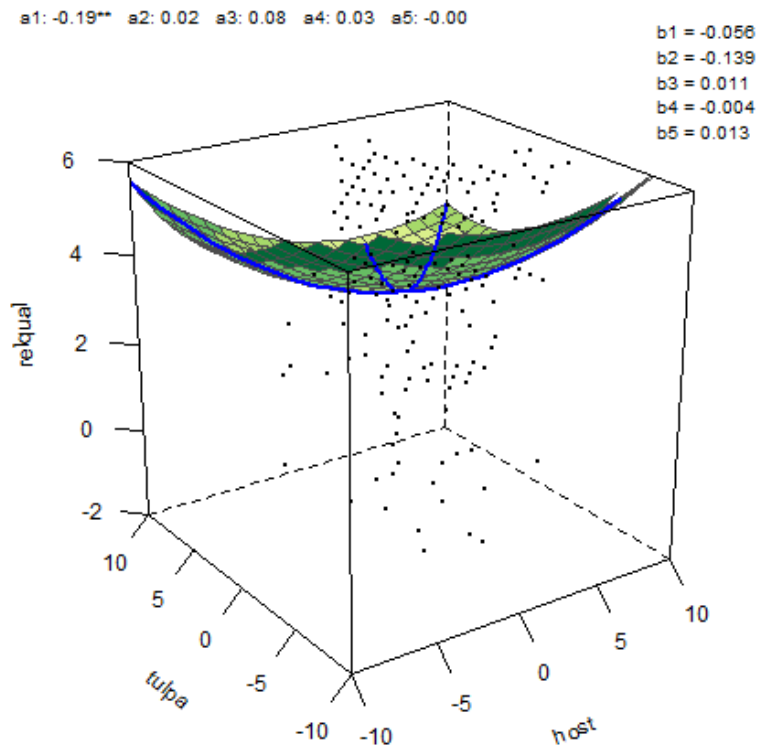
Appendix B

Single Item Regarding Perceived Relationship Satisfaction

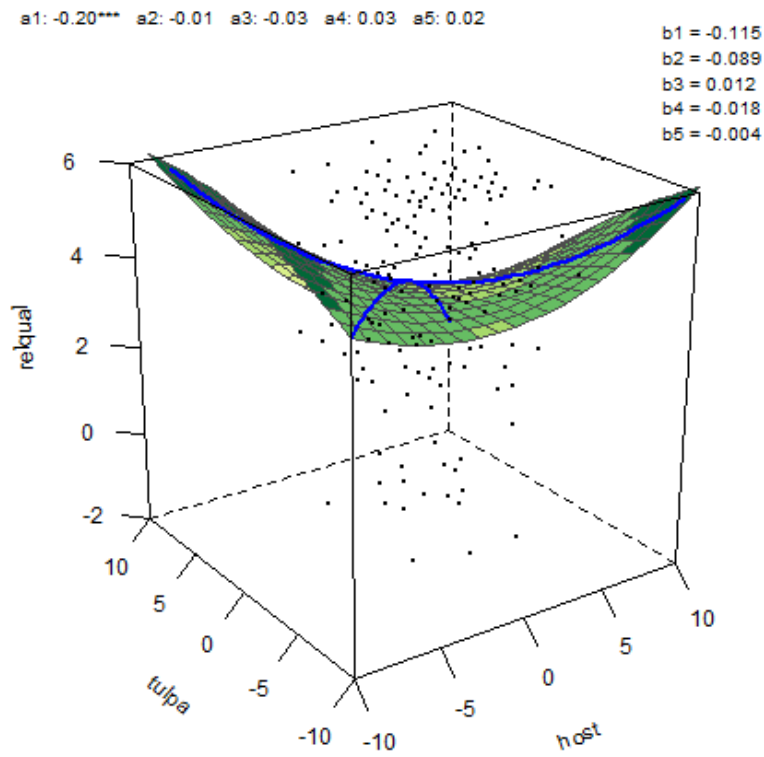
Your experience with your tulpa has been overall...

