

**A Survey of the Distribution
of Temperament Types amongst Ministers
in the Presbyterian Church of Southern Africa
as Measured by the Keirsey Temperament Sorter II**

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DEDICATION

Deo Soli Gloria!

Dedicated to my wife, Rene

and my sons

Nathan, John and Alexander

DECLARATION

Unless specifically indicated to the contrary in the text,
this dissertation is the result of my own work.

Neill Strangford Stevenson

A handwritten signature in black ink, appearing to read 'Neill Strangford Stevenson', is written over a horizontal dotted line.

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ABSTRACT

Differences in psychological attitudes, functions, types and temperaments have been shown to have significant effects on the functioning of Christian ministers and their congregations. Knowledge of the distribution of these differences could facilitate more specifically targeted education, training and development programmes for ministers. In Post Academic Training programmes for ministers of the Presbyterian Church of Southern Africa (PCSA), the assumption is made that the distribution of attitudes, functions, types and temperaments among ministers of the PCSA is similar to that among clergy from various denominations in the USA and Presbyterian ministers in the USA. These results differed from the distribution of the general population represented by those tested on the World-Wide-Web. In order to investigate this assumption, a survey was conducted of the 310 ministers and licensed probationers of the PCSA in South Africa using the Keirsey Temperaments Sorter II. There were 90 responses giving a response rate of 28.9%. As expected, the distribution of psychological attitudes, functions, types and temperaments among ministers of PCSA was different from the general population. Contrary to expectations, it was also significantly different from clergy from various denominations in the USA and Presbyterian ministers in the USA. The most notable difference was with the Sensing-Judging (SJ) temperament, which was preferred almost twice as much by PCSA ministers (58%) than either of the other clergy groups (34% and 29%). The temperament next most strongly preferred by PCSA ministers was Intuitive-Feeling (NF), although at 33% the distribution was similar to the other clergy groups (41% and 44%). The implications of these, and other, findings for ministers, congregations and the education, training and development of ministers is discussed in detail.

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1. Introduction

Throughout time and all around the world people are confronted with a similar existential reality. There are a limited number of approaches to perceiving reality and of making judgements based on those perceptions. People differ in their preferred approach to the two universal functions of perceiving and judging. The combinations of their preferences influence what they value and how they behave.

Since the time of Plato people in various cultures have noticed that human personality falls into recognisable patterns. Many great philosophers, scholars and psychologists, since then have attempted to elucidate and explain patterns in human behaviour. Carl Jung, as part of his analytical psychology, presented a modern empirical analysis of these patterns of human personality. The Myers-Briggs Type Indicator (MBTI) and the Keirsey Temperament Sorter II (KTS) are psychological instruments developed to empirically measure these patterns.

The information derived from these instruments is used in industry, education, psychology and in religious life (Harbaugh 1990). A field in which it may be particularly valuable is in Christian pastoral ministry (see 1.1).

In chapter 2 the history of personality as it relates to psychological type, is briefly reviewed. In section 2.2 the theoretical background to the survey instrument used in this study, which was developed based on the theories of Jung, Myers and Keirsey, is presented. Literature that applies this theory to Christian spirituality and practice is introduced in 2.4 and continued in 2.5 to 2.15. Chapter 3 deals with method and chapter 4 presents the results of the survey. In chapter 5 the

main findings are discussed in detail. The Attitudes, Types and Temperaments of the survey sample are compared with others and the implications of the similarities and differences are discussed. The two temperament groups, most strongly represented in the survey, are looked at in depth. The possible heresies, characteristic of these temperaments, are considered and the effect of ministers which such temperaments on congregations is examined. The conclusion, in chapter 6, draws attention to limitations of the present study and makes suggestions for further research.

1.1. Rationales for Applying Personality Typology to Christian Ministry

As will be seen from the following discussion, an understanding of personality functions, types and temperaments can be a useful tool in ministry. It can enable ministers to identify ways of expressing their faith that are consistent with their individual personality differences. It may help both ministers and congregations to understand and learn to tolerate and accept differences between individuals. Forrester argues that an understanding of each persons uniqueness would encourage the celebration of God-given differences and persuade us to stop demanding that others see things the way we think is right (1991: 18). It might enable ministers to modify the delivery modality of the gospel message in ways that make it most accessible to particular individuals and groups. Its bias towards the affirmation of strengths and gifts makes it useful for both analysing congregations and building on their resources. In the selection of candidates for ministry it can highlight potential strengths and weaknesses to be used as guidelines for further education, training and development. Applied typology can

be an effective pedagogical tool in the field of homiletics. Vacancy committees could use it to identify the needs and preferences of the congregation. It can aid in finding the optimum match from among available candidates for the position. In committees, task teams and fellowship groups it can increase interpersonal insight, tolerance and respect. It can assist the minister with his own personal growth: to expand on the strengths of his dominant and auxiliary functions and compensate for, and develop, the less differentiated aspects of his personality type. It can be immensely valuable in the minister's own marital relationship and in the marital counselling that is invariably a part of pastoral ministry.

1.2. *Motivation*

It would be valuable to know whether those who are attracted to the ministry of the PCSA have similar or different typological preferences to the general population. If there are differences in psychological type amongst ministers when compared to the general population it will have implications for the particular strengths and limitations ministers bring to their role. An awareness of their own strengths and limitations can assist them in finding appropriate ways to maximise their effectiveness. It can also enable those responsible for post academic training and continuing vocational development to structure education, training and development programmes to meet the specific needs of those for whom they are designed. Similarly, a comparison of the distribution of Attitudes, Functions, Types and Temperaments of clergy from other denominations, and Presbyterian ministers from other countries, would be useful for the same reasons. If there are significant differences, further studies could attempt to account for these

differences. A necessary first step, however, is to identify any differences so that further appropriate studies can be designed.

1.3. *Problem Formulation and Analysis*

The present study investigates whether the distribution of Functions, Types and Temperaments among ministers in the Presbyterian Church of Southern Africa (PCSA) differs from the general population (WWW). A further research interest is whether the distribution of Functions, Types and Temperaments among PCSA ministers differs from clergy in different denominations in the USA (Clergy), and/or between Presbyterian ministers in S.A. and in the USA (USAP).

1.4. *Hypotheses*

1.4.1. Hypothesis 1

The distribution of 'Functions and Attitudes' among ministers in the Presbyterian Church of Southern Africa will differ from that of the general population.

1.4.2. Hypothesis 2

The distribution of 'Types' among ministers in the Presbyterian Church of Southern Africa will differ from that of the general population.

1.4.3. Hypothesis 3

The distribution of 'Temperaments' among ministers in the Presbyterian Church of Southern Africa will differ from that of the general population.

1.5. *Additional Research Questions*

The data for Presbyterian ministers and clergy from other denominations in the USA was obtained using the MBTI. Comparisons between these results and the present survey using the Keirsey Temperament Sorter II are therefore not directly comparable and can only be suggestive, not definitive. They are not included as hypotheses, but as indications for further research.

1.5.1. Research Question 1

Will the distribution of 'Attitudes' and 'Functions' among ministers in the Presbyterian Church of Southern Africa differ from that of clergy in other denominations in the USA?

1.5.2. Research Question 2

Will the distribution of 'Types' among ministers in the Presbyterian Church of Southern Africa differ from that of clergy in other denominations in the USA?

1.5.3. Research Question 3

Will the distribution of 'Temperaments' among ministers in the Presbyterian Church of Southern Africa differ from that of clergy in other denominations in the USA?

1.5.4. Research Question 4

Will the distribution of 'Attitudes' and 'Functions' among ministers in the Presbyterian Church of Southern Africa differ from that of Presbyterian ministers in the USA?

1.5.5. Research Question 5

Will the distribution of 'Types' among ministers in the Presbyterian Church of Southern Africa differ from that of Presbyterian ministers in the USA?

1.5.6. Research Question 6

Will the distribution of 'Temperaments' among ministers in the Presbyterian Church of Southern Africa differ from that of Presbyterian ministers in the USA?

1.6. Use of Terms

The following terms will be explained or defined in the text where they appear.

The term "Function" will be used to denote the four Jungian functions of Sensing and Intuition, Thinking and Feeling as well as the two functions added by Myers,

Perceiving and Judging. The term "Attitude" is used for the orientation of libido (psychic energy) applied to any of these functions, which can be either Extraversion or Introversion.

The term "Type" will be used to denote the sixteen possible combinations of attitudes and functions as developed by Myers:

ISTJ	Introverted Sensing with Thinking and Judging
ISFJ	Introverted Sensing with Feeling and Judging
ISTP	Introverted Thinking with Sensing and Perceiving
ISFP	Introverted Feeling with Sensing and Perceiving
INFJ	Introverted Intuition with Feeling and Judging
INTJ	Introverted Intuition with Thinking and Judging
INFP	Introverted Feeling with Intuition and Perceiving
INTP	Introverted Thinking with Intuition and Perceiving
ESTP	Extroverted Sensing with Thinking and Perceiving
ESFP	Extroverted Sensing with Feeling and Perceiving
ESTJ	Extroverted Thinking with Sensing and Judging
ESFJ	Extroverted Feeling with Sensing and Judging
ENFP	Extroverted Intuition with Feeling and Perceiving
ENTP	Extroverted Intuition with Thinking and Perceiving
ENFJ	Extroverted Feeling with Intuition and Judging
ENTJ	Extroverted Thinking with Intuition and Judging

The term "Temperament" will be used to denote the four combinations of functions that Keirsey considers as most significant:

SP Sensing Perceiving

SJ Sensing Judging

NF Intuitive Feeling

NT Intuitive Thinking

The following words will be capitalised to indicate that they are being used in the specific sense defined in this text: Attitude, Function, Extraversion (E), Introversion (I), Sensing (S), Intuition (N), Thinking (T), Feeling (F), Perceiving (P), Judging (J), Type and Temperament.

The two psychometric instruments discussed are the:

MBTI Myers-Briggs Type Indicator,

KTS Keirsey Temperament Sorter and the

KTS2 Keirsey Temperament Sorter II.

PCSA is the Presbyterian Church of Southern Africa.

2. Literature Review

2.1. Historical Overview

The attempt to understand and explain the similarities and differences between people and to find patterns that will explain and predict behaviour is as old as history. The following overview briefly outlines historical attempts to describe and categorise patterns and types of human behaviour.

In *The Republic* Plato (c.340 B.C.) describes four kinds of character, which correspond to the four temperaments later attributed to Hippocrates. Plato's focus was on the person's social role, so what Hippocrates called the sanguine temperament he referred to as an 'artisan'. Similarly, the melancholic temperament he called a 'guardian', the choleric 'idealist' and the phlegmatic 'rational' (Keirsey 1998: 23).

A generation after Plato, Aristotle (c.325 B.C.), who considered happiness as the greatest good, viewed people as seeking happiness from four sources. He postulated that most people seek happiness in 'sensual pleasure' (*hedone*) or in 'acquiring assets' (*propraietan*), while a minority seek happiness in virtue (*ethikos*). The fourth category was one to which Aristotle himself is believed to have belonged. Not surprisingly he regards it as bringing the highest happiness: it is 'rational investigation' (*dialogike*) (Keirsey 1998: 23).

Nearly 600 years after Plato the Roman physician Galen (c.190 A.D.) developed the ideas of Hippocrates. He asserted that what we do is determined by the balance of our body fluids, these being the four 'humours' of sanguine, melancholic, choleric and phlegmatic.

Similarly Paracelsus, Adickes, Spranger, Kretschmer and Fromm suggested that individuals are predisposed to develop into one of four different configurations of attitude and action (Table 1). Each successive contributor looked at the four types from slightly different but related perspectives.

Table 1 Historical Perspectives on the Four Temperaments

Plato c340 BC	Artisan	Guardian	Idealist	Rational
Aristotle c325 BC	Hedonic	Proprietary	Ethical	Dialectical
Galen c190 AD	Sanguine	Melancholic	Choleric	Phlegmatic
Paracelsus 1550	Changeable	Industrious	Inspired	Curious
Adickes 1905	Innovative	Traditional	Doctrinaire	Sceptical
Spranger 1914	Aesthetic	Economic	Religious	Theoretic
Kretschmer 1920	Hypomanic	Depressive	Hyperesthetic	Anaesthetic
Fromm 1947	Exploitative	Hoarding	Receptive	Marketing
Myers 1958	Probing	Scheduling	Friendly	Tough-Minded

(Keirsey 1998: 26)

During the Renaissance Aristotle was rediscovered and interest in science and human nature was rekindled. In 1380 Geoffrey Chaucer describes a doctor as knowing the 'humour' which causes illness. In the sixteenth century the Viennese physician, Paracelsus, described four personality styles parallel to those of Galen and Plato, which he symbolised by totem spirits (Keirsey 1998:24).

The American Plains Indian uses the medicine wheel as a model for differences in human behaviour patterns.

"This model holds that each person is born into a particular way of seeing the world: the buffalo way, logical and analytical; the eagle way, seeing patterns and flying high above the details; the bear way, relational and connected to the environment; or the mouse way, grounded and close to the roots and details of life. The addition of various colours and directions to these basic descriptions (a person might be signified as a green bear looking inward, for example) honoured the complexity and uniqueness of the individual while showing the patterns common to all people." (Pearman & Albritton 1997: 5)

The tribal elders identify the preferred way of each child and grant it stones to be placed in symbolic positions on the medicine wheel when they had mastered an appreciation for other people's ways of functioning. "An individual's wheel was then carried in such a way that those approaching could see from the number and placement of stones on his shield or her buckle how accomplished that person was in seeing other people's points of view" (Pearman & Albritton 1997: 6).

2.2. *Personality*

As we have seen, since the time of the earliest philosophers, attempts have been made to understand human behaviour – to elucidate how and why people think, feel and behave in the ways that they do, as well as to investigate the differences and commonalities between individuals. Within the field of psychology, this has constellated into the study of personality. A relatively 'young' field in the human sciences, it is as complex and fraught with differing viewpoints as human behaviour itself, with numerous theories, models, typologies and definitions abounding. While it is beyond the scope of this dissertation to explore in depth, it is necessary to present a brief definition of personality, to contextualise the present study.

According to Maddi, personality is “a stable set of tendencies and characteristics that determine those commonalities and differences in people’s psychological behaviour (thoughts, feelings and actions) that have continuity in time and that may not be easily understood as the sole result of the social and biological pressures of the moment” (1989: 8).

Following Murray (1938), Maddi (1989: 4) uses the term personologist to describe an “expert in the study and understanding of the consistent patterns of thought feelings and actions people demonstrate”.

2.2.1. C.G. Jung

The theoretical basis of the present study is the work of the great Swiss psychologist C.G. Jung, whose encyclopaedic body of work (eighteen volumes) on the nature and functioning of the human psyche included a system of ‘typing’ individual personality. A typology, according to Maddi, is a comprehensive classification of types. “Each type comprises a number of peripheral characteristics, organized into larger units that relate to commonly encountered ways of life” (1989:12). ‘Typology’ as a theory emerged from the period in Jung’s own life (1913 to 1919) which he referred to as his “confrontation with the unconscious” (Jung 1983: 194-225).

“Jungian typology specifically seems to have earned Jung more interest, credibility, and acceptance among a greater variety of professionals than other equally fertile Jungian formulations, such as the collective unconscious, archetypal psychology, active imagination, synchronicity, and the individuation process” (Spoto 1995: 10).

Essentially Jung's model of human functioning is an *intrapsychic conflict model*. A conflict model posits that a person is inevitably and continually caught in a clash between opposing forces that are defined in content to be continually acting, necessarily opposed and unchangeable. When both forces arise from within the person, regardless of his or her status as an individual or social entity, the conflict is intrapsychic i.e. within the individual. According to such models life must be a compromise, at best resulting in a dynamic balance between forces, and at worst an attempt to deny the existence of one polarity.

The primary distinction or polarity in personality that Jung postulates is between the attitudes of introversion and extraversion. An attitude, according to Jung, is "a readiness of the psyche to act or react in a certain direction" (1926: 526). It could be seen as an orientation towards something. Introverted persons focus on the internal world of their own ruminations, while extraverts are concerned with the external world of things and people (Maddi 1989: 311). In describing these attitudes Jung states,

"Who does not know those taciturn, impenetrable, often shy natures, who form such a vivid contrast to those open, sociable, serene maybe, or at least friendly and accessible characters, who are on good terms with all the world, or, even when disagreeing with it, still hold a relation to it by which they and it are mutually affected" (: 310).

As a person matures into adulthood, one of these attitudes becomes dominant, and the person tends to be 'ruled' by this, so that observationally he or she is either introverted or extraverted.

In developing his typology, Jung adds four additional distinctions or polarities. He describes these as the functions of thinking, feeling, perceiving and intuiting. Jung

defines a function as, “a certain form of psychic activity that remains theoretically the same under varying circumstances” (1926: 547). These constitute general styles of experiencing and are patterns in the way people prefer to perceive and make judgements (Maddi 1989: 310).

What comes into consciousness (i.e. is perceived), moment by moment, comes either through the senses or through intuition. To remain in consciousness, perceptions must be used. They are used – sorted, weighed, analysed, evaluated – by the judgement processes, thinking and feeling (Lawrence 1984: 6).

The perception processes, 'sensing' and 'intuiting', are considered *irrational* functions as they do not lead to the establishment of order and involve no value judgements. In *sensing*, a person simply experiences the presence and nature of things through their senses in an unevaluative, open way. Jung says that a sensing person, “bases himself almost exclusively upon the element of external sensation. His psychology is orientated in respect to instinct and sensation. Hence he is wholly dependent upon actual stimulation” (1926:182). An 'intuitive', on the other hand, “adapts himself by means of unconscious indications, which he receives through an especially fine and sharpened perception and interpretation of faintly conscious stimuli” (: 182). Intuiting involves grasping latent, underlying or future possibilities.

In contrast, 'thinking' and 'feeling' are grouped together as *rational* functions as they involve value judgements. 'Thinking' types will classify separate ideas or observations under general concepts and organise these concepts systematically

to determine meaning. According to Jung, thinking “arranges the representations under concepts in accordance with the presuppositions of my conscious rational norm” (1926: 611). In feeling types, evaluation lies in determining whether an idea or observation is liked or disliked i.e. to determine preferences. As Jung states, feeling is a process “that imparts to the content a definite *value* in the sense of acceptance or rejection (‘like’ or ‘dislike’)” (1926: 544). It can also appear in the form of mood i.e. when the intensity of feeling is increased, an affect or emotion results, which includes physiological arousal (: 544). However, it needs to be noted that the key feature of feeling, as defined by Jung, is the evaluative, judging component, and that the emotional reaction is secondary to this.

As with introversion-extraversion, everyone has the capacity for all four functions, although typically one function becomes dominant through learning. Jung (1933, cited in Maddi 1989: 311) combines the introversion-extraversion distinction with the thinking-feeling and sensing-intuiting distinctions in arriving at what he calls ‘psychological types’. Each type involving rational functions is further subdivided according to whether thinking or feeling is dominant, and each type involving irrational functions is divided into sensing or intuitive dominance. This makes a total of eight basic personality types as shown in Table 2.

Table 2 Jungian Attitudes and Functions

<p>Introversive-Rational</p> <p>Orientated toward the inner world of experience (introversion). Emphasizes either the thinking or feeling modes (both are considered rational in that they involve evaluation of experience). Sub-types are introversive-thinking and introversive-feeling.</p>	<p>Extroversive-Rational</p> <p>Orientated toward the outer world (extraversion). Emphasizes either thinking or feeling modes, leading to sub-types extroversive-thinking and extroversive-feeling.</p>
<p>Introversive-Irrational</p> <p>Orientated toward the inner world of experience (introversion). Emphasizes either the sensing or intuiting modes (both are considered irrational in that they passively record but do not evaluate experience). Sub-types are introversive-sensing and introversive intuiting.</p>	<p>Extroversive-Irrational</p> <p>Orientated toward the outer world of experience (extraversion). Emphasizes either sensing or intuiting modes, leading to subtypes of extroversive-sensing and extroversive-intuiting.</p>

As mentioned, in a conflict model, the aim is a dynamic balance between opposites. According to Jung, the two rational functions oppose each other as do the two irrational functions. The opposite function to the conscious, dominant one, does not disappear, but is relegated to the personal unconscious where it exerts a subtle influence on the individual (Maddi 1989: 311). This unconscious countermovement of energy, which flows in the opposite direction to the conscious function, creates a counter-personality, after-ego or shadow figure. Because it is often neglected or repressed, it gains psychic energy until it is able to force its way into consciousness (Spoto: 1995: 175). This may be expressed in unexpected

inconsistencies of behaviour or a vague longing to be other than what one appears. The unconscious attitude may also emerge in exaggerated or troublesome forms that can be antagonistic to the individual and to others in his/her environment (:175). So, for example, introverted individuals will be ruminative, reflective and concerned with their own inner world, but will experience a nagging wish to break free of their own minds into the world of action and interaction with others. They may also find extroverts intriguing and appealing, albeit very different from themselves (Maddi: 1989: 311).

In order to achieve a balance, the dominant function will be assisted by an auxiliary function in the opposite attitude (i.e. extraversion or introversion) and with a complimentary function (i.e. thinking, feeling, sensing or intuiting). So, if the dominant attitude is extraversion the auxiliary will be introversion. If the dominant function is one of the perceiving functions, the auxiliary function will be one of the judging functions (Spoto, 1985:174). For example, if thinking is dominant, feeling is largely unrecognised by the person, though it manifests itself in dreams and wishes, in occasional lapses into strong emotions, and in attraction to others in whom feeling is dominant. The function of sensing or intuiting, which is conscious and active (i.e. the auxiliary function), will be in the service of the thinking function. So, a person with a dominant thinking function and an auxiliary sensation function might well accumulate a wide range of sensations in order to operate on them with thought processes.

The combination of the four preferences: between introversion and extraversion, between sensing and intuiting, between thinking and feeling, and between judging

and perceiving determine "type". "The traits that result from each preference do not combine to influence an individual's personality by a simple addition of characteristics; instead, the traits result from the interaction of the preferences." (Myers & Myers 1980: 77)

A particular value of Jung's typology is that none of these types can be considered ideal or even relatively better than any of the others. In each personality type, there are strengths according to what is dominant and conscious, and weaknesses due to what is non-dominant and repressed.

For Jung the attainment of selfhood, or wholeness, was the ideal. This process involves developing and integrating into the conscious personality the non-dominant functions, so that potentials and capabilities are accessed and do not remain unconscious, denied or undeveloped. In this process, for example, an introverted thinking type would need to develop the functions of extraversion and feeling. Miller asserts that,

"the achievement of wholeness or completeness (or 'perfection' in the sense of Jesus' use of the Greek word *teleios*) is accomplished *not only* through the continued infusion of goodness, righteousness, and morality (striving after the good), *but also* through the acceptance (the 'owning') and conscious incorporation of one's dark and shadowy side into one's self" (1981: 12).

2.2.2. Isabel Briggs Myers and the Myers-Briggs Type Indicator

Drawing on Jung's typology, a number of later theorists developed and expanded his work, including the design and administration of a number of psychometric instruments to empirically measure and classify individuals according to consistent

patterns of preferences and behaviour. As Jung himself acknowledged, it can be very difficult to determine a person's psychological type (Jung 1926: 612). The work of Isabel Briggs Myers and her mother Kathryn Briggs can be argued to have made valuable contributions in this regard. Together they designed the Myers-Briggs Type Indicator (MBTI), to measure the attitudes and functions of Jung's original types. Her work, however, goes beyond this to make a "contribution of its own kind by simplifying the problems associated with identifying and ranking the four functions within any given psychological type" (Spoto 1995: 173). A particular contribution of the MBTI, as an assessment tool, is that it provides an easy and effective way of arriving at the person's current typological profile. In addition, the MBTI has psychometric properties showing the relative strength of each preference.

Myers and other researchers working with the MBTI are primarily concerned with the relationship between the different functions. She observed that in adapting to the external world each personality would favour either the judging or perceiving polarity. Those favouring the perceiving side "relate to the world in an open, spontaneous, flowing manner, taking in information at will, avoiding closure or resolution, adapting to circumstance." A person preferring the judging side would "approach the world seeking system and closure, cutting off information to make a decision, bringing things to order or resolution." Thus Myers shifted Jung's emphasis on introversion and extraversion, to focus on judging and perceiving. (Myers & Myers 1980: 69-75).

The value of the Myers' innovation is that it helps determine which are the dominant and auxiliary functions. Two examples of how this is accomplished are given in Tables 3 and 4. The first example, in Table 3, is for an individual whose MBTI profile is Extroverted Sensing Feeling Judging (ESFJ).

Table 3 Example of Determining Dominant, Auxiliary, Tertiary and Inferior Functions with ESFJ

Example with Extroversion - ESFJ				
Attitude = E or I	Perceiving = S or N	Judging = F or T	External Indicator = J /P	
E	S	F	J	J means the Judging Function is used externally
E	S	F	J	The Judging Function = F therefore F is used externally
E	S	F	J	It is Extroverted therefore the Dominant Function is used externally (If it were Introverted then the Dominant Function would be used internally)
		F		Since F is used externally then F = Dominant Function
	S			Because the Judging Function is Dominant the Perceiving Function is Auxiliary The Perceiving Function = S therefore S = Auxiliary Function The Auxiliary Function operate in the opposite Attitude to the Dominant Function therefore the Auxiliary Function (S) is Introverted
		T		The opposite of the Dominant Function is the Inferior Function = T
	N			The opposite of the Auxiliary Function is the Tertiary Function = N

This means that the person answered questions on the Indicator that reflect a preference for a judging (J) mode. This also indicates which function is used externally (External Indicator). The judging function in this case is feeling (F) and not thinking (T). When the attitude is introverted, then the function used in the external world (judging or perceiving) is the auxiliary function. If the attitude is extroverted, then the function used in the external world is the dominant function. Because the person in this example is extroverted (E) he or she keeps the most differentiated (dominant) function for the external world. This means that the

internal world is met by the auxiliary function. In this case the external world is met by the judging mode that is feeling (F), and sensing (S) is therefore the auxiliary function. Once the dominant and auxiliary function are known it is an easy matter to work out the tertiary and inferior function. The inferior function is the opposite of the dominant function; in this case it is thinking (T). Similarly the tertiary function is the opposite of the auxiliary function; in this case it is sensing (N) (Spoto 1995: 176-177).

The second example, in Table 4, is different because, when the person is Introverted, the Judging/Perceiving indicator points to the Auxiliary, not the Dominant, Function.

Table 4 Example of Determining Dominant, Auxiliary, Tertiary and Inferior Functions with INTP

Example with Introversion - INTP				
Attitude = E or I	Perceiving = S or N	Judging = F or T	External Indicator = J /P	
I	N	T	P	P means the Perceiving Function is used externally
I	N	T	P	The Perceiving Function = N therefore N is used externally
I	N	T	P	It is Introverted therefore the Dominant Function is used internally and the Auxiliary Function is used externally (If it were Extroverted then the Dominant Function would be used externally)
	N			Since N is used externally then N = Auxiliary Function
		T		Because the Perceiving Function is Auxiliary, the Judging Function is Dominant The Judging Function = T therefore T = Dominant The Dominant Function operates in the opposite Attitude to the Auxiliary Function therefore the Dominant Function (T) is Introverted
		F		The opposite of the Dominant Function is the Inferior Function = F
	S			The opposite of the Auxiliary Function is the Tertiary Function = S

This is because the Introvert keeps the best (Dominant) Function for his or her preferred internal processes. Consider the case of the INTP minister in Table 4. His dominant Function is Thinking, but it is used internally because he is Introverted. He would place high value on the cognitive content of his theology. It would be important to him that his belief system was coherent with his worldview. His integrity would be fundamental to his self-image. He inter-acts with the external world through his auxiliary Function, which is Intuition. He would be very good at discerning patterns in events. He would quickly detect the essence of a situation. He might have great insight into intra--personal and interpersonal problems. He would be able to take these insights and process them rationally and logically, internally. He might, however, be content merely to do this and not apply his thinking in action. For him, the insights and the ideas are satisfying in themselves. Because his Thinking Function is Introverted it does not necessarily translate into external structures and procedures. He is content with knowing and being and little interested in doing. The opposite of his dominant Thinking Function is his inferior Feeling Function. His least developed and least valued ability is in relating to people. Although he may acquire social skills, it will always drain him of energy when he exercises them. He might only have a few deep relationships with those closest to him. Most other relationships would probably be quite superficial. Although he may be able to function effectively in formal roles, where the expectations are clearly defined, he will probably not enjoy spontaneous or prolonged human inter-action. His tertiary Sensing Function would also be poorly developed and undervalued. He may not be very observant of external details and might have difficulty finding his way around. He might have very little time for the

visual and performing arts. Administration would bore him and he would find it very demanding if he is forced to do it. As a minister he would enjoy the study involved in preparation for sermons. He might be weak in pastoral care and visiting, but show remarkable insight in counselling. He would need support in fulfilling the administrative requirements of his role. He might be perceived as being aloof or remote. The INTP Type represents only 2% of the present sample of ministers of the Presbyterian Church of Southern Africa.

In making this shift from Jung's emphasis on the introverted/extroverted polarity to the perceiving/judging axis and its relationship to adaptation to the external world, Briggs Myers both criticises and extends Jung's theory of type in another direction (Spoto 1995: 174).

Myers suggests a sequence to typological observations that can be applied even without administering the test. First one observes the function with which the person relates to the external world. Then one determines whether the person is introverted or extroverted. If the person is extroverted the dominant function is the one habitually operating in the external world. Deciding on the introverted auxiliary function is not as obvious so it takes a little more time. On the other hand, if the person is introverted, the function with which he or she relates to the external world will be the auxiliary function. The dominant function will be used internally. With this information it is possible to work out the other functions (Spoto 1995: 178).

2.2.2.1. *The Myers Type Table*

The Myers Type Table, presented below in Table 5 makes a logical framework within which to store the characteristics of the types of a group. It consists of four rows and four columns. The sensing/intuitive axis goes from left to right; the feeling columns cluster together in the centre; the introverts are above and the extroverts are below; and judging types are on the top and bottom rows. "In going from one combination to the next, only one preference changes at a time. Thus each combination has one process in common with those nearest to it" (Myers & Myers 1980: 28). The arrangement of the horizontal rows is designed to place at the bottom the extroverts with the judging attitude. The perceptive extroverts come just above them. Next, changing only one preference at a time, come the perceptive introverts. The judging introverts, balancing the judging extroverts at the bottom, occupy the top row.

"Thus, the more resistant types, the thinkers at left and right and the judging types at top and bottom, make a sort of wall around the Type Table" (Myers & Myers 1980: 29).

Table 5 The Myers-Briggs Type Table

		SENSING TYPES		INTUITIVE TYPES			
		WITH THINKING	WITH FEELING	WITH FEELING	WITH THINKING		
INTROVERTS	JUDGING	ISTJ Introverted Sensing with thinking	ISFJ Introverted Sensing with feeling	INFJ Introverted Intuition with feeling	INTJ Introverted Intuition with thinking	JUDGING	INTROVERTS
	PERCEPTIVE	ISTP Introverted Thinking with sensing	ISFP Introverted Feeling with sensing	INFP Introverted Feeling with intuition	INTP Introverted Thinking with intuition	PERCEPTIVE	
EXTRAVERTS	PERCEPTIVE	ESTP Extraverted Sensing with thinking	ESFP Extraverted Sensing with feeling	ENFP Extraverted Intuition with feeling	ENTP Extraverted Intuition with thinking	PERCEPTIVE	EXTRAVERTS
	JUDGING	ESTJ Extraverted Thinking with sensing	ESFJ Extraverted Feeling with sensing	ENFJ Extraverted Feeling with intuition	ENTJ Extraverted Thinking with intuition	JUDGING	

(Myers & Myers 1980: 30)

By contrasting the left and right halves of the Type Table the Sensing/Intuitive preference will be illustrated, the Thinking/Feeling preference is revealed by the difference between the outermost and centre columns. Contrasting the top and bottom rows with the middle rows shows the Judging/Perceptive preference.

If the table is wrapped around a horizontal cylinder the top and bottom judging rows are adjacent. If the table is wrapped around a vertical cylinder the left and right hand thinking columns are adjacent.

"If a particular type is much more (or much less) frequent in a given sample than expected, the characteristics of the type may be responsible for this distribution" (Myers & Myers 1980: 30).

2.2.2.2. *Critique of the MBTI from a Jungian Perspective:*

For many of the proponents of the MBTI, it is considered an accurate application of Jung's theory, rounded out by the addition of Myers' emphasis on the perceiving-judging polarity. Others consider Jung's typological theory itself the most restrictive part of his psychology and the further "tidying up" of the MBTI as cause for some alarm (Spoto 1995: 180).

Jung himself never abandoned his theory of type, building a "larger context in which typology could be successfully and usefully integrated and absorbed." (Spoto 1995: 6) It is, nevertheless, one of his earliest major works and has its focus on consciousness rather than on the unconscious. Many Jungian analysts find it inhibiting in the analytic process. Those, such as James Hillman, who consider Jung's typology to be the most restrictive aspect of his comprehensive psychology, see the apparent precision of the MBTI to be even more reductionistic (1976 cited in Spoto 1995). "That is, if there is any way that 'actual concrete qualities of personality lose their blood to attitudes and functions,' as Hillman puts

it (1980: 232), then it is through the too tidy rendition of Jung's original theory currently in use by many MBTI proponents. In fact, the dramatic and unparalleled success of the MBTI as a veritable training 'weapon' must give Hillman himself nightmares" (Spoto 1995: 181)

Another critique of the MBTI from a Jungian perspective has to do with the important distinction between the problem of differences and the problem of opposites. The MBTI focuses on the problem of differences. At the core of Jung's typology is the experience of intra-psychic and inter-psychic conflict expressing itself through what is known as the problem of opposites (Spoto 1995: 7).

Grant, Thomson & Clarke point out that,

"Thanks especially to Jung, we appreciate better today that between the conscious and the unconscious levels within each person, in the hidden and the overt dimensions of how people relate to one another, and in the powerful forces which shape society and culture, psychic energies are constantly flowing. In each instance, it is the quality of this flow of energy which measures the health of humanity" (1983: 15).

This is not merely a semantic issue. "The problem of opposites includes the problem of differences, but dramatically emphasises the conflict and tension between conscious and unconscious life." (Spoto 1995: 7). Instead of focusing on the dynamic tension between conscious and unconscious factors, which was Jung's driving concern, the MBTI approach focuses on the differences among external factors. Keirsey goes even further by looking almost exclusively at behavioural factors such as the usage of words and tools. This may be seen as reductionistic and dissipating some of the dynamic complexity of Jung's theory.

2.2.3. Keirsey and the Keirsey Temperament Sorter

Expanding on and modifying Jung's original typology, Keirsey developed the 'Keirsey Temperament Sorter' (KTS) (Keirsey & Bates 1978) and the 'Keirsey Temperament Sorter II' (KTS2) (Keirsey 1998). Unlike Myers, he and other researchers using the KTS are primarily concerned with the external behaviour of the different types, rather than how each type functions internally (Michael & Norrissey 1984:15).

In Keirsey's classification two pairs of preferences are used in determining the basic temperament: Sensing-Judging (SJ), Sensing-Perceiving (SP), Intuition-Thinking (NT) and Intuition-Feeling (NF).

2.2.3.1. Words, Tools and Temperament

Keirsey sees "the two most basic human actions, how we communicate with each other, and how we use tools to accomplish our goals" (1998: 26) as the reason why through the ages thinkers and students of human nature have (as discussed in 2.1) consistently come up with four different configurations of human personality,

Doody, on the other hand, explains the persistence of theories of the four temperaments from ancient to modern times by citing, "it's ability to discriminate, its definition of the relationship of opposition, its value hierarchy, and its intuitive plausibility" (1983: 359).

Keirsey (1998) claims that the development of tools is as important as the development of words in distinguishing humans from animals. Almost everything humans do involves the use of tools of some kind or another. The way we use tools and which tools we select is influenced by our temperament. Keirsey describes as 'cooperative' tool users those people who choose the tools that are approved by the groups to which they belong. On the other hand, those who use whatever tool is most appropriate for the job at hand, irrespective of whether or not they are approved by the person's membership group, he refers to as 'utilitarian' tool users.

This can be clearly seen in Table 6, which presents Keirsey's four temperaments: cooperative and utilitarian tool usage, and abstract or concrete word use.

Table 6 Words, Tools and Temperaments

		<u>Words</u>	
		Abstract	Concrete
<u>Tools</u>	Cooperative	Abstract NF Cooperator	Concrete SJ Cooperator
		Abstract NT Utilitarian	Concrete SP Utilitarian
	Utilitarian		

(Keirsey 1998: 29)

2.2.3.2. "Function" versus "Intelligence" Typologies

Keirsey calls the above combinations 'intelligence types'. He gives them names derived from Plato: Artisan (SP), Guardian (SJ), Idealist (NF) and Rational (NT). The contrast between Jung's and Myer's function types and Keirsey's "intelligence types" with their "skilled action roles" (Coordinator, Engineer etc) is shown in Table 7. In the former case the emphasis is on psychological processes and in the latter on "what they can do well under varying circumstances" (Keirsey 1998: 341).

Table 7 Function vs. Intelligence Typologies

Function Types	Intelligence Types
<i>Thinking Types</i>	<i>NT Rationals</i>
ESTJ -- ENTJ [Extraverted Thinking]	ENTJ -- INTJ [Coordinator]
ISTP -- INTP [Introverted Thinking]	ENTP -- INTP [Engineer]
<i>Intuitive Types</i>	<i>NF Idealists</i>
ENTP -- ENFP [Extroverted Intuiting]	ENFJ -- INFJ [Mentor]
INFJ -- INTJ [Introverted Feeling]	ESFP -- ISFP [Improvisor]
<i>Sensory Types</i>	<i>SJ Guardians</i>
ESTP -- ESFP [Extroverted Sensing]	ESTJ -- ISTJ [Administrator]
ISFJ -- ISTJ [Introverted Sensing]	ESFJ -- ISFJ [Conservator]

(Keirsey 1998: 341).

There are four major differences between the two typological schemes. Jung and Myers see ESTJs and ENTJs as being similar "Extroverted Thinking" types.

Keirsey sees them as being very different. The ENTJ Co-ordinator falls into his category of NT Rationals who are abstract in communicating messages and utilitarian in using tools to implement their goals. On the other hand ESTJ Administrators fall into his category of SJ Guardians who are concrete in communicating messages and co-operative in using tools.

Secondly, Jung and Myers put ISFPs and INFPs together in the "Introverted Feeling" type. From Keirsey's perspective these two are also very different. He sees the INFP Advocate as an NF Idealist who is "abstract in thought and speech and co-operative in selecting and using tools". This is the opposite of the ISTP Improviser who is a concrete utilitarian SP Artisan.

The third difference is with Jung and Myers "Introverted Thinking" types, INTP and ISTP. Keirsey sees them both as utilitarian in choosing and using tools, but the INTP is an Engineer Rational who is abstract in thought and speech. The ISTP is an Expeditor Artisan who is concrete in this respect.

Lastly, function typology groups ESFJs and ENFJs together as similar "Extroverted Feeling" types. Keirsey's typology recognises that they are both cooperative in the ways and means they use to pursue their goals but quite different in thought and speech. The ENFJ Mentor Idealist is abstract and the ESFJ Conservator Guardian is concrete in the way they use words.

(<http://keirsey.com/puml/dimensions.html> 5/16/99)

2.2.3.3. *Critique of Keirsey*

The biggest differences between Keirsey's approach, compared with Myers concept of types (following Jung), is that he concentrates on the use of "words and tools" which can be observed, whereas the MBTI posits introversion and extraversion as the fundamental attitudes that separate personalities. In his critique of the limitations of the MBTI and Jung's approach Keirsey claims, "I must say I have never found a use for this scheme of psychological functions, and this is because function typology sets out to define different peoples' mental make up - what's in their heads - something which is not observable, and which is thus unavoidably subjective, a matter of speculation, and occasionally of projection." (1998: 13)

Keirsey's reasoning can be questioned. Something that is not directly observable is nevertheless open to empirical investigation. The fact that the wind is blowing can be inferred from the observation that the leaves of the tree are moving. In quantum physics and astronomy many hypotheses are verified through indirect observations. The same is true in many other empirical sciences. Spoto's comment about some proponents of the MBTI could appropriately be applied to Keirsey at this point. "One can only recall here the folk tale of the fisherman calmly fishing for minnows from atop the back of a whale. The fact that the fisherman in this case is busy catching fish does not excuse his lack of knowledge or naiveté about the big fish underneath that is supporting him." (Spoto 1995: 181) To dismiss Jung's theory as "a matter of speculation" may call into question Keirsey's understanding of the depth of Jung's psychology and empirical rigour.

The fact that Keirsey has "never found a use for this scheme of psychological functions" does not mean that it is not useful. The MBTI is administered to millions of people each year in the fields of commerce, education, psychology and religion where it is used to identify the potential and gifts of individuals and groups, place people where they can function best, and equip them for optimum performance.

Keirsey's approach and his emphasis on the operational dimension of type theory is, nevertheless, a valuable contribution to the field. He can be criticised for devaluing the theoretical foundations on which his own work rests.

After this synopsis of the history of personality typology and the major proponents of the theoretical background to the present survey, the review now describes a number of key terms to be used hereafter. It also explores literature on the relationship between spirituality and temperament. A number of specific studies on various aspects of the subject, relevant to the present investigation, are described leading to the formulation of hypotheses and research questions.

2.3. Spirituality and Temperament

Halliesby sees individual difference as a definite part of God's plan. It serves to make life diversified and enriches all relationships including: marriage, family, friends, the Christian community and society. Our various temperaments are some of the most fundamental ways in which we differ from each other. It is therefore both interesting and useful to see the way in which temperaments influence the selection and expression of different forms of spirituality. "By

supplementing and counteracting each other, the different temperaments give human life greater fullness and beauty" (Hallesby 1962: 104).

In terms of the MBTI and KTS frameworks, all personality functions are important. All are present in our spiritual life, and we ignore any of them to our detriment. But just as in our day-to-day living our dominant and auxiliary functions tend to mould and shape our personalities in a particular way, so too do they influence our spiritual life. This is also true when we look at the effects of our third and fourth preferences, which are our inferior functions or our shadow (Goldsmith 1994: 47).

The following sections explore how an individual's temperament might influence his/her affinity for different aspects of Christian devotion, practice and prayer.

2.3.1. Greek Gods or Christian Saints

Keirsey (1978) initially named the Temperaments after four Greek gods, all of whom Zeus commissioned to make people more like the gods. These are Apollo, Dionysus, Prometheus and his brother Epimetheus. Later (1998) he preferred Plato's more descriptive terminology: Artisan, Guardian, Idealist and Rational. Instead of using Greek gods as patrons of the four basic temperaments, Michael and Norrissey (1984) use the names of four well-known saints to represent their characteristic spirituality. Instead of Epimethean for the Sensing-Judging (SJ) temperament they refer to St. Ignatius of Loyola and called it Ignatian spirituality. Instead of Dionysian for Sensing-Perceiving (SP) they use Franciscan, after St. Francis of Assisi. The Promethean, Intuitives-Thinking (NT) temperament is

characteristic of the spirituality promoted by St. Dominic but is named after his most famous disciple, St. Thomas Aquinas, and is called Thomistic spirituality. St. Augustine of Hippo (Augustinian) takes the place of Apollo to represent the Intuitive-Feeling (NF) temperament (Michael & Norrissey 1984: 16).

2.3.2. Temperaments, Trinitarian Spirituality and Marian Devotion

The spirituality and prayer of the first few centuries of Christianity were characterised by the development of the Trinity, accompanied by a devotion to Mary that emphasised the feminine and receptive side of prayer and spirituality. Michael and Norrissey show how Keirsey's temperaments may have played a role in this development.

"The SJ temperament would be attracted especially to the Heavenly Father with his infinite goodness. The NT temperament would be attracted to Jesus Christ, the Logos, the Word of God, who is Eternal Truth. The NF temperament would be attracted to the Holy Spirit who by love invisibly unites the Church with God the Father and Jesus Christ the Risen Lord. The SP temperament would be attracted to the beauties of Mary with her creatureliness and openness to God" (Michael & Norrissey 1984: 23).

From the point of view of the four functions, the Feeling function would be attracted to God the Father's love, goodness and mercy. The Son as the divine Logos bringing new truths and insights appeals to the Thinking function. "God the Holy Spirit manifested in the seven-fold gifts, especially the Gift of Wisdom, calls forth the Intuitive Function, the creativeness of which sees unity not only between Father and Son but also between God and the whole of creation. Finally, devotion to Mary elicits the Sensing Function which is used to appreciate the beauty and order of God's creation. Thus the four transcendental values of goodness, truth,

unity, and beauty represent the spiritual expression of the four functions of Feeling, Thinking, Intuition, and Sensing and are in turn vitalized by devotion to the three persons of the Trinity and the Blessed Mother" (Michael & Norrissey 1984: 24)

2.3.3. Temperament and the Desert Fathers and Mothers

When the martyrdom of the first three centuries of the Church came to an end with the legalisation of Christianity under Constantine, many people joined the church for reasons of political expediency. The intensity and commitment that characterised the persecuted church was diluted. Women and men who wanted to recapture that fervour fled to the desert in search of a deeper spirituality. They practised a 'white martyrdom' of asceticism, detachment and austerity in place of the 'red' or bloody martyrdom of the previous centuries. Two types of prayer emerged from these experiences. John Cassian introduced the *Lectio Divina* of the Rule of St. Benedict to the monastic communities of the West. He also introduced a form of meditation popularly called 'Centering Prayer'. This was also known in Greece and Russia as the 'Jesus Prayer'.

Michael & Norrissey postulate that, "The Jesus Prayer and Centering Prayer activates all four psychological functions to establish a mystical union between God and oneself. The senses (Sensing) are used in the constant repetition of the words, 'Lord Jesus Christ, have mercy on me, a sinner.' This constant repetition, accompanied by meditation on Jesus as Saviour (Thinking Function), results in an ever-deeper personal relationship with Jesus (Feeling Function). Finally, the constant repetition of these words hundreds of times each day can activate the

Intuitive Function and result in mystical contemplation" (1984: 25). By occupying the rational, cognitive processes, numinous contents can emerge from the unconscious.

The desert fathers and mothers are said to have used all four psychological functions during prayer. Mortification of the senses (Sensing), meditation on truths of the faith (Thinking), maintaining a relationship with God (Feeling) and mystical union (Intuition) all played a role. The four basic temperaments were also brought into focus: gospel meditation (SJ-Ignatian), spontaneous prayer (SP-Franciscan), striving to maintain a deep personal relationship with God (NF-Augustinian) and mystical union (NT-Thomistic) (Michael & Norrissey 1984: 24).

2.3.4. Lectio Divina

The Lectio Divina dates back to the fourth and fifth centuries and is also argued to employ all of the four psychological functions: Sensing, Intuition, Thinking, and Feeling, making it suitable for all four basic temperaments (Michael & Norrissey 1984: 25).

The four steps start with Lectio, a reading of the Scriptures and other religious writings to discover wisdom and guidance for life. This appeals especially to the Ignatian (SJ-Sensing Judging) temperament. The Ignatian (SJ) method projects a person back into the biblical situation where she imagines that she is present when the words are spoken or the event first occurs. It also sees God revealed in nature, history and providence.

In the second step, *Meditatio*, the message from the readings is personalised by transposition or projection. Transposition is the Augustinian (NF Intuitive Feeling) method of imagining that God speaks the words directly to us personally. This step also applies the beauty and truths to our own particular context and needs, and appeals to the Intuitive Thinking (NT-Thomistic) temperament.

The third part of this prayer method, which is *Oratio*, appeals both to the Intuitive Feeling (NF) and the Sensing Perceiving (SP-Franciscan) temperaments. The *Oratio* is a personal dialogue and response in which the person enters into an intimate relationship with God, Jesus and the Holy Spirit. The four different types of prayer described in the Baltimore Catechism: adoration, contrition, thanksgiving, and supplication may be used. This may activate "feelings of love, joy, gratitude, sorrow, repentance, desire, enthusiasm, conviction and commitment" expressed in the "spontaneous prayers of love, thanksgiving, sorrow, dedication and petition." (Michael & Norrissey 1984: 34).

The final step is *Contemplatio*. It is a time for giving expression to our intuitive faculties. Symbols and insights may emerge from deeper, non-rational levels of being. "It is a time to be quiet, to listen and to be open to whatever the Lord might wish to impart." In this step the Intuitive Feeling (NF-Augustinian) temperament is at it's best (Michael & Norrissey 1984: 31-35).

2.3.5. Temperament and Symbols of the Eucharist

Different human temperaments perceive symbols in different ways. Michael and Norrissey see four symbols associated with the 'Eucharist', the 'Community', the 'Word', the 'Cross', and the 'Meal' as responding to the four psychological functions of Feeling (Community), Thinking (Word), Sensing (Cross), and Intuition (Meal). Similarly these symbols respond to the four temperaments: community appeals to the SP (Franciscan) temperament; the Word interests the NT (Thomistic) temperament; the symbol of the Cross attracts the historically-conscious SJ (Ignatian) temperament; and the future orientated eschatological dimension of the ritual Meal fascinates the NF (Augustinian) temperament (Michael & Norrissey 1988: 103-105).

The literature contains a wealth of material that relates psychological function, type and temperament theory to various aspects of Christian ministry, spirituality, prayer and congregational life. Some of these, which are relevant for the present study, are mentioned in the following sections.

2.4. The Effect of Personality Type on the Ministers Role and Functions

2.4.1. Preaching

A key role for any minister is the preparation and delivery of sermons. The following section explores the strengths, gifts, talents and limitations of the different functions in this regard.

2.4.1.1. Extraversion-Introversion

One might expect that speaking in public is an extroverted activity and introverts would have greater difficulty with preaching. However this is not necessarily the case. Introverts may enjoy the time spent in preparing for sermons and can therefore produce considerable depth and polish as well as good exegesis of biblical texts. They will want to communicate clearly and precisely and not repeat themselves.

Extroverts are likely to bring more energy and tangibility to their topics. They may be more sensitive to the reactions of the congregation and willing to change direction on the basis of these reactions. The applications of their points and illustrations will probably be more relevant. On the other hand, they are prone to overstating their points and saying more than is necessary (Oswald & Kroeger 1988: 44). So, both attitudes can provide richness and strengths to the preaching role of ministers.

2.4.1.2. *Sensing-Intuition*

Intuitives will view Scripture more abstractly, focusing on meanings and interpretations. The Sensor will be more literal, practical and down-to-earth in interpretation of Scripture. "What the Sensor calls 'real' the Intuitive calls 'dull'. What the Intuitive calls 'picturesque' the Sensor calls 'baloney'" (Oswald & Kroeger 1988: 45).

In sermon preparation Sensors will notice every detail that affects their five senses and include that reality in their sermons. Intuitives will work with a 'stream of consciousness' on the chosen topic before settling for the one that they will use. They may consider a variety of interpretations and abstractions, reading widely, even unrelated books. They may find more satisfaction in the preparation than in the delivery of the sermon itself.

Sensors and Intuitives also approach symbols from different perspectives. For the Intuitive a symbol is a springboard into the imagination. It leads on to a wide range of different interpretations and great depth of meaning. The Sensor is more likely to find the significance of the symbol in its relation to history or its implications for the present.

Similarly, storytelling is used effectively by both, but for different reasons. The simple unvarnished story has a powerful impact for the Sensor, while the Intuitive will be probing for deeper meanings.

Intuitive preachers will be "high on inspiration and low on practical applications", while Sensing preachers will be "high on reality and practicality" but not necessarily very inspiring (Oswald & Kroeger 1988: 45-46).

2.4.1.3. *Thinking-Feeling*

Preachers who prefer the Thinking function are wordsmiths, presenting theological concepts with precision and clarity. They often re-work the wording of their sermon texts until they are satisfied. They are more concerned with the competency of their communication than with the effect on the feelings of the listeners. If the subject matter calls for it, Thinking preachers will be "truthful rather than tactful".

Feeling function preachers would rather be tactful, especially if they have been in the same congregation for a long period of time. They are more likely to be idealistic and sympathetic in their sermons. They strive for emotional impact rather than logic. They are more likely to stir peoples hearts, but may find it difficult to find a place to begin and may ramble before closing.

"Thinking preachers try to win people over by logic. Feeling preaches try to win people over by persuasion. They will value sentiment over logic" (Oswald & Kroeger 1988: 47).

2.4.1.4. *Judging-Perceiving*

With the Judging/Perceiving polarity of the MBTI the Perceiving (P) Function refers to a person who commonly relates to the world in an open, spontaneous, flowing manner, taking in information at will, avoiding closure or resolution, and adapting to circumstances. On the other hand, a person with a Judging (J) Function approaches the world seeking system and closure, cutting off information to make a decision and bringing things to order or resolution (Spoto 1995: 176).

Preachers with a Perceiving (P) Function like to keep their options open, so that the listener may not know where s/he stands at the end of the sermon. Rather than judgments, the preacher will present options, leaving the listeners to form their own conclusions.

Those who prefer Judging (J) are more predictable and are likely to work with an outline that will be clear to the listener. J's are more likely than P's to write out the entire script of the sermon. They are likely to have clear conclusions with concrete implications for life.

Just as the Functions of the minister influences his sermon preparation and delivery, so to do the Functions of the people listening to the sermon influence how they evaluate it.

"J listeners will have more trouble with a P sermon than a P does with a J sermon. Ps may find a J sermon somewhat restrictive, but they'll like knowing where the J

stands. On the other hand, for the J, not knowing where the P stands at the end of his/her sermon will be disconcerting" (Oswald & Kroeger 1988: 48).

2.4.1.5. Teaching Homiletics

In seminaries and universities, homiletics is generally taught without reference to the typology or characteristic personality preferences of the preacher or of congregations. It is possible, through the use of tools such as the MBTI and the KTS2, to identify attitudes and functions of personality that affect a preacher's preferred natural style. Increased self-awareness allows the preacher to adapt his style according to congregational conditions. "Applied typology can be an effective pedagogical tool in the field of homiletics and can stimulate personal and communal growth in obedience to the Great Commandment" (Stiefel 1992: 202).

2.4.2. Teaching

Teaching is another characteristic function of pastoral ministry. There are, however, many different forms this teaching can take. Different forms of teaching call for the different strengths associated with certain Types.

Oswald and Kroeger claim that research studies have shown that the ENFJ makes one of the best teachers. Looking at the functions that go to make up this profile we notice that NF's have charisma and commitment. They are able to personalise the contents of whatever they are teaching in a way that makes each student feel it applies to them personally. The EF combination strives for a positive outcome and

teaching environment. The J ensures that their learning material is structured and the programme is well organised. Closely related to the ENFJ is the ENFP who also makes an excellent teacher, but because of the P instead of the J they are likely to be more disorganised (Oswald & Kroeger 1988: 54).

The SP combination is good "for confirmation classes or weekend retreats with teens". The thinking part of a NT combination will likely prefer, and be good at, teaching theology to more advanced students and the N would favour abstract concepts and broad perspectives. The SJ will do well in Bible study classes while the NF will make an excellent facilitator of personal growth experiences (Oswald & Kroeger 1988: 53).

2.5. Type, Temperament and Pastoral Strengths and Gifts

Following from the above discussion it could be argued that each type and temperament has particular strengths and gifts which might be more or less suited for specific roles in the congregation. For example, Oswald and Kroeger (1988: 55) give their typological preferences for each of the most common pastoral skills:

Spiritual depth	INFP/INFJ/INTJ/INTP
Strong preacher	ENFJ/ENTJ
Youth ministry	ESFP/ENFP
Pastoral counsellor	INFJ/ENFP/INFP
Congregation administrator	ESTJ/ISTJ

Clearly many of these are typological opposites, which means that the expectation of many congregations that their minister will excel in all these roles is unrealistic. This is likely to lead to disillusionment and criticism by the congregation and burnout by those clergy who attempted to fulfil these expectations. "It is no secret that of all occupations parish clergy have among the highest incidences of physical and emotional breakdowns" (Oswald & Kroeger 1988: 56).

It is interesting to note that Oswald and Kruger leave out a number of types from this list. Together the types omitted from their list of pastoral strengths make up 44.2% of those who responded to the present survey of PCSA ministers. They are: ISFJ (16.4%), ISTP (0%), ISFP (2.5%), ESTP (0%), ESFJ (25.3%) and ENTP (0%). Significantly, the biggest group of PCSA ministers (ESFJ = 25.3%) is not on

the list. Are PCSA ministers, therefore, deficient in pastoral strengths? The discussion in chapter 5 will explore some of the strengths of PCSA ministers in greater depth.

Harbaugh (1990) characterises each of the four Keirsey temperaments in terms of their usefulness in the context of a Christian community. He considers them to be God-given gifts intended to benefit all. This is how he sees their are characteristic qualities:

- ST The gift of practicality: living in the here and now.
- SF The gift of personal helpfulness: reaching out and lifting up.
- NF The gift of possibilities for people: keeping hope alive.
- NT The gift of looking ahead: letting the future guide the present.

2.6. *Analysing Congregations*

"The Myers-Briggs Type Indicator is particularly helpful in analysing congregations because of its basic bias toward the affirmation of gifts." It focuses is on what a person is capable of rather than on deficiency, defects or disorders. It can be used to encourage people to view their differences as an opportunity to complement one another and serve one another

(Nelson 1992: 34).

2.7. *Modalities for Expressing Faith*

Bunker (1991) suggests that knowledge of the four Jungian personality functions can be used "to identify modalities for expressing one's faith that are consistent with individual personality differences and faithful to the traditions and practices of Christianity". She adds that, "such considerations are useful in understanding differences between individuals, as well as in addressing needs within an individual to modify the manner of faith expression to make it consistent with individual personality changes."

2.8. *Congregation Manager vs. Resident Holy Person*

Because of the complexity of the role of the Christian spiritual leader, there is no ideal pastoral type, although certain types are better at particular functions. This is

most clearly revealed in the comparison of the role of 'manager' and that of 'resident holy person'. The most effective manager is likely to be an ESTJ. The INFP mystic or spiritual seeker as resident holy person would fall on the other end of the continuum. A common error of congregations, seminaries, bishops and church executives is the expectation that clergy should be able to perform all functions equally well. This is simply not possible, and the unrealistic expectation that it creates is both unhealthy for the congregation and a recipe for burnout for the minister (Oswald & Kroeger 1988: 51).

The ESTJ clergy are best at administration because their J tends towards structure, order and decisions; their S grounds them in reality and detail; the T makes them rational in dealing with problems and tough enough to confront conflict, while the E allows them to engage and interact with people. Myers (1980) structured the MBTI so that the exact opposite of the ESTJ would be the INFP:

E - I

S - N

T - F

J - P

" The letters on the right side of the scale represent *infinity/the unlimited*. The left side represents the *finite/limited*. When I am operating out of Introversion, there is no end to the depth possible for me. In the Extroverted mode, however, I am bounded by what the external environment presents to me. When I am operating out of my Intuition, there are no limits to the possibilities I might intuit. When into Sensing, on the other hand, I am limited to what my five senses are able to take in. When looking at life through Feeling, there are no bounds to my emotions. Thinking, on the other hand, is bound by a certain rational system. When I live as a Perceiver, there is no end to the options I might explore. The

Judging function, however, cuts down my options so that I can limit and structure myself" (Oswald & Kroeger 1988: 51-52).

The INFP is the natural mystic, being drawn towards the openness and infinity of God. Given to reflection, contemplation and internal questioning the NF combination seeks growth and self-fulfilment and the P is open to new possibilities and seeks more and more options. The INFP makes a good spiritual director but may be very poor at administration (Oswald & Kroeger 1988: 52).

2.9. Congregations: Program, Process, Context and Identity

The systems approach to congregation analysis outlined in the "Handbook for Congregational Studies" (Carroll, Dudley & McKinney 1986) proposes four perspectives for understanding the dynamics of congregational life: programme, process, context and identity. Roy Oswald has asked many clergy groups how they would approach each of these perspectives and then correlated their replies with their temperaments as measured by the MBTI. The result is shown in Table 8 (Oswald & Kroeger 1988: 147).

Table 8 Program, Process, Context and Identity

	NF	NT	SJ	SP
	iNtuitive/ Feeling	iNtuitive/ Thinking	Sensing/ Judging	Sensing/ Perceiving
Program	2	1	2	4
Process	1	3	4	2
Context	3	2	3	1
Identity	4	4	1	3

The implications of the sequence of choices of programme, process, context and identity shown in the above table, will be explored in detail in the discussion chapter (5.6 and 5.7) for the two temperaments that represents the majority of PCSA ministers.

2.10. Types and Religious Beliefs and Practices

When Christopher (1996: 279) become aware that spiritual counsellors and spiritual directors reported relationships between religious orientation and Jungian psychological type he designed a "Religious Beliefs and Practices Survey " (RBPS) to investigate the possible relations. The RBPS and the Myers-Briggs Type Indicator were administered to 195 participants. Most differences were found in respect to intuitive (N) and sensing (S) types. N types emphasised the incommunicable nature of divinity, whereas S types saw the sacred and secular as

clearly separate. Religious doubt was more upsetting and rules more important for S types, in contrast to overall vision for N types, who were also more open to religious change. Judgers (J) regarded religion as a structure for beliefs and practice and by perceivers (P) as a source of enriching experiments. Extroverts (E) and introverts (I) differed in respect to sources of stress and spiritual renewal. Few items differentiated thinkers (T) and feelers (F), except those related to sources of suffering, where F types were concerned with conflict and T types with cynicism.

2.11. Sensing Types and Traditional Beliefs

According to Francis and Jones (1998: 7), "Christians who preferred sensing and thinking were more likely to hold traditional beliefs than Christians who preferred intuition and feeling".

2.12. Group Differences

In a study by Calahan (1996: 674) significant differences were found between the frequencies of Keirsey's temperament types as expected in the general population and the observed frequencies of Keirsey's temperament types in a sample from a conservative church. Calahan interprets these results as suggesting that there may be a possible relationship between Keirsey's temperament typology and the religious preference for a conservative church setting.

2.13. *Conservative Sensors*

Francis's study of 368 committed adult Christians showed that sensors give higher value than Intuitives to the traditional aspects of Christian spirituality, like Church attendance and personal prayer, while Intuitives give higher value than sensors to the existential aspects of spirituality, like a fine sunset and a star filled sky. "These findings provide support for the practical value of Jungian typology, as operationalized by the Myers Briggs Type Indicator, for interpreting aspects of individual spirituality and Church life" (1997: 103).

2.14. *Change in Type vs. Change in Other Personality Factors*

A study by Nauss (1972: 388) suggests that type is a more enduring factor than some other possible influences on ministry. If this is so, more attention needs to be paid to adapting to and compensating for type than changing it. A 16 Personality Factor Questionnaire and the Myers-Briggs Type Indicator was given to seminary students at the beginning and end of their seminary career. Nauss found changes in emotional stability, vocational maturity, desire for the pastoral ministry, concern for people, and commitment to specific theological positions. He suggests that seminary students significantly changed in all of these areas but they did not show significant changes in psychological type as measured by the Myers-Briggs Type Indicator.

2.15. Studies Used for Comparison

The following sources were selected as offering the best data available for the purposes explained in the motivation for this study (1.2). The results presented here are used extensively in the discussion in chapter 5:

Local, cross-cultural studies would have been preferable for comparison purposes but, unfortunately, are not available. The comparison with Presbyterian ministers in the USA is made because their theology and polity are similar to the PCSA. The comparison with clergy from different denominations in the USA is made because they are from the same vocational/occupational group.

The Myers-Briggs Type Indicator (MBTI) was administered by the Alban Institute and Otto Kroeger and Associates with a group of 1319 clergy (referred to as 'Clergy' in the following discussions) from a wide array of denominations in the USA. These included Presbyterian, Episcopal, Lutheran, United Church of Christ, Roman Catholic, Disciples of Christ, Unitarian/Universalist, United Church of Canada, American Baptist, Southern Baptist, United Methodist, Swedenborgian, Church of God, Missionary Alliance, Reformed Judaism, Seventh Day Adventist, and Mennonite ministers (Oswald & Kroeger 1988: 22).

The MBTI was also administered to a group of 254 Presbyterian clergy in the USA (referred to as 'USAP in the following discussions) by Alan Gilburg of TEAM Consulting Company from the following areas of the USA: Central New York,

Southern California, New Jersey, Western Pennsylvania, West Virginia and Ohio (Oswald & Kroeger 1988: 23).

Table 9 shows the preferred Attitudes and Functions of the above two groups, i.e. Clergy and Presbyterian ministers.

Table 9 Attitude and Function Preferences of Clergy and USA Presbyterians

ATTITUDES & FUNCTIONS	Clergy		Presbyterian	
	n	%	N	%
Extraversion (E)	804	61%	157	62%
Introversion (I)	515	39%	97	38%
Sensing (S)	566	43%	94	37%
Intuition (N)	753	57%	160	63%
Thinking (T)	417	32%	84	33%
Feeling (F)	902	68%	170	67%
Judging (J)	926	70%	170	67%
Perceiving (P)	393	30%	84	33%

Table 10 shows the preferred Keirsey Temperaments of the same group of Clergy and Presbyterian ministers (Oswald & Kroeger 1988: 23).

Table 10 Keirsey Temperaments of Clergy and USA Presbyterian Ministers

Temperaments	Clergy	Presbyterians
Intuitive Feeling (NF)	41%	44%
Sensing Judging (SJ)	35%	29%
Intuitive Thinking (NT)	16%	19%
Sensing Perceiving (SP)	8%	8%

Table 11 shows the MBTI Types of the same groups (Oswald & Kroeger 1988:

24).

Table 11 MBTI Types for Clergy and USA Presbyterian Ministers

Types	Clergy	USA Presbyterian
INFP	3.6%	8%
INFJ	7.6%	10%
INTP	1.8%	1%
INTJ	4.3%	4%
ISTJ	6.6%	7%
ISTP	0.9%	0%
ISFP	3.2%	3%
ISFJ	8.5%	5%
ENFP	11.6%	11%
ENFJ	16.1%	15%
ENTP	2.5%	5%
ENTJ	7.3%	9%
ESTJ	7.1%	5%
ESTP	0.6%	2%
ESFP	3.2%	3%
ESFJ	12.4%	12%

The Keirsey Temperament Sorter II can be done on the World-Wide-Web (referred to as 'WWW' in the following discussions). No demographic data is available for this group, other than that they have access to the Internet. This group will be taken to represent the general population. The distribution of Temperaments and Types of those who have done the test on the Internet are presented in Table 12 below (<http://www.keirsey.com>).

Table 12 Distribution of Temperaments and Types from the World-Wide-Web

Temperament	Percentage	Total
SJ	42.91	1467198
NF	30.32	1036877
NT	14.50	495804
SP	12.27	419596
Type		
ESTJ	10.75	367492
ISTJ	10.60	362592
ESFJ	11.94	408247
ISFJ	9.62	328867
ENFJ	7.55	258134
ENFP	8.31	284080
INFJ	7.59	259628
INFP	6.87	235035
ENTJ	3.31	113253
ENTP	2.22	75793
INTJ	5.59	194420
INTP	3.29	112338
ESTP	2.57	87930
ISTP	2.20	75210
ESFP	4.50	153873
ISFP	3.00	102583

Total Tests Taken = 3,419,475

3. Method

3.1. *Research Design*

An anonymous self-report survey research format was used. It is recognised that this method has many potential limitations such as low response rate, response and sample bias, untruthful respondents, the inability to check responses, and the fact that data gathered reflects reported and not actual behaviour (Kerlinger 1986; Parten 1950). The primary advantage of this method is that it is well suited to gathering data from a wide population that is not directly observable. It is also the standard method used for previous research in this area.

3.2. *Subjects*

A list of the names and addresses of all ordained ministers and licensed probationers accredited with the denominational head office of the Presbyterian Church of Southern Africa was obtained. Due to cost constraints and logistical considerations the names of all those who were not resident in the Republic of South Africa were removed from list, as well as the name of the present author. A total of 310 questionnaires were posted. An envelope with a "freepost" label was included to facilitate a higher response rate, as was a covering letter outlining the purpose of the study and requesting participation in the study. (A copy of the covering letter is included in Appendix A). Potential participants were assured that

all information obtained in the study would be treated as totally confidential. They were advised that no identifying details were required on the questionnaire. Respondents were asked to indicate whether they would like to receive a brief description of their own profile.

After two months 90 responses had been received and the data was analysed.

3.3. Survey Questionnaire

A decision was taken to use the Keirsey Temperament Sorter II instead of the Myers-Briggs Type Indicator for the purposes of this study. The MBTI is more widely used and its validity and reliability has been more rigorously researched. Its use is, however, restricted by the Health Professions Council of South Africa to qualified psychometrists and psychologists. The present writer is not registered to administer the MBTI. The Keirsey Temperament Sorter II, on the other hand, is a self-report, self-scored instrument, making it suitable for the present purpose. Much of the available literature on typology as it relates to spirituality also refers to Keirsey's Temperaments.

Berens (1999) asserts that the choice of a psychometric instrument must meet the following criteria:

- Be reflective of a trustworthy theory or even theories. Both the MBTI and the Keirsey Sorter reflect trustworthy theories. Jung's theory of psychological types has stood the test of time and a multitude of users.

Keirsey's temperament theory reflects patterns of behaviour that have been described by many great thinkers for over 25 centuries. Both instruments work fairly well with both theories.

- Be reliable: that is, work in the same way each time. Correlations of more than + or - .70 between two administrations on test-retest are considered adequate. The MBTI exceeds that requirement. While there is no published data on the Keirsey Sorter, there were initial reliability correlations at an acceptable level.
- Be valid: that is, accurately represent the theory. The acceptable range of correlations for establishing validity is from + or - .20 to .60. Usually the new instrument is compared to existing instruments. The MBTI fared well in such correlations, although most of the correlations were with continuous scores on individual scales, not remaining true to Jung's theory of types (whole types, not preference scales). The Keirsey Sorter correlated at an acceptable level with the MBTI. No published data is available.
- Be accurate: both instruments seem to have an "error" rate of at least 25%. When a feedback session is conducted and the client confirms their type, the instrument results do not match the confirmed and/or observed type about 25% of the time. Some practitioners suggest a higher error rate.

The Keirsey Temperament Sorter II is a 70 item self-scored questionnaire. For each question the participant is asked to answer "a" or "b" and put a check mark in the appropriate column of the answer sheet. Scoring directions are provided. Participants are assured that there are no right or wrong answers. (A copy of the questionnaire and the scoring form is attached in Appendix D)

The underlying assumption of the questionnaire is that for each of the four Jungian Functions there are polar opposite preferences. Each question provides two options designed to reveal a preference for one or the other of these orientations.

David Keirsey was approached for permission to photocopy the questionnaire from the book "Please Understand Me II" for the purposes of this research study. He declined permission. Sufficient printed copies were therefore purchased and imported from the publisher.

The questionnaire is also available on the World-Wide-Web. Those who answer this questionnaire on the Internet receive immediate feedback of their profile. Over 3.4 million people have answered this questionnaire on the Internet. Statistics are available for the distribution of types and temperaments of those who have completed the test on the Internet site (<http://www.keirsey.com>).

Comparative data for the general population was downloaded from this World Wide Web site (2.15).

3.4. Other Questions

In addition to the answer sheet that forms part of the questionnaire document, a "Response Form" was printed on the reverse side of the covering letter (Attached as Appendix B). Participants were requested to transfer the results from the

answer sheet to the Response Form and return the response form in a "freepost" envelope.

Two questions were asked to identify cultural and linguistic difficulties: "Is your home language English?" and, "Did you have difficulty understanding any of the questions because of language or cultural reasons?"

Two additional questions were asked which are of internal denominational interest and are not relevant to the present study: "Did you do "Post Academic Training" (PAT)? and, "To what extent did your Post Academic Training make a contribution to the effectiveness of your subsequent ministry?"

A final question, which is also not a part of the present study, was included. It is exploratory in nature, and is intended to provide suggestions for the direction for future research by the present author: "What are the main influences on your ministry? Please number them in order of importance, where 1 = most important: Charismatic, Conservative Calvinism, Liberal Theology, Socio-political Activism, Black Theology, Mysticism or Others."

3.5. Statistical Analysis

The results in the following chapter were compiled and computed using Microsoft Excel 2000 spreadsheet. Nonparametric statistical tests (chi-square) were conducted as the primary test of significance as these are almost as powerful as parametric tests and do not call for as restrictive a set of assumptions as do

parametric statistics (Kerlinger 1986). Particularly relevant for the present study is the assumption of normal distribution. They are also recommended in cases where $N > 30$ (Runyon 1977). Extensive use of graphs was made in the presentation of the results and in the discussion, as the most effective method of directly communicating differences and significance.

The 'Self-Selection Ratio' described by Myers (1980) is used in conjunction with her 'Type Table' (2.2.2.1). "The degree of self-selection exercised by any type in any sample can be indicated by the Self-Selection Ratio (SSR), which is the percentage frequency of that type in the sample divided by its percentage frequency in the appropriate base population" (Myers & Myers 1980: 40). "Values above 1.00 show a positive self-selection. Those below 1.00 show some degree of avoidance. Where types with the highest SSR (often 1.20 or higher) are adjacent, they make a self-selection area and are shaded in the type table" (Myers & Myers 1980: 41).

4. Results

The responses to the survey are recorded in Table 16 in Appendix C. An 'x' indicates that the person has answered an equal number of questions showing a preference for each function. In analysing the results, where there is an 'x', a half point is allocated to each function. There were 90 responses giving a response rate of 28.9%.

A chi-square test comparing responses from PCSA subjects with results of the general population (see 2.15) was highly significant (Chi-Square = 15, 35.48, $p < .01$).

4.1. *Culture and Language*

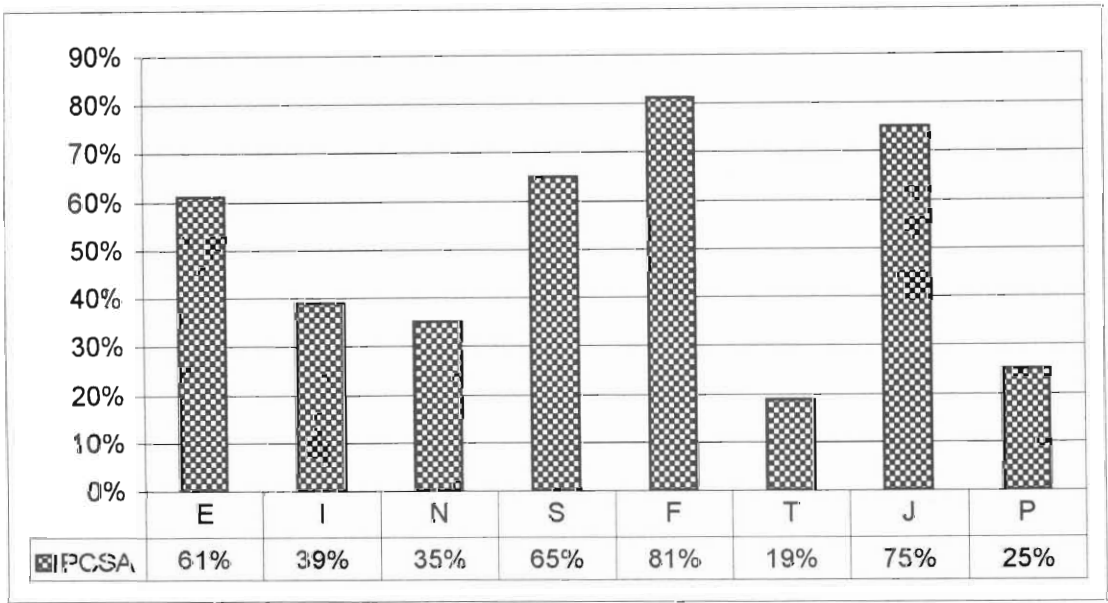
The questions in the Keirsey Temperament Sorter II used in this study are in English. At this point in time it is not available in Afrikaans or the other official, indigenous, languages of South Africa. Two questions were included to assess whether respondents had difficulty because of language or cultural reasons. To the question, "Is your home language English?" nine of the ninety respondents said "No". Of those nine only three said they had "difficulty understanding any of the questions because of language or cultural reasons". Therefore, of those whose home language is not English only one third had some difficulty. Only one respondent said English was his home language and he had difficulty understanding the questions because of language or cultural reasons. He is a

former professor of theology! His difficulties had to do with the polarity of either/or questions. His precise answer lay somewhere between the required "(a) or (b)". If this response is omitted then only three out of ninety (3.3%) admitted to having difficulty with any of the questions because of language or cultural reasons.

4.2. Attitude and Function Preferences

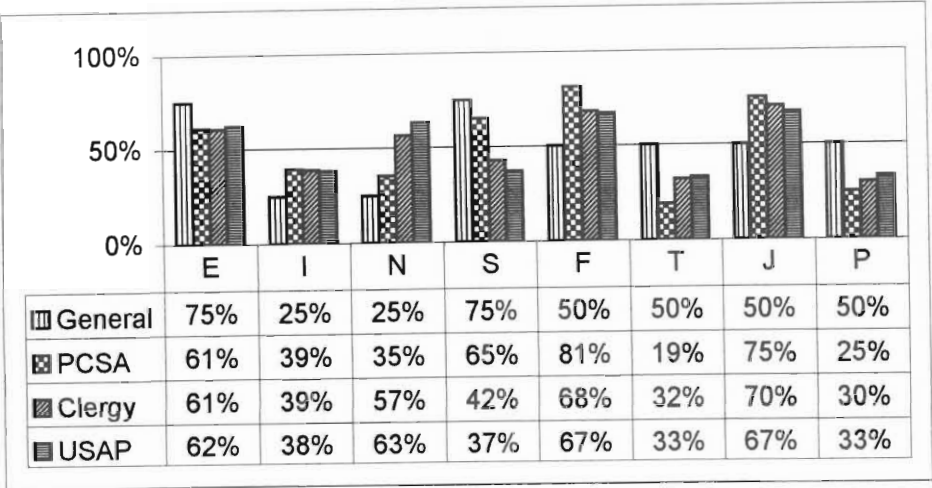
The Attitude and Function preferences of PCSA ministers are presented in Figure 1.

Figure 1 PCSA Attitude and Function Preferences



A comparison between the Attitude and Function preferences of PCSA ministers, the general population who took the test on the World-Wide-Web, clergy from different denominations in the USA and Presbyterian ministers in the USA is shown in Figure 2. A discussion of these differences follows in the next chapter.

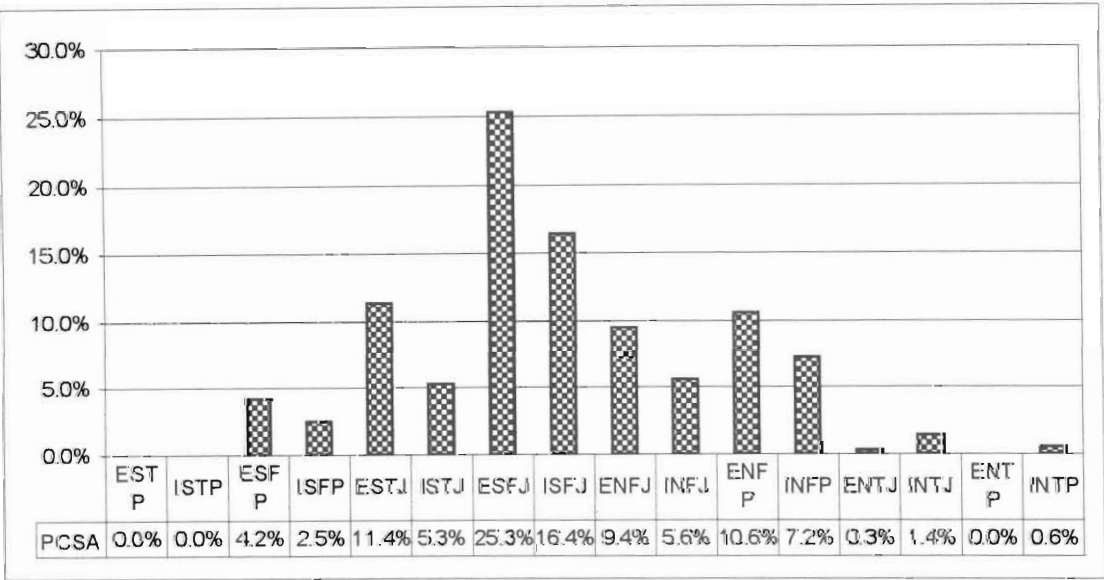
Figure 2 Comparison of PCSA, General Population, Clergy and USAP Attitudes and Functions



4.3. Types

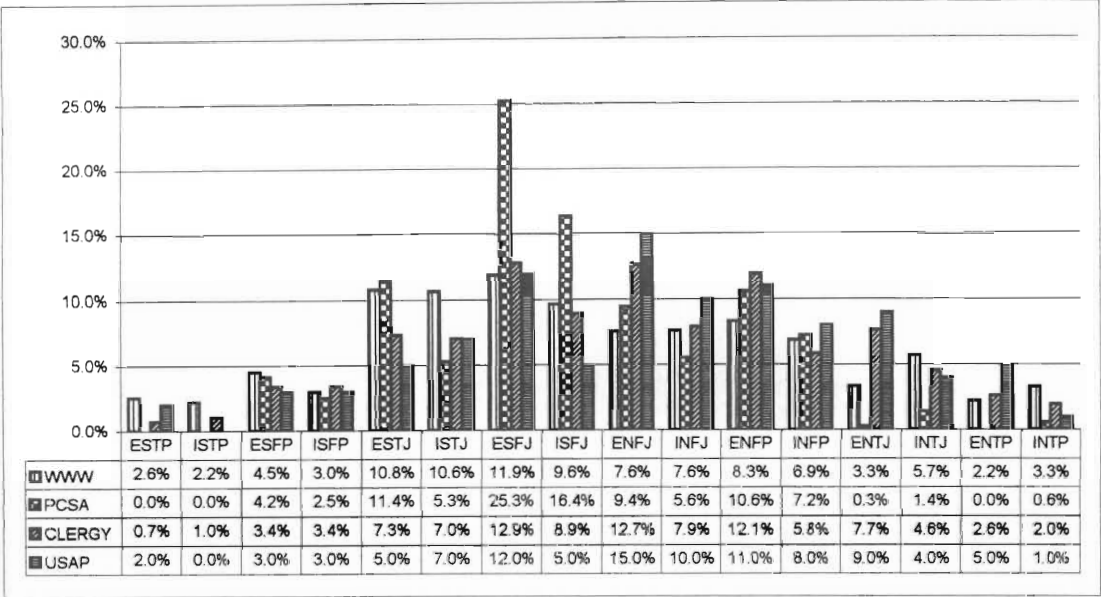
The Type preferences of PCSA ministers are presented in Figure 3.

Figure 3 PCSA Types



A comparison between the Type preferences of PCSA ministers, the general population who took the test on the World-Wide-Web, clergy from different denominations in the USA and Presbyterian ministers in the USA is shown in Figure 4. A discussion of these differences follows in the next chapter.

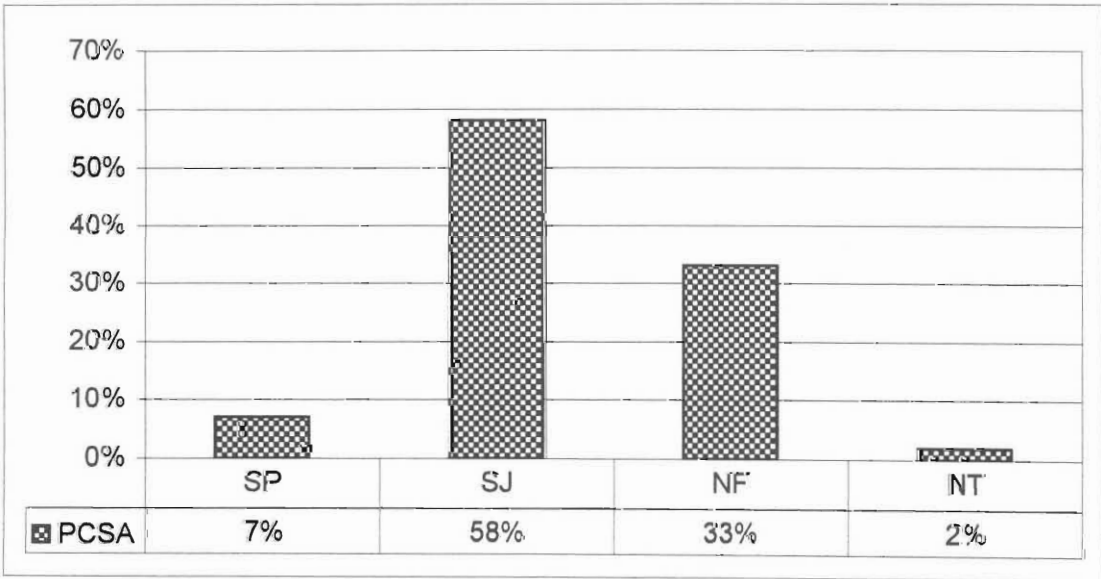
Figure 4 PCSA, WWW, Clergy and USAP Type Preferences



4.4. Temperaments

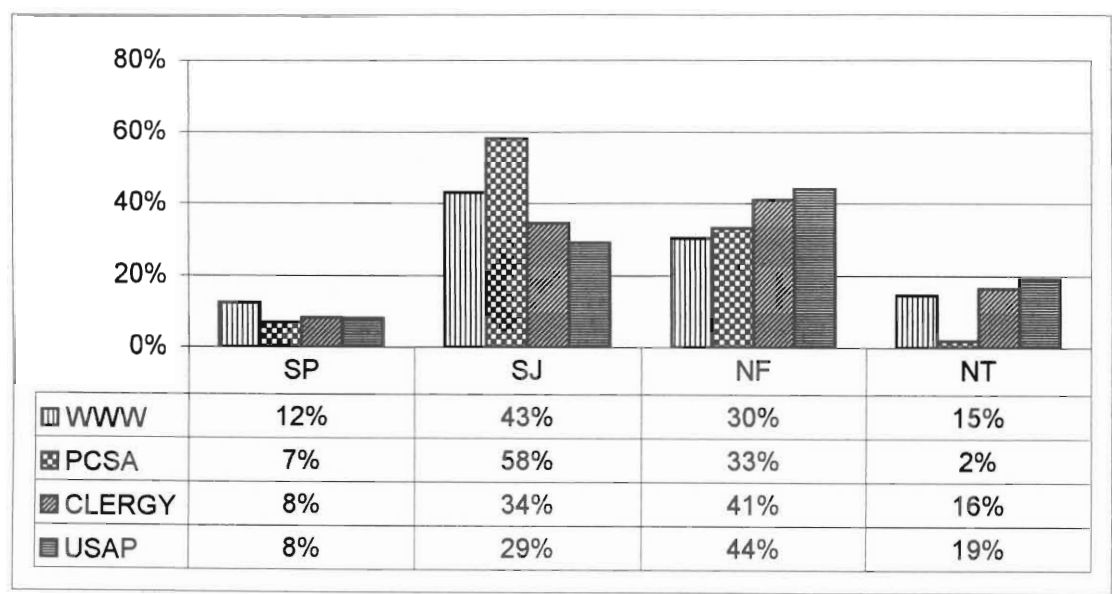
The Keirsey Temperaments of PCSA ministers are presented in Figure 5.

Figure 5 PCSA Temperaments



A comparison between the Keirsey Temperaments of PCSA ministers, the general population who took the test on the World-Wide-Web, clergy from different denominations in the USA and Presbyterian ministers in the USA is shown in Figure 6. A discussion of these differences follows in the next chapter.

Figure 6 PCSA, General Population, Clergy and USAP Temperaments



4.5. Self-Selection Ratio

The Self-Selection Ratio in Table 13 shows four types that are strongly preferred by PCSA ministers to both Clergy generally and USAP ministers. Three of the four are in the Extrovert Sensing quadrant (ESFP, ESTJ and ESFJ) making a highly significant self-selection area on the type table. Three of the four are also in adjacent Judging (ISFJ, ESTJ and ESFJ) locations (when viewed as wrapped around a horizontal cylinder) giving another highly significant self-selection area. Similarly, three of the four are in the centre Feeling columns (ISFJ, ESFP and ESFJ). All of them are in the left-hand Sensing half of the table. Types preferred by PCSA ministers to both Clergy and USAP ministers with a Self-Selection Ratio of more than 1.2 are shaded on the type table to indicate the self-selection areas.

Table 13 Self-Selection Ratio: PCSA vs. Clergy and USAP

		SENSING TYPES		INTUITIVE TYPES			
		WITH THINKING	WITH FEELING	WITH FEELING	WITH THINKING		
INTROVERTS	JUDGING	ISTJ Introverted Sensing with thinking WWW 0.5 Clergy 0.75 USAP 0.75	ISFJ Introverted Sensing with feeling WWW 1.7 Clergy 1.84 USAP 3.28	INFJ Introverted Intuition with feeling WWW 0.73 Clergy 0.7 USAP 0.56	INTJ Introverted Intuition with thinking SSR 0.24 Clergy 0.3 USAP 0.35	JUDGING	INTROVERTS
		ISTP Introverted Thinking with sensing WWW 0.0 Clergy 0.0 USAP 0.0	ISFP Introverted Feeling with sensing WWW 0.83 Clergy 0.74 USAP 0.83	INFP Introverted Feeling with intuition WWW 1.05 Clergy 1.24 USAP 0.9	INTP Introverted Thinking with intuition WWW 0.17 Clergy 0.28 USAP 0.56		
	PERCEPTIVE	ESTP Extraverted Sensing with thinking WWW 0.0 Clergy 0.0 USAP 0.0	ESFP Extraverted Sensing with feeling WWW 0.93 Clergy 1.23 USAP 1.39	ENFP Extraverted Intuition with feeling WWW 1.27 Clergy 0.87 USAP 0.96	ENTP Extraverted Intuition with thinking WWW 0.0 Clergy 0.0 USAP 0.0	PERCEPTIVE	EXTRAVERTS
		ESTJ Extraverted Thinking with sensing WWW 1.06 Clergy 1.55 USAP 2.28	ESFJ Extraverted Feeling with sensing WWW 2.12 Clergy 1.96 USAP 2.11	ENFJ Extraverted Feeling with intuition WWW 1.25 Clergy 0.74 USAP 0.63	ENTJ Extraverted Thinking with intuition WWW 0.08 Clergy 0.04 USAP 0.03		

Figure 7 shows the Types that are preferred or avoided by PCSA ministers when compared with Clergy generally. ESFJs are most strongly preferred (SSR = 1.96) followed by ISFJ (SSR = 1.84), ESTJ (SSR = 1.55), INFP (SSR = 1.24) and USAP (SSR = 1.23).

Figure 7 Self-Selection Ratio: PCSA and Clergy

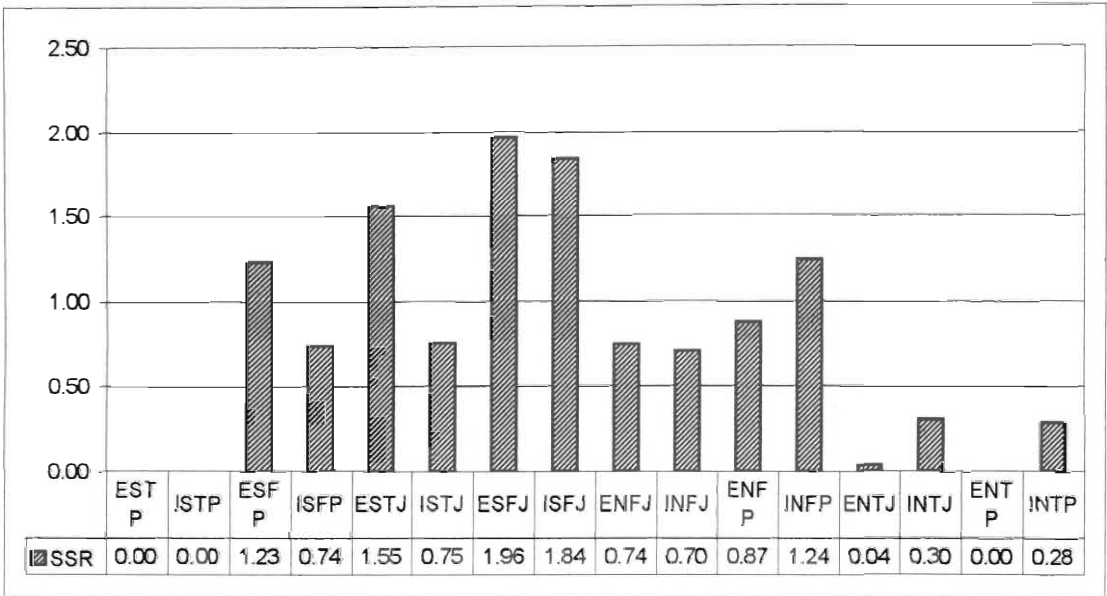
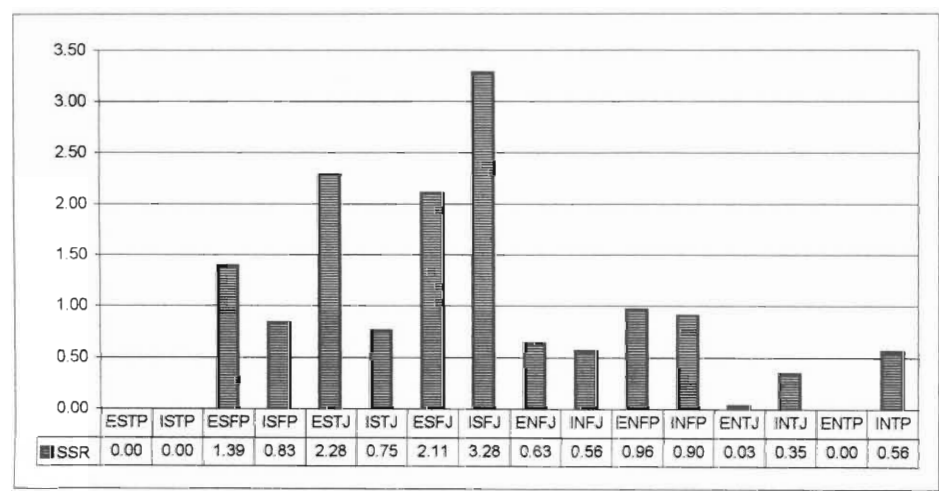


Figure 8 shows the Types that are preferred or avoided by PCSA ministers when compared with Presbyterian ministers in the USA. ISFJs are the most strongly preferred (SSR = 3.28) followed by ESTJ (SSR = 2.28) and ESFJ (SSR = 2.11).

Figure 8 Self-Selection Ratio: PCSA/USAP



4.6. Summary of Results

Hypotheses 1, 2 and 3 were confirmed. The distribution of Functions, Types and Temperaments amongst ministers in the Presbyterian Church of Southern Africa does differ significantly from that of the general population.

The Additional Research Questions yielded results contrary to those expected. The Functions, Types and Temperaments of PCSA ministers all differed significantly from Clergy of other denominations in the USA and Presbyterian ministers in the USA.

5. Discussion

In the following discussion the main findings of each result will be presented and the implications of the preferences that were chosen most often will be discussed in more detail. The characteristics and attributes of the Attitudes, Functions, Types and Temperaments that are of particular relevance to the survey sample, or are significantly different from the comparative populations, will be considered in depth.

All the following descriptions are of preferences and tendencies. Human behaviour is influenced by many other factors besides psychological type, including: family of origin, sibling birth sequence, developmental stage, life experiences, mental disorders, culture, ideology, religion, education, occupation, socio-economic status, peer groups and relationships. A motor vehicle with its front wheels out of alignment may have a tendency to veer to one side but can still be steered in any direction. Central to the theory of Jungian typology is the notion that most people can potentially access all functions. The goal of personal development is to achieve easier access to the less differentiated functions so that they will be available when most appropriate. It must therefore be stressed that the manner of presenting the descriptions is not intended to suggest that their psychological type determines the behaviour of any individual.

5.1. Attitudes and Functions

5.1.1. Attitudes and Functions: General Population and PCSA

Figure 9 Attitudes and Functions: General Population and PCSA

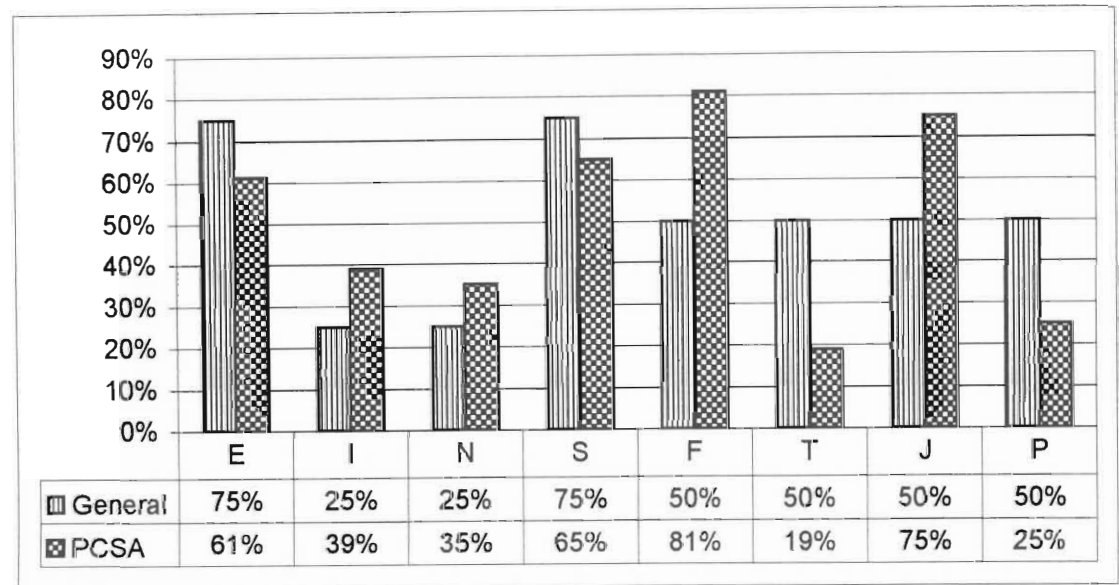


Figure 9 shows a strong preference for Feeling (81% vs. 50%) and Judging (75% vs. 50%) amongst PCSA ministers when compared to the general population as reported by Keirse and Bates (1978: 25). According to Oswald & Kroeger (1988: 22) the Thinking/Feeling axis is the only one that shows a gender bias, with 60% of males preferring Thinking and 60% of females preferring Feeling. Since most ministers in the PCSA are at present males, if the distribution of preferences followed that of the general population it would be expected that only 40% would prefer Feeling rather than the 81% reported in the present study. It can be concluded, therefore, that more than twice as many PCSA ministers as the general population prefer the Feeling function.

More PCSA ministers than the general population prefer Introversion (39% vs. 25%) and Intuition (35% vs. 25%). The difference, however, is small. Given that

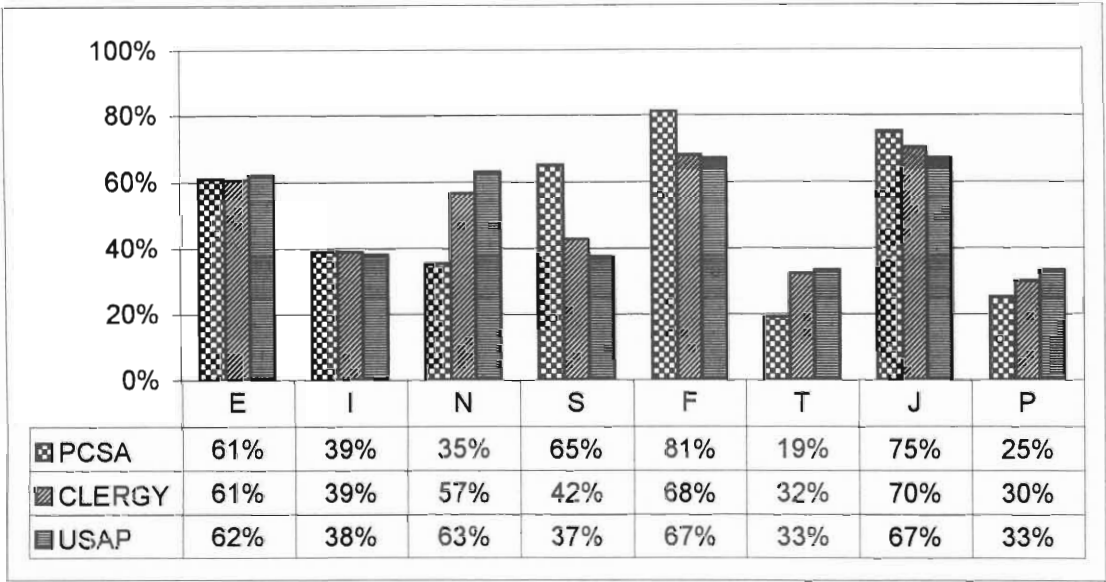
many of the functions of ministry involve the outer world of people and things it is interesting that a higher percentage of PCSA ministers than the general population prefer introversion. Introverts do not necessarily lack the ability to interact with people, but it requires more energy from them to do so. It is therefore less likely that they will be able to sustain such activity for extended periods of time. They will tend to grow tired and need to retreat to their preferred inner world to be energized by reading, meditating and study. Introverts have the advantage when it comes to the inner spiritual disciplines of prayer, fasting, spiritual direction, worship, Bible study, journaling and meditation. They will tend to work from the inside outwards, with inner transformation eventually expressing itself in some exterior activity. It does, however, need to be noted that of PCSA ministers the majority (61%) are Extroverted.

Although PCSA ministers are strongly SJ according to their Keirsey temperaments, when the functions are considered individually and compared to the general population, there is less preference for Sensing (61%) than in the general population (75%). The differences are not, however, large. In the next section it will be seen that the ratio is reversed in clergy generally and among Presbyterians in the USA. (Oswald & Kroeger 1988: 29-34)

5.1.2. Attitudes and Functions: PCSA, Clergy and USAP

Figure 10 Attitudes and Functions: PCSA, Clergy and USAP

Figure 10 shows the Attitude and Function preferences of PCSA ministers, clergy generally in the USA, and Presbyterian ministers in the USA.



There is a marked similarity between the three groups in Extraversion (PCSA = 61%, Clergy = 61% and USAP = 62%) and Introversion (PCSA = 39%, Clergy = 39% and USAP = 38%). There is, also, very little difference between the groups in the Functions of Judging (PCSA = 75%, Clergy = 70% and USAP = 67%) and Perceiving (PCSA = 25%, Clergy = 30% and USAP = 33%). On the other two dimensions, however, while Clergy and USAP are very similar, PCSA preferences are very different from both of them. PCSA ministers have a much stronger preference for Feeling (PCSA = 81%, Clergy = 68% and USAP = 67%) and Sensing (PCSA = 65%, Clergy = 42% and USAP = 37%). These results must, however, be treated with caution. The Clergy and USAP results were obtained using the MBTI whereas the PCSA results were obtained using the Keirsey Temperament Sorter II. Although these two instruments both seek to measure the

same dimensions, they use different questions and are therefore not directly comparable. In addition both the Clergy and USAP populations come from North America whereas the PCSA sample comes from South Africa. It is possible, therefore, that cultural or other factors may account for the differences. For these reasons the differences should be noted for possible further comparative research. Nevertheless, it is interesting to consider the implications of these findings.

Feeling Function clergy value religious experience highly and want to become enveloped in it. They derive their meaning from these experiences. They trust others and show appreciation for their contributions seeking harmony and warmth in human relationships. Their problem solving style places people and their sensitivities ahead of accomplishing a task. They would prefer to win an argument by persuasion rather than to ensure compliance by compulsion. According to Oswald and Kroeger

"approximately 80% of what a pastor does on a day-to-day basis involves interpersonal relations. Feeling-type clergy have an edge in this regard. Congregation members who are in distress want their pastor to take on a loving, parental role. F clergy, particularly Extroverted Feelers, will find that they easily can be the kind of loving, caring pastoral figure most lay people want." (1988: 38).

In many ways religion caters for the Feeling orientation. Christianity in particular, amongst the world wisdom traditions, places the highest value on love and interpersonal relationships. It is not surprising, therefore, that disproportionately large numbers of people with a Feeling Function are attracted to its ministry. Perhaps, as Goldsmith points out, it is because "it is the focal point for spiritual growth, for getting to know people, discovering their needs and their troubles, and providing strength, succour, and understanding for themselves" (1994: 69). It is

not clear, however, why even more should be attracted to the ministry of the PCSA.

PCSA ministers' preference for the Sensing function (65%) is closer to that of the general population (75%) than to Clergy generally (42%) and USAP (37%). Clergy generally and USAP prefer Intuition (Clergy = 57% and USAP = 63%) to Sensing (Clergy = 42% and USAP = 37%). The preference of PCSA ministers is inverted. Sensing spirituality focuses on realities that can be observed through the five senses: the specific, the concrete, the practical and the present. Intuitives, on the other hand, look for meaning, possibilities and patterns. Sensing clergy emphasise the imminence rather than the transcendence of God. They seek to meet the present perceived needs and to serve in practical and effective ways. They are more concerned with doing than being. They can bring a welcome groundedness to a congregation that has undergone many changes during the tenure of an Intuitive minister (Oswald & Kroeger 1988: 34-39).

5.2. Types

5.2.1. Self-Selection of PCSA ministers

Table 14 presents a comparison of the Self-Selection Ratio (SSR) of PCSA ministers in the present sample with the general population represented by those who did the test on the World-Wide-Web.

Table 14 Self-Selection Ratio Table: PCSA and General Population

		SENSING TYPES		INTUITIVE TYPES			
		WITH THINKING	WITH FEELING	WITH FEELING	WITH THINKING		
INTROVERTS	JUDGING	ISTJ Introverted Sensing with thinking SSR 0.5	ISFJ Introverted Sensing with feeling SSR 1.7	INFJ Introverted Intuition with feeling SSR 0.73	INTJ Introverted Intuition with thinking SSR 0.24	JUDGING	INTROVERTS
	PERCEPTIVE	ISTP Introverted Thinking with sensing SSR 0.0	ISFP Introverted Feeling with sensing SSR 0.83	INFP Introverted Feeling with intuition SSR 1.05	INTP Introverted Thinking with intuition SSR 0.17	PERCEPTIVE	
EXTRAVERTS	PERCEPTIVE	ESTP Extraverted Sensing with thinking SSR 0.0	ESFP Extraverted Sensing with feeling SSR 0.93	ENFP Extraverted Intuition with feeling SSR 1.27	ENTP Extraverted Intuition with thinking SSR 0.0	PERCEPTIVE	EXTRAVERTS
	JUDGING	ESTJ Extraverted Thinking with sensing SSR 1.06	ESFJ Extraverted Feeling with sensing SSR 2.12	ENFJ Extraverted Feeling with intuition SSR 1.25	ENTJ Extraverted Thinking with intuition SSR 0.08	JUDGING	

The self-selection areas of PCSA ministers, when compared to the general population obtained from the World-Wide-Web, all lie within the two centre Feeling columns. One exception is ESTJ, where Feeling is replaced by Thinking. In this case, however, Thinking is accompanied by the other PCSA preferences for

Extraversion, Sensing and Judging. The SSR is highest ($SSR = 2.12$) where these three preferences are combined with Feeling (ESFJ). Feeling has a SSR below one only when it combines with both Perception and Sensing (ISFP: $SSR = 0.83$ and ESFP: $SSR = 0.93$) and when Introversion and Intuition combine (INFJ: $SSR = 0.73$).

Therefore, it can be concluded that a stronger preference for the Feeling function is the most notable difference between PCSA ministers and the general population.

Feeling types value sentiment above logic. They are more interested in people than things and will usually be tactful. They are usually stronger in the social arts than in executive ability and are likely to agree with those around them. They are naturally friendly and find it difficult to be brief and businesslike. They find it harder to organise facts and ideas into a logical sequence and may therefore ramble and repeat themselves. They may suppress, undervalue and ignore thinking that is offensive to their feeling judgments. They loyally and effectively support movements they feel are good (Myers & Myers 1980: 68).

It is important to note that the three J's on the bottom row (ESTJ, ESFJ and ENFJ) would be adjacent to the 'J' on the top row (ISFJ) if the Type Table were wrapped around a horizontal cylinder. This shows a strong Judging preference among PCSA ministers.

The preference for Judging is therefore the second biggest difference, after Feeling, between PCSA ministers and the general population. The implications of this are that PCSA ministers who prefer Judging are likely to be more decisive than curious. They "live according to plans, standards, and customs not easily or lightly set-aside, to which the situation of the moment must, if possible, be made to conform" (Myers & Myers 1980: 75). When faced with possibilities they make a very definite choice and may not like or take advantage of unplanned, unexpected and incidental events. They rely on reasoned judgments to avoid unnecessary or undesirable experiences. They like to have things settled quickly so they can anticipate and plan for what will happen. They "think and feel that they know what other people ought to do about almost everything, and are not averse to telling them." They enjoy finishing things and getting them out of the way and off their minds. They tend to view the Perceptive types as "aimless drifters". They seek to be right and are "self-regimented, purposeful, and exacting" (Myers & Myers 1980: 75).

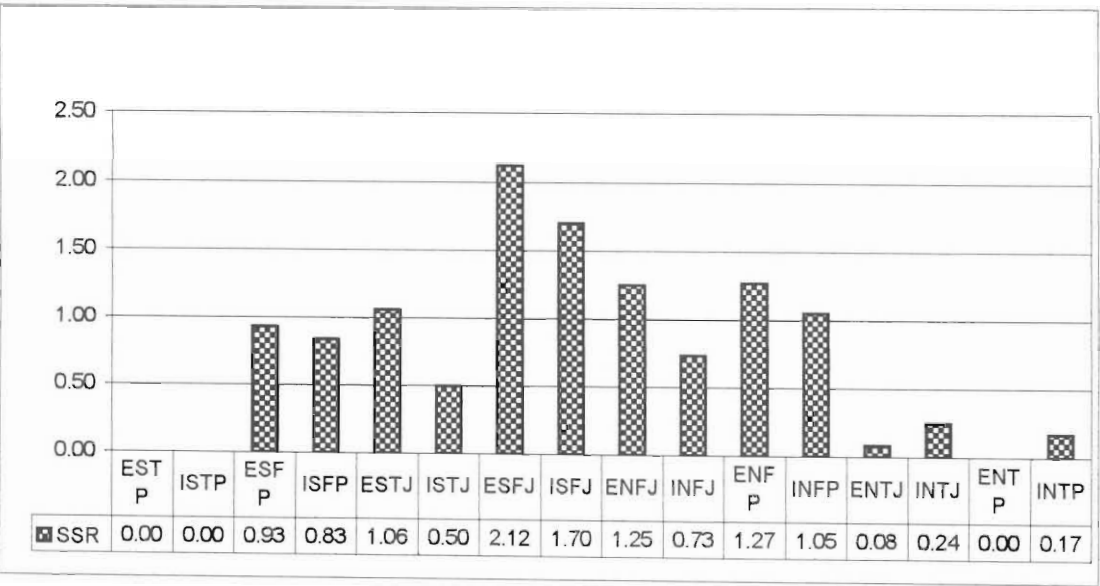
The self-selection for Sensing (ISFJ, ESTJ and ESFJ) and Intuitive (INFP, ENFP and ENFJ) types is balanced with three selected types on either side of the centre line.

There is a definite tendency towards Extraversion with four types selected below the centre line (ENFP, ESTJ, ESFJ, and ENFJ) and only two in the upper Introverted half (ISFJ and INFP).

Extroverts "cannot understand life until they have lived it." They have a relaxed and confident attitude and move readily into new experiences. Their minds are directed outwards and their interests and attention favour objective happenings, especially those in the immediate environment. Their real world is the outer world of people and things rather than the inner world of ideas and understanding. They are people of action who go from doing to considering and back to doing. Their behaviour is governed by objective conditions and they exert themselves to fulfil external demands. They are often sociable and feel more comfortable in the world of people and things than in the world of ideas. Expansive and less impassioned they express their emotions rather than bottle them up (Myers & Myers 1980: 56).

Figure 11 helps in describing the data from a Jungian perspective (see 2.2.1).

Figure 11 Self-Selection Ratio: PCSA and General Population



The primary self-selected combination of PCSA ministers is Extroverted Feeling (ESFJ = 2.12). They are determined mainly by objective factors that tend to make them act conventionally. They depend upon ideals, conventions and customs whose values lie in the collective rather than in the individual and are usually not

questioned. Their main goal is the establishment and maintenance of harmonious emotional relationships with other people. They express themselves easily and share themselves with others thus establishing warm sympathy and understanding (Myers & Myers 1980: 79).

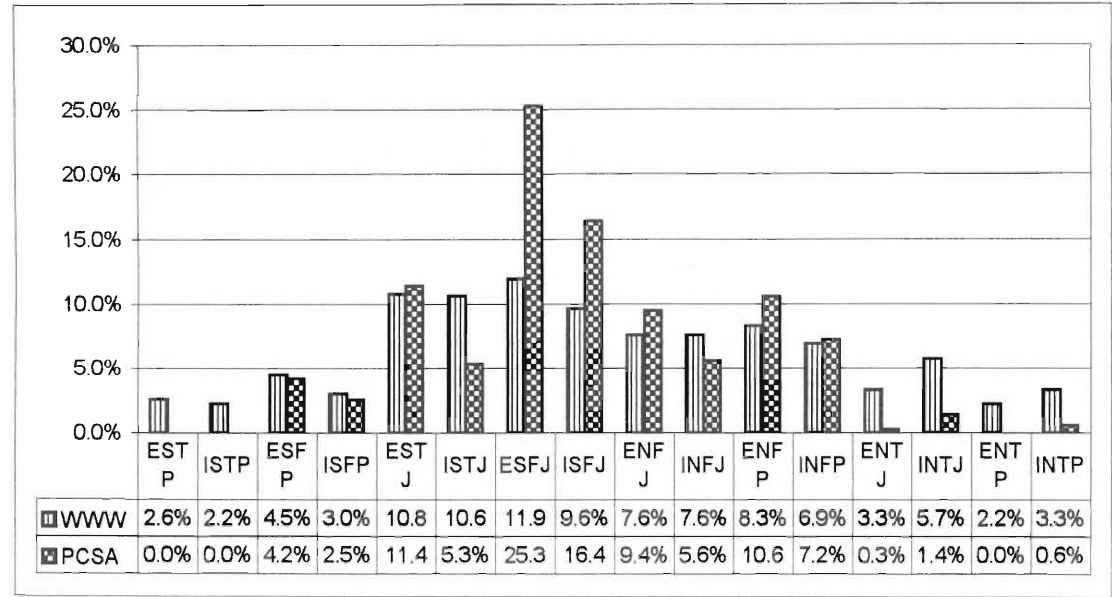
Next are the Introverted Sensing (ISFJ = 1.7) types who seek to suppress objective elements and value, instead, subjective impressions. Their observation of external things is highly influenced by subjective factors coming out of the unconscious in the form of some meaning or significance. Attention is selective, being guided by inner interests and focusing attention on the background of the physical world rather than its surface. They can develop an eccentric inner self that sees things others do not and may appear irrational (Myers & Myers 1980: 80).

The other two combinations self-selected by PCSA ministers are Extroverted Intuition (ENFJ = 1.25 and ENFP = 1.27). They use inner understanding in the interests of the objective situation. They seek to escape from the immediate situation by some sweeping change. They are wholly directed towards outer objects, searching for emerging possibilities. They find self-expression natural and easy and their greatest value lies in the promotion and the initiation of new endeavours (Myers & Myers 1980: 81).

5.2.2. Types: General Population and PCSA

Figure 12 compares the preference for Types of the general population represented by those who took the test on the World-Wide-Web with PCSA ministers.

Figure 12 Types: General Population and PCSA



As can be seen, the two Types that are strongly preferred by PCSA ministers are ESFJ (Extrovert Sensing Feeling Judging) (PCSA = 25.3% and WWW = 11.9%) and ISFJ (Introverted Sensing Feeling Judging) (PCSA = 16.4% and WWW = 9.6%). Together they make up 41.7% of PCSA ministers.

Both of these are SJ temperaments with Feeling. They differ in the Extraversion/Introversion attitude with Extraversion more strongly represented (25.3% vs. 16.4%). Both have Feeling as their dominant function. However the Introverted ISFJ uses the Feeling function internally and the auxiliary Sensing function externally. On the other hand the Extroverted ESFJ uses the dominant

Feeling function to deal with the external world and the auxiliary Sensing function for internal processes.

Since they both have the same dominant Feeling function they also have the same inferior function, that is Thinking. The inferior function, as noted previously, is the least differentiated or developed aspect of the personality. Usually a person's inferior function will only begin to be developed in the second half of life. Even then the inferior function will still demand more energy and be the most difficult to use.

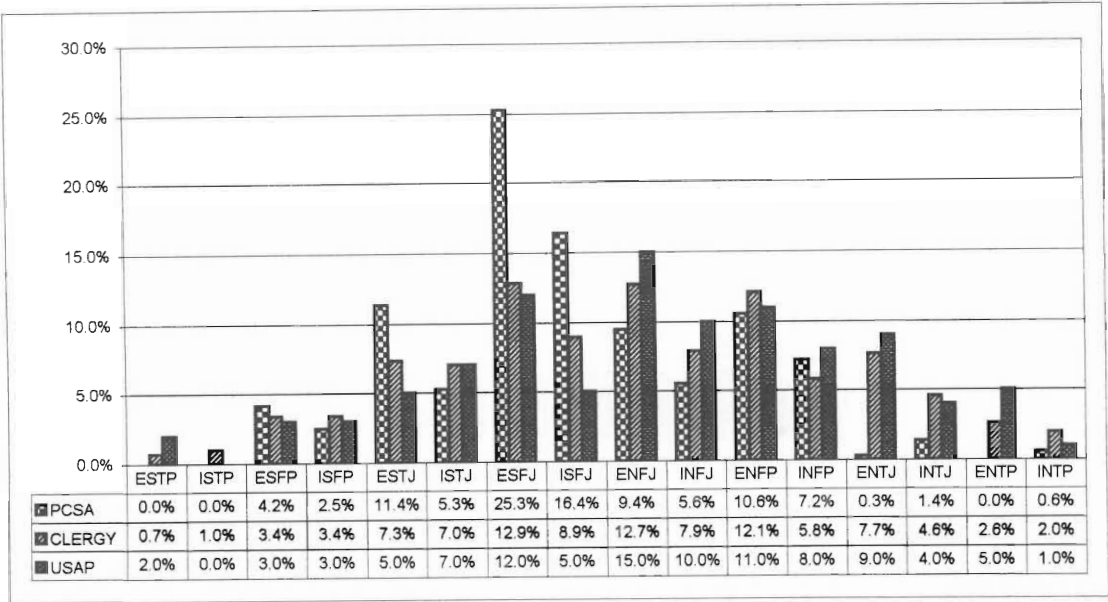
ISFJ's tend to be "organised, succinct communicators, want thorough understanding of facts before acting, service oriented, enjoy helping others, careful, reliable, realistic and concise" (Pearman and Albritton 1997: 89).

On the other hand ESFJ's tend to be "committed and dedicated to others, respectful, nurturing, active listeners, enjoy a variety of people, organised, give attention to details related to people, talkative, sympathetic, tactful, realistic, radiate sympathy, motivated by appreciation, orderly in small matters and often seen as gregarious" (Pearman & Albritton 1997: 96).

5.2.3. Types: PCSA, Clergy and USAP

Figure 13 compares the Types of PCSA ministers with Clergy from other denominations in the USA and Presbyterian ministers in the USA.

Figure 13 Types: PCSA, Clergy and USAP



As in the previous comparison (5.2.2), PCSA ministers strongly prefer ESFJ (PCSA = 25.3%, Clergy = 12.9% and USAP = 12%) and ISFJ (PCSA = 16.4%, Clergy = 8.9% and USAP = 5%). Approximately twice as many PCSA ministers as Clergy or USAP prefer these Types. The implications for these preferences are as discussed in the previous section.

In addition, PCSA ministers also have a strong preference for the ESTJ type (PCSA = 11.4%, Clergy = 7.3% and USAP = 5%). This is again a SJ temperament (see detailed discussion at 5.4.1). It also shares the PCSA preference for Extraversion. However, the dominant function in this case is Thinking. Thinking is used to deal with the external world because it is Extroverted, while the auxiliary function of Sensing is used internally and is Introverted.

ESTJ's tend to be "competitive, want completed jobs to be done right, organised, direct, frank, have a sense of urgency, high-energy, seek and make decisions, reliable, outspoken, matter-of-fact orientation, develop pragmatic skills, results-oriented and expressive of critical analysis" (Pearman & Albritton 1997: 95).

5.2.4. Type Table with PCSA Percentages

The Myers Briggs Type Table in Table 15 offers a different perspective, which is not shown by the Keirsey temperaments. By using percentages instead of the Self-Selection Ratio a more nuanced picture emerges. The percentages for the distribution of temperaments in the PCSA have been inserted. Different degrees of shading, roughly corresponding to the percentages, as well as a bold border have been added for clarity.

Table 15 Type Table: PCSA and General Population

		SENSING TYPES		INTUITIVE TYPES			
		WITH THINKING	WITH FEELING	WITH FEELING	WITH THINKING		
INTROVERTS	JUDGING	ISTJ Introverted Sensing with thinking 5.3%	ISFJ Introverted Sensing With feeling 16.4%	INFJ Introverted Intuition with feeling 5.6%	INTJ Introverted Intuition with thinking 1.4%	JUDGING	INTROVERTS
	PERCEPTIVE	ISTP Introverted Thinking with sensing 0.0%	ISFP Introverted Feeling with sensing 2.5%	INFP Introverted Feeling with intuition 7.2%	INTP Introverted Thinking with intuition 0.6%	PERCEPTIVE	
EXTRAVERTS	PERCEPTIVE	ESTP Extraverted Sensing with thinking 0.0%	ESFP Extraverted Sensing with feeling 4.2%	ENFP Extraverted Intuition with feeling 10.6%	ENTP Extraverted Intuition with thinking 0.0%	PERCEPTIVE	EXTRAVERTS
	JUDGING	ESTJ Extraverted Thinking with sensing 11.4%	ESFJ Extraverted Feeling with sensing 25.3%	ENFJ Extraverted Feeling with intuition 9.4%	ENTJ Extraverted Thinking with intuition 0.3%	JUDGING	

There are high percentages on the top and bottom row, which represent Introverted Judging and Extraverted Judging. If the table were wrapped around a

horizontal cylinder these two Judging rows would be adjacent. The two inner rows, which represent Perception, have lower percentages. If the table were divided in half vertically, the left-hand half that represents Sensing types would be much more strongly represented. These two factors taken together confirm the Keirsey SJ temperament.

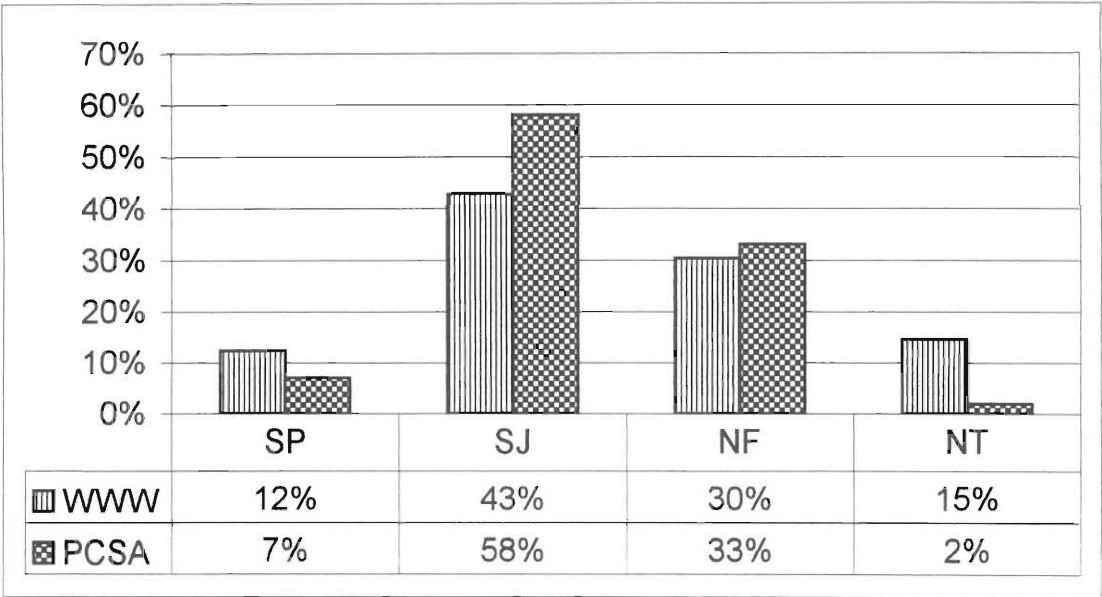
The most interesting aspect revealed by this type table is the extremely high percentages in the two centre Feeling columns. The opposite outer Thinking columns are correspondingly low, except where they coincide with both Judging and Sensing (ESTJ = 11.4% and ISTJ = 5.3%). This strong emphasis on the Feeling function, with the importance it places on relationships, is clearly significant for the pastoral role, as discussed previously (5.1.2).

5.3. *Temperaments*

5.3.1. **Temperaments: General Population and PCSA**

Figure 14 compares the Keirsey temperaments of those who completed the test on the Internet with the present sample of PCSA ministers.

Figure 14 Temperaments: General Population and PCSA

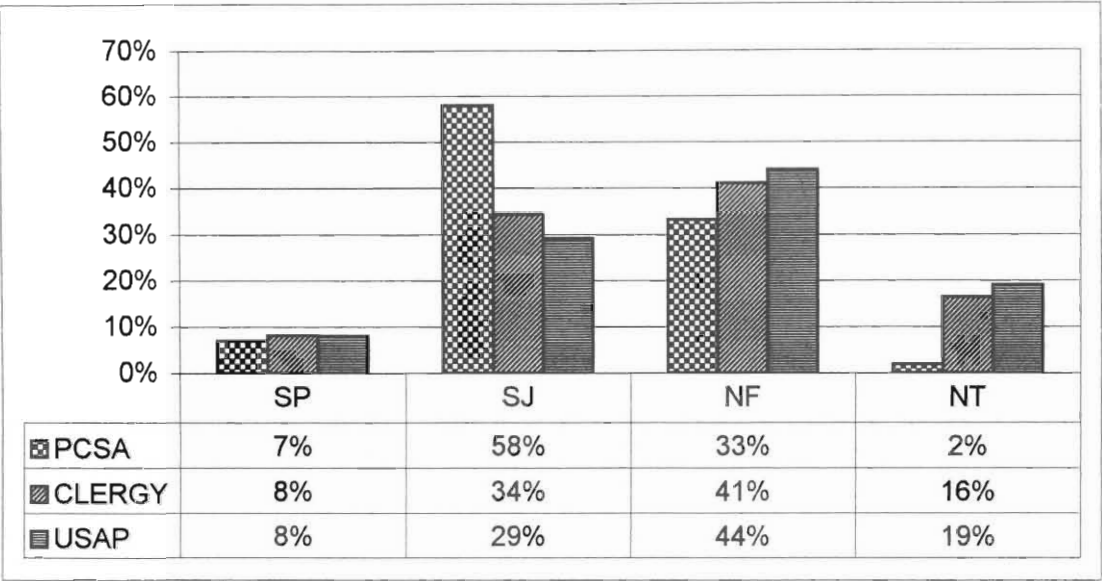


Following the same trend as previous results, Presbyterian ministers were more strongly represented in the Sensing Judging (SJ) temperament (58%) than the general population (43%) and about the same for the Intuitive Feeling (NF) temperament (33% vs. 30%). PCSA ministers (33%) and the general population (30%) were similar in their preference for the Intuitive Feeling (NF) temperament. PCSA ministers were somewhat lower than the general population on the Sensing Perceiving (SP) temperament (7% vs. 12%) and considerably lower on the Intuitive Thinking (NT) temperament (2% vs. 15%).

5.3.2. **Temperaments: PCSA, Clergy and USAP**

Figure 15 compares the Keirsey temperaments of PCSA ministers with Clergy generally and USAP ministers.

Figure 15 Temperaments: PCSA, Clergy and USAP



Clergy and USAP ministers do not differ appreciably on any of the temperaments. Interestingly, however, PCSA ministers differ significantly from both Clergy and USAP on the Sensing Judging (SJ) temperament. The percentage for PCSA (58%) is almost double that of Clergy (34%) and USAP (29%). This difference is amplified by the fact that PCSA ministers are more strongly represented than the general population (43%) whereas Clergy and USAP ministers are less strongly represented than the general population for this temperament.

For the Intuitive Feeling (NF) temperaments, PCSA ministers (33%) are lower than Clergy (41%) or USAP ministers (44%). All three groups are almost identical for the Sensing Perceiving (SP) temperament (PCSA = 7%, Clergy = 8% and USAP = 8%). The Intuitive Thinking (NT) percentages of Clergy (16%) and USAP (19%)

are very similar to that of the general population (15%). However, in marked distinction, only 2% of PCSA ministers have this temperament.

The Intuitive Feeling (NF) temperament amongst PCSA ministers is similar to the general population (30%), but less strongly represented (33%) than amongst Clergy generally (41%) or USAP ministers (44%). It is the second-largest group after the SJ temperament (58%) and represents a third of the sample. Because of the particularly strong preference for the SJ temperament the other two remaining temperaments have very low percentages (SP = 7% and NT = 2%). These temperaments represent the shadow side of the PCSA ministers' strengths. They are the functions that are avoided and neglected. They can offer much-needed input that goes counter to the organisational mainstream.

Ministers can be made aware of their shadow side (or inferior function) in, for instance, 'post academic training', and be given room to develop and integrate aspects during 'continuing vocational development' programmes. As a result, their own capabilities may be enhanced with concomitant benefits to their congregations.

5.4. Temperaments and the Pastoral Role

The following sections examine in detail the attributes, strengths and limitations of the Sensing Judging (SJ) temperament that represents the majority of PCSA ministers (58%). It is also important for an understanding of PCSA ministers to consider the implications of the Intuitive Feeling NF temperament, which is second to SJ, and represents a third of PCSA ministers (33%).

5.4.1. The "Conserving, Serving" SJ Pastor

5.4.1.1. SJ Congregational Leaders

As congregational leader the SJ pastor experiences reality through the five senses (Sensing) and wants things decided and planned (Judging). This combination is called the "Traditionalist, Stabiliser or Consolidator" by Keirse and Bates (1978: 138). They are the most authority-dependent of all the temperaments and their need to belong makes them loyal to their tradition. Their desire to nurture and serve finds expression in the pastoral care of those in need or distress.

5.4.1.2. Style of Ministry

SJ pastors tend to be the most traditional of clergy temperaments and will seek to focus on the rich heritage of the denomination. They will emphasise the fundamentals of the religion and the practical application of their faith. They bring

stability and continuity and will seek to draw those who seem to be straying towards the periphery back to the centre of the mainstream.

They are not averse to change provided it remains within the context of the heritage and is evolutionary rather than revolutionary. Although not themselves innovators, they are adept at implementing necessary change methodically and deliberately. They will avoid change for the sake of change or mere experimentation. "If it's not broken don't fix it", is a characteristically SJ expression. When change does need to take place everybody will know exactly what part they need to play in the process and everything will be carefully planned and controlled.

Their need to belong makes them highly skilled at building healthy and useful communities. They work towards establishing and maintaining a sense of loyalty and belonging in all those who participate.

"Conserving, Serving" clergy are sensitive to social, moral and spiritual obligations because they are driven by internal moral imperatives, which they seek to communicate to others. They prefer tangible, concrete, specific projects as a means of giving expression to 'the great commission', rather than intangible, idealistic causes.

They will participate in congregational, regional and denominational structures and processes with the aim of developing and implementing appropriate policies. Once these have been agreed upon, everyone concerned will be encouraged to

adhere to them and be held accountable when they do not. They apply the same standards to themselves and are dependable colleagues and examples to their flock. In all the meetings that are necessary to accomplish this they will work according to an approved agenda and follow the prescribed rules for discussion and debate.

SJ clergy are good at administration but are less skilled at the personnel aspects of effective management. They can benefit from additional training in interpersonal dynamics and organisational development. Their tendency would be to manage the congregation by focusing on the parts. Systems thinking will enable them to see how all the parts relate to the whole.

They have a sense of obligation towards their marriage partners and will tend to remain in the relationship even when it is dysfunctional or no longer fulfilling. They recognise the importance of the sacred vows they made and encourage others to take their vows as seriously. The lowest clergy divorce rates is among this group. They regard the nuclear family as the most basic unit of society and the best means to care for children and the elderly. In their preaching and teaching, family values will be emphasised. The breakdown of the family is a symptom of chaos and anarchy that SJ clergy find greatly distressing and strongly resist.

SJ clergy adopt a realistic, problem solving approach to their pastoral counselling, accepting the presenting problem as the real problem. They are likely to adopt a therapeutic approach that avoids depth psychology placing little store in the value of insight on its own. "The major values they bring to a counselling situation will be

belonging, social responsibility, nurturance, relatedness, and stability" (Oswald & Kroeger 1988: 78). In the second half of their life they may benefit from therapy to explore their own unconscious that may also help them to deal more effectively with this aspect of those who come to them for counselling.

They are willing to deny themselves, but when it comes to the church and the things of God they will advocate the best that the resources available permit.

Worship and liturgy will follow established traditional patterns and be formal and dignified. Sermons will be well structured, based on the Word of God, with relevant applications to practical needs and moral obligations (Oswald & Kroeger 1988: 75-80).

5.4.2. Potential SJ Difficulties

The strengths of the SJ temperament are developed at the expense of the opposite function. The Intuitive Thinking NT ministers are valuable in balancing the potential difficulties of the SJ temperament. Unfortunately they only represent 2% of the PCSA sample. The Sensing function has been developed while the Intuitive function has been neglected. The Judging function is preferred, while the open-ended unstructured Perceiving function is paid less attention.

The possible consequences that follow from this are discussed below.

5.4.2.1. *Literalism*

The Sensing preference for information coming in via the five senses and the Judging preference for definiteness and closure leads to a more conservative approach to the interpretation of scripture and the formulation of doctrine. When things are interpreted figuratively or symbolically, as would be done by Intuitives (their inferior function) the criteria for distinguishing between what is acceptable, and what is not, are harder for SJ's to determine. SJ clergy find this very disturbing and may therefore err in the opposite direction by adopting an overly literal approach.

5.4.2.2. *Pessimism*

Sometimes SJ realism goes too far and may enter into the territory of cynicism or pessimism. Although SJ's may be prepared for setbacks, their expectation that things may go wrong can be subtly communicated and become a self-fulfilling prophecy.

5.4.2.3. *Burnout*

Each type becomes overextended in different ways and all types are prone to burnout. SJs have a strong sense of obligation. No matter how much they do, they believe it is never enough. They can easily become exhausted and anxious. If this is extended over a considerable period of time the characteristics of burnout appear: physical/emotional exhaustion, cynicism, disillusionment, and self-deprecation. Under these circumstances it becomes very difficult to fulfill their primary function as a communicator of the gospel. This in turn increases their

sense of guilt and the levels of stress. SJ clergy can use their temperament to counter this tendency by formulating and adhering to appropriate rules that provide for rest, recreation and quality time with their families. They can be taught to do this during post academic training or through vocational development programmes which use typology theory.

5.4.2.4. *Rules and Regulations*

If SJ clergy overdo their attempts to bring structure and order into the life and work of the congregation they may annoy or even alienate certain segments of their congregation, especially those who are different in temperament. They need to be sensitive to this possibility and take countervailing measures when necessary. This awareness and skill, too, can be acquired through appropriate education, training and development programmes.

5.4.2.5. *Christ and Culture*

The qualities of SJ people are highly valued in many social organisations. They may however find it difficult to distinguish the boundaries between national, social, cultural and family values and their faith. They may therefore find it difficult to accept, without being judgemental, those who fall outside accepted social norms. This may limit their ability to reach such people with the gospel message.

5.4.2.6. *Expressing Appreciation*

SJ clergy do not expect to be praised for something that they feel they are obliged to do. As a result they do not tend to express appreciation for others when they

are merely fulfilling their functions and doing what they are supposed to do. They prefer to reserve their praise for outstanding effort or achievement. They may find, however, that many people do not function at all unless they get frequent positive affirmations. Intuitive Feeling (NF) type congregation members, in particular, will need these tokens of approval, even for fairly trivial contributions. SJ pastors need to make a special effort to reward, encourage and show appreciation for members, church leaders and colleagues who contribute in any way. On the negative side, they need to be aware of the danger, particularly when they are tired or stressed, of being harshly critical or sarcastic.

5.4.2.7. *Work Irritants*

SJ clergy will generally have a high sense of the 'rightness' of their way of doing things. Others who do not adhere to accepted operating procedures, who fail to stick to deadlines, and who function outside the hierarchical authority structures will tend to irritate them and provoke retaliation. When creative, innovative ideas are proposed, SJ clergy will be likely to point out all the limitations, constraints and risks. This in turn can lead to frustration and annoyance from those they need to work with in order to accomplish their goals. An awareness of the strengths and limitations of their own type and an appreciation of the legitimacy and value of the approaches adopted by other types can enable them to develop a tolerance that benefits all (Oswald & Kroeger 1988: 75-82).

5.4.3. SJ Ignatian Prayer

As discussed previously, (2.3.1) Michael and Norrissey (1984: 26-30) name the four approaches to prayer and spirituality after four well-known saints: Augustinian (NF), Ignatian (SJ), Thomistic (NT) and Franciscan (SP). The founder of the Jesuit Order, saint Ignatius of Loyola, taught a way of prayer, based on the remembrance of an event of salvation history, called projection. SJ clergy can use this to take them back so that they imagine they participate in the actual historical events. Ignatian types can benefit by adopting a disciplined and carefully organised approach that connects the past with the future in an upward spiralling journey of faith. By commemorating past events of salvation history, for example through following the lectionary, they re-experience the divine presence. The pessimistic tendency of the SJ temperament could be countered by spending a significant amount of time focused on themes related to the resurrection (Oswald & Kroeger 1988: 91-92).

5.4.4. The "Authenticity-Seeking, Relationship-Oriented" NF Pastor

As noted previously, one out of every three PCSA ministers has an Intuitive Feeling (NF) Temperament. What is it that draws NF's to pastoral ministry and what kind of ministers do they make? They all share a deep inner search for self-actualisation and authenticity. If this search takes them in a spiritual direction they may see ministry as the highest form of a life devoted to God and service to his people. If they are Introverted NFs, this search will be primarily located internally. They may experience a mystical encounter with the divine, leading to a "call" to ministry. This inner experience may then find outward expression in the role and functions of ministry. On the other hand, if they are Extroverted, they will continue their search for self-actualisation in the outer world of human relationships and community, and the congregation provides an ideal vehicle for them to do this.

NFs are the most idealistic and romantic of the four temperaments and therefore are the most likely to disregard the practical difficulties of the role of ministry and be attracted to the possibility of helping and healing human suffering. In previous times, or in places where Roman Catholicism is dominant, NFs would be attracted to the community aspect of monastic life.

5.4.4.1. NF Congregational Leaders

Congregations present endless opportunities for personal relationships and human growth. NF clergy are challenged by the possibility of translating this potential into interpersonal and intra-personal transformation. Every stage of human

development is catered for within the context of the congregation and the Christian faith. At birth there is baptism; at puberty there is confirmation; in adulthood there is marriage; at midlife there is marriage counselling and at the end of old age there is a funeral.

The style of ministry that NF clergy adopt can be strongly influenced by the role models they have idealised. They are, however, flexible in this respect and can adapt to a different style of ministry if they switch to a different role model for very deeply personal reasons. This unpredictability can be disturbing for those within their congregation who are trying to follow their lead.

NF ministers tend to personalise authority and may often find themselves in conflict between an internalised authority, based on a role model, and the actual external authority figure to whom they are accountable. They are often caught between a desire to please others who are important to them and their own inner striving for integrity and authenticity, than are those of other temperaments. If they are situated in an authoritarian denominational structure this can become a lifelong struggle and source of misery. The collegial nature of Presbyterian authority, the wide latitude of liberty permitted in beliefs that are not fundamental to the faith, the variety of expressions and emphases tolerated, and the freedom to actualise their personal style may be some of the reasons why NFs find the PCSA very attractive.

Their flexibility and desire to help hurting people make them vulnerable to taking on the role of rescuer and accepting the authority projections of others. They try to be all things to all people and can invest huge amounts of effort in attempting to

accomplish the impossible. The paradox is that in trying to please others and adapt their approach to each person's needs they may compromise the authenticity they value so highly.

NF clergy preach what they believe. Their preaching comes from the heart and as such inspires those who hear it. They are articulate and effective in communicating, applying the message interpersonally and intra-personally. Sometimes they are criticised for being too idealistic or simplistic. Nevertheless they are highly persuasive because they believe in what they are saying and they make outstanding preachers.

The Intuitive preference together with the Feeling preference gives them the capacity to empathize. This temperament has the highest potential for the development of interpersonal and intra-group competence. This makes them very effective in pastoral care and counselling. In reaching out to help those around they often ignore their own needs. It is important for them to set and maintain boundaries, but this may be difficult if their idealised role models have not set a good example in this respect.

They respond well to others who share their own need for authenticity. They may develop and run courses that are designed to enhance personal growth. Their natural empathy can augment their acquired skills when counselling people with interpersonal problems. On the other hand, they are less likely to have sympathy for people dealing with merely practical issues and may be less effective at offering them counselling.

Their tendency to be open and receptive encourages others to confide in them, even on informal occasions such as at a party. If they are Introverted this can drain them of energy. They need to ensure that they have a support system in place, which allows them to unload and have someone else listen to their problems and frustrations.

NF clergy see potential in all people and situations around them, thus they can be highly inspirational. They function best, however, if they are able to find others to deal with the practical down-to-earth aspects of the organisation. This is an area for which they have little interest. If required to perform practical functions they are likely to find many other things to have a higher priority for their attention. Routine and details are likely to be left undone, incomplete or inadequately handled unless they develop the personal discipline to act counter to their natural preference. Those NF clergy who have a preference for Judging have less difficulty in this respect than those who have a preference for Perceiving.

Not everyone shares the vision of NF clergy for self-actualisation, authenticity and the realisation of potential. When this sinks in, as eventually it does, NF clergy are prone to discouragement. Their desire to 'become' is not well understood by the other temperament types. They need to find support for this primary drive, either within the congregation or the wider denominational structures, or outside the ministry. This discouragement can become so severe that they can be tempted to leave the ministry.

They are more leaders than managers. Their charismatic leadership style brings the best out of people. They give frequent encouragement and appreciation. They are committed to the people they lead, and work best in people related projects. They are comfortable in unstructured meetings and are excellent catalysts and facilitators. Their vision and enthusiasm can be contagious and draw people into the projects they propose. They tend to be optimistic about the future and can turn difficult situations into positive outcomes. When they have the motivation to do so, they can be good at identifying and dealing with dissatisfied congregation members (Oswald & Kroeger 1988: 82-87).

5.4.5. Potential NF Difficulties

As with the SJ clergy, strength in one area implies that other functions are less developed. The less developed functions for NF ministers are Sensing and Thinking. They will have less desire for, and be likely to be less good at, dealing with practical details, administration, as well as written and spoken communication which needs to be structured and logical. They are able to do it, but it requires more effort and time. Since they will avoid it where possible, they get less practice and are therefore less likely to develop skills in this area. By recognising the need, and diligently applying themselves, they can overcome these potential limitations. The following are some aspects to which NF ministers will need to pay particular attention:

5.4.5.1. *Irritants*

NF clergy can be irritated by insistence that they stick to denominational procedures and operate within the confines of denominational structures. They do not like deadlines, details, negative feedback or being treated impersonally. They may irritate others by being too frequently emotional or implying that others are hardhearted and unsympathetic when they are not moved by emotion. They may be perceived to be playing favourites.

5.4.5.2. *Appearing Irresolute*

They may have difficulty in maintaining clear personal boundaries and seek to avoid conflict by not making their disagreement explicit. The ability of NF clergy to empathise may be misunderstood as agreement giving the impression that they are irresolute or two-faced.

5.4.5.3. *Saying No*

NF clergy are highly sensitive to the body language and emotional tone of other people's communication. They expect others to have the same consideration for them. They may have difficulty in saying "No" to people who do not pick up these signals and persist with their requests. They need to develop the ability and the discipline to say "No", without backing down, in circumstances that are necessary for their own personal, family or spiritual well-being.

5.4.5.4. *Faddism*

The latest idea, process, programme or approach may be just the thing that is needed to take them forward in their quest. NF clergy are more inclined to keep up with the leading edge in their knowledge and skills, continually improving their competency. Congregations and colleagues with different temperaments may become impatient and disconcerted by frequent changes of direction to accommodate the latest 'flavour of the month'. They may be accused, with some justification, of being fickle.

5.4.5.5. *High Need for Approval*

This temperament needs approval and recognition more than any of the others. They may become discouraged if they do not get frequent compliments and other symbols of approval and support from the congregation and their leadership team. They run the risk of being seen to have favourites if they focus attention on those from whom they receive approval. In a non-supportive environment they may begin to explore the possibility of moving elsewhere or even become dysfunctional.

5.4.5.6. *Conflict Avoidance*

NF clergy work hard to nurture community. Conflict is a threat to community and relationships. They do not understand the inevitability of conflict or see any useful purpose flowing from it. Because they are sensitive to people they often see where conflict is likely to develop before it erupts. Their natural preference is to avoid confrontation, negative emotion or anything that may damage relationships.

If, however, they have had training in conflict prevention and resolution techniques their already superior interpersonal skills can make them better than average in dealing with conflict.

5.4.5.7. Dependency Relationships

NF clergy tend to attract dependent types because of their need to nurture and be rescuers. They may have difficulty in weaning these people from dependence on them after a crisis has passed. Although they may be aware of the mutually damaging effects of ongoing dependency, they often do not know what to do about it.

5.4.5.8. Long Pastorates

NF clergy seek to establish deep relationships and even become attached to people with whom they are not particularly close. It can therefore become very difficult for them to terminate their involvement with a congregation. This may lead them to overlook indications which suggest it is in the best interests of the congregation, or of their own ministry, for them to seek a call elsewhere. Once the initial goals have been achieved and the most pressing needs have been met, they may be inclined to settle down to a one-to-one pastoral ministry and disregard the ongoing growth of the congregation. On the other hand, the same qualities can lead to some of the most effective and fruitful long-term ministries.

5.4.5.9. *Endless Search*

For many NF clergy the difference between the ways they see themselves and what they believe they should be never disappears. This can deprive them of peace and joy as they pursue an endless search for an unobtainable ideal.

5.4.5.10. *Emotional Roller Coaster*

The alternation between elation and depression in more extreme cases can be an emotional rollercoaster that is difficult for other temperaments to deal with on a sustained basis. NF clergy can identify themselves too closely with particular positions or projects. Others do not always adopt their idealistic views, which can leave them dejected (Oswald & Kroeger 1988: 87-89).

5.4.6. **NF Augustinian Prayer**

While SJs use projection to take them back into the past, NFs benefit more by the transposition of the past into the present. This is a method that asks of Scripture, "What do these words mean to me in my present situation." Using creative imagination the person tries to intuit the meaning the words would have if the author appeared before them and spoke the words to them in the current context. One of the most powerful proponents of this approach was St. Augustine, who used this method for the convents and monasteries of North Africa. The highly developed Intuition of the NF type delights in finding new insights from the words of Scripture and hidden meaning in every event and relationship. Their Feeling function applies these insights to their personal situation. They may also enter into

a dialogue with God about his will for their life. They should be encouraged to be open to correction when they share these insights with others, since a process of discernment is necessary (Oswald & Kroeger 1988: 90-91).

As can be seen these two temperaments are in many ways quite different. In summary, SJ's are practical, logical, structured, down-to-earth and conservative. NF's, in contrast, are visionary, idealistic, people orientated, and more unconventional. Yet both are well represented among PCSA ministers. It would be interesting, therefore, in future research to investigate the nature, functioning and composition of the congregations to which these types of ministers feel called. It can be speculated that congregations that attract SJ ministers might be more structured and conservative in their style of worship and theology. Those with NF ministers may be more charismatic, spontaneous in their worship and flexible in their theology.

5.5. *Heresies*

"Heresy is adherence to a religious opinion that is contrary to church dogma. Such opinions usually develop from singular thinking pushed to an extreme." Oswald and Kroeger also believe that "type and temperament influence the extremes to which people are drawn in religious beliefs" (1988: 124-125). The following discussion examines the extremes to which the two dominant temperaments amongst PCSA ministers are drawn, and hence the heresies to which they may be vulnerable.

5.5.1. SJ Heresies

Oswald and Kroeger (1988: 126-127) observe that "the SJ temperaments taken to extremes of duty and responsibility could result in the heresies of Pelagianism, and Pharisaism or Legalism." Pelagius believed that one could earn one's salvation by right living, since every human being has free will to choose between right and wrong. SJs have an inherent sense that everything has to be earned. They have a need to feel useful and be responsible. They can therefore easily be drawn in a Pelagian direction. This tendency could, however, be neutralised by the more powerful influence of their denominational theological emphasis (e.g. Calvinist). In the same way that the Pharisees did, SJ clergy, as noted previously (5.4.1), are likely to insist on a strict observance of denominational laws and procedures and an interpretation of church doctrines in accordance with their own tradition. They are likely to require impeccable moral behaviour and run the risk of pride in their righteousness and rightness. (Oswald & Kroeger 1988: 126-127)

5.5.2. NF Heresies

The heresies to which Oswald and Kroeger believe Intuitive Feeling types are particularly susceptible are Deism, Humanism and Pietism (1988: 25). The idealism of the NF type could lead them to the Deist idea of a God who created humans as good beings and left them to live independently of him. In this view humans are inherently noble and should live according to their innate goodness. One of the greatest examples of this is the good and loving teacher, Jesus. He is

regarded as an example of what human beings ought to be, and could be, but he is not considered to be divine.

Humanism accepts many of these ideas but eliminates God from the picture. Many humanists consider belief in God to be outdated superstition. They elevate the human being to the highest value and maintain a belief in the capacity of humans to improve the world and love one another.

Although certain aspects of Pietism are acceptable there is a reductionistic tendency that can easily slide into heresy. "When matters of faith are so oversimplified that the belief system no longer contains even the rudiments of Christianity, it becomes heresy." The abstract aspect of the Intuitive function together with the emotional and relationship aspect of the Feeling function can tempt NFs to lose sight of the judicial aspect of the nature of God. In its extreme form it can be expressed as, "It really doesn't matter what you believe as long as you are sincere," or "Just as long as you love Jesus, that's all that matters." Since Presbyterian ministers are supported by an orthodox tradition of biblical interpretation, and have generally had the benefit of advanced theological training, they are unlikely to fall into extreme forms of this tendency (Oswald & Kroeger 1988: 125).

5.6. *SJs and Program, Process, Context and Identity*

These terms were introduced in section 2.9 as a systematic approach to understanding the dynamics of congregational life. Each temperament approaches these dimensions differently. The discussion now focuses on the SJ

and NF ministers' characteristic approaches. SJs prioritise these four factors in the following order: first identity, then program, followed by context and process. These are discussed in detail below.

5.6.1. SJ Identity Preference

SJs value the institutional identity of the congregation most highly. The groups to which they belong define them. For them, "programme and process issues must emerge from a congregation's identity and its response to its context" (Oswald & Kroeger 1988: 175). The denominational tradition they have inherited is cherished and preserved and is a first priority in their ministry.

Those members of the congregation who most closely conform to the norms of belief and behaviour expected by the group or subgroup are regarded by SJ clergy as the ones who really belong.

The SJ minister is the ideal one for congregations that appears to be straying from the denominational expression of Christianity. She or he would see the local congregation as a particular expression of a specific branch of Christianity: Protestantism, Catholicism, Orthodoxy and subgroups such as Presbyterian, Anglo-Catholic, Lutheran, Baptist or Methodist.

Although for Christian SJs Jesus Christ is fundamental, they may wish to interpret the particular emphasis and expression they give to their faith "through another cultic hero such as Ignatius of Loyola, Aquinas, Calvin, Luther, Wesley, Mary

Baker Eddy, Teresa of Avila, or Billy Graham" (Oswald & Kroeger 1988: 176). The congregation's life and faith will be formed by the creative tension between its cultic heroes and its broader identity.

The way that the congregation cares for people is part of its identity and an important factor for SJ clergy. Caring begins with members of the congregation itself and extends outward to those beyond the boundaries of the congregation.

Some of the images which Oswald and Kroeger use to express SJs congregational identity are:

"The church is a bastion of strength against evil, corruption and transience.

The church is a family that passes on to its young and to its visitors the values and beliefs of the past.

The church is an island of stability and continuity in a changing world.

The church is a place where religious history is rehearsed and celebrated.

The church is a reservoir of the richness of the past.

The church is a hotel for saints (as opposed to a hospital for sinners which is more NF)" (1988: 177).

5.6.2. SJ Programme Preference

For SJ clergy programmes are secondary to identity and are the means by which identity is established and maintained. Programmes pass on the tradition and values of the past. This is especially true for Sunday worship that is celebrated

"with dignity and respect in liturgy, music, hymns and sacraments." They tend to be more formal and seek stability and order and will often follow the liturgical calendar. This may be reflected in appropriate banners and other church appointments as well as in clerical vestments.

They believe that the structures, programmes and processes that made the church great in the past are those that will be most likely to keep it great in the present. They will therefore seek to continue, extend and improve what they have inherited.

Programmes for visiting the sick and shut-in are valued. Marriage guidance and enrichment counselling are offered as part of maintaining family values.

Educational programmes are seen as a means of propagating the beliefs, values and morals of the tradition and are offered to all age groups. The best curriculum available will be used, preferably those coming from within the denomination. Central to all of this is the core value of Holy Scripture. Young members are equipped to make the important transition between childhood and full adult membership and responsibility. They must in turn be able to pass on the tradition to the following generation.

Programmes will be used as a means of fostering a sense of belonging amongst members of the congregation. Various well-organised events such as fellowship suppers, businessman's breakfasts, home fellowship groups and church picnics remind those that participate that they belong to a caring community with a long and valuable tradition (Oswald & Kroeger 1988: 151-153).

5.6.3. SJ Context Preference

"Context refers to the setting within which ministry takes place (immediate neighbourhood, region, denomination, world). Every ministry is shaped by its context and defined by the way it relates to its context" (Oswald & Kroeger 1988: 162). The next section considers the preferences that the SJ temperament brings to bear in dealing with its ministry contexts.

SJ clergy highly value the traditions of the church that have survived different contexts and therefore are reluctant to adapt to a changed environment. Instead they would prefer to maintain their distinguishing differences and use them as a means for serving those in their surroundings. Although they will place a strong emphasis on evangelism, it will be aimed at bringing people into the church community and worldview, rather than adapting the message to meet the perceived needs of those to whom it is directed. Members will be encouraged to participate in the process of bringing others into the fold.

Members will also be encouraged to participate in community organisations and structures which serve the poor and which establish and maintain socio-political justice. In their attempts to help those in need, SJ ministers' approach would be more ministry *to* the poor than *with* the poor.

The church building will often be used as a focus and symbol of the congregation's identity within its local context. SJ clergy will likely also support denominational

structures and processes and encourage others to do the same. If, however, the denomination appears to be deviating from what the SJ clergy believe to be the fundamentals of the faith, they will make their disapproval clearly known (Oswald & Kroeger 1988: 166-168).

5.6.4. SJ Process Preference

'Process' in this context means the ways in which people relate to one another and how things are done in the congregation. Each temperament views process in a different way. For SJ clergy process ranks last amongst the four perspectives. "The preferred process for SJ clergy brings to mind the phrase used frequently in Presbyterian circles: 'everything is done decently and in good order.' In that respect all SJs would make good Presbyterians. They prefer to use recognised channels to arrive at decisions. They want certain norms to govern all informal occasions. When the SJ process works well there are few surprises." They like things to be "well ordered, structured and predictable" (Oswald & Kroeger 1988: 159).

SJ clergy are likely to function best in a hierarchical system where roles and job descriptions are clearly defined, or at least well understood. The system should provide lines of reporting and accountability that everyone recognises. Committees and meetings facilitate the SJ's preferred process. The duties and responsibilities of committees will be defined. Those who need some function to be performed, or decision to be made, will be directed to the appropriate committee. Meetings should proceed according to an agreed agenda and be

conducted in terms of laid down procedures. Even informal occasions are governed by unwritten protocols and etiquette so that tradition can be preserved and order maintained. The young and newcomers are provided with a clear model that they are expected to abide by, and pass on to future generations (Oswald & Kroeger 1988: 159-161).

As can be seen, SJ's will function less well in unstructured, evolving, open-ended, 'let's-see-what-happens' processes.

5.7. *NFs and Program, Process, Context and Identity*

5.7.1. NF Process Preference

Unlike SJ's, for whom process comes last, after the other three aspects of congregational life, for NF clergy congregational life is all about process. It is much more important to them than programme, content or identity. A lot of their energy is focused on creating a climate of mutual trust and warm emotions in the interactions of the members of the congregation. Love and relationship are the core values of the faith, which must be worked out in external behaviour and lifestyle.

Their strong Intuition enables them to sense people's needs and feelings and what is necessary to bring people together. This is an ability that is difficult to delegate. NF clergy can therefore become controlling in this area. They are not only concerned with the content of discussions and meetings but are alert to the

manner in which the communication takes place and the different effects on the members of the group.

There must be an authentic correlation between beliefs and behaviour, for NF's. Process is the way NF clergy seek to translate the values of the congregation into the way it lives. They place a high value on fellowship, often believing that the core of the Gospel consists of the acceptance of people into the caring community where their life can be transformed. Trust is offered, expected and accepted. The community offers an atmosphere of safety and support with an emphasis on the building up of small groups as well as the larger community. Everyone is given opportunity to both contribute and receive in some form or another.

Communication is fundamental to achieving this objective and NF clergy are generally highly skilled at using both informal and formal channels of communication. No matter what the content may be, they are good listeners. They value the process of empathic, active listening for its own sake and for the benefit of the person to whom they are listening. They are aware of the indirect messages conveyed through body language, tone of voice and choice of words and images. They use this information to direct the person to staff, volunteers or groups who can best meet their needs or where they can most usefully serve.

Evaluation provides a way in which NF clergy can get the appreciation they need. They therefore value feedback, provided it is positive. If it is negative they may personalise the issue and feel guilty or discouraged.

5.7.2. NF Programme Preference

Programmes are not an end in themselves for NF clergy but rather a means by which, "caring is demonstrated, values taught and the meaning of life discovered" (Oswald & Kroeger 1988: 148). Programmes not only provide them with a delivery vehicle for caring but also a teaching tool for caring and community. Any number of different programmes can provide the means for enhancing communication skills and learning to resolve differences. People have the opportunity to encourage one another and express affection and appreciation. Through programmes interpersonal bonding takes place and group solidarity is established and maintained. At the same time programmes provide content specific benefits to match the needs of particular target groups within the community.

NF clergy are creative and innovative. They will design, develop and implement programmes, or modify existing ones, to meet all the varied needs of the congregation. If it were possible they would design a programme for every individual so that each person could find authenticity and achieve self-actualisation. They believe that through programmes their members can learn to prioritise their values and make progress in their own spiritual quest.

As noted previously (5.4.4.1), role models play an important part in the self-discovery of NF clergy. They will therefore use living or dead heroes and champions in their programme planning and execution. Since the role models cannot usually be present they will make use of books, videos, audiotapes, ideas and approaches derived from, or based upon, their heroes in the faith. They are

always looking out for the newest and the best. They have no hesitation in switching to a different role model if it better suits their current insights, or the perceived needs of their people. Too frequent changes in programming may seem faddish or be confusing to the congregation.

They will embellish their programmes by effectively integrating poetry, art, drama, music and inspirational literature in order to make them inspiring. These are all aimed at increasing the impact and adding to the meaning of the programmes. Their identification with those in distress and empathy for those in need often shapes the agenda for the programmes they plan. Thus issues such as peace, reconciliation and compassionate service to the hungry, sick and shut-ins are included.

In Christian education NFs view the learning climate as being as important as the curriculum content. They prefer the Socratic method of experiential education as opposed to lecturing or an impersonal approach. In selecting the staff for these programmes they will ensure that the people chosen are not only competent but also caring. Adult education will focus on personal and spiritual growth.

"In summary, NFs create flexible and responsive programmes, centred in needs of people, where the learning climate is as important as the content. Through these programmes, the congregation learns how to love and care for one another, and discovers what is important in life" (Oswald & Kroeger 1988: 148-149).

5.7.3. NF Context Preference

The natural empathy and idealism of NF clergy makes them effective at identifying problems and issues in the community and the denominational context in which their congregations are located. They tend to support liberal causes and may be seen by other types as being unrealistic in relation to socio-political issues. Their idealism may make them ineffective in dealing with social issues in concrete, sustainable and systematic ways. They may also be overwhelmed by identifying with those in pain and respond by avoiding the situation and focusing attention on internal congregation matters. They give the benefit of the doubt to those who approach them for food, clothing, money or shelter. In their relationship with the immediate environment they focus on individuals rather than on the systems or processes producing the pain. They are more likely to be attracted to relief and welfare work than long-term projects or policy formation at the highest level. They run the risk of alienating segments of the congregation by repeatedly making them feel guilty for not doing enough while they have so much. They may idealise the downtrodden and talk about God's 'preferential option for the poor'.

NF clergy may be torn apart by internal conflict because of differences between the values, practises and lack of responsiveness within their congregations and the identified needs in their environment, which are not being met. They actively care about the persons involved in the issues and problems of their community and use their influence to bring about change.

They may idealise foreign missions in contrast to the SJ and SP members of their congregations, who would prefer to spend money on practical needs and projects closer to home. In sending people out, whether nearby or faraway, they seek to send those who care, to care.

They often strongly identify with their denomination, especially when things are running smoothly in relationships with their colleagues and hierarchical structures. They want appreciation and support and are willing to offer all their considerable resources in return. They will actively participate in projects and committees and work hard to receive the recognition they need. If their best efforts fail to elicit the desired response they can easily be hurt and react by being highly critical of denominational structures, processes and people.

NF clergy have a lot to offer the contexts in which they function. Their compassion, interpersonal skills and dramatic perspective on life can make them effective leaders in their communities, provided they have proper training, support and positive feedback (Oswald & Kroeger 1988: 163-164).

5.7.4. NF Identity Preference

The congregational self-image is not something that is necessarily explicitly conscious for most members, however it powerfully affects everything that happens in the congregation. NF clergy are the least predictable of the four temperaments in the type of congregational identity they will pursue. In part it depends on the role models they have adopted for the time being. It can also be

influenced by the success or failure of perspectives they have embraced in previous congregations. They are always looking out for new and better models of congregational identity. It is not unusual for them to have competing images to which they are attracted. For example, one may be the latest trend in church growth, and another may be a nostalgic memory from childhood of a small friendly congregation where everyone knew and cared for each other.

If the role model they have consciously or unconsciously chosen is a social activist, they may wish their congregation to be identified as a source of programmes to help the needy and oppressed, and an agency for change in the community. The church is a hospital for the world's broken. The members are there to heal and to serve.

If the current trend that most inspires them is more mystical, they will want the church to be a place of reverence and support for growth on the spiritual path. The church is a community of pilgrims in search of wholeness. They are becoming what God wants them to be. They are moving towards greater authenticity and self-actualisation. They come to the church to be inspired supported and corrected.

If they admired their seminary professors they may want the congregation to be a place of teaching and learning.

If they have chosen a therapeutic model they will want the congregation to be a place where people can gain insights into difficulties, find emotional and spiritual healing and restoration of broken relationships. The church is a place where everyone can share their joys and struggles and be accepted and understood for who they are. It is a place where people can find meaning and a sense of belonging.

Many other models are possible, provided they are inspirational and have at their core warmth, caring that reaches out to a broken world, and the pursuit of the spiritual quest.

Some, however, may become so accepting of the people that they no longer strive to actualise their goals and visions. Others may criticise the congregation for being stuck in the past. Either of these responses produces inner tension and is a source of interpersonal conflict, which NF clergy fervently avoid.

They may be most effective if they use their flexibility consciously to identify, together with the congregation, a model that has proved itself to be successful and appropriate in their local context.

Over time NF clergy become deeply attached to many of the members of the congregation. Many of these congregation members may well see the identity of the community as being tied to its history and heritage. There can be a tension between their desire to please the members and retain the identity of the past and

their own inner drive to move forward to a vision for the future. This can be a creative tension if it is consciously recognised and well managed.

6. Conclusion

6.1. *Limitations of the present study*

6.1.1. Keirsey Temperament Sorter

Keirsey, in the two books containing his instrument (1978 and 1998) does not specifically refer to any rigorous research on the validity and reliability of the test. Questions related to the nature and structure of the measuring instrument in the context of questionnaire or scale effects are left unanswered (Mouton & Marias 1990: 89).

6.1.2. MBTI vs. Keirsey Temperament Sorter

As has been previously mentioned, the MBTI and the Keirsey Temperament Sorter II are not directly comparable. They attempt to measure the same typology but use different questions. The present study was conducted using the Keirsey Temperaments Sorter II. The data for Clergy from different denominations in the USA and Presbyterian ministers in the USA was derived from the MBTI. Comparisons between these groups should be treated with caution. There are significant differences between these groups, but the differences may arise from the use of different psychometric instruments as well as from other causes.

6.1.3. Limitations of Self-report Inventories

Tick response, forced choice, "either-or" formats run the risk of reductionism and do not allow for subtle nuances to be taken into account. In addition they ignore the contribution of contextual factors in influencing response. There may also be other response biases, which are unknown, as no demographic data is available on this sample. It, therefore, remains unclear to what extent this sample is, in fact, representative of the general population of PCSA ministers.

6.1.4. Low Response Rate

The low response rate (28.9%), while within the expected range for such surveys, also calls for caution in generalising the results of the present study to the majority of PCSA ministers. As with data on the general population from the Internet, it is not known what the response biases might be of respondents, nor in what direction, in the present study. For example, non-respondents may represent those functions, types and temperaments with low percentages in this study. It could also be argued that functions, types and temperaments themselves might influence which ministers would choose to fill in a survey questionnaire or not. It is interesting to speculate, for example, that SJ's (58% of the present sample), with their sense of obligation, responsibility and affinity for tangible, concrete projects might be more likely to respond. This is, of course, purely speculative.

6.1.5. Cultural Bias

6.1.5.1. Access to the Internet

The data on the general population was obtained by the use of the same instrument as the present study (Keirsey Temperament Sorter II). It is the largest sample available with 3.4 million respondents. It was obtained from people doing the test on the World-Wide-Web. The sample may therefore be biased in the direction of the demographic and socio-economic profile of people who have access to the Internet.

6.1.5.2. Language

The survey questionnaire was in English. Of the ninety people who responded, nine said that English was not their home language, but only three of these said they had difficulty because of language or cultural reasons. It is possible that some of them misunderstood the questions without realising or admitting it.

6.1.5.3. USA vs. RSA

Cultural differences between the United States of America and South Africa might influence the way in which questions are understood or might account for differences between the present sample and any of the others. No data was available about the proportion of different cultural or language groups in the PCSA.

6.2. *Suggestions for Further Research*

6.2.1. Use of Both MBTI and Keirsey in PCSA

A fruitful direction for future research would be to do both the MBTI and the Keirsey Temperament Sorter II with the same sample of Presbyterian ministers in South Africa. The results of the present study using the Keirsey Temperament Sorter II are not directly comparable with the available data of Clergy in the USA and Presbyterians in the USA because they were derived from the MBTI.

There are significant differences between these groups. Further research can attempt to identify the reasons for these differences.

6.2.2. Other Denominations in RSA

Another interesting study would be to compare the Presbyterian denomination with other denominations in South Africa with the MBTI and/or the Keirsey Temperament Sorter II.

The present study was done amongst ministers of the Presbyterian Church of Southern Africa. In September 1999 the PCSA united with the Reformed Presbyterian Church in Southern Africa (RPCSA) to form the Uniting Presbyterian Church in Southern Africa (UPCSA). It would be interesting to repeat the present study in the new united denomination to see if, with the introduction of a large body

of new ministers, there is any change in the distribution of temperaments and types.

6.2.3. Keirsey with Presbyterians in USA

It would be interesting to see this study replicated using the Keirsey Temperament Sorter II amongst Presbyterian ministers in other countries, particularly in the USA. The data derived from the MBTI shows significant differences to the present study. This may be due to differences in the instrument used. If a study using the same instrument produced similar findings it would be interesting to try to identify the reasons for the differences.

6.2.4. Types, Temperaments and Religious Orientation

A particular curiosity of the present writer is whether or not different temperaments and types would be attracted more strongly to certain religious orientations. Would Feeling types be more charismatic? Would Sensing types prefer liturgical forms of worship and social activism? Would Intuitives be drawn towards mysticism? Would Thinking types enjoy theology more than others? Which types tend to remain in the denomination in which they grew up and which types move more often? Do those who change church tend to move from an environment that is unsuitable for their type to one that is more comfortable for their type?

6.2.5. Temperaments and Denominational Hierarchies

In those denominations that are hierarchically organised it would be interesting to see if there was a difference in the distribution of temperaments at various levels within the hierarchy. For example, are more bishops NT because of the tough-minded, 'thinking' needs of some aspects of their role?

6.2.6. Local and Cross-Cultural Studies

Local, cross-cultural studies are needed to identify and correct for cultural and linguistic biases. Ideally the instrument, whether it is the MBTI or the KTS, should be translated into South African indigenous languages, and the questions modified to take account of cultural and idiomatic differences.

Further investigation is needed into the application of typology to the particular context and special circumstances of Christian ministers in South Africa.

6.3. *Applications of Personality Typology to Christian Ministry*

The foregoing discussion has highlighted many potential applications of personality typology using the MBTI or Keirsey Temperament Sorter for Christian ministers and their congregations:

- It can be used in the selection of candidates for ministry to identify at that early stage particular training needs.

- It can facilitate the process of finding the optimum match between congregations and ministers.
- It can help ministers become aware of their gifts and strengths as well as their limitations and weaknesses. They are thus able to develop their strengths and compensate for and overcome their weaknesses. This may help them avoid burnout.
- It can be used to design, develop and deliver customised education, training and development programmes for Post Academic Training and Continuing Vocational Development.
- It can be used to help identify causes of conflict and resolve them.
- It can be used in small groups, of various kinds, to facilitate compassion and acceptance of differences among members, as well as to identify gifts and skills which can be used constructively to serve others; as well as to identify weaknesses and limitations and suggest ways of working on them for the benefit of the individual and the community.
- It can be used in congregations when there are tensions between the minister and the members or his leadership team. Personality typology can be used to see where differences in type and temperament might be causing conflict, misunderstandings or resentments. Raising awareness and developing constructive programmes to address differences can grow from the foundations of understanding how and why ministers and congregations behave the way they do.

6.4. Summary

A review of the literature has shown that differences in psychological attitudes, functions, types and temperaments have significant effects on the functioning of Christian ministers and their congregations. A survey was conducted of the 310 ministers and licensed probationers of the PCSA in South Africa using the Keirsey Temperaments Sorter II. There was a response rate of 28.9%. As expected, the distribution of psychological attitudes, functions, types and temperaments among ministers of PCSA was different from the general population. Most PCSA ministers are extroverted (61%). More than twice as many PCSA ministers (81%) as the general population (40%) prefer the Feeling Function. Of the sixteen psychological types, four account for 63.7% of PCSA ministers. The psychological type most preferred was ESFJ (25.3%), followed by ISFJ (16.4%), ESTJ (11.4%) and the ENFP (10.6%). Contrary to expectations, it was also significantly different from clergy from various denominations in the USA and Presbyterian ministers in the USA. The most notable difference was that almost twice as many PCSA ministers (58%) as either of the other clergy groups (34% and 29%) were of the Sensing-Judging (SJ) temperament. The temperament next most strongly represented among PCSA ministers was Intuitive-Feeling (NF), although at 33% the distribution was similar to the other clergy groups (Clergy = 41% and USAP = 44%). The implications of these, and other, findings for ministers and congregations were discussed in detail. Knowledge of the distribution of these differences will facilitate more specifically targeted education, training and development programmes for ministers. Further research is needed into the

application of typology to the particular context and special circumstances of Christian ministers in South Africa.

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8. Appendix

8.1. Appendix A: Covering Letter



Greyville Presbyterian Church

158 Windermere Rd

Durban 4001

Tel. 312-4741 and 312-6773

(Office hours 8:30 am to 12 noon)

email: greyville@presbyterian.co.za



28th July 1999.

Dear colleague

A SURVEY OF TEMPERAMENT TYPES AMONG PRESBYTERIAN MINISTERS

I need your help! I am conducting a survey in partial fulfilment of the Masters degree in Theology from the University of Natal (Pietermaritzburg). The study aims to compare the distribution of temperament types amongst ministers in the PCSA with clergy in other regions and the population in general. Hopefully the results will also be useful in the Post Academic Training of future ministers.

I assure you that all information obtained in the study will be treated as totally confidential and will remain anonymous. All data will be analysed on a sample, and not an individual basis, and will in no way reflect on you personally. No identifying details are required on the questionnaire. If, however, you would like a short summary of your own temperament profile, please provide your contact details and I'll be happy to send it to you.

Kindly complete the attached questionnaire, transfer the results to the response form overleaf and return it to me in the envelope provided (no postage required). You may keep the questionnaire itself for future reference.

I will be really grateful if you can do it as soon as possible! I need a good response to make the results meaningful.

With kind regards

P.T.O.

8.2. Appendix B: Response Form

RESPONSE FORM

1. Please transfer the results from the "Scoring Form" on the questionnaire to the boxes below.

<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>
E	I	S	N	T	F	J	P

2. Is your home language English? ☐ Yes ☐ No
3. Did you have difficulty understanding any of the questions because of language or cultural reasons? ☐ Yes ☐ No
4. Did you do Post Academic Training? ☐ Yes ☐ No
5. In your opinion, did your Post Academic Training make a significant contribution to the effectiveness of your subsequent ministry? ☐ Yes ☐ No
6. What are the main influences on your ministry? Please number them in order of importance, where 1 = most important.
- ☐ Charismatic
 - ☐ Conservative Calvinism
 - ☐ Liberal Theology
 - ☐ Socio-political Activism
 - ☐ Black Theology
 - ☐ Mysticism
 - ☐ Other (please specify)

THANK YOU FOR HELPING ME BY COMPLETING THIS QUESTIONNAIRE!

OPTIONAL

If you would like a short summary of your own temperament profile, please provide your contact details and I'll be happy to send it to you. (or you can find it at www.keirsey.com)

First Name:

Surname:

Postal Address:

Email Address:

Telephone: Work () Home ()

8.3. Appendix C: Table of Responses

Table 16 Table of Responses

Type	Temperament	Eng. Home Language	Difficulty
ENFJ	NF	Y	N
ENFJ	NF	Y	N
ENFJ	NF	Y	N
ENFJ	NF	Y	N
ENFJ	NF	Y	N
ENFJ	NF	Y	N
ENFJ	NF	Y	N
ENFJ	NF	Y	N
ENFP	NF	Y	N
ENFP	NF	Y	N
ENFP	NF	Y	N
ENFP	NF	Y	N
ENFP	NF	Y	N
ENFP	NF	Y	N
ENFP	NF	Y	N
ENFP	NF	Y	N
ESFJ	SJ	Y	N
ESFJ	SJ	Y	N
ESFJ	SJ		
ESFJ	SJ	Y	N
ESFJ	SJ	Y	N
ESFJ	SJ	Y	N
ESFJ	SJ	Y	N
ESFJ	SJ	N	N
ESFJ	SJ	N	N
ESFJ	SJ	Y	N
ESFJ	SJ	Y	N
ESFJ	SJ	Y	N
ESFJ	SJ	Y	N
ESFJ	SJ	Y	N
ESFJ	SJ	Y	N
ESFJ	SJ	Y	N
ESFJ	SJ	Y	N
ESFJ	SJ	Y	N
ESFP	SP	Y	N
ESFP	SP	Y	N
ESFP	SP	Y	N
ESFX	SX	Y	N
ESTJ	SJ	Y	N
ESTJ	SJ	Y	N
ESTJ	SJ	Y	N
ESTJ	SJ	N	N
ESTJ	SJ	N	Y

ESTJ	SJ	Y	N
ESTJ	SJ	Y	N
ESTJ	SJ	Y	N
ESXJ	SJ	Y	N
ESXJ	SJ	N	N
ESXJ	SJ	Y	N
INFJ	NF	Y	N
INFJ	NF	Y	N
INFJ	NF	Y	N
INFP	NF	Y	N
INFP	NF	Y	N
INFP	NF	Y	N
INFX	NF	Y	N
INFX	NF	Y	N
INFX	NF	Y	N
INTJ	NT	Y	N
INXP	NX	Y	N
ISFJ	SJ	Y	N
ISFJ	SJ	Y	N
ISFJ	SJ	Y	N
ISFJ	SJ	Y	N
ISFJ	SJ	Y	N
ISFJ	SJ	Y	N
ISFJ	SJ	Y	N
ISFJ	SJ	Y	N
ISFJ	SJ	Y	N
ISFJ	SJ	Y	N
ISFJ	SJ	Y	N
ISFJ	SJ	Y	N
ISFJ	SJ	Y	N
ISFP	SP	Y	N
ISFP	SP	Y	N
ISTJ	SJ	Y	N
ISTJ	SJ	Y	N
ISTJ	SJ	N	Y
ISTJ	SJ	Y	N
XNFP	NF	Y	N
XNFP	NF	Y	Y
XNFX	NF	N	Y
XNFX	NF	Y	N
XSFJ	SJ		
XSFJ	SJ	N	N
XSFJ	SJ	Y	N
XSFJ	SJ	Y	N
XSFJ	SJ	Y	N
XSFX	SX	Y	N
XSTJ	SJ	Y	N
XXTJ	XX	Y	N

8.4. Appendix D: Keirsey Temperament Sorter II and Scoring Form

The Keirsey Temperament Sorter II

Check either (a) or (b) answers and transfer check marks to scoring form when finished.

1 When the phone rings do you

- ☐ (a) hurry to get to it first
☐ (b) hope someone else will answer

2 Are you more

- ☐ (a) observant than introspective
☐ (b) introspective than observant

3 Is it worse to

- ☐ (a) have your head in the clouds
☐ (b) be in a rut

4 With people are you usually more

- ☐ (a) firm than gentle
☐ (b) gentle than firm

5 Are you more comfortable in making

- ☐ (a) critical judgments
☐ (b) value judgments

6 Is clutter in the workplace something you

- ☐ (a) take time to straighten up
☐ (b) tolerate pretty well

7 Is it your way to

- ☐ (a) make up your mind quickly
☐ (b) pick and choose at some length

8 Waiting in line, do you often

- ☐ (a) chat with the others
☐ (b) stick to business

9 Are you more

- ☐ (a) sensible than ideational
☐ (b) ideational than sensible

10 Are you more interested in

- ☐ (a) what is actual ☐ (b) what is possible

11 In making decisions do you go more by

- ☐ (a) data ☐ (b) desires

12 In sizing up others do you tend to be

- ☐ (a) objective and impersonal
☐ (b) friendly and personal

13 Do you prefer contracts to be

- ☐ (a) signed, sealed, and delivered
☐ (b) settled on a handshake

14 Are you more satisfied having

- ☐ (a) a finished product
☐ (b) work in progress

15 At a party, do you

- ☐ (a) interact with many, even strangers
☐ (b) interact with a few friends

16 Do you tend to be more

- ☐ (a) factual than speculative
☐ (b) speculative than factual

17 Do you like writers who

- ☐ (a) say what they mean
☐ (b) use metaphors and symbolism

18 Which appeals to you more:

- ☐ (a) consistency of thought
☐ (b) harmonious relationships

19 In disappointing someone are you

- ☐ (a) frank and straightforward
☐ (b) warm and considerate

20 On the job do you want your activities

- ☐ (a) scheduled
☐ (b) unscheduled

21 Do you more often prefer

- ☐ (a) final, unalterable statements
☐ (b) tentative, preliminary statements

22 Does interacting with strangers

- ☐ (a) energize you
☐ (b) tax your reserves

23 Facts are more likely to

- ☐ (a) speak for themselves
☐ (b) illustrate principles

24 Do you find visionaries and theorists

- ☐ (a) somewhat annoying
☐ (b) rather fascinating

25 In a heated discussion, do you

- ☐ (a) stick to your guns
☐ (b) look for common ground

26 Is it better to be

- ☐ (a) just
☐ (b) merciful

27 At work, is it more natural for you to

- ☐ (a) point out mistakes ☐ (b) try to please

28 Are you more comfortable

- ☐ (a) after a decision ☐ (b) before a decision

29 Do you tend to

- ☐ (a) say right out what's on your mind
☐ (b) keep your ears open

30 Common sense is

- ☐ (a) usually reliable
☐ (b) frequently questionable

31 Children often do not

- ☐ (a) make themselves useful enough
☐ (b) exercise their fantasy enough

32 When in charge of others are you

- ☐ (a) firm and unbending
☐ (b) forgiving and lenient

33 Are you more often

- ☐ (a) a cool-headed person
☐ (b) a warm-hearted person

34 Are you prone to

- ☐ (a) nailing things down
☐ (b) exploring the possibilities

35 In most situations are you more

- ☐ (a) deliberate
- ☐ (b) spontaneous

36 Do you think of yourself as

- ☐ (a) outgoing ☐ (b) private

37 Are you more frequently

- ☐ (a) a practical sort of person
- ☐ (b) a fanciful sort of person

38 Do you speak more in

- ☐ (a) particulars than generalities
- ☐ (b) generalities than particulars

39 Which is more of a compliment:

- ☐ (a) "There's a logical person"
- ☐ (b) "There's a sentimental person"

40 Which rules you more

- ☐ (a) your thoughts
- ☐ (b) your feelings

41 When finishing a job, do you like to

- ☐ (a) tie up all the loose ends
- ☐ (b) move on to something else

42 Do you prefer to work

- ☐ (a) to deadlines
- ☐ (b) just whenever

43 Are you the kind of person who

- ☐ (a) is rather talkative
- ☐ (b) doesn't miss much

44 Are you inclined to take what is said

- ☐ (a) more literally
- ☐ (b) more figuratively

45 Do you more often see

- ☐ (a) what's right in front of you
- ☐ (b) what can only be imagined

46 Is it worse to be

- ☐ (a) a softy ☐ (b) hard-nosed

47 In hard circumstances are you sometimes

- ☐ (a) too unsympathetic
- ☐ (b) too sympathetic

48 Do you tend to choose

- ☐ (a) rather carefully
- ☐ (b) somewhat impulsively

49 Are you inclined to be more

- ☐ (a) hurried than leisurely
- ☐ (b) leisurely than hurried

50 At work do you tend to

- ☐ (a) be sociable with your colleagues
- ☐ (b) keep more to yourself

51 Are you more likely to trust

- ☐ (a) your experiences
- ☐ (b) your conceptions

52 Are you more inclined to feel

- ☐ (a) down to earth
- ☐ (b) somewhat removed

53 Do you think of yourself as a

- ☐ (a) tough-minded person
- ☐ (b) tender-hearted person

54 Do you value more in yourself being

- ☐ (a) reasonable ☐ (b) devoted

55 Do you usually want things

- ☐ (a) settled and decided
- ☐ (b) just penciled in

56 Would you say you are more

- ☐ (a) serious and determined
- ☐ (b) easy going

57 Do you consider yourself

- ☐ (a) a good conversationalist
- ☐ (b) a good listener

58 Do you prize in yourself

- ☐ (a) a strong hold on reality
- ☐ (b) a vivid imagination

59 Are you drawn more to

- ☐ (a) fundamentals
- ☐ (b) overtones

60 Which seems the greater fault:

- ☐ (a) to be too compassionate
- ☐ (b) to be too dispassionate

61 Are you swayed more by

- ☐ (a) convincing evidence
- ☐ (b) a touching appeal

62 Do you feel better about

- ☐ (a) coming to closure
- ☐ (b) keeping your options open

63 Is it preferable mostly to

- ☐ (a) make sure things are arranged
- ☐ (b) just let things happen naturally

64 Are you inclined to be

- ☐ (a) easy to approach ☐ (b) reserved

65 In stories do you prefer

- ☐ (a) action and adventure
- ☐ (b) fantasy and heroism

66 Is it easier for you to

- ☐ (a) put others to good use
- ☐ (b) identify with others

67 Which do you wish more for yourself

- ☐ (a) strength of will
- ☐ (b) strength of emotion

68 Do you see yourself as basically

- ☐ (a) thick-skinned
- ☐ (b) thin-skinned

69 Do you tend to notice

- ☐ (a) disorderliness
- ☐ (b) opportunities for change

70 Are you more

- ☐ (a) routinized than whimsical
- ☐ (b) whimsical than routinized

Directions for Scoring

1. Add down so that the total number of a answers is written in the box at the bottom of each column (see above for illustration). Do the same for the b answers you have checked. Each of the 14 boxes should have a number in it.
2. Transfer the number in box No. 1 of the answer grid to box No. 1 below the answer grid. Do this for box No. 2 as well. Note, however, that you have two numbers for boxes 3 through 8. Bring down the first number for each box beneath the second, as indicated by the arrows. Now add all the pairs of numbers and enter the total in the boxes below the answer grid, so each box has only one number.
3. Now you have four pairs of numbers. Circle the letter below the larger numbers of each pair (see sample answer sheet above for illustration). If the two numbers of any pair are equal, then circle neither, but put a large X below them and circle it.

The 16 Combinations

You have now identified your personality type. It should be one of the following:

SP	SJ	NF	NT
Artisan	Guardian	Idealist	Rational
ESTP	ESTJ	ENFJ	ENTJ
ISTP	ISTJ	INFJ	INTJ
ESFP	ESFJ	ENFP	ENTP
ISFP	ISFJ	INFP	INTP

If you have an X in your type label, you should read the two portraits indicated, and choose the one more like you. For example, if your type label was ESXJ, then reading both the ESTJ and ESFJ portraits may help you choose one or the other as more like you. Or perhaps your type label was XNFP. Here, again, reading both the INFP and ENFP portraits may help you decide which type seems more like you.

About the Validity of Personality Questionnaires

Personality questionnaires are not measuring devices like rulers, meters, or scales that measure such things as weight, height, or speed. So they cannot be validated the way measuring devices are. This does not mean, however, that the results of personality questionnaires cannot be checked out for their accuracy. They can be, if those completing the questionnaires are willing to ask others who know them to watch what they say and do, keeping in mind the portrait of personality the questionnaire indicated. This is called "type-watching," an enlightening and enjoyable habit acquired by many who have completed the Temperament Sorter II, and who have read *Please Understand Me II*. By type-watching in the light of a theory of personality, we not only come to understand ourselves, but gradually come to understand, and appreciate, our spouse, our children, our parents, our friends, and our colleagues. Many covet this habit once they have acquired it, and many pursue it with growing interest and satisfaction.

Scoring Form

a b		a b		a b		a b		a b		a b		a b	
1		2		3		4		5		6		7	
8		9		10		11		12		13		14	
15		16		17		18		19		20		21	
22		23		24		25		26		27		28	
29		30		31		32		33		34		35	
36		37		38		39		40		41		42	
43		44		45		46		47		48		49	
50		51		52		53		54		55		56	
57		58		59		60		61		62		63	
64		65		66		67		68		69		70	

1		2	3	4	3	4	5	6	5	6	7	8	7	8
↓		↓		↓		↓		↓		↓		↓		
1		2		3		4		5		6		7		8
E I		S N		T F		J P								

Sample Scoring Form

a b		a b		a b		a b		a b		a b		a b	
1	✓	2	✓	3	✓	4	✓	5	✓	6	✓	7	✓
8	✓	9	✓	10	✓	11	✓	12	✓	13	✓	14	✓
15	✓	16	✓	17	✓	18	✓	19	✓	20	✓	21	✓
22	✓	23	✓	24	✓	25	✓	26	✓	27	✓	28	✓
29	✓	30	✓	31	✓	32	✓	33	✓	34	✓	35	✓
36	✓	37	✓	38	✓	39	✓	40	✓	41	✓	42	✓
43	✓	44	✓	45	✓	46	✓	47	✓	48	✓	49	✓
50	✓	51	✓	52	✓	53	✓	54	✓	55	✓	56	✓
57	✓	58	✓	59	✓	60	✓	61	✓	62	✓	63	✓
64	✓	65	✓	66	✓	67	✓	68	✓	69	✓	70	✓

1	8	2	3	9	1	4	3	8	2	4	5	4	6	6	5	2	8	6	7	7	3	8	7	7	3	8
↓		↓		↓		↓		↓		↓		↓		↓		↓		↓		↓		↓		↓		
1	8	2		3	17	3		4	6	14		5	6	14		6	14	6		7	14	6		8		
E I		S N		T F		J P																				