

THE INTEGRATION
of the
MYERS AND BRIGGS TYPE INDICATOR
in a
MARRIAGE COUNSELLING APPROACH

by
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"I declare that

**THE INTEGRATION OF THE MYERS AND BRIGGS TYPE INDICATOR
IN A MARRIAGE COUNSELLING APPROACH**

is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references".

Jan Adriaan Pienaar

30 April 2004

Abstract

The aim of this study is to determine the influence of personality type as described by Jungian personality theory on marriage problems and to determine the usability of the Myers-Briggs Type Indicator to solve problems in the understanding and appreciating of individual personality differences.

The research depicts the importance of self-awareness to maintain significant relationships. Self-awareness is conceptualised as an integral part of personality psychology. Accurate personality assessment is described as a means to gain accurate self-awareness.

A literature study is done on personality theories to discover what role they play in marriage counselling. The question - where does the personality theory of Jung fit into personality psychology and marriage counselling - is answered.

The Myers-Briggs Personality Type Indicator[®] as an application of Jungian personality theory and an assessment technique to gain accurate self-awareness is discussed.

A literature study of different marriage counselling approaches is presented and the focus of these approaches is discussed. None of these approaches used personality theory explicitly.

A marriage counselling approach is developed which integrates the Myers-Briggs Type Indicator. The approach has five pillars:

1. Developing mutual trust
2. Recognizing and accepting individual differences
3. Giving and receiving feedback
4. Solving problems
5. Letting go of the past

The research presents case studies, which confirm that the Myers-Briggs Type Indicator does help individuals and couples to become self-aware and develop awareness of the differences between their personality types. This self-awareness helps to rebuild marital relationships.

Keywords:

Personality Psychology; Self-Awareness; Jungian Personality Theory; Personality Type; Myers-Briggs Type Indicator; Marriage Counselling; Marital Relationships.

	4
<u>CHAPTER 1</u>	10
<u>INTRODUCTION</u>	10
<u>1 PROBLEM FORMATION</u>	11
<u>2 LACK OF RESEARCH ON THE INFLUENCE OF PERSONALITY TYPE IN MARRIAGE PROBLEMS</u>	12
2.1 <u>PERSONALITY, SELF-AWARENESS AND CHANGE</u>	16
<u>3 SELF-AWARENESS AND PERSONALITY ASSESSMENT</u>	23
<u>4 RELEVANCE OF THE STUDY</u>	25
<u>5 GOAL OF THE STUDY</u>	27
<u>6 RESEARCH APPROACH</u>	27
6.1 <u>A PRACTICAL THEOLOGICAL STUDY</u>	30
<u>CHAPTER 2</u>	33
<u>THE ROLE OF PERSONALITY IN MARRIAGE COUNSELLING</u>	33
<u>1 DEFINITION OF PERSONALITY</u>	38
<u>2 NATURE OR NURTURE CONTROVERSY</u>	39
<u>3 PERSONALITY THEORIES</u>	42
3.1 <u>THE PSYCHOANALYTIC APPROACH</u>	43
3.1.1 <u>EXAMPLES OF PSYCHOANALYTIC THEORY IN MARRIAGE COUNSELLING</u>	44
3.2 <u>THE TRAIT APPROACH</u>	49
3.2.1 <u>TRAITS AND MARITAL COUNSELLING</u>	52
3.3 <u>PHENOMENOLOGICAL APPROACH</u>	53
3.3.1 <u>MARRIAGE COUNSELLING AND THE PHENOMENOLOGICAL APPROACH</u>	55
3.4 <u>SOCIAL LEARNING APPROACH</u>	58
3.4.1 <u><i>Social learning theories and marital therapy</i></u>	
<u>4 CONCLUSIONS:</u>	61
<u>CHAPTER 3</u>	72

	5
<u>MYERS-BRIGGS PERSONALITY TYPE INDICATOR®</u>	72
<u>1 BACKGROUND OF THE MYERS-BRIGGS TYPE INDICATOR</u>	72
<u>2 THE THEORY BEHIND THE MBTI</u>	74
<u>2.1 PREFERENCES AS DICHOTOMIES</u>	75
<u>2.2 THE ATTITUDES: INTROVERSION-EXTRAVERSION PREFERENCES</u>	76
<u>2.2.1 Introversion: (I)</u>	
<u>2.2.2 Extraversion: (E)</u>	
<u>2.2.3 Practical example in marital context</u>	
<u>2.3 THE FUNCTIONS: PERCEIVING AND JUDGMENT</u>	79
<u>2.3.1 Perceiving</u>	
<u>2.3.2 Practical example in marital context</u>	
<u>2.3.3 Judgment</u>	
<u>2.3.3 Practical example in marital context</u>	
<u>2.4 THE ATTITUDES: JUDGING AND PERCEIVING</u>	85
<u>2.4.1 Judging (J)</u>	
<u>2.4.2 Perceiving (P)</u>	
<u>2.3.3 Practical example in marital context</u>	
<u>3 INTERPRETING THE MBTI</u>	87
<u>3.1 NUMERICAL VALUES</u>	88
<u>3.2 MBTI QUESTIONNAIRES</u>	88
<u>3.3 DIFFERENCES BETWEEN TRAIT AND PERSONALITY TYPE ASSESSMENT.</u>	89
<u>4 THE DESCRIPTION OF TYPE</u>	90
<u>4.1 A DESCRIPTION OF THE ISTJ TYPE:</u>	91
<u>5 THE DYNAMICS OF TYPE</u>	95
<u>5.1 THE DOMINANT FUNCTION</u>	96
<u>5.2 THE AUXILIARY FUNCTION</u>	98
<u>5.3 TERTIARY AND INFERIOR FUNCTIONS</u>	99
<u>6 CONSIDERING TYPE PATTERNS</u>	100
<u>6.1 COMBINATIONS OF THE TWO ATTITUDES, ENERGY AND EXTERNAL ORIENTATIONS:</u>	101
<u>6.2 COMBINATION OF THE FUNCTIONS: PERCEPTION AND JUDGMENT</u>	102
<u>ST THE PRACTICAL AND MATTER-OF-FACT TYPES</u>	102

	6
<u>SF THE SYMPATHETIC AND FRIENDLY TYPES</u>	102
<u>NF THE ENTHUSIASTIC AND INSIGHTFUL TYPES</u>	102
<u>NT THE LOGICAL AND INGENIOUS TYPES</u>	103
<u>6.3 COMBINATIONS OF ORIENTATION OF ENERGY AND PERCEPTION</u>	103
<u>IS THOUGHTFUL REALISTS.</u>	103
<u>IN THOUGHTFUL INNOVATORS.</u>	104
<u>ES ACTION-ORIENTED REALISTS.</u>	104
<u>EN ACTION-ORIENTED INNOVATORS.</u>	104
<u>6.4 COMBINATIONS OF JUDGMENT AND EXTERNAL ORIENTATION:</u>	104
<u>TJ LOGICAL DECISION MAKERS</u>	104
<u>TP ADAPTABLE THINKERS</u>	104
<u>FP SUPPORTIVE COACHES</u>	104
<u>FJ VALUES-BASED DECISION MAKERS</u>	105
<u>6.5 THE TEMPERAMENTS</u>	105
<u>NF "IDEALISTS"</u>	105
<u>NT "RATIONALS"</u>	106
<u>SP "ARTISANS"</u>	106
<u>SJ "GUARDIANS"</u>	106
<u>6.6 CRITIQUE ON THE KEIRSEY TEMPERAMENT SORTER</u>	107
<u>7 THE THEORY OF TYPE DEVELOPMENT</u>	110
<u>8 THE VERIFICATION OF TRUE TYPE</u>	112
<u>9 THE DIFFERENCE BETWEEN TRAITS BASED ASSESSMENT AND MBTI ASSESSMENT</u>	114
<u>10 VALIDITY AND RELIABILITY OF THE MYERS BRIGGS TYPE INDICATOR</u>	115
<u>10.1 CONSTRUCT VALIDITY</u>	120
<u>10.2 VALIDITY OF THE TYPE DESCRIPTIONS</u>	125
<u>10.3 TEST- RETEST RELIABILITY OF THE MBTI</u>	126
<u>11 GENDER AND THE MBTI</u>	127
<u>12 THE MBTI AND NARRATIVE</u>	129
<u>13 CONCLUSION</u>	131
<u>CHAPTER 4</u>	136

	7
<u>OVERVIEW OF MARRIAGE COUNSELLING APPROACHES</u>	136
<u>1 MARRIAGE COUNSELLING APPROACHES</u>	138
1.1 <u>RATIONAL-EMOTIVE THERAPY (RET)</u>	139
1.2 <u>THE MARRIAGE CLINIC BY GOTTMAN</u>	143
1.3 <u>PROBLEM -SOLVING OR TASK CENTRED APPROACH BY THORMAN</u>	150
1.4 <u>REALITY THERAPY / CHOICE THEORY</u>	152
1.5 <u>IMAGO THERAPY</u>	157
1.6 <u>ECLECTIC PROGRAM OF BERG-CROSS</u>	161
1.7 <u>NARRATIVE THERAPY</u>	165
1.8 <u>COGNITIVE BEHAVIOURAL APPROACH BY NORMAN WRIGHT</u>	171
1.9 <u>PASTORAL, COGNITIVE AND BEHAVIOURAL APPROACH OF WORTHINGTON</u>	173
1.10 <u>HOPE-FOCUSED THERAPY OF WORTHINGTON</u>	175
1.11 <u>PASTORAL CARE TO BE VICTORIOUS BY DJ LOUW (OORWINNINGSORG)</u>	177
<u>2 INDICATORS FROM MARRIAGE COUNSELLING RESEARCH</u>	180
<u>3 CONCLUSIONS:</u>	187
<u>CHAPTER 5</u>	193
<u>THE INTEGRATION OF THE MYERS - BRIGGS TYPE INDICATOR IN A MARRIAGE COUNSELLING APPROACH</u>	193
<u>1 THE ASSESSMENT OF COUPLES AND THEIR MARITAL RELATIONSHIP</u>	195
1.1 <u>THE INITIAL INTERVIEW</u>	198
1.2 <u>THE GENOGRAM</u>	200
1.3 <u>ASSESSMENT WITH THE MYERS-BRIGGS TYPE INDICATOR</u>	202
<u>2 TRUST AND GOAL SETTING</u>	207
2.1 <u>LIVING GOD’S UNCONDITIONAL LOVE, BUILDS TRUST</u>	208
2.2 <u>FAITH BUILDS TRUST</u>	211
<u>3 RECOGNIZING AND ACCEPTING INDIVIDUAL DIFFERENCES</u>	214
3.1 <u>POTENTIAL STRENGTH AND PROBLEM AREAS</u>	215
3.2 <u>REFRAMING</u>	222
3.3 <u>EXTERNALISING THE PROBLEM</u>	224
3.4 <u>IDENTIFYING EXPECTATIONS</u>	225

	8
3.5	<u>IDENTIFYING EMOTIONAL NEEDS</u> 228
3.6	<u>BASIC NEEDS AND REALITY THERAPY</u> 230
4	<u>GIVING AND RECEIVING FEEDBACK</u> 231
5	<u>SOLVING PROBLEMS</u> 239
5.1	<u>TURN IT INTO TYPE</u> 243
5.2	<u>IS THIS A LOVE-HATE SCENARIO?</u> 245
6	<u>LETTING GO</u> 247
	<u>CHAPTER 6</u> 251
	<u>CASE STUDIES</u> 251
1	<u>CASE STUDIES</u> 251
1.1	<u>CASE STUDY 1: ROBERT AND ESTHER</u> 251
1.2	<u>CASE STUDY 2: JOHN AND VERONICA</u> 253
1.3	<u>CASE STUDY 3: CLIVE AND ELIZE</u> 258
1.4	<u>CASE STUDY 4: VERNON AND LIZZY</u> 261
1.5	<u>CASE STUDY 5: HENRY AND MARY</u> 264
2	<u>CONCLUSIONS</u> 265
	<u>BIBLIOGRAPHY</u> 269
	<u>APPENDIX</u> 282
1	<u>SUMMARY OF THE ENFJ PERSONALITY TYPE</u> 282
2	<u>SUMMARY OF THE ISTJ PERSONALITY TYPE</u> 282
3	<u>SUMMARY OF THE INTJ PERSONALITY TYPE</u> 283
4	<u>SUMMARY OF THE ENTJ PERSONALITY TYPE</u> 283
5	<u>SUMMARY OF THE ISFP PERSONALITY TYPE</u> 284
6	<u>SUMMARY OF THE ESTJ PERSONALITY TYPE</u> 284
7	<u>SUMMARY OF THE INTP PERSONALITY TYPE</u> 284
8	<u>SUMMARY OF THE INFP PERSONALITY TYPE</u> 285
<u>Figure 1</u>186

Figure 2	201
Table 1	78
Table 2	81
Table 3	84
Table 4	86
Table 5	87
Table 6	91
Table 7	120
Table 8	150
Table 9	156
Table 10	236

Chapter 1

Introduction

This research project started with this letter:

RANDBURG 24th April 2002

Dear Sonia/Rodney

Thank you very much for a wonderful weekend from the 15th to the 17th February. I would like to share with you how my life has changed since my return.

Marietjie will be able to tell you how shattered my life was before. I am in a professional position, I am an attorney, and believe me I knew everything about everything. My relationship with my teenage kids was miserable. Rodney thanks to your lectures I was much better equipped to deal with them and understand them!

My marriage was on the rocks, and my husband had already served a divorce summons on me. I loved him very much, but could never understand why he never did things the way I did them. He is an engineer and nothing on earth could convince him that my way of doing was the "right" way.

On Friday evening pastor Riaan Pienaar (I think he is from your congregation) made us perform the personality profile exercise and I must admit I was very sceptical about it (what could he teach me). After we filled in the test questions he explained the significance to us in much detail. I was appalled to discover exactly where I had made the mistakes in my relationships with my HUSBAND and CHILDREN. For the first time I could understand why he thought and acted the way he did AND why I could not expect him to be like me. I was fairly upset. How could I rectify 17 years of "dominance" from my side? After another session of tears and prayer with Marietjie (thank you for her patience) I was determined to go back and plead for another chance.

After Sunday morning's touching experience of washing of feet, I knew I had to go and wash the feet of my husband and children and ask their forgiveness, and explain about the differences in our personalities.

I must tell you that everything has changed. I believe the Holy Spirit used pastor Riaan to show each one of us so clearly how we differ from one another. Please convey our whole family's heartfelt thanks to him. Our prayer is that he will continue being the instrument, through the analysis of these tests, for the restoration of many broken marriages and families. For the first time we as a family understand one another and Johan and I appreciate one another's unique personalities. Our family has become, in pastor Riaan's words, a small church of which Jesus is the head.

Our love and thanks to the entire team.

Signed

Amanda Kapp

1 Problem formation

This letter brought forward the question in the researcher's mind: "What role does a person's personality type play in marital happiness and could personality type theory as explained on the seminar be used in pastoral marriage counselling?"

This letter was written after a weekend seminar for mothers on the relationship of the mother and her teenager. The researcher administered the Myers and Briggs type indicator (MBTI) and gave feedback on the influence of personality type on a person's parenthood.

The researcher realized that the feedback had an influence not only on the letter writer's parenting style but also on her marriage. The woman became **aware** of her own attitudes (towards her family and the pastor giving the lecture at that moment) and how her personality influenced her family.

The researcher did a literary search to see how well known pastoral counsellors of "Main Line Churches" used personality type differences in marriage counselling and found that pastoral counselling literature did not use it.

2 **Lack of research on the influence of personality type in marriage problems**

Psychological type is a *theory of personality* developed by Swiss psychiatrist Carl G. Jung to explain the normal differences between healthy people. Based on his observations, Jung concluded that differences in behaviour result from people's inborn tendencies to use their minds in different ways. As people act on these tendencies, they develop patterns of behaviour (Bayne 1995:2).