Positive

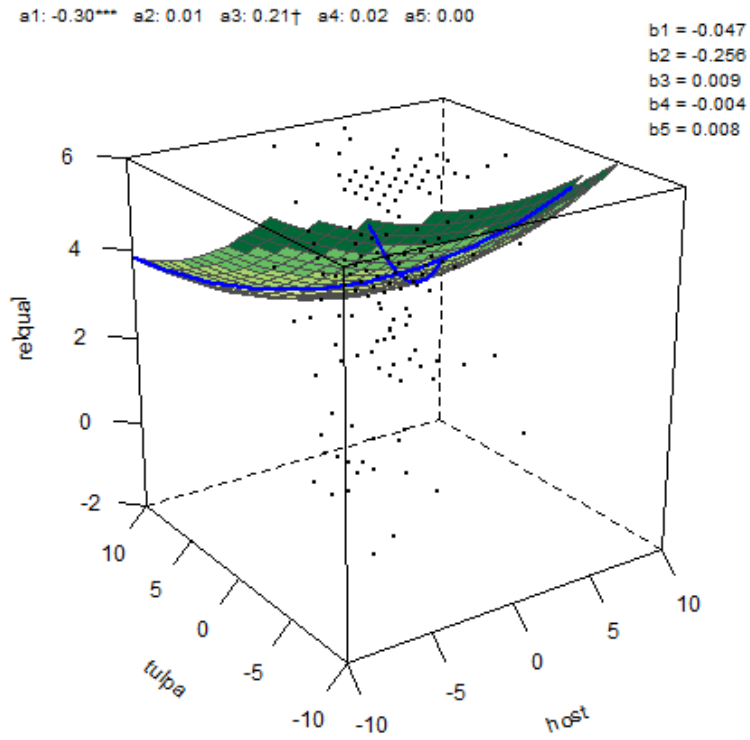
Negative



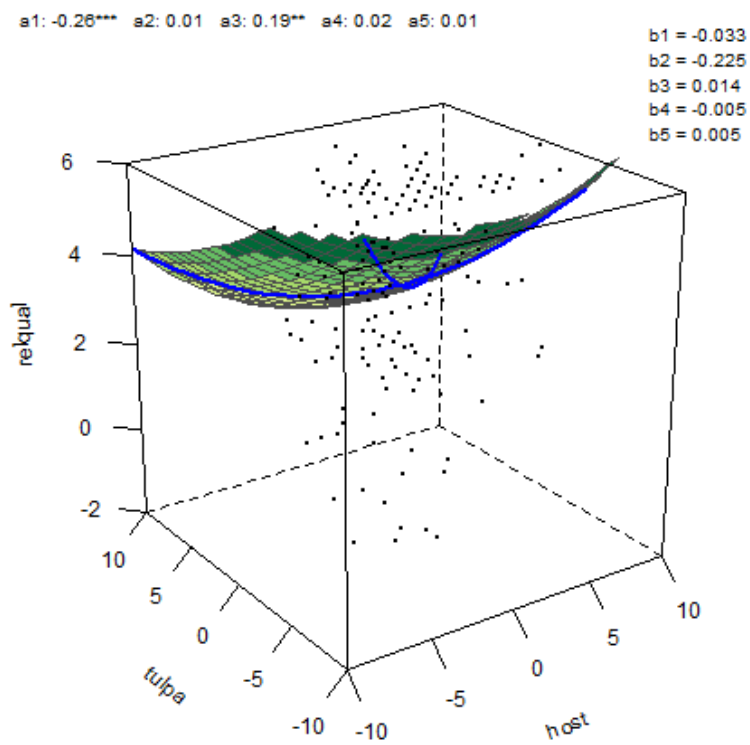
Supplemental Figure 1. Response surface analysis in the domain of negative affect.



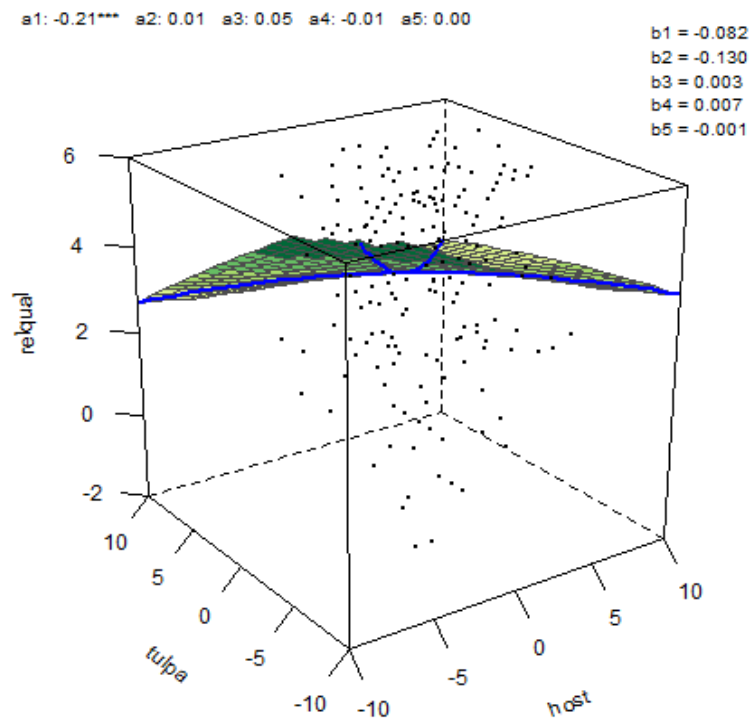
Supplemental Figure 2. Response surface analysis in the domain of detachment.



Supplemental Figure 3. Response surface analysis in the domain of Antagonism.



Supplemental Figure 4. Response surface analysis in the domain of disinhibition.



Supplemental Figure 5. Response surface analysis in the domain of psychoticism.