The MBTI is a self-report questionnaire designed to make Jung's theory of psychological types understandable and useful in everyday life. Type theory has three general aims, to do with self, others and self-development respectively. The first aim is to help people identify or confirm the ways in which they are likely to be most effective and most fulfilled. Type seeks to help people clarify what 'suits' them and to value it, usually by bringing aspects of themselves into focus in a reframing or confirming way rather than by dramatic revelation. One of the points of discovering, or deciding on, a type that fits is that it offers new insights. An introvert may realize that he does need to spend more time on his own to regain energy or he tends to work in bursts because he prefers intuition, and it is fine to be like that (Bayne 1995:2).

The second aim is to help people understand and value others more, especially those of very different types from oneself- or at least to be more ready to see them as different rather than odd, weird or wrong. Myers and Briggs's main concern in developing type theory was to encourage the 'constructive use of differences'. Differences in type can lead to misunderstanding and hostility. Opposite types can be the enemy! So can the same type, but less often and for different reasons. Myers wanted people to value the opposite preferences to their own (Bayne 1995:2).

(Bayne 1995:2) quotes Allport (1961: 520) who did not write about type but in general terms suggested that:

“Much of our lives are spent in trying to understand others (and in wishing others understood us better than they do). Our chief effort is to grasp correctly the motives and intentions of the other, for we would then know the guidelines of his life' Even those people less interested in others' motives and guidelines than psychologists are, find other people baffling sometimes”

Personality type is a way of understanding people better and in a constructive way.

The third aim of type theory is to help people understand key aspects of the development of their personality throughout life. MBTI results and their interpretation can help people understand and value their personality type, and at another level suggest possible areas for development (Bayne 1995:3).

Baab (1998:134-140) says that the MBTI might be well suited to use in general pastoral counselling and marriage counselling. Baab says that the MBTI results identify valuable differences between normal, healthy people, differences that can be the source of much misunderstanding and miscommunication.

A preliminary literary search found that most of the pastoral counselling models concentrated on change in communication and conflict to promote change in marriage problems. Authors do not pay attention to personality differences to promote change in marriage relationships.

Clinebell (1980) the author of "*Basic types of pastoral counselling*" has written a book about intimacy in marriage. Clinebell's approach is the development of a person's potential at each life-stage in ways that contribute to the growth of the other. He accentuates the importance of communication as the key to create closeness.

Worthington (1988) gives the principles of marriage from different perspectives and then describes the phases of counselling to help couples change. When he describes the process of change he starts with changing intimacy and then communication and conflict. Next he deals with hurt, blame, sin and finally promoting commitment.

Worthington (1988:58) makes use of the systems theory but he also says that the systems theory has downplayed the role of individuals in accomplishing the objectives of the family and that individuals are energized by motivations, thoughts and emotions. According to Worthington individuals make their decisions not only because of environmental pressures, but also because of their enduring cognitive structures. He does not however make use of personality traits or type to direct each individual to change or understand the other.

Wright (1995) adds the role of expectations and emotional needs in the marriage and how it can hamper the growth of the marriage relationship. Then he too writes about the subjects discussed above. Harley (1994) and Rosberg (2000) devoted a whole book to the importance of emotional needs and expectations in a successful marriage.

Louw (1983:28-29) describes the importance of identity and maturity and says it is important that a person should be able to identify himself and understand himself. He then describes psychological and spiritual maturity. Louw does not pay attention to personality theory to understand the self. Louw in his counselling approach pays more attention to Christian spirituality to enhance self-knowledge.

Louw (1995) in a new self-help book touches only briefly on the subject of needs and expectations and once again touches the subject of self-knowledge. He gives eight questions people can think about their strong and weak points to help them come to an understanding of themselves.

In a later article about rational-emotive therapy he once again describes not only the importance of self-knowledge but also knowledge of your marriage partner (Van der Merwe and Louw 2000). Van der Merwe and Louw then adduce Beck (1988) who says that cognitive therapy focuses on the reasons why people misunderstand one another because of wrong perceptions and irrational derivations. *Louw does not make use of personality differences in his work; neither does he pay attention to personality psychology to promote self-knowledge.*

Van der Merwe and Louw (2000:101-110) suggest the use of Rational Emotive Therapy in marriage counselling. They say that poor personal identity is a very important factor in marital conflict and that the human mind (nous) has an important influence on personal identity.

These discussions highlight the importance of self-knowledge and self-awareness, which is an integral part of personality psychology.

Wright (1995) also touches this issue (self-knowledge and knowledge of your partner) only briefly and gives a Taylor- Johnson temperament analysis instrument to understand yourself better but he does not discuss the use of the temperament analysis in his marriage counselling approach thoroughly.

Hendrix (1993: 170 –193) is the marital therapist who introduced the *imago therapy* concept. He writes a whole chapter about self-knowledge and concludes that we no longer feel that we have to cut off parts of ourselves to be loved and accepted. We can begin to be complex, multifaceted people that we really are and still find acceptance in the world.

Neither of these authors nor Hendrix pays attention to personality differences as part of the self-knowledge they want to induce.

Kroeger and Thuesen (1994) wrote a popular self-help book about Personality type and marriage. They describe the way it can help you to understand yourself and your partner. They make use of the Myers-Briggs type indicator to help people understand themselves and their marriage partner. They too (like Van der Merwe and Louw quoted above) say that the reasons why people misunderstand one another is due to a perceived reality and irrational derivations but some of these could be clarified by *understanding their expectations according to their personality type*.

Kroeger and Thuesen (1994:53-55) further point out that your *personality type has an influence on a person's expectations and emotional needs*. The conclusion is that if you understand your own type you could also understand your own needs and expectations. They use the MBTI because it is a test to determine certain preferences rather than personality traits. The fact that it uses preferences makes it very useful to indicate to marriage partners what their own needs and expectations are. Kroeger and Thuesen (1994) devoted a couple of pages in their book to expectations.

Kroeger and Thuesen (1994) further discuss the role of personality type in four chapters about communication, sex and intimacy, conflict and finance. Kroeger and Thuesen say the central theme to the book is that our individual differences, when understood and appreciated, make any relationship more successful and enjoyable.

Botha (1998) did research on extra-marital affairs and used a narrative therapy approach. He made no use of need fulfilment and expectations as factors that could co-constitute extra-marital affairs. He describes emotions as a social construction in a local culture. Hence, extra-marital affairs are a discourse influenced by the western society, which he introduces as a “cultural voice.”

The narrative therapy approach as used by Botha has as basis the post-modernist notion that focuses on to the narrative therapists point of view that one's self and hence identity is grounded in a personal "life story." This reflects a recent more general trend towards viewing individual experience in terms of narrative constructions and not from a personality psychological point of view. Narrative therapists, according to Myburg (2000:108), would not use personality theories.

Hendrix (1993:365) on the other hand sees that (apriori of Botha) as a classical view of romantic love. He says that passions are self-activated by the association of an internal need - gratifying image with the character makeup of the loved other.

Kroeger and Thuesen (1995:53-55) would agree with Hendrix but point out that you can better understand that if you understand your own preferences according to not only your own narrative but also your personality type.

2.1 Personality, self-awareness and change

From the letter of Mrs Kapp and the discussion above we see that self-knowledge is a prerequisite to change in marriage.

Blank (1996:29) writes that the first step for change to take place and to be maintained is self-awareness. We want to change because someone else has told us something is wrong. Alternatively, we feel unhappy, dissatisfied, or upset. We may not be aware of what it is that bothers us.

Self-awareness means to be knowledgeable, alert to what is going on, and sensitive to stimulation. Self-awareness is to be alive and not to deaden any affect or reaction to people or events. Self-awareness means having knowledge that is not obvious or apparent. So self-awareness, for us, includes the process of making connections, seeing patterns, cause and effect, the implication of one's behaviour, knowing how other people see us - all in often subtle, complicated, rather than superficial, fashion.

Under ideal conditions, we are born into a benign world. Our first introduction to the world is the world of our family. Moreover, in benign circumstances, this family cherishes and protects us, is delighted with every physical and mental step we take, encourages us to explore the world, and

enthusiastically teaches us everything about it. Therefore, knowledge and experience are a joy and a way of life, literally and figuratively. People are born with this zest for knowing and mastering. If this zest is rewarded and promoted, we grow intellectually, emotionally, and socially. Save for unexpected malevolent events and trauma, we will mature, integrate, and adjust. An expanding self-awareness is optimal for such consequences.

In reality, and inevitably, life is beset with trauma and uncertainty. So all of us learn, to varying degrees, to attend to that which is predictably pleasurable, or, at least, not so aversive, to become less curious, lest we become burnt again; and to push away or down any thoughts, feelings, or impulses that might get us into trouble or court disapproval. The broad scope of our infantile self-awareness field narrows or rigidifies, as we get older - unless we are lucky and have the courage to expand our perceptivity.

The consequence of low self-awareness is emotional and intellectual rigidity, psychopathology, and somatic problems. The family milieu, the sub cultural environment, and the cultural climate (which includes political and religious orientations), all affect the tendency to understand the behaviour of oneself and others. To change behaviour, it is necessary to become aware of our personality features.

Self-awareness of dissatisfying conditions takes many forms. In its most simple manifestation, it appears as a symptom - a distressing condition that may be physical, psychological, or interpersonal. To be aware of a symptom, however, is only the beginning. The person may ascribe the problem outside of himself, somewhere out in the world. Or, he may ascribe it outside of his psychological orbit - that is, not influenced by his mind (more precisely, mind-body). What is necessary and sufficient is a full self-awareness of the difficulty, as it relates to the whole person and his needs, motivations, coping mechanisms, and defences. Just what does the symptom accomplish; what does it prevent or avoid; how does it come about; and how may it be related to the overall behaviour, attitudes, and values?

Very often, a partial self-awareness of a distressful condition serves as a screen for more comprehensive or all-encompassing indices of dysfunction.

The positions or postures we take on any issue or relationship may be fully conscious, somewhat out of our self-awareness or unconscious. However, in every instance, attitudes are shaped by experience, education, and propaganda in the broadest sense. For change to take place, we need to be aware of an attitude in the first instance, and acknowledgment that it may be either erroneous or irrelevant, and be willing to discuss it.

Blank (1996:141) goes further and writes about change in couples and says that intimacy in a significant relationship implies a desire for sharing and exchanging anything and everything. Each person wants for the other what they want for themselves, namely with respect to the universals of love, understanding, and fulfilment. This requires a dynamic position since neither the status of the individuals or the interaction remains static in an ever changing and, generally, chaotic universe. This dynamism requires a constant attention to changes in communication, status, goals, and the vicissitudes of life.

To relate significantly, a couple has to want, not only be willing, to change themselves and accept change in the other. Anything else leads to a homeostasis and then deterioration or entropy of the relationship. It grows stale.

One of the major resistances to change in a couple is their fixed expectations, both conscious and unconscious. When a couple first meet, they either seem to match expectations they have had for a mate or they add to such formulations at that point. The couple is not aware of all these expectations nor do they necessarily share them with one another (Blank 1996:141).

With the passage of time, their perceptions of one another become less flawed on one hand, and more distorted on the other because of neurotic expectations. Unfortunately, the discrepancy with the original expectations and current perceptions do not result in concomitant change. This is primarily because of lack of self-awareness and of the desire to *let go* of mindsets.

Blank (1996:144) says that a professional man and his office employee sought premarital counselling. Their manifest complaints were difficulty in communication and conflicting goals. After only a few sessions, in which they examined their messages to one another, their common interests, goals and expectations, they terminated abruptly. Shortly later, a brief contact revealed

that the beginning of awareness of these issues had been papered over. They were not yet ready for this awareness, much less change, and they did not yet choose to become aware of the gross conflicts lurking under the surface, for that might signify an immediate change-breaking up. What they really expected from one another was not what they were going to get or give.

Blank (1996:150) summarizes his chapter on change in a couple and says for change to be effected for a couple, *they need to be aware* of their arrangements, relationships, and communication. An arrangement describes, implicitly or explicitly, the understandings each has with the other. A relationship involves meaningful communication, intimacy, and empathy.

Communication not only takes place on many levels, but it involves, besides language, all of the senses and attitudes, which either enhance or inhibit the process. Meaningful communication is synchronized not only cognitively but also emotionally.

Intimacy includes sharing and exchanging anything and everything between the couple. Each person wants for the other what they want for themselves. However, this requires a dynamic processing and reprocessing of their status, needs, and goals. Above all, each member of the couple needs to want to change him or herself and accept change in the other.

The expectations that each has of the other often is not at *the level of awareness* and it is necessary to let go of distorted and anachronistic perceptions. The expectation for the other to make one whole, while it may be largely unrealistic, is a paramount bond and omnipresent task for the couple.

Gilbert (2002:116-119) writes about the phases of change in therapy and describes them as: "to join, to know, to do and to be."

The first phase is the process of rapport by the therapist and client. Our interest is the second phase of Gilbert's process of identity change that he calls the phase of insight or consciousness. In this phase, an expanded consciousness about the self becomes stabilized and consolidated. Clients increase their knowledge of their internal organization, its historical basis, and the way it is expressed in current affective relationships.

Gilbert describes identity change as:

" A fundamental and enduring shift in the individual's self-representations (that is, how the person views himself or herself), object representations (how the person views other people, especially those with whom he or she is involved in an emotionally meaningful relationship), adaptive capacities (that is, the capacities to engage in intimate relationships, to work productively, to make independent choices and to exercise will), and structural development (that is, the degree to which the personality can remain cohesive in the face of internal and external stressors). Moreover, when identity change occurs, these alterations in the individual's internal world, adaptive capacities, and structural development are experienced not as something outside of the self, like a new outfit, but as an integrated, real self. The old psychological economy comes to be experienced as alien, strange, as "not me," while the new psychological organization is experienced as "who I am."

Gilbert's (2002:117-118) next phase of change is that of action and will. In this phase, individuals take their expanded understanding of their life and their functioning, and utilize it as a coherent platform for change. This is the phase where the therapist and the client generate action plans for change. This is the phase where specific, concrete interventions can have the most impact. Gilbert says he has absolutely no objection to utilizing interventions and action plans derived from any model of therapy. At this phase, therapists should be guided by the efficacy of possible interventions rather than theoretical purity. Any therapeutic procedure, from analytic interpretations to concrete behavioural programs, which helps the client implement a vision of change **born out of an expanded consciousness of their life** is applicable during the action phase of change.

Initially, however, any changes that occur will not be integrated at the level of identity. The client will experience them as work, as actions requiring discipline and effort. There may be a feeling on the part of the client that they are swimming against a strong internal current. It is a naive notion to think that insight leads directly and effortlessly to change. Insight is merely a platform for change. It is a **prerequisite**, an internal context, for the exercise of will. Without it, there can be no productive exercise of will. Wilful actions may be *undertaken, but they will not have a directed,*

systematic quality. That is because, without consciousness, they are "not informed" actions. They lack internal coherence and meaning and, thus, are likely to fail to produce a change at the level of identity.

According to Feshbach, Weiner, and Bohart (1996:282) the development of self-awareness leads not only to the development of a self-concept but also to the development of several other important personality processes. In Western culture in particular, the development of the ability to reflect upon oneself is seen as a useful skill. It can be used to monitor one's internal states and behaviour and to enhance one's ability to control oneself. This ability can function in both positive and negative ways, though. Negatively, it can lead to painful self-awareness and self-consciousness. However, positively, it can lead to strivings to protect one's self-esteem and to maintain self-consistency.

Goleman (1998:24) writes about emotional intelligence and says that it is an emotional *competence*. It is a *learned capability* that results in outstanding performance at work and in relationships. Our emotional *intelligence* determines our potential *for learning* the practical skills that are based on five elements: self-awareness, motivation, self-regulation, empathy, and ability in relationships. Our emotional *competence* shows how much potential we have translated into significant relationships.

Emotional competencies cluster into groups, each based on a common underlying emotional intelligence capacity. The underlying emotional intelligence capacities are vital if people are to successfully learn the competencies necessary to succeed in the workplace and relationships. If they are lacking in social skills, for instance, they will be ungainly at persuading or inspiring others or catalysing change. If they have little self-awareness, they will be unconscious to their own weaknesses and lack the self-confidence that comes from certainty about their strengths.

In the discussion of Goleman (1998:25-28) we shall see that the ingredients for good relationships and workmanship require that we have strengths in a given number of these competencies, and that the strengths be spread across all five areas of emotional intelligence. He says these emotional intelligence capacities are independent because each makes a unique contribution to job performance but that they are also interdependent because each draws to some extent on certain others, with many strong interactions. These capacities are also hierarchical because the emotional

intelligence capacities build upon one another. For example, self-awareness is crucial for self-regulation and self-awareness contribute to motivation.

This discussion of emotional competence is *to show the importance of the self and self-awareness* and we give an extract of Goleman's (1998:26) *Emotional Competence Framework* to illustrate the importance of the self and self-awareness:

“Self-Awareness: Knowing one's internal states, preferences, resources, and intuitions

Emotional awareness: Recognizing one's emotions and their effects

Accurate self-assessment: Knowing one's strengths and limits

Self-confidence: A strong sense of one's self-worth and capabilities

Self-Regulation Managing one's internal states, impulses, and resources

Self-Control: Keeping disruptive emotions and impulses in check

Trustworthiness: Maintaining standards of honesty and integrity

Conscientiousness: Taking responsibility for personal performance

Adaptability: Flexibility in handling change

Innovation: Being comfortable with novel ideas, approaches, and new information

Motivation Emotional tendencies that guide or facilitate reaching goals

Achievement drive: Striving to improve or meet a standard of excellence

Commitment: Aligning with the goals of the group or marriage (in this study)

Initiative: Readiness to act on opportunities

Optimism: Persistence in pursuing goals despite obstacles and setbacks”

The self has increasingly become a central topic of both theory and research in personality psychology in recent years. According to Feshbach, Weiner, and Bohart (1996:260) before 1960 there were relatively few references to the self, although there were some theorists, such as Carl Jung and Carl Rogers, who did emphasize the concept. Freud's theory did not specifically have a concept of self. Instead, it partitioned the mind into id, ego, and superego.

The self is important in almost all personality theories. The only theorist who does not employ any self-related concepts is Skinner. However, the other learning theorists all refer implicitly or explicitly to some aspect of the self in their theoretical models (Feshbach, Weiner, and Bohart 1996:260).

Feshbach, Weiner, and Bohart (1996:260) explain the importance of the self for the understanding of human experience and behaviour like this:

“To help make this intuitive sense more concrete, it is instructive to perform the following "thought" experiment. Imagine that you had no sense of self or self-concept. What difference would that make in your plans? You could not think meaningfully about getting a degree, or going to graduate school, or getting married, or becoming rich or famous because planning for each of these objectives requires that you project *yourself* into the future. You would be different in a great many other ways as well. If you were religious, your worship would become rote and devoid of significance. Whatever is personal in the religious experience - grace, redemption, sin, and guilt-would be lost. A basic element in the human tragic experience, the knowledge of one's mortality, would be gone”.

The importance of the self is that it leads to the concept of self-awareness and as we have seen no change can take place without self-awareness. This research depicts the importance of self-awareness to maintain significant marital relationships and self-awareness is an integral part of personality psychology.

3 Self-Awareness And Personality Assessment

Psychologists frequently use psychometric tests to obtain information about clients. Psychological tests are standard measures devised to assess behaviour objectively. Psychologists use such tests to help people make decisions about their lives and **understand more about themselves or gain self-awareness**. Researchers interested in the causes and consequences of personality also employ them. There are many personality tests that attempt to measure every imaginable human characteristic (Feldman 1996:489)

With few exceptions, traditional approaches to assessment assume that human characteristics can be measured independently of the situation or environment. If, for example, someone scores high on a personality assessment instrument of outgoingness, it is assumed that this individual is outgoing in many different situations and that the tested characteristic is one that the person brings to any situation. Such environment-independent characteristics are typically referred to as *traits*, or enduring tendencies to respond in a particular manner (Feshbach, Weiner, and Bohart 1996:207)

Personality measures designed to assess traits also view these characteristics of personality as *stable over time*. The developers of many measures assume, as did Jung, that personality is formed early in life and once the characteristics are established through a process of individuation, they are not expected to change significantly (Massey 1981:96).

If, for example, a personality test reveals that a person is aggressive, it is expected that that person will also be aggressive in the future. The aggression should occur with some stability, or it will be concluded that the person is unpredictable (Feshbach, Weiner, and Bohart 1996:207).

Most personality assessment techniques also assume that all humans possess the *same* characteristics. People differ from one another only in the degree to which they possess these common traits, such as anxiety, aggression, or the need for achievement. On the other hand, there are some personality assessment techniques that allow for the possibility that, while certain characteristics exist to some degree in all humans, there are some specific characteristics that are idiosyncratic. For example, perhaps only a few people display true altruism, the sacrifice of personal pleasure for the betterment of others. This assumption is consistent with the position that humans are at the same time similar to all other humans, similar to some humans, and sometimes unique. In addition to these assumptions, the predominant view is that an individual's personality represents the sum total of the variety and degrees of the relatively stable, consistent traits that he or she possesses (Feshbach, Weiner, and Bohart 1996:207)

Campbell (1990:1) describes a model for using tests in counselling and says the major focus of test use in personality psychology was the **test taker, who "is viewed as the primary user of test results."** This contrasts with the use of tests for assessment in counselling, where the focus is on the counsellor's understanding of the clients and their functioning. These differences in the focus and goals of testing are important, because they result in different practices. The common view of tests as assessment tools, for example, results in the viewpoint that testing is an enterprise separate from the counselling process. In contrast, when the client is seen as the primary user of results, it follows that it is important to integrate testing with other counselling goals.

The tests that are used in counselling cover a wide range of content. Although certain types of instruments are typically associated with counselling applications many tests provide information that could be useful to clients. Although content is a primary factor when choosing tests, the

applicability of information in counselling may bring equally important factors to light. The potential contributions of testing to the counselling process can guide test selection, along with clearly specified goals and a consideration of the steps involved when using test information (Campbell 1990:1).

From this discussion it is clear that the test selection is important. The application of test information in counselling is guided by decisions about the *selection of an instrument*, the meaning of scores, and the reporting and **use of results**. Practices vary depending on the type of information provided by a test, and by the applicability of the information (Campbell 1990:2).

In the context of this study the discussion of Campbell leads to the decision that tests selected must depend on the **applicability to marriage counselling**.

4 Relevance of the study

The problem is that the literature on the structured appraisal of personality factors in marriage counselling is difficult to find and more so from a practical theological point of view.

A search done by the librarians of the University of Stellenbosch and the University of South Africa on all there available databases, with the keywords *marriage and personality* delivered numerous journal articles but only 59 with the term *personality* explicit in the heading. Three of these articles were about the Jungian personality types or the Myers and Briggs type indicator (Carlson and Williams: 1984; Henry: 1991; Hicks 1990) and marital happiness.

Most of these articles were about the role of personality and marital happiness and more about the prediction of marital problems according to personality trait theories and not about personality types as found in the Jungian personality theory (except Hicks 1990).

The authors of these articles did research on the role personality plays in marital happiness and prediction of marital problems but no extensive explanation about the use or the integration of that knowledge into a marriage counselling approach was given.

There was only one article from a pastoral perspective but it was about personality differences in general and not personality type as defined by Jung (Van der Merwe: 1991).

Myers, McCaulley, Quenck and Hammer (1998:244) acknowledged that empirical studies that assess the use of type by therapists in conducting couples therapy are not available.

The search by the librarian of Unisa with the keywords Myers-Briggs and marriage counselling (couples counselling or marital therapy) produced eight journal articles and chapters in books about the MBTI and marriage counselling from a psychological point of view (not pastoral counselling).

A Masters dissertation from the RAU exists but it is about Personality type (MBTI) and marriage *enrichment* and from a psychological point of view only (Hinckley 1996). Because the dissertation of Hinckley deals with marriage enrichment it does not give insight into when and how to use the MBTI in a marriage-counselling approach.

Since *self-awareness is a central theme* in personality psychology, the question in a broader sense then is: "What role does personality theory play in marriage counselling and where does Jungian theory fit into these theories?" Gilbert (2002) quoted above, mentioned that the utilizing of interventions and action plans derived from any model of therapy should be guided by the worth of the possible interventions.

The question thus could also be asked if the personality theory of Jung is the best and only one to use. Therefore a study of the most prominent personality theories and their influence on marital therapy will be researched.

That leads to the next question: "Does the personality types as described by Jungian personality theory have an influence on marriage problems and will the use of the Myers-Briggs type indicator help to solve problems by better understanding and **appreciating** individual personality differences? That is by gaining self-awareness and awareness of individual personality differences.

How can the MBTI be integrated into a pastoral marriage counselling approach?"

Another question this study must pay attention to is the post-modernistic point of view that one's self and hence identity is grounded in a personal "life story" and not in a personality type.

Gilbert (2002:93) says in contrast to the structural assumptions of traditional models of personality, the narrative approach challenges the notion that early experience is structured, that there are entrenched patterns of personality dynamics, or that there are fixed, definable laws and models of development. That is, while the narrative school is a comprehensive model of personality in that it advances formal positions with respect to structure, dynamics, and development as well as change, its positions are essentially to negate the validity of fixed notions regarding any of the core areas of traditional personality theory.

5 Goal of the study

The goal of this study will be:

- To do a literature study on the role that personality theories play in marriage counselling and where does Jungian theory fit into these theories and to evaluate the MBTI in relation to other personality assessment techniques.
- To gain insight into the constitution of marriage problems by differences in personality type, preferences and differences.
- Devise means to apply that knowledge and insight in rebuilding an intimate marriage relationship.
- To develop a pastoral counselling approach that integrates the use of the MBTI from a practical theological point of view.

6 Research approach

This study will be an exploratory study because the aim is to gain insight into the constitution of marriage problems by personality type, preferences and differences.

In this study a hypothesis will be generated rather than a hypothesis that prescribes the process (Mouton 1985:43). The reason being that the use of the MBTI in marriage counselling is not well documented. The conclusion to this is that the research method will have to be qualitative and inductive (Pieterse and Heyns 1990:81).

Allen and Walker (2000:19) signify that there is a growing interest in qualitative research and a greater appreciation for its potential contributions to the understanding of close relationships. Qualitative approaches are perfectly situated to expand our knowledge of the forms of, processes

in, and meanings of close relationships because (a) couples are private; (b) they manifest a collective consciousness not freely accessible to individuals outside of their borders; (c) their relationships are meant to be permanent; (d) they have shared histories; (e) the involvement of their members is intense; and (f) they reflect a mingling of individual attitudes, characteristics, and experiences. These attributes, which present challenges to quantitative methodologies, are *highly amenable to qualitative exploration*.

Allen and Walker (2000:19-20) give the following definitions of *qualitative* research. First, qualitative research is naturalistic. It tends to occur in settings where people's lives unfold such as schools, homes, neighbourhoods, and public institutions. Furthermore, it is sensitive to the context in which individual behaviour and social action take place.

Secondly, qualitative research is descriptive, expressed most often in words, pictures, and personal or public documents rather than numbers.

Thirdly, qualitative research is concerned with process, with how people negotiate *meaning, and* with how concepts or ideas come to be accepted as common sense in a particular cultural context. The concern with process makes it an ideal technique for the investigation of close relationship processes such as relational maintenance and conflict.

Fourthly, qualitative research is concerned with participants' own perspectives and how participants make sense of their lives. Meaning is the sine qua non of qualitative research. McLeod (2002:76) agrees and says that the aim of qualitative research as phenomenological research is to achieve an authentic and comprehensive description of the way in which a phenomenon *is* experienced by a person or group of people. Phenomenological studies tend to use data based on informants' written or spoken accounts of their experience. The task of the researcher is to immerse the researcher in this material until the 'essence' of what it means (its essential meaning), becomes clear. In this process of immersion, the researcher needs to 'bracket off' his or her assumptions about the phenomenon. The researcher is in effect suspending his or her 'natural' or 'taken for granted' attitude toward the phenomenon, in the search for new and underlying meanings. Each set of meanings that is 'bracketed' in this way becomes part of the final descriptive representation of the phenomenon. This ultimate representation can be seen as comprising ever widening 'horizons' of meaning. It is

a mistake to imagine that this process can ever reveal any ultimate 'true' meaning. The methodology is, instead, intended to enable the researcher to open up an area of human experience, not to arrive at a once-and-for-all definition of it. The similarities between phenomenological inquiry and the work of the therapist, particularly therapists within the client-centred or person-centred tradition, should be obvious.

Finally, qualitative research is inductive. Starting at the level of observation in the so-called real world, theoretical abstractions are generated upward from empirical evidence. Theory is relevant at all stages of the research process. The focus on hypothesis testing has been replaced, instead, by a focus on hypothesis generation. What is going on in the social setting under investigation comes into greater focus by using theory.

Using the inductive method means that a pastoral counselling program that integrates the MBTI will be developed and described using a literature study. Thereafter this material will be used in interviews with married couples that completed the MBTI during marriage counselling. During these interviews the researcher will give guidance about the themes that he is interested in but the couples will be allowed to talk freely about these themes (Dreyer 1992:456). A hypothesis will be generated from these stories being told.

The most widely used method of gathering qualitative data is the research interview. Interviews can be constructed around schedules of question or can be more open-ended in nature. The advantage of the face-to-face interview is that it represents a flexible technique for gathering accounts of experience. The researcher can readily monitor whether the informant is understanding the meaning or wording of questions, and can check out his or her own understanding of what the informant has disclosed by reflecting back at regular intervals. However, the time required for setting up and conducting an interview may be a problem for both researcher and participant. In addition, the time involved in transcribing interview tapes is considerable. Variants on the standard one-to-one research interview are the phone interview and the group interview (McLeod 2002:76).

Gordon (1999:21) makes the following points about qualitative research. He says:

“Qualitative researchers often invent new tools depending on the problem because the choice of research practices depends upon the questions that are asked, and questions depend on their context.

Objective reality does not exist - the truth cannot be captured. There is no value-free science: 'research is an interactive process shaped by [a researcher's] personal history, biography, gender, social class, race and ethnicity, and those of the people in the setting'.

Qualitative research as a set of interpretative practices does not value one single methodology over any other - it has no theory that is distinctly its own.”

6.1 A Practical Theological Study

This study understands Practical Theology as an Operational Science, which studies the communicative actions of the church in the Kingdom of God. This approach has been well documented (Hestenes 1996; Pieterse 1986; Pieterse 1993; Pieterse and Heyns 1990) According to Nel (1996:14) the term "operational science" refers to the German word *Humanwissenschaften* or human science or even behavioural science.

As an operational science practical theology is an approach that influences and changes reality and should be seen as an anthropological approach where human beings are seen as being able to choose, to intervene and to take responsibility (Nel 1996:14).

Nel says that Practical theologians like Pieterse and Heyns (1990:7-10) maintain that practical theology is a science in its own right because it is engaged in theological theorising and applies scientific methods. Practical theology "analyses praxis scientifically" (Pieterse and Heyns 1990:10) by using the empirical method of research.

The empirical method should complement the exegetical and the hermeneutical method already used in theology. Some criticism against the empirical method is that God cannot be measured empirically. For practical theologians, this is not a valid argument because Practical theology is basically directed at the visible actions of Christians and the church as such and not specifically at God. The actions of Christians, in service of the Word of God, are visible and measurable (Pieterse 1986: 65).

Nel (1996:16) writes that the theory practical theologians have adapted for use in practical theology is a dialogical communicative operational theory. Pieterse (1988:181) describes communicative actions as the object of practical theology. For that reason, well-developed communication theories are very important for the subject practical theology.

According to Pieterse (1993:2), consensus already exists that practical theology, as a subject is busy with communicative actions in service of the gospel. Practical theologians study the communicative actions between God and human beings and between human beings and human beings in service of the Gospel. Practical theology is concerned with the human actions of those who seek to bring the Word of God to bear on all aspects of life (Smith 2002:11).

According to Smith (2002:12), practical theology seeks an inter-disciplinary stance with regard to other human sciences such as psychology and sociology and using the same methods. In this study, a qualitative approach will be employed.

By entering into a dialogue with human sciences, practical theology seeks a means of providing Biblical hermeneutical perspectives on social and personal experiences. If the proper dimension of practical theology is lived human experience, then it should be noted that the partner disciplines of psychology and sociology have the same direct access to the **same data**. However, from the theological perspective, the distinctive nature *of* practical theology is to bring the hermeneutical focus of the Gospel to enlighten the human experiences and situations (Smith 2002: 12).

In this study the lived human experience of marital partners will be studied with the emphasis on personality type theory and how it can be used in pastoral marriage counselling. The hermeneutical focus of the Gospel will be the unconditional acceptance of God that influences the unconditional acceptance of one another's personality type in marital life.

Nel (1996:45) describes the term "pastoral work" as God's caring activity expressed through people. Pastoral work is thus the caring activity and actions that take place when church people start to care for one another and for the wider community. Sometimes care will be spontaneous and basic (mutual care); sometimes it will be more organised and be known as pastoral care; at other times it will be provided on a more specialised basis and be known as pastoral counselling and in this study pastoral marriage counselling.

7 Chapter outline

This study will be divided into the following chapters:

Chapter 2 Personality theory in marriage counselling approaches

The purpose of this chapter will be to determine what personality theories exist and to establish what role they play in marriage counselling. Where does the personality theory of Jung fit into personality psychology and marriage counselling?

Chapter 3 Explanation of the Myers-Briggs type indicator.

Chapter 3 will focus on the personality theory the Myers-Briggs Personality Type Indicator brings to the table.

Chapter 4. The evaluation of different marriage counselling approaches

A literature study of different counselling approaches will be done to determine the main focus of these approaches and how personality type could be used in these approaches.

Chapter 5. The integration of the Myers - Briggs Type Indicator in a Marriage Counselling Approach

The intention of this chapter will be to describe a marriage counselling approach with the integration of the MBTI in such an approach.

Chapter 6 Case studies and description of interviews about the theme

Chapter 6 will describe case studies of marriage counselling with couples with whom this approach was used. Interviews with the couples afterwards to understand their experience will be given. The final conclusions of the study will be described.

Chapter 2

The Role Of Personality in Marriage Counselling

The purpose of this chapter is to do a literature study on personality theories and the use of these theories in marriage counselling. Baumeister and Tice (1996:372) write that personality psychology is concerned with some of the most fascinating questions to be found in the entire sphere of intellectual endeavour. How and why do people (*read marriage partners*) differ? In what ways are they the same? How do they get that way and how do they change? Answers to these questions will be of interest to scholars and researchers working in a broad range of disciplines and their own efforts may often be of interest to personality psychologists. For this reason, they argue that personality psychology should naturally be a major clearinghouse for most of what is discussed in all the social sciences and humanities. Their recommendation for the future of personality psychology is therefore that personality psychologists take seriously the role as administrators of that clearinghouse.

Epstein (1996:435) agrees that personality psychology is the hub of the wheel because of its integrative nature. He says it is distinguished from the rest of psychology because it is a study of the whole person, rather than of intangible variables.

The argument of Epstein, Baumeister and Tice is also applicable to the broader field of marriage counselling. In chapter 5 Gottman is quoted who says that perpetual problems in marriage are mostly fundamental differences in couple's personalities that repeatedly create conflict (1999:218).

The question is what is personality? Do certain characterizations capture the essence of each person? Indeed, what is someone's essence? What is the origin of these characterizations?

The answers to such questions are often implicit in the particular approach that a pastoral marriage counsellor chooses. These questions affect a person's view of sensation, perception, learning, motivation, emotion, or development. In personality psychology, these assumptions are explicit. They not only influence the field; they literally *are* the field. The psychology of personality concerns itself with people in their entirety, including those aspects that are general, characteristic, enduring, integrated, and functional.

But what are a person's fundamental characteristics? How changeable is personality? How did someone acquire a personality? How is personality organized? What factors determine behaviour-motives, the self, traits, thoughts, and emotions? How do all those factors interact and interrelate? Are all aspects of personality conscious, or are some parts determined by unconscious forces - *how well can someone know himself?*

What role do emotions play in personality and behaviours? Why are some people more able than others to handle stress and conflict? Are humans aggressive, or loving?

In the context of this study the field of personality theories addresses the most basic questions of what it means to be a functioning human being in marriage and how to use those theories in marriage counselling. The question the pastoral marriage counsellor should ask is: "*Which one do I choose and why?*" That is the question of the literature study in the next two chapters. Different personality theories will be discussed and how they are used in marriage counselling in broader terms (not only pastoral).

Before we can discuss personality theories and identity we must also take note of criticism from another point of view.

Myburg (2000:101) wants to deconstruct identity as it is understood by modernist psychology and agrees with authors such as Hoffman (1992:9) who rather strongly argues that the modernist psychological approach to therapy "with its tests and statistics and probability quotients ... (is) a pious hope if not a downright lie". This "pious hope" or "downright lie", based on the assumption of cognitive psychology that a person's essence is rational, leads to the notion that not only have humans an essence, "but failing to possess one ... [is] tantamount to illness"

Myburg (2000:101) further says that in defining treatable conditions, in establishing correct ways of treating them, in inventing newer and better outcome studies, modern psychology is reiterating its strong belief in objective social research.

Myburg also quotes Gergen (1991:41) to strengthen his point:

"Erik Eriksson proposed that the major achievement of normal development was a firm and fixed 'sense of identity.' To cast about in a state of 'identity diffusion' was to fail in the basic task of personality development. For Carl Rogers the quest for essence took the form of 'becoming the self one fully is.' If others set conditions on their love, the victim begins to set conditions on the acceptance of self. The therapist's task is to restore a full sense of self-acceptance to the individual. Most existential therapists attempted to restore the individual's capacity for conscious choice - to establish the centre of active being."

Myburg (2000:108) does not want to define identity. He says:

"Identity per se does not exist. It is not part of "reality" in the sense that identity exists "out there". At the most, it might be perceived reality. The common perception of the person as "a relatively autonomous self-contained and distinctive universe" is nothing more than a fictitious character, the illusion of a bourgeois ideal. What I perceive to be identity, might therefore tell me more about my world or my place within that world than about my self."

Myburg (2000:109) also says that social constructionism has ... [argued] that selves, persons, psychological traits and so forth, including the very idea of individual psychological traits, are social and historical constructions, and not *naturally occurring objects*.

Liebert and Spiegel (1974: 9) too say:

"Personality is an abstraction and is not observed directly; instead, it is inferred from behaviour which is observed. Personality is an example of a theoretical construct. Theoretical constructs do not actually exist, nor can they be seen or touched. Personality is a construct; constructs do not exist.... It is obvious that our direct knowledge of others is limited to what we can see of their behaviour and what we never directly know that is inside a person. By abstractions, we mean summary labels."

There are voices against this acuity of the constructionists like Van der Ven (2002:291-292) who writes:

“The title of this contribution, in which I reflect on some previous articles in this volume in as much as they deal with the relation between social constructionism and theology, expresses a certain ambivalence. It is a response to the title of Gergen's first article in this book, "Social constructionism and theology: the dance begins”.

Social constructionism makes some interesting points, especially the general insight that every kind of human activity—from perceiving, thinking and feeling to interpreting, evaluating and communicating—is socio-historically and socio-culturally determined. This also applies to activities that we tend to consider extremely individual, private and intimate such as meditation and prayer. It applies equally to those aspects of human existence that relate to the self, such as the moral and religious self, and to what - also in the moral and religious domains—constitutes the individual's personal identity. This general insight is so fundamental that it seems worth while continually to wrest it from oblivion, expose it, polish it and make it sparkle in all its self-evidence, like a crystal whose multifaceted reflection of light does not blind but attracts and fascinates us.”

Van der Ven (2002:292) says that what he is saying is that this insight is not new and that we should be cautious of thinking that it will help us to explore a brand new, until now unexploited goldmine. The debate on the relation between the individual and society is as old as systematic philosophy itself. Judging by metaphysical, philosophical and social anthropological discourse it is as old as the debate on Durkeim's *The rules of sociological method* (1908). It is as old as the tradition of symbolic interactionism established by George Herbert Mead's *Mind, self and society* (1934) and, finally, it is as old as the debate on the paradigm of the historian Maurice Halbwachs that has been raging ever since his *La memoire collective* (1950). This is not to renounce social constructionism, but rather to acknowledge that we are dealing with an ageless theme, an ever-recurring problem or even—as Van der Ven is inclined to think—an insoluble perplexing difficulty. Whatever your starting point, let's say it is the individual self, sooner or later you come up against the limits imposed by the relational self, the group, the collectivity, the institution. Alternatively, if you start with the relational self, group or community, eventually you come up against the

limits imposed by the individual self. These historical references of mine are simply a forewarning that it may be wise to incorporate the history of philosophy and the social sciences into any discussion of social constructionism in order to protect oneself against the pitfalls of facile, one-sided statements.”

In the same article Van der Ven (2002:300-301) writes:

“I don't know whether I am being altogether fair to social constructionism if I say that it is based on a twofold claim: firstly, that the self is a social construct, which it indisputably is provided it is not reduced to just that; and secondly, that it is itself constructed in terms of, and even by, the alterity of the other, which is likewise not disputed, again provided it is not reduced to that. In order to prevent such reduction I consider it necessary briefly to put the various "dramatis personae" in the spotlight.

First of all there is the I. This I is indeed a social construct, but it is more than just that. It would be absurd to ignore the body that the I call "mine" and not "yours" or "hers". Of course one could object that this body, and bodiliness generally, certainly are also social constructs, but again one has to add that they are more than just social constructs. There is something like a physical substratum comprising a trunk, a head and limbs which together constitute "my" body and do so in terms of the dialectic that I both have and am my body. In philosophy the concept "body" is called a primitive concept, referring to the body as a basic particular situated within the irreducible parameters of time and space. The bodily I forms the basis of the individual—in the sense of indivisible and irreducible—person that I am, the centre of knowledge and action. Of course, the individual person that is "I" cannot be divorced from its interaction with others, but that does not mean that this I is simply a result of that interaction. Here the dialectic tension between "I" and "the other" must be kept intact.”

The remarks of Myburg, Gergen, and the answer of Van der Ven are relevant to this study and an answer must be given according to the assumption about personality and “the self” in the context of this study (*marriage problems and personality*). Myburg is an exponent of the new trend of narrative and social construction theorists and their point of view must be taken in consideration to give an answer on the presuppositions of personality theory.

The discussion of Myburg's arguments above immediately opens the debate about the nature or nurture controversy in the formation of personality. *If personality is formed only by context and by social influences there can be no predictability in the behaviour of human beings and between marriage partners there will always be uncertainty as to what may happen next.* The selection of a marriage partner might also be a very dubious act and cause more uncertainty as it is.

The arguments in the study of personality will hence focus on the nature or nurture theme as it is discussed in the literature. From the discussion above, we want to show that the importance to study personality and its *innate motivation* is that it may shed more light on stability and change (nature and nurture) *in a marital relationship*. Stability and change are in an important sense opposite sides of the same coin. The stability of a personality trait is in a sense a resistance to, or a rejection of, the processes of random change. Meanwhile, change can be understood as a transition from one stable condition to another, and without stability, change becomes merely chaos (Baumeister and Tice 1996:372).

1 Definition of personality

Each of us, in perceiving and interacting with other persons, relies on an "implicit personality theory" that acts as a filter or perspective in gathering and organizing information about another individual or groups of people (Massey 1981:3). That in turn determines how we interact with and behave towards certain people and our marriage partners in particular.

Maddi (1976: 9) defines personality as a stable set of characteristics and tendencies that determine those commonalities and differences in the psychological behaviour (thoughts, feelings, and actions) of people 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.

Eysenck en Eysenck (1985: 9) define personality as: "... A more or less stable and enduring organization of a person's character, temperament, intellect, and physique, which determines his unique adjustment to the environment."

Mayer and Sutton (1996:5) give the definition of Allport as a definition of personality to be compatible with their own: "Personality is the dynamic organization within the individual of those

psychophysical systems that determine his unique adjustments to his environment and his characteristic behaviour and thought."

2 Nature Or Nurture Controversy

Feshbach, Weiner, and Bohart (1996:5) say that Charles Darwin introduced the controversial conclusion that the human species is the product of a long period of evolution in *The Origin of Species* and *the Descent of Man*. His arguments had an enormous influence on the field of personality. First, his theory of evolution assumed scientific determinism—that is, the theory assumed that the most complex aspects of behaviour in all species are subject to scientific and rational analysis and are not due to accident or divine intervention. Second, Darwin focused attention on the function or adaptive value of biological structures and behaviour. Psychologists have been guided by this viewpoint as they search for the usefulness of a particular pattern of action.

Darwin proposed a simple yet powerful theory to explain the process of evolution that linked the development of species with the concept of inheritance—the spread of characteristics from one generation to another. Darwin's theory hypothesized that any variation, however slight and from whatever cause proceeding, if it be in any degree of profitability to an individual . . . will tend to the preservation of that individual, and will generally be inherited by its offspring. The offspring, also, will thus have a better chance of surviving," because the "variations" are transmitted from generation to generation.

The question is: do humans have instincts, or innate urges and unlearned patterns of behaviour and can it be demonstrated scientifically that personality characteristics and behavioural problems are in part genetically influenced? Diener (1996:390) discusses different studies conducted to determine genetic influence on temperament and subjective well - being and he says these studies give evidence of inborn biology that influence personality traits. They summarize their point of view as follow:

"Behavioural genetic research consistently indicates that individual differences in personality are genetically influenced. However, behavioural genetics has much more to offer to the study of personality than heritability estimates. The present paper describes some recent findings from behavioural genetics research in personality that go well beyond the rudimentary nature-nurture question. These findings include the

importance of nonshared environmental influences on personality, genetic continuity and environmental change during development, personality as a mediator of genetic influence on environmental measures, links between personality and psychopathology, and harnessing the power of molecular genetics to identify specific genes responsible for genetic influence on personality."

The opponents of the innate urges theory are the theorists that argue that if personality and behaviour are shaped by learning and experience, humans are subject to change, because new habits, attitudes, and modes of action can be taught. They say that if the cause of action is perceived as a fixed and immutable inborn characteristic, it is easy to reach the pessimistic conclusion that change cannot be accomplished. This reasoning has discouraged the acceptance of genetic principles (Feshbach, Weiner, and Bohart 1996:9).

Still another factor that has discouraged the acceptance of heredity as an influence on personality is the human rights movement credo that all people are created equal. Acceptance of genetic postulates carries the danger of an elite group position, asserting that people are created unequal and therefore deserve to remain unequal. The self proclaimed elite might contend, for example, that because males are born more independent and competitive, they should serve in important occupational roles, while women, because they are born more dependent and cooperative, should remain in the home caring for the family (Feshbach, Weiner, and Bohart 1996:9).

In spite of leading theorists' arguments and the dangers inherent in applying the principles of heredity, there is increasing evidence for genetic influence on a wide range of aspects of personality and behaviour. Behaviour is a product of both nature and nurture, i.e., what one brings into the world and how this is influenced by experience. Learning and experience are central explanations of human action, but genetic roots cannot be disregarded.

We can make use of two expressions from genetic studies to describe this process. In genetics, *phenotype* refers to the surface manifestation of a characteristic and *genotype*, to the underlying genetic structure. Even when an individual possesses a certain genotype, it may be manifested in vastly different ways on the surface depending on the environment and experience. A good example is height. While this is genetically determined to some extent, nutrition (an environmental factor) also plays a major role in how tall an individual actually will be.

Feshbach, Weiner, and Bohart (1996:9) illustrate that individuals who have the genotype for a certain personality trait will not necessarily display that trait in the same fashion. Experiences will shape how that trait is displayed in behaviour. It is possible that irritability has a genetic component and that some individuals may learn to express anger in positive ways and become crusaders for justice and others may express it in antisocial, destructive ways.

Saudino and Plomin (1996:335-347) write that one of the most important findings in behavioural genetic research on personality has to do with the environment. Heritability of .20 to .50 indicates that genetic factors account for between 20 and 50% of the *phenotypic* variance in personality. The remaining variance can be attributed to environmental factors. However, twin and adoption studies consistently find that shared family environment accounts for only a small portion of variance in most major dimensions of personality. Family members resemble each other's personality primarily because of shared DNA, not shared family environments. Saudino and Plomin (1996:342) quotes a study by Braungart, Plomin, De Fries, and Fulker (1992) of infant temperament, which found correlations for tester-rated temperament to be about .00 for genetically unrelated adoptive siblings-which provides a direct test of shared family environment-and .20 for genetically related nonadoptive siblings.

If shared family environment does not substantially influence personality, then what does? The answer lies *within*, not between, families. Recent reports by Plomin, Chipuer and Neiderhiser (1994) on behavioural genetic research converge on the surprising conclusion that genetic factors contribute substantially to many widely used measures of the environment. When treated as a phenotype in genetic analyses, "environmental measures," such as ratings of the family environment, peer groups, social support, and life events, often show as much genetic influence as measures of personality (Saudino and Plomin 1996:339).

Saudino and Plomin (1996:342) also reports that the initial applications of molecular genetics techniques to the study of personality by Phillips, Brennan, Mosely, Matheny, and Xu (1995) have found evidence of a possible linkage of two second order factors of the MMPI-2 on chromosome 22 in a nonclinical sample of sibling pairs.

The concept of inheritance is increasingly evident in the field of personality. Increasing acceptance of hereditary and genetic influence on individual differences in development represents one of the most remarkable changes in the field of psychology that has occurred during the decade since 1979 (Feshbach, Weiner, and Bohart 1996:9)

3 Personality theories

The question that presents itself is what personality theory to use. Massey (1981:14-15) writes that consciousness, including self-consciousness, implies consciousness *of* some entity, constitutes an essential feature of human existence. As embodied subjectivities, human persons perceive themselves and their environments, interpret their situations, and experience feelings, as well as construct values, meanings, purposes, and goals, in order to develop unique and consistent life styles. Therefore, the study of a self-conscious human person requires the inclusion of three approaches: examining the phenomenology of the subject's intentionality that is the consciousness directed towards some reality, evaluating the person's total behaviour from observer's verifiable perspectives, and considering the situation within which the behaviour occurs.

The theory we need is a theory that can be functional marriage counselling. Baumeister and Tice (1996:364) acknowledge the fact that the theory must be applicable in real life when they say:

“The great success of personality psychology during much of the 20th century can be measured partly by its influence on other fields, including both other areas in psychology and other disciplines altogether. From the social sciences (e.g.. anthropology) to the humanities (e.g., literary criticism), a vast array of scholars and researchers were strongly influenced by personality theory, especially the work of theorists such as Freud and Jung. One would be hard put to find comparable instances in which such a small group of thinkers had such broad influence on many fields of intellectual inquiry.

Freud and Jung are long dead, however, and recent generations of work in personality have not been able to exert nearly as much influence on other fields - nor have they tried. Ironically, to the extent that personality psychology still exerts a strong influence on other fields, it is still through the works of Freud and Jung. The ideas of those early theorists continue to be used and abused in a multitude of disciplines.... Why have Freud and Jung had such strong interdisciplinary influence? (And why do

they continue to have it?) One seemingly must conclude that they provided other fields with something they found quite valuable and useful. “

3.1 The Psychoanalytic approach

Psychoanalytic approach includes those theories proposed by Freud and his followers. The theory stresses psychological energy and how it motivates our behaviour. Psychoanalytic theories explain personality in terms of how we transform energy into thoughts, feelings, or actions. To help understand how personality is shaped, a developmental perspective is often introduced.

The realization that not all psychological processes and behaviours occur in conscious awareness underlies the theories of psychoanalysis. Psychoanalytic psychologists focus on what motivates individuals to act as they do. Freud, Adler, and Jung pioneered the exploration of different terrains in personality. We can find the seeds of many later theories in their work. Freud concentrated on the physiological bases of personality, the uses of bodily energies, and the internal defences we employ in the pursuit of psychic equilibrium. Adler emphasized the importance of social influences on personality and the subjective creativeness we bring to bear in fashioning ourselves and our patterns of behaviour.

Jung described the process of becoming an individual, the psychological interconnections between people across time and culture, and the spiritual tendencies of humans. Each of these theorists proposed an explanation of how unconscious processes exert dynamic influences on behaviour (Massey 1981:21).

Sigmund Freud attempted to understand the disorders in his time known as hysteria. He believed that sexual conflicts from childhood brought about the condition. When he proposed his theories at the turn of the century, he attracted numerous followers. Many ended up disagreeing with certain aspects of Freud's theory and proposed theories of their own, which nonetheless preserved many of Freud's major thrusts. **Psychoanalysis** refers to the whole family of theories by Freud and others.

Psychoanalytic theorists such as Freud and his followers believed that individuals strive to reduce inner tension, keeping internal agitation to a minimum at all costs. Humans are, in their view, irrational and instinctive biological beings. Therefore the following assumptions accentuate their theory (Feshbach, Weiner, and Bohart 1996:59; Peterson 1991:448):

- People possess psychological energy called **libido**. Our behaviour is driven by this energy.
- Drives and instincts provide this energy and are thus part of people's biological inheritance. We are motivated to satisfy instinctive needs.
- Biological and historical or environmental factors play an essential role in behaviour, and individuals progress through a fixed sequence of developmental stages but there are often conflict between the individual and society, because a person's biological instincts do not always conform to social rules.
- The most important of a person's motives are unconscious, forcibly kept from awareness because they offend and threaten the conscious mind and therefore personality change must deal with the unconscious and the irrational desires of individuals.
- Past events shape subsequent behaviour. In particular, struggles and conflicts during childhood affect an adult's thoughts, feelings, and actions.
- In as much as individuals are unaware of their need states, personality assessment is best conducted by means of indirect or projective techniques.

Not every psychoanalytic theory fully embraces all of these positions, but in total they represent a generic version of this approach to human nature.

According to Mayer and Sutton (1996:75) the applied value of these theories of Freud and Jung are very good because their contributions extend beyond psychology to anthropology, sociology, history, and art history.

They also mentioned the Myers-Briggs Type Indicator as an application used by counsellors in a wide variety of settings in everyday life.

3.1.1 Examples of psychoanalytic theory in marriage counselling

Enid Balint a marriage counsellor at the *Tavistock Institute of Marital Studies* applies Freudian psychoanalytic theory in her research and counselling. She writes an article about unconscious communication and says a husband may communicate with his wife without being aware that he does. Balint (1993:35) writes:

"In one case a husband came home from work, and his wife told him that she had had a terrible day with the children but everything was all right now and that supper was

ready. In saying this, she unconsciously said to her husband that she had had a horrible time and would perhaps like to have a drink, or be kissed and made much of. The husband failed to note the communication and instead found himself going into the garage to see whether the car was all right. He was unaware that he was responding to his wife's unconscious communication, and she was unaware that his withdrawal to the garage was a result of it. Married couples act constantly on one another in this way; they modify each other's behaviour in the most complex manner, and they rely upon each other to do this. This is a part of their daily lives—the atmosphere in the family; the whole feeling of family life would be unthinkable without it."

Lyons (1993:48-49) also from the *Tavistock Institute of Marital Studies* writes that Jung helped her to understand the choice of marriage partners. From Jung she learned that the unconscious drive to individuate leads people to choose partners who will activate undeveloped aspects of their own selves. This may lead, sometimes, to marrying a partner who resembles the parent who originally "had it all". Such an idealized choice offers a path on the one hand to individuation, and on the other to a source of continuing envy. Sometimes they may choose a partner who offers a refuge for their own rejected dependency needs - a partner needed but then despised. To maintain that there is a bias in the choice of partner towards one who carries a rejected or undeveloped aspect of one's self is not the same as to suggest that people tend to marry their opposites. Indeed, there is evidence to show that successful marriages seem to be based on a sufficient but not too great similarity between the partners. As in any other form of partnership, there needs to be a sufficient degree of identification to make conflicts manageable. However, when in a marriage conflicts cannot be integrated within oneself but remain outside, as part of the "marital warfare", destruction of the once prized object may occur and divorce ensue. But the partners' search for their still undiscovered selves will continue and can lead them into sequential marriages to partners, all of whom bear an uncanny likeness to one another.

The same theory that Lyons explained above was illustrated by McGuiness (1993:9) when she wrote a summary of a lecture by Herman Riffel. Herman Riffel is a pastoral counsellor who studied Jungian theory and says that transference is a basic innate drive we all have. It is an attraction to a quality in the other person. Unconsciously we know that we lack that quality (the creative expression that another has, for example). This kind of attraction is not about sex. Rather, it is a drive to have the qualities we lack. It is an attraction to some form of beauty -physical,

emotional, spiritual etc. When this person enters into a relationship, particularly marriage, they in fact marry the image that they have projected onto the other person. What they see as love is in fact transference. With the attraction come an emotional pull and then a biological attraction. Sex with the person becomes attractive. If the biological attraction is based on transference, it will not satisfy the person and eventually they will seek another relationship. This becomes a problem in marriage if the partners do not understand the difference between transference and love. When eventually they realize that the partner is not perfect, their disappointment turns to anger and rejection.

McGuiness (1993:9) says love is not blind. Transference is blind. Transference wants to have, to hold or possess in some way. Love, on the other hand, sees the other person as they really are, with strengths and limitations. Love is willing to wait, to sacrifice, and to give. In a relationship based on love the two people become more like each other as each person comes face to face with the qualities they lack and begins to integrate them. She quotes Riffel on the purpose of marriage who said that...

"...in marriage we are bound to each other to learn from each other, until we no longer need each other, but can't get along without each other." The differences we have in marriage are our opportunities to move towards wholeness.

Rather, McGuiness suggests that we look closely at the person and what it is that we find attractive in them. What quality does this person have that we lack? The attraction is designed to awaken some quality in us, something that we need to develop. Sex alone will not give us what we want. The relationship can be valuable when we recognize that we not only have to accept the quality we seek in the other but also we must learn from it. Only then can we move from transference to love (McGuiness 1993:10).

What we need is to become *aware* of the reason we are attracted to the other and what we can learn from them, this **conscious awareness** will ensure that our unconscious emotions do not rule our relationships (McGuiness 1993:10).

Hendrix (1993) known for his *Imago Therapy* in marriage counselling also writes about the unconscious choice of marital partners and he too uses the same principles as Jung.

He helps marriage partners to become "conscious" and the importance in the context of this research is his chapter on increasing the **self-knowledge** of each marital partner (1993:171-193). He says the task of the marriage counsellor is to help people to understand that they may feel and think in a particular way and in so doing help them to understand that *their entire being is validated*. Couples must no longer feel that they have to cut off parts of themselves to be loved and accepted. They can be the complex, multifaceted people that they really are and still find acceptance in the world (1993:191). A conscious marriage is a marriage where people accept each other and through conscious communication help each other to grow emotionally and spiritually.

The same dynamic can be seen in the counselling relationship. The client will often transfer onto the counsellor the image of the perfect partner and will seek a personal relationship with him or her. If the counsellor is not clear and honest about the relationship and allows a personal relationship to develop the client will eventually become disappointed and will turn on the counsellor. Counter-transference can also occur in the same way when the counsellor is also attracted to the client. This is why it is vital that the counsellor terminates the relationship and passes the client on to someone else (at an appropriate time) once the relationship changes from professional to personal or when the client sees the counsellor as perfect, or as a saviour (McGuinness 1993:10).

Jung often experienced transference from his clients and colleagues. Many would bring him gifts. He would deal with it by asking: "What do you want?" By making the client *aware*, the transference loses its power. If it is kept secret, it remains powerful. Too often, the way we choose to deal with such attractions is to avoid the person (McGuinness 1993:10).

The importance of Jung's typology in his personality theory is that he wanted to describe the "normal" person (McBride 1992:14). The use of Jung's typology as it function's in the Myers and Briggs type indicator is to help marital partners to understand themselves better and "to feel their entire being validated" as stated above by Hendrix.

It is important to notice that part of Jung's typology describes the way different typologies "think and feel" as Hendrix states above.

Colman (1993:87) as a psychoanalyst stresses the marriage and its potentiality as a therapeutic institution. He contrasts defensive marriages with developmental ones, and says that the marriage:

"...provides a container which will give (the partners) room in which to be, and (provides) for the expression of *instinctual drive* (researcher's italics) and feeling so that they may further their development and come to know more fully the different parts of themselves, eventually getting these parts into a more satisfying conjunction."

Lyons and Mattinson (1993:107) acknowledge that the idea of marriage as a container originated with Jung. He described marriage as an emotional "container." This containment can be thought of in three ways: (1) the marriage itself is a container: in terms of a legal commitment, it is still more difficult and more costly to get out of than to get into. (2) One partner can contain the other partner. (3) One partner can be contained by the other. Just as a young child needs to be contained, to be given a safe place or "breathing space" in which to be, and offered safety and security as a base from which to explore and develop his mastery of skills and to which to retreat when his efforts fail, so, too, might an adult develop more of his own fullness of nature if provided with an emotional container.

In Jung's view a workable marriage can be based on the partners' differences in personality, differences that may favour each partner in a different area of life. According to him, the simpler of the two personalities in the marital relationship is often swallowed up in his more complex partner and cannot see his way out. He saw it as a regular occurrence for a woman to be wholly contained, spiritually, in her husband, and for a husband to be wholly contained, emotionally, in his wife. He also realized that a marriage seldom or never develops into an individual relationship smoothly and without crisis (Hinckley 1996:32).

Hinckley (1996:32) says Jung viewed marriage as a psychological relationship that is a highly complex structure, which is made up of a whole series of subjective and objective factors, mostly of a very heterogeneous nature. To him a psychological relationship was a conscious relationship, as there is no such thing as a psychological relationship between two people who are in an unconscious state. He said that consciousness is always an ego-consciousness, and for an individual to be conscious of himself, he must be able to distinguish himself from others. Healthy relationships can thus only take place where this **awareness** exists.

3.2 The Trait Approach

The *trait approach* includes those theories that classify people, in categories reflecting their basic "type" or describing them in terms of quantitative dimensions according to the quantity of a particular quality they possess.

Similar to the psychoanalytic approach, the **trait approach** consists of a group of related theories that are united by common emphases. Most trait theories concern themselves with the following questions (Peterson, 1988):

- “What are the fundamental ways in which people differ?
- How can these differences best be measured?
- How do individual differences lead to positive or negative functioning?
- What is the origin of a particular individual difference?”

According to Peterson (1991:455) the trait approach, like psychoanalysis, can be traced to Darwin's theory of evolution. These theories put emphasis on individual variation and how this determines adaptation. In addition, trait theorists are often quite interested in whether or not personality characteristics are *inherited*, which leads them to consider the *biological basis of traits*.

Massey (1991:276) describes the traits theory as a new approach to an old question. He says Allport's status as a transition figure in academic personality study becomes most obvious in his treatment of the clusters of traits that are generally used to classify types of personalities.

In contrast to previous attempts to enumerate traits for the static classification of types of people, Allport was interested in how individuals dynamically organize the elements of personality into a distinctive pattern. In his description of traits, he wanted to avoid using traits to categorize people with simplistic stereotypes that exalt special interests. He approached the study of traits from the point of view of *heuristic realism*. He assumed that individuals possess characteristics, which have a determining, or possibly a dynamic, effect on behaviour. He took this approach because he believed that some researchers had emphasized methodology to the exclusion of rationality, with the result that analytic findings bore no resemblance to personality as lived or observed on an individual basis. He therefore combined rational and empirical methods in his investigation of traits and developed a new system of classification.

For Allport, traits are potentials for response which reside within the nervous system and which initiate and guide meaningful consistent, or at least equivalent, forms of expressive behaviour (Mayer and Sutton 1996:110).

In naming a trait, neuropsychic, Allport means that it has a biological as well as a psychological basis. By saying that a trait renders different stimuli functionally equivalent, he means that traits are associated with a consistent pattern of response across different situations. In proposing that a trait initiates and guides behaviour he means that traits cause us to think, feel, and act in certain ways. Finally, Allport defines traits as adaptive (meaning they aid survival) and expressive (meaning they show up in a person's style of behaving).

Traits enable individuals to respond to heterogeneous stimuli in a typical manner, and traits influence their thoughts and actions in diverse but characteristic ways. Thus for Allport, traits account for both the stable, enduring features of personality as well as the ways they may fluctuate and grow (Peterson 1991:456).

According to Allport, traits account for the diversity between personalities as well, because different individuals possess different intensities of various traits. Some people are gifted with a trait and, therefore, manifest a high degree of that characteristic, whereas other people possess very little of a trait and, thus, show very little of that characteristic. We account for the behavioural differences we observe among people by referring to the different levels of their traits. For example, a person who is talkative, friendly, and relaxed in social situations is likely to be high on the trait of sociability, whereas a person who is quiet, shy, and anxious in social situations is likely to be low on sociability. Allport's theory of trait attempts to capture the richness and diversity of traits a person possesses and the particular way the traits combine (Mayer and Sutton 1996:110).

Allport (1961) believed that each of us possesses only seven to ten traits. These particular qualities, termed **personal traits**, differ from person to person. For example, my personality might be described as cautious and humorous, because I consistently act in these ways. However, your personality might be poorly described with these traits. Sometime an individual is cautious, and sometimes bold and occasionally tell a joke, but otherwise you she is sombre.

According to Allport, different traits are needed to describe your personality. In contrast to personal traits, **common traits** can be used to describe everyone. We can arrange all people from low to moderate to high on achievement motivation. Allport believed that common traits had limited usefulness in capturing someone's individuality, so he urged personality psychologists to focus on personal traits. This recommendation is appealing, but it makes conventional research difficult if not impossible. If different people require different traits to describe their personalities, how can a psychologist make any generalizations?

Allport argues that generalizations should not be the goal of personality psychology. According to him, psychology per se is a nomothetic science, striving to make valid statements about people in general. However, personality should be studied ideographically, recognizing that each person is a unique individual who needs his or her own explanation.

The trait approach to personality has made its greatest contribution to the field by identifying the ways in which people differ and devising research procedures for assessing these basic differences. Most personality researchers use the tests and measures devised by proponents of the trait approach. At the same time, the trait approach to personality can be criticized for neglecting the influence of the environment on behaviour. Many trait theorists seem to assume that people act the same way - that is, consistent with their traits - regardless of where they find themselves. The conclusion is that a major concern of trait theorists is whether individual differences in personality are inherited or instilled through experience.

There are critical voices against the trait theory. Feshbach, Weiner, and Bohart (1996:241) portray Mischel's attack on traits and say:

“Mischel's argument is that trait measures are not valid predictors of behavior in specific situations. Although personality tests do well at predicting how people will score on similar personality tests, they do poorly at predicting how someone will actually behave in a given situation. One finds that questionnaire and projective measures of aggression are not very effective predictors of an individual's aggressive behavior on the athletic field, in confrontations with authority, in response to a friend's arriving late for an appointment, and in a myriad of other concrete situations in which variations in aggressive behavior can be observed. Moreover, observational measures of aggression are not very effective in predicting aggressive behaviors in situations

other than the one in which aggression was initially assessed. Similar low predictability of behaviours in specific situations can be found for measures of impulsivity, achievement motivation, anxiety, and other personality characteristics. It can be maintained that if such tests are really meaningful, they should be able to forecast how people will behave in the specific tasks that psychologists create for laboratory studies.”

3.2.1 Traits and marital counselling

Trait approaches have several virtues. They provide a clear, straightforward explanation of people's behavioural consistencies. Furthermore, traits allow for readily comparing of one person with another. Because of these advantages, trait conceptions of personality have had an important practical influence on the development of several personality measurement tools that people use in different settings, also in marriage enrichment and counselling. We will discuss these trait tests in the next chapter.

On the other hand, trait approaches have some drawbacks. For example, we have seen that various trait theories describing personality lead to quite different conclusions about which traits are the most fundamental and descriptive traits. The difficulty in determining which of the theories is most accurate has led some personality psychologists like Mischel to question the validity of trait conceptions of personality in general.

According to Feldman (1996:477) there is an even more fundamental difficulty with trait approaches. Even if we are able to identify a set of primary traits, we are left with little more than a label or description of personality. It does not give a description or an explanation of behaviour. If we say that someone donates money to charity because he or she has the trait of generosity, we still do not know *why* the person became generous in the first place, or the reasons for displaying generosity in a given situation.

According to Feldman (1996:477) the problem with traits is that they do not provide explanations for behaviour; they merely describe it.

The discussion in chapter 3 will illustrate that the personality typology of Jung will give an answer on the why or the motivation of behaviour that trait measures cannot provide.

3.3 Phenomenological approach

The *phenomenological approach* assumes that what is most important is how people think about themselves and their world.

Many types of personality theories fall within the category of *phenomenology* - the study of subjective experience or the "meaning" that one gives to events. *Phenomenological* refers to *a person's awareness* - one's thoughts and beliefs. What these theories have in common is a primary concern with the cognitive, *or mental*, aspects of behaviour and experience.

Although most social learning theories have incorporated cognitive variables in their theoretical models, reinforcement mechanisms that influence observable actions remain central to these theories. This is not the case with the phenomenologists (Feshbach, Weiner, and Bohart 1996:156).

Other personality theories (psychoanalytic- and trait theory) are cognitive in the sense that they acknowledge the importance of a person's mental life. However, phenomenological theories of personality are set apart by their assumption that thoughts and beliefs are the primary aspect of personality. How we feel and how we act is determined by how we think, not the other way round (Peterson 1991:460).

Phenomenological theories are concerned with the "now" of experience. They address the present situation and its meanings rather than the past and how things came to be the way they are (a central quest for both psychoanalytic and learning theories).

Humanistic psychology as part of the phenomenological movement, focus not only on what a person is, but also on the potential of a person. Humanism emerged at a time when people were experiencing alienation and dissatisfaction despite (or perhaps because of) economic and technological success. Many individuals began questioning traditional values, including striving for success and achievement. This emphasis on existential problems-basic problems of human values and existence -gave rise to a more humanistic psychology. This psychology focused on problems of the experiencing person living in an uncertain world.

Humanistic psychology, exemplified in the work of Carl Rogers, Abraham Maslow, and the existentialists, sees the constraints and fears that block full *awareness of the "now"* of one's

experiences as major contributors to neurotic behaviour. An important goal of humanistic theories is the expansion of the individual's consciousness *of the present environment and subjective experience* (Feshbach, Weiner, and Bohart 1996:157).

According to Peterson (1991:460) Phenomenological theories share the following assumptions:

- "Behaviour occurs within a psychological reality, defined as how an individual perceives the world. Ghosts and demons are real to a person so long as he believes in them. Psychological reality may overlap perfectly, somewhat, or not at all with physical reality.
- People are like scientists in that they actively propose "theories" about themselves and the world, and then try to test out these theories.
- People inherently strive toward greater accuracy, precision, and/or consistency in their understanding.
- People's reports on their own thoughts and beliefs are taken seriously. To study personality, a researcher can start by asking research subjects what they think."

Humans are accepted as unique and as having the potential to be noble. Psychologists must understand people, rather than predict or control their behaviour. Individuals are believed by the humanists to have a higher nature with a need for meaningful work, responsibility, and the opportunity for creative expression (Feshbach, Weiner, and Bohart 1996:159).

We said that phenomenology theories include the way individuals make sense of the world and themselves. The best-known of these theories was formulated by George Kelly, who assumed that individuals manage their everyday activities like scientists, formulating hypotheses about their environments and themselves, gathering information to test these hypotheses, and drawing inferences from the obtained information. Kelly's theory is subsumed within a literature known as implicit psychology, which deals with the perceived laws of behaviour held by naive observers, or the personality theories of individuals who are untrained psychologists.

Kelly labelled his basic philosophical assumption constructive alternativism. Meaning, says Kelly, is not inherent in an event, but depends on how a person construes or interprets that event. Thus, there is no "reality"; reality truly exists in the constructs of the person. People can always revise their constructs - or ideas - about reality, and thus change how they experience it. *As a result, some*

of Kelly's ideas are, perhaps surprisingly, associated with the psychoanalytic notion that needs, and values influence our perception of the world (Feshbach, Weiner, and Bohart 1996:159).

Because meaning is subject to change, Kelly reasoned that individuals are personally responsible (able to respond) for their own future. Nature does not dictate one's life or, no one needs to be the victim of his own story or "biography" (Feshbach, Weiner, and Bohart 1996:159).

This position again links personal construct theory with humanistic and existentialist thinking by placing change processes within the grasp and the capability of the individual. Thus, either credit for a successful life or blame for an unsuccessful one is placed directly on the actor. Each person controls the course of his or her life.

Peterson (1991:461) says Kelly devised an ingenious testing instrument to determine an individual's personal construct system called the *Role Construct Repertory Test (REP Test)*. A subject is given a list of twenty social roles (mother, father, friend, employer, and so forth) and asked to think of the person who fills each role in his life. Then he is presented with a set of three of these roles. How are two of them alike yet different from the third? He writes his answer down. Then another trio of roles is presented, along with the same question. Again, he writes down the basis of his comparison and contrast. This process is repeated dozens of times, always with different sets of three roles and so patterns begin to emerge that reflect the person's habitual constructs.

The test reflects Kelly's belief that the tester should not impose his or her constructs on the test taker. Rather, the testee should be allowed to display constructs that are naturally used to give meaning to the world.

3.3.1 Marriage counselling and the phenomenological approach

Phenomenological theories of personality are set apart by their assumption that thoughts and beliefs are the primary aspects of personality. How we feel and how we act is determined by how we think, not the other way round. That can be seen in the approach of therapists who apply principles of communication theory to marital interaction. Their goal is to improve member communication in order to promote effective problem solving and interpersonal conflict resolution (Bascue and Lewis 1985:271).

As described above phenomenologists study the subjective experience or the "meaning" that one gives to events. *Phenomenological* refers to *a person's awareness*—one's thoughts and beliefs. These theories are primarily concerned with the cognitive aspects of behaviour and experience. Communication theorists attend to these verbal and non-verbal modes of communication and try to understand patterns of family interaction, *norms of behaviour*, and the expression of individual thoughts and beliefs as these elements are expressed in communication. In addition to helping family members improve communication, therapists might also teach individuals how to evaluate effective communication themselves so that improvement continues after treatment (Bascue and Lewis 1985:271).

Interestingly Greenberg and Johnson (1986:254) see "emotional focused couples therapy" as a phenomenological approach. Although we said that phenomenologists are set apart by their assumption that thoughts and beliefs are the primary aspect of personality and that they say how we feel and how we act is determined by how we think, not the other way round. They put the emphasis on the *thoughts, beliefs and feelings and also needs*.

Greenberg and Johnson write that in an experiential view of human functioning, experiencing is regarded as a primary referent. According to this view, people are not purely rational or cognitive but also respond wholistically to situations in adaptive ways. People are regarded as more than their intellects alone and as functioning more effectively when they pay attention to all of their internal experiences. In addition, people are seen as active organizers of their perceptual world, and it is these perceptions that determine their behaviour. The therapist in this approach attempts to enter the person's frame of reference to explore the reality of the world as it appears to that person. Acceptance of "what is," by both therapist and client, is a cornerstone of this phenomenological approach. As blocks to experiencing and restrictions of *awareness* are encountered, the client is helped to identify with and integrate these aspects of functioning, thereby expanding the scope of experience and making available potentially adaptive organismic feelings and needs.

Individuals are viewed as having inherent tendencies to survive and grow and develop their capabilities in ways that will serve to maintain or enhance the organism. All behaviour, therefore, derives from individuals' quests to actualise themselves. As such, it can be assumed that at any moment, people's behaviours are their optimal means of actualising themselves in their current

contexts, as they perceive them. For example, a woman may be feeling very hurt and in need of support, but in her life experience a person who expressed hurt was regarded as weak and was either depreciated or ignored. Therefore, when she is hurt, she believes it is important to be strong. When hurt by her husband, she defends by attacking verbally—by blaming him and telling him he does not appreciate her. These behaviours bring her neither the comfort nor the support she needs; rather, they serve to distance her husband. What she is striving for is to have her husband accept her and provide comfort and support. Her underlying need for support and comfort is an organismically important one; however, her method of communicating this need is dysfunctional and is based both on her perceptions and on the contextual conditions that seem to support these perceptions. She blames her spouse, and he, in turn, having learned that it is important to be right, defends his actions, which she then experiences as unsupportive (Greenberg and Johnson 1986:254).

This approach by Greenberg and Johnson brings forward the importance of emotional needs in marital happiness. That corresponds with the discussion of Kelly. Some of Kelly's ideas are associated with the psychoanalytic notion that needs, and values influence our perception of the world. Self-awareness in this instance will be to know and understand your own emotional needs.

Although Jung was a psychoanalyst his personality types can be compared to statements made by the phenomenologists especially Greenberg and Johnson. He described personality types that are not purely rational or cognitive but respond to situations with their values and feelings (See the discussion of the Feeling and Thinking types in Chapter 5).

Jung believed that the unconscious instinctual life embraces more than simply sex and aggression; it includes other urges such as the need to create and to self-actualise. These ideas were subsequently incorporated by humanistic psychologists in America to the extent that Gordon Allport, one of the original leaders of this movement, spent a year under Jung's guidance (Feshbach, Weiner, and Bohart 1996:93).

According to Müller (2002:17) structural and systemic themes in marital counselling is rooted in constructivism. Kelly's personal construct theory influenced structural therapists (Neimeyer 1995:346). Structural therapists are concerned about the social organization of marital and family units in therapy, these therapists often attempt to point out this structure to family members and

often attempt to change the existing structure. The underlying assumption is that by identifying and changing the physical structure, the psychological relations among members will also change. They define a system as any two or more parts that are related, such that change in any one part changes all parts (Hanson 1995:27) Thus, for example, structural therapists might suggest in therapy sessions who sits next to whom or suggest changes in the content or direction of conversation as methods of influencing the relation of one family member to another (*Bascue and Lewis 1985:267-278*).

Hanson (1995:27) describes a project that illustrates the effects of changing one part of intimate systems, the woman's weight. Through intestinal reduction, a number of married women underwent drastic and sudden reduction of their body weight. These women were severely overweight before the operation and had been so at the time their spousal relationships were formed. There were varieties of changes in the intimate relationships, including the man being threatened and fearful that his wife would now seek other men, and in some cases sexual interest increased while in others it disappeared. In sum, this example points out how presumably simple (in the sense of predetermined) intervention is in fact complex when entered into a system of interrelated parts.

Self-awareness in the systems approach of marriage counselling might be to understand your own role in the system and how the system affects you.

3.4 Social Learning Approach

The *social learning approach* stands apart from the other general strategies for studying personality. Instead of looking at characteristics within the person, social learning theories look to the environment for explanations. These theories appeared when psychologists began to apply learning theories to traditional personality topics. Consequently, they emphasize the give-and-take between individuals and their environment.

Peterson (1991:464) describes the following assumptions as universal to most of these theories:

- The most important aspect of personality is observable behaviour.
- Learning is the most important psychological process in personality.
- The most basic explanations of personality are phrased in terms of the environment.
- Behavioural change is possible through interventions that are guided by learning theory.

In recent years, social learning theories have taken into account a person's thoughts and beliefs, but they still focus on the environment. Peterson (1991:464) illustrates: "Appreciate what she's been through. She grew up in a poor neighbourhood, and her father was an invalid. This woman never had any advantages, and she's been forced to fight every step along the way."

Interestingly Mayer and Sutton (1996) include the construct theory of Kelly in this theoretical foundation. They say learning theory is a tradition that is in many ways the antithesis of the previous traditions we discussed. In the learning theory tradition, as represented by B. F. Skinner's radical behaviourism, we see a shift of attention away from internal dynamics, needs, and traits, and toward an elaboration of how the environment shapes our behaviour.

They say that in some ways, it is the culmination of a movement that began with Horney's social-psychoanalytic theory, where she emphasized socio-cultural factors as determining personality. On the other hand, learning theory is so different from any prior conception of personality we have encountered that it clearly represents a separate tradition. Interestingly, while this tradition challenges the previous traditions, it has in turn been challenged by the cognitive tradition. This cognitive challenge led to cognition being introduced into the learning tradition, resulting in the cognitive-learning tradition, which they represent within the work of George Kelly.

From this discussion of Mayer and Sutton (1996:130), we can see that there is an overlap between the theories and that authors differ in their classification of the theories.

The social learning approaches are a group of related theories that explain our complex behaviour using principles of learning. Accordingly, social learning approaches find their roots in behaviourism. Social learning theorists believe that the environment determines behaviour, and further that the most important aspect of the environment is other people, hence for emphasis the term *social* is used (Peterson 1991:464).

Learning theories of personality have their origins in the laboratory, unlike psychoanalytic theories, which are rooted in the clinical interactions between therapists and patients. However, the applicability of these learning theories to personality and clinical problems has become the primary source of their force and popularity.

Learning theorists have undertaken the ambitious task of not only accounting for personality development based on principles established in the laboratory, but also applying these principles to changing emotionally disturbed, mal-adaptive behaviour patterns. The therapeutic procedures based on learning theories have indeed been implemented successfully in clinical situations. *In fact, one of the most significant developments in the field of clinical psychology has been the vital growth of therapies based on learning principles* (Feshbach, Weiner, and Bohart 1996:159).

The most modern social learning theories somewhat resemble the phenomenological personality theories discussed above. However, in contrast to the theories of Kelly and Rogers, these theories explicitly tie cognitions to particular settings, thereby preserving an environmental emphasis.

We conclude with the following statement of Peterson (1991:464):

“Although behavioural in origin, social learning theories freely introduce “unobservable” factors in their explanations, including *drives and expectations*.”

3.4.1 Social learning theories and marital therapy

A well-known pastoral counsellor Worthington (1993:349) separates behaviourism and social learning theory. He says the fundamental premise of behavioural marriage counselling is that in happy marriages, the rewards (reinforcers) outweigh the costs (punishers). It follows that for troubled couples, the balance has shifted to where the costs are greater or nearly greater than the rewards. The counsellor, then, should increase the rewards and decrease the costs of the relationship.

Since the major source of both rewards and costs for each spouse is the behaviour of the other spouse, the counsellor uses his or her influence to promote behaviour change that will increase the couple's marital happiness.

Worthington (1993:352) then describes the cognitive therapy of Norman Epstein. He has outlined cognitive treatments within marriage therapy aimed at three targets. Cognitive techniques can be used to change: (1) couples' unrealistic expectations; (2) faulty attributions of causality; (3) and self-instructions within destructive interactions between spouses.

According to Worthington (1993:352) unrealistic expectations are prevalent in human existence and certainly exist within the troubled marriage. Cognitive therapists have developed numerous methods for helping modify people's unrealistic expectations, irrational ideas or marriage contracts. The first step is to help the people become aware of their expectations and of how their expectations are faulty. Behavioural therapists do this through rational analysis and logical argument. They systematically call the clients' attention to their expectations throughout counselling sessions and then have clients attend to their expectations and self-talk between sessions.

Behavioural therapists plan to stimulate clients to change their thinking. The therapist helps to create situations where clients can test their assumptions and then helps analyse the outcomes in subsequent sessions. One key to successful cognitive modification is that it is done systematically and repetitively throughout counselling; it is not a one-time event (Worthington 1993:352).

4 Conclusions:

1 A key question discussed so far was: "Are we what we are because of nature or because of nurture?" Neither answer can be correct, when the question is phrased in this manner, because the answers are not mutually exclusive. From the literature study it is clear that there are both inborn and social-cultural factors influencing the individual. Genetics and environment-nature *and* nurture-regulate and guide each person.

The following discussion between different authors will illustrate the point of view taken above.

Feshbach, Weiner, and Bohart (1996:300) gave attention to the narrative therapists point of view that one's self and hence identity is grounded in a personal "life story." This reflects a recent more general trend towards viewing individual experience in terms of narrative constructions. This in turn is part of a larger set of views variously called "postmodernist," and "social-constructionist" as discussed in the beginning of this chapter by Myburg (2000).

What these views all have in common is the idea that people's personal realities are "constructed." How we construct our experiences of self, others, and the world determines the world we inhabit. Our constructions are significantly influenced by the cultures or subcultures in which we live. They point out that the self is constructed differently by different cultures. Even our experience of gender

is now being seen as a social construction (see also discussion in Chapter 3 about the Myers-Briggs and gender issues).

Baumeister and Tice (1996:373) say that the apparently recent discovery of narratives by cognitive psychology has given them an aura of originality, but this is misleading. They say narratives played an important role during the early decades of personality theory. The clinical case studies that were featured in many early works were stories, and indeed the inclusion of such material reflected the approach of using narratives as an empirical basis for theorizing. They also indicated that another methodological use of stories was in the use of fantasy stories generated in response to the Thematic Apperception Test (or similar stimuli) to measure motives. The theories created by Freud and Jung with his individuation sequence, were stories themselves and created in a social context.

Baumeister and Tice (1996:373) say it is therefore hardly groundbreaking for us to advocate that personality psychologists should give narratives a prominent place in their work during the next few decades. To do so would be a matter of reclaiming or continuing an approach, rather than one of adopting something entirely new and foreign. In practice, one could easily imagine that some tension would arise in the field between personality psychologists who use factor analysis and those who would use narratives and other highly subjective, individualistic ones, but once again mutual tolerance might be promoted by a widespread recognition that the field will be much stronger if it can cover such a broad range of methodological diversity. Also, unlike the older case history kinds of narratives, narrative analysis today may involve the use of sophisticated quantitative tools.

Consequently Baumeister and Tice (1996:373) plead the desirability of taking interdisciplinary perspectives and say:

“Studying change is the importance and usefulness of narrative approaches to personality. As long as personality is understood in terms of fixed, stable traits and patterns, it is not necessary to adopt a narrative approach. But narratives become increasingly useful if one thinks of personality in terms of process, evolution, change, and development. Change and development often occur in story (narrative) form. For the purpose of increasing interdisciplinary prominence, it is easy to see that making room for narratives is likely to pay off well. Many other fields rely heavily on individual accounts and stories, and others are devoted to the study of stories. For

those disciplines that focus on the study of single lives (including much of history and literature), personality psychology can provide valuable insight into how life stories evolve and unify lives as well as stories about major life change. Personality psychology is also especially well positioned to *illuminate the motivations (researcher's accent) that* can shape and alter the construction of stories in ways that may lead away from purely factual accounts. These recent works also show that it is possible to adopt fairly rigorous, quantified approaches in the study of narratives, which may be helpful in gaining tolerance for narratives among the more hard-nosed and quantitatively oriented personality psychologists.”

There is also critique against Myburg and Gergen's point of view as discussed in the beginning of this chapter. Other social constructionists like Botha (1998) write from a narrative point of view and criticize Gergen. Gergen is a social constructionist who proposed that self-narratives are **not a function of the self** but of social interaction with other people. According to Botha, Gergen says self-narratives are maintained, sustained or altered in a network of reciprocating identities. Gergen's radical view of 'relational self-narratives' and **his rejection** of the idea that a person possesses **a core identity is a controversial stance**. Botha says Gergen's emphasis on the exclusive relational aspects of self-narratives may be a reduction of human life to discourses.

Botha (1998) writes that a person's self-narratives are also influenced by a multitude of biological and chemical factors - i.e. by the individual's own brain processes and not by social relationships alone.

He says he has learnt that lovers may story their physiological arousal as Eros. Hence, physiological arousal plays a role in the storying of Eros. The storying of Eros is not only a relational linguistic construction. There is a chemical addictive element in people's involvement in extra-marital affairs. Botha (1998) writes that research in the past ten years has shown there is even a **chemical side** to romance addiction. A substance known as phenylethylamine is released in the brain when a person becomes involved in a romantic situation.

He acknowledges that the stories of people's involvement in extra-marital relationships may be more than social linguistic constructions and have a chemical functioning of the body or physiological cause. This once again is an indication of the wholistic view of humanities that makes personality psychology so important.

We agree with Botha (1998) when he says that a narrative approach in pastoral therapy can be **too reductionistic** to fully understand people's experience of marital problems and affairs. The pastoral therapist must be aware of this possibility.

O'Hara (1995:303) also a post-modernist confirms above statement when she says:

"It is when therapists take either the determinist or constructivist position to its extreme that they run into trouble. Regardless of which extreme they approach, all grounds for vitality and individuality evaporate. Taking an absolutist determinist position, be it that genes, determine humans by inbuilt cognitive patterns, by oedipal longings, or by self-actualising tendencies, leads to a view of human beings driven by lifeless, repetitious, and robotlike compulsions. Human will, as an expression of human agency, disappears. If they take the extreme postmodernist/relativistic view, where all contexts become contexts for other contexts, human agency again disappears and individual existence has no meaning except that granted it by others or by circumstance. As a psychology, either extreme leads to emptiness and despair."

Neimeyer (1995:350) also criticizes Gergen and says that the well-known Friedman refers to the extreme position of post-modern relational self as a "pastiche personality."

Doherty (1991:42) says that therapists can overemphasize language and conversational narrative at the risk of reducing patterns of behaviour like physical abuse and incest to nothing more than the subjective and equivalent "stories" of the participants. Similarly, the inequities of power between families and larger systems - school, legal systems, economic and political realities and patriarchal social structures - can be ignored. Post-modern family therapy may end up engaging in just another modernist reduction of family experience, this time to discourse and the deconstruction of discourse

The conclusion of the literature study indicates that personality psychology is the hub of the wheel in the study of the human being because of its integrative nature. It is distinguished from the rest of psychology because it is a study of the whole person, rather than of intangible variables. Personality psychology as an interdisciplinary science takes into account the **nature of a person,**

the context and narratives as process. Personality psychology also studies the evolution, change, and development of a person.

The importance of personality theory as an **interdisciplinary science** can also be seen in the fact that all the theories discussed above are implicit in marital therapy approaches that marriage counsellors chose.

The fact that the 1996 edition of the Journal of research in Personality is devoted to the future of personality psychology and the articles of Baumeister and Tice (1996) and Epstein (1996) pleading to see personality psychology as the hub of the "humanities wheel" illustrates that it is not a common fact accepted or realized by every psychologist.

The literary search by the librarians of the University of Stellenbosch and University of South Africa with the keywords personality and marriage found that the Journal of Personality and Social Psychology published numerous articles without the explicit use of the term personality in the heading like Gaelick, L., Bodenhausen, G. V., and Wyer, J (1985). The marital therapy issues that the articles discussed have an underlying personality theory and that was the reason it was published by this journal.

Pastoral marriage counsellors will have to incorporate in their theories. It is illustrated by an overview of pastoral marital and family therapy by Bascue and Lewis (1985:267-278). They discuss marital therapy approaches and from their discussions readers may think that only the psychoanalytic approach is an explicit use of personality therapy. Although they also discuss communication, structural and behavioural themes there are implicit personality theories in these approaches that their readers do not realize.

Wright (1995:60-63; 321-330) uses the Myers-Briggs type indicator to help marriage counsellors to understand themselves and the way they process information and he uses the Taylor-Johnson Temperament analysis to help marriage partners understand themselves. Both these instruments have underlying personality theories as a basis theory.

The descriptions of personality theories in this chapter illustrates that there are implicit personality theories in the particular approach that a pastoral marriage counsellor chooses.

The discussions of the personality theories also enhanced the importance of self-awareness. In this study of personality as a construct, many measurement procedures require individuals to appraise themselves, and most of the personality traits that are measured are self-attributes (Feshbach, Weiner, and Bohart 1996:260).

McClelland (1996:430) says personality psychology is still largely a study of the **self-image** and the study of variables that are obtained by asking subjects about themselves - about their goals; their feeling of well being; their interests, attitudes, or beliefs - even though he vividly points out the shortcomings of this approach. He says for some researchers such **self-report** variables define the field of personality.

The fact is that the research in this chapter describes that personality psychology can make a contribution to understand self-awareness in the field of pastoral marriage counselling.

Self-awareness in varying degrees is an important part of our everyday activities and, as we have seen in the review of the theories above **the word** self-awareness or **the concept** appeared regularly because it is part and parcel of personality psychology.

Although Gergen does not want to talk of a "core self or identity" the narrative therapists like Botha talk about a "self-narrative" and that is nothing else than being conscious of a self (or self-awareness) although described in a story.

Bruner and Kalmar (1998:318) write about the self as story and says that typically we tell ourselves about our own self and about other selves in the form of a story.

They acknowledge that we have a self-system that seems to fulfil two functions—a species-maintaining or intersubjective communicability function, and an individuation function. Such a system may very likely be a by-product of the form of cultural adaptation that characterizes the species *Homo sapiens*, a species that shares symbolic representations of the world and consensual ways of orienting to it, yet at the same time is capable of "private experience." They describe self-systems as beliefs, desires, and a sense of others as affordances. They write that no other species seems to have such a highly elaborated system and it enables the young, virtually from the start,

easily to share attention with others, to operate with mutuality in regard to what others are thinking and doing (1998:314).

In the same work on self-awareness Ferrari (1998:414) writes a summary and says the contributors to the book suggest that as biological individuals we are aware of ourselves in the present, and experience time as extending forward and backwards even beyond our own lives.

He acknowledges the self as connecting narratives that are constructed and change over time. However, he also believes it is important to consider individual differences, such as differences in level of cognitive development or cognitive style, that influence the type of narrative one can or prefers to tell. What is more, he would argue that such narratives themselves are put to a variety of uses sometimes to control or navigate through our lives, but sometimes simply to affiliate ourselves with others. What is important is that he concludes that the ability to tell and appreciate any human narrative reflects our evolutionary heritage and our biology (1998:415).

Ferrari (1998:405) also mentions earlier that one's feeling of an autobiographical continuity can be lost due to illness. He describes the case of a boy unable to achieve a feeling of autobiographical continuity, who could only quantify the passage of time with difficulty. He says other well-known illnesses such as schizophrenia, or traumas such as those resulting in amnesia, can also destroy one's sense of self as existing in time.

Karl H. Pribram and Raymond Bradley (1998:273-308) examined the neurological functions of affective, conative, and cognitive aspects of self as experienced at individual, dyadic, and communal levels. One of their central themes is that structural principles present meaningful parallels between very different levels of individual and social organization. They suggest that operations at the neurobiological, neuropsychological, and social-psychological levels all show correspondence in the organization of behaviour that produce a competent, stable self.

Karl H. Pribram and Raymond Bradley (1998:298) write that they believe that the connection between the neuropsychological dimensions and those obtained on the social psychology of love suggest the following correspondences: arousal with passion, selective readiness with commitment and effort- comfort with intimacy.

These remarks by Ferrari and other authors accentuate the point that the self and self-awareness are important aspects of being human and that it is necessary to be a competent stable human being. The contributions in this volume demonstrated the opinion of this research that self-awareness is important and that personality has **neuropsychological (nature) and social (nurture) influences**.

Gilbert (2002:96) is very critical when he writes a final paragraph on narrative change models:

"It should also be mentioned that societal realities, as well as lofty philosophical positions, might also contribute to the continuing influence of narrative approaches to change. Insurance companies are delighted with post structural models of mind and change in that the elimination of deep-seated structuralized elements of subjective experience supports the validity of very brief forms of psychotherapy. In theory, treatment that does not have to overcome stable, ingrained patterns of experience and action should be completed in a relatively short period of time. Thus, post structuralism may be the anti-Christ of traditional models of change, but it is the messiah of managed care."

Goleman's (1998:24-29) contribution in the first chapter (page 20) on the self and self-awareness in emotional intelligence illustrates the importance of **accurate personality assessment** as a means to gain accurate self-awareness to maintain significant relationships.

Campbell (1990:2) says personality assessment can be a source of feedback that can serve different functions in counselling, like any type of feedback. One use is to confirm something a client already knows; another use is to provide new information to enhance self-awareness. Thus feedback may help clients compare or evaluate aspects of themselves. Comparisons may have a normative focus (compare marriage partners to each other), or they may be ipsative (focus on comparisons within clients themselves).

Gouws, Louw, Meyer and Plug (1982) define ipsative as a means to compare assessment of the moment with assessment in the past or with other assessments done by the client at the moment. The indication of growth or decline in a person's condition can be an ipsative assessment (if that is the purpose of the assessment).

Egan (1986:40) says one of the most important things counsellors can do is help clients identify their blind spots and develop new, more useful perspectives on themselves in their problem situations and opportunities they did not use because of these blind spots.

Normative feedback may help a client take stock of interests or abilities for decision-making. Ipsative information can be a stimulus to a client's self-exploration. Tests may reflect and clarify issues for clients. They may also help clients confront aspects of themselves that are new or difficult to acknowledge. Broadly, feedback may encourage clients to discuss and explore issues in more depth.

Snyder, Abbott and Castellani (2002:224) write that *couple therapy differs from individual therapy* in important ways that ***affect the assessment process***. *First*, whereas participants in individual therapy acknowledge on at least some level their own responsibility for bringing about change, individuals in couple therapy typically focus initially on the need for their partner to change. *Second*, in contrast to individual therapy, couple therapy offers the exclusive opportunity to observe directly the problematic interpersonal exchanges of participants and to contrast these with one-sided appraisals of these events. *Finally*, the level of hostility expressed by partners in couple therapy typically go beyond that experienced in individual therapy and influences both the pacing and nature of assessment and intervention strategies.

The research from Russell and Wells (1994:161-168) confirmed the importance of perceptions of the spouse. They examined the influence of personality on the quality of marriage using a sample of 94 couples that had completed a quality of marriage scale and the revised short form of the Eysenck Personality Questionnaire. They found that irrespective of gender, quality of marriage was influenced negatively by spouse's neuroticism, ***but the strongest influence*** on the quality of marriage of each spouse was the ***perceived quality of marriage of the other***. They argued that valid conclusions about marital quality could only be derived from couples rather than from married individuals. They said:

"The fact that the marital quality of one partner has such an impact on that of the other means that anything that affects one partner also has a considerable impact on the other. Wherever an association has been found between an attribute of a person and their marital quality, the possibility exists that the attribute actually has no effect on their marital quality, except indirectly through their partner. **To capture this**

possibility entails studying couples rather than married individuals (researcher's italics)."

Although Snyder, Abbott and Castellani write an article in a *personality assessment book* they do not prescribe a well-known instrument to use in marriage counselling. The research also indicated that not all the personality theories we discussed above make use of personality assessment instruments or questionnaires to help people gain accurate self-awareness.

Whiston's (2000:257) arguments agree with Snyder, Abbott and Castellani. She says a number of instruments initially constructed for use in individual counselling has been adapted for use in couples and family assessment. She writes that the most frequently used assessment instruments in marriage and family therapy are the Myers-Briggs Type Indicator, the Minnesota Multiphasic Personality Inventory-2, or the Taylor-Johnson Temperament Analysis (Wright 1995). Other individually oriented instruments that marriage and family therapists reported using were the 16PF and in South Africa, the DiSC[®] (<http://www.inscapepublishing.com>) could be added to the list.

Whiston (2000:221-222) uses the classification of Anatsi and Urbina (1997) to describe four basic methods of constructing self-report personality inventories. Watkins and Campbell (2000:xiv) also quote Anatsi as an authority on psychological assessment.

The first type of personality instrument Whiston describes is the *content-related procedure*. Here the focus is on the content relevance of the items. Developers use a rational approach to item development, where the items are directly related to the personality attributes being measured. The content scales of the MMPI-2 are examples of this type of procedure. The MMPI-2 is well described by Delamatre and Schuerger (2000:15-43).

The *empirical criterion keying* method is the second method of constructing personality inventories. Rather than content, items are selected based on their relationship to some external criterion. The MMPI is an example of the empirical criterion keying method, for items were selected that separated people who were considered "normal" from those people who were diagnosed with some form of psychopathology. The occupational scales of the Strong Interest Inventory were developed using this same method, with only items that differentiate between

people working in that occupation from people not working in that occupation is being used in scoring each occupation scale (Whiston 2000:221).

The third method involves the statistical technique of *factor analysis*. This strategy involves examining the interrelationships of items and determining the similarities of the items that group together. Researchers have used factor analysis to investigate personality and some current researchers have found five factors. It is also named the "Big Five." The NEO Personality Inventory-Revised is designed to measure these five factors of personality. The 16PF is also an inventory designed by the factor analysis technique. Whiston (2000:229-232) describes the NEO-PI-R and Schuerger (2000:73-111) gives a very good description of the 16PF.

The last method of constructing personality inventories concerns using *personality theory* as the base for development. The items are developed based on the theory. Once the instrument is developed, then construct validation procedures are implemented to determine if the instrument does measure the code of belief of the theory. Thus, the validation information is interpreted simultaneously with the theory (Whiston 2000:221). An example of a theory-related instrument is the Myers-Briggs Type Indicator (MBTI) that is based on Jungian theory.

All the other assessment instruments described by Whiston are trait instruments derived from trait theory as described above.

The researcher chooses the MBTI[®] and it will be discussed in detail in the next chapter. The challenge of this study is to determine the value of the Myers and Briggs Type Indicator[®] as a psychometric instrument to help a person to determine her/his strengths and limits, internal states, preferences, resources, and intuitions as Goleman says is necessary to maintain healthy relationships and by implication healthy marital relationships.

Chapter 3

MYERS-BRIGGS PERSONALITY TYPE INDICATOR®

1 Background Of The Myers-Briggs Type Indicator

The Myers-Briggs Type Indicator (MBTI will be used) falls into the category of paper-and-pencil personality assessment instruments based on a specific psychological theory. The MBTI instrument is similar to other psychological instruments in that it is a designed to assess some qualities of one's personality. The theory behind the MBTI is Carl Jung's theory of psychological types (McCaulley 1990:91).

The goal of the MBTI was hence to find a way to give people access to their Jungian type. It was developed over three decades as questions were exhaustively tested and research collected on thousands of people. People are asked to respond to questions about their preferences in various situations, and the result is an indicated "type" of personality. The instrument is a *type indicator* because it is a process, which helps us to differentiate between sixteen personality types (Goldsmith 1994:11).

The MBTI was developed to make the theory of psychological types as developed by Jung understandable, accessible and useful in people's everyday lives (Myers and McCaulley 1985:1). Jung's theory focuses on how people go about gathering information about the world (perceiving), how they reach conclusions about what they have perceived (judgment), and what their sources of energy are (attitude or orientation) (Quenk 1993:3)

Perceiving is the way people *gather information* about the world by becoming aware of things, people, happenings, or ideas. Judgment involves the way people make decisions about the information they have gathered.

In the context of this study about marriage, perceiving and judgement is important because if people differ constantly in what they *perceive and in how they reach conclusions*, consequently it is only reasonable for them to differ correspondingly in their reactions, interests, values, motivations, skills, and interests (Myers and McCaulley 1985:1).

Isabel Briggs Myers and her mother Katharine Cook Briggs developed the MBTI after the publication of the book by Jung, *Psychological Types* in 1921. An impetus for Isabel Myers's interest in personality type and developing the MBTI was World War II. In a personal communication with McCaulley (1990:92) on December 21, 1970 she said:

“In the darkest days of World War II, when the Germans were rolling irresistibly along, and my shoulders ached with trying to hold them back, and a horrible sinking feeling lived in the pit of my stomach, the thought came to me one day (I was making my bed at the time) that by letting them spoil my life that way I was helping them win, bringing destruction to pass by my own doing. Therefore, I stopped, just like that. I made up my mind that there was no logical justification for turning possible future unhappiness into certain present unhappiness by being afraid of it. Do what you can to make a better world, but do not throw away one day or one minute of the world you have. What I did, as it turned out, was the Type Indicator.”

Hartzler (1992:16-23) describes the long process of creating the MBTI by solving a series of technical difficulties to be faithful to the theory. Myers and Briggs began by creating forced-choice questions that were intended to let people indicate the effects of Jungian preferences in everyday life.

Isabel Myers collected data on more than 9,000 high school students, 15,000 nursing students and 5000 doctors, hand scoring the answer sheets.

They discovered type differences in the way people interpreted the question choices. As a result, each choice is presented in the frame of reference of the types for whom it is intended. In that way, questions became a "stimulus to evoke a type response." They understood that type theory was complex and sophisticated; the questions should be non-threatening and non-theoretical language to make people feel comfortable in answering the questionnaire and thus were not intended to tap the theory directly, but to be straws in the wind, to make inferences about the direction of the wind itself (Van Rooyen and de Beer 1999:20 -21).

From the 1930s through to the 1960s, behaviourists who believed that the only thing that was real was observable behaviours governed the mainstream psychological community and since the MBTI was 'measuring' **preferences not behaviours**, it was not considered to be **measuring**

anything that was 'real'. Therefore, the MBTI did not get any recognition from the formal academic scientists (McCaulley 1990:93).

So it was not until 1975, some sixty years after they had begun working on this that, the Myers Briggs Type Indicator was published on the open market in the United States, and it immediately made a considerable impact. In that time, a Japanese psychologist discovered the MBTI and it was translated into Japanese by the Nippon Recruit Centre in Tokyo where it is still used for career planning (McCaulley 1990:93).

Isabel Myers wrote *Gifts Differing* shortly before her death in 1980, and since then, the MBTI has become a widely used personality assessment in the world. Baab (1998:xv) in a publication from the Alban institute argue that it has become popular over the world in recent years, and is being used increasingly within the churches to help people understand their own personalities and the personalities of others. Isabel Briggs Myers stressed that the goal of understanding and using type is to promote the constructive use of differences.

2 The Theory Behind The MBTI

As perceptive observer of behaviour, Jung noted both the diversity between personalities and the consistency within a given personality. He also observed that some people approached new situations with great caution while others rush in anxious for a thrill. Jung then concluded that personalities could be classified into types; you were either a cautious, circumspect individual or you were a daring and adventurous one. To convey this characterization of types, Jung developed the concepts of the *attitudes* and the *functions*. The former refers to the way a person either directs psychic energy, inwardly or out toward the external world. The latter idea refers to how we make sense of the world around us, which capabilities we rely on most heavily or prefer (Myers and McCaulley 1985:11).

Although Jungian theory was taken into account in every question and in every step of development of the MBTI some Jungians themselves, do not agree with some specifics of Jung's psychological type theory and the MBTI. In developing the MBTI, Myers and Briggs built on certain statements by Jung that touched issues relating to type theory, but they also extended the model in the *JP scale* (explained later) by making explicit one aspect of theory that was *implicit but not explicated in Jung's work* (Myers and McCaulley 1985:11).

The description of type theory that follows is consequently the typological theory of Jung's personality theory **as interpreted** by Isabel Myers and Katharine Briggs in the MBTI (Baab 1998; Isachsen and Berens 1988; Kroegeer and Thuesen 1994; Myers and McCaulley 1985;). That means to say in the context of this study the MBTI theory that will be explained to the marriage partners by the marriage counsellor.

2.1 Preferences as dichotomies

Quenck (1993:3) says Jung's typology system focuses on how people go about gathering information about the world (perception), how they reach conclusions about what they have perceived (judgment), and what their sources of energy are (attitude or orientation). Based on many years of keen observation, Jung hypothesized two opposite ways of perceiving, *sensation* (or sensing) versus *intuition*, and two opposite ways of judging, *thinking versus feeling*.

In addition to these opposite mental functions or processes, Jung described two opposite attitudes or orientations of energy, *extraversion* versus *introversion*. A person habitually uses each of the four functions in one of these two attitudes. Thus, one person might habitually extravert-sensing perception, while another person might habitually introvert sensing.

According to Quenck (1993:3) Jung assumed that people are born with a preference for one of each pair of opposites - that is, they have a preference for sensing (S) or intuition (N), thinking (T) or feeling (F), extraversion (E) or introversion (I), and a judging (J) or perceiving (P) attitude.

Van Rooyen and de Beer (1999:14) says these opposites in the Jungian theory can be described as dichotomies because Jung sees the psyche as a dynamic system that is in constant movement and much of the energy in the psyche is created by the power of *opposing poles*.

The assumption is that the type preferences are dichotomous, rather than extremes on a continuum. According to the Oxford dictionary a dichotomy is a division into two classes, of things that are opposed or entirely different; (b) a sharp or paradoxical contrast.

This is the rationale for a forced-choice format. Also inherent in type theory is that each dichotomy is a choice between qualities of equal value, with no intrinsic good or bad, right or

wrong. Thus, the respondent does not feel defensive about his own personhood, helping to *discourage yielding, and social desirability response sets*. Items are specific only to the targeted preferences, and the alternatives are always presented as forced-choices, rather than separately, to avoid selection of both polarities with no way of determining, which is preferred. The foundation of preference was based on Jung's experience as a psychiatrist; he regarded these dichotomies as sufficiently prevalent and discernible to describe them as *typical*. A type preference implies a person's *customary and conscious* preference for one pole rather than the other (Van Rooyen and de Beer 1999:14). For each of the dimensions, every person has a natural, inborn *preference* for one side or the other. It's the way that feels the most natural and comfortable to us - the way we automatically behave (Tieger and Barron-Tieger 2000:11).

The concept of preferences can be illustrated by asking someone to write his or her name, first with the normal writing hand and then with the other hand. Describing the two experiences, people emphasize that the first is comfortable, natural, fast, and done without concentration. The second experience is described as the opposite on all accounts. People admit they can write with their non-preferred hands, but it takes more effort and concentration, and the results are not as good. In the same way, when people use their psychological preferences, tasks come more naturally and people feel more confident, competent, and at ease. They can use their non-preferences but tend not to, since it takes more effort and concentration (Myers 1998:8).

Psychological preferences as described in the MBTI are just as they sound: ways we prefer to use our psychic energy and other mental functions. The MBTI instrument indicates a person's preferred mode in each of these four pairs or dichotomies (Van Rooyen and de Beer 1999:14).

2.2 The attitudes: Introversiion-extraversiion preferences

Jung (1921) maintained that every personality possesses a persistent orientation to directing its **psychic energy**, which he called introversiion-extraversiion. Jung (1921) believed that each of us would function in both arenas in each pair, but we would prefer one over the other the other in each pair

The Extraversiion and Introversiion preferences are about the direction of energy and attention. It is an indication of how a person is energized. Do you naturally turn to the outer world of people and things (Extraversiion) or to the inner world of ideas and images (Introversiion)? When we talk about

"extraversion" and "introversion", we are distinguishing between the two worlds in which all of us live. There is a world inside us, and a world outside ourselves. When we are dealing with the world outside of ourselves, we are "extraverting". When we are inside our own minds, we are "introverting" (<http://www.personalitypage.com>). "

2.2.1 Introversion: (I)

The attitude of introversion turns the person toward their inner or subjective world and fosters a life of contemplation, introspection, and solitary activities. People who prefer Introversion tend to focus on their own inner world of ideas and experiences. They direct their energy and attention inward and receive energy from their internal thoughts, feelings, and reflections. They tend to reflect before acting (if they act after the reflection) or speaking and learn best by reflection or mental "practice". The introvert will keep his/her observations and decisions inside (Myers, McCaulley MH, Quenck, NL and Hammer AL 1998:26).

Introversion is *actually not about quiet people* but people who are "recharged" by being alone after a period with several people. Introverts can just as easily communicate as extraverts and be talkative but they believe that "talk is cheap"; that one only talks after some reflection (Kroeger and Thuesen 1994:34).

2.2.2 Extraversion: (E)

With the attitude of extraversion, on the other hand, the person turns psychic energy toward the external world. This leads to a life of engagement with others, interest in the material world, and greater emphasis upon objective experience than the inner world. In the extraverted attitude, attention seems to flow out, or to be drawn out, to the objects and people of the environment. There is a desire to act on the environment, to affirm its importance, to increase its effect. They are energized when they are around other people and surrounded by action and they become tired and drained if they spend too much time inside themselves being quiet and reflective (Myers & McCaulley 1985:11)".

Extraverts tend to talk first and then reflect and therefore they are easier to know than introverts because they express their thoughts and emotions freely and may sometimes be at risk of saying too much.

Although these are opposing attitudes, Jung (1921) believed that each person possesses both, but one attitude dominates over the other. We are more comfortable and less fatigued using the one we prefer. Within the context of personality typing, the important distinction is thus which world we live in more often. Do we define our life's direction externally or internally? Which world gives us our energy, and which do we perhaps find draining?

The following table (table 1) gives us a few keywords about extraversion and introversion (Isachsen and Berens 1988: 53).

Table 1

<u>Table 1</u>	
<u>EXTRAVERSION</u>	<u>INTROVERSION</u>
Sociability	Solitary
Interaction	Private
External	Internal
Breadth	Depth
Extensive	Intensive
Relationships	Deep friendship
Expand	Conserve
Actions	Reactions
External events	Internal reactions
Active	Reflective

Carlson and Williams (1984:92) quoted Sherman (1981:11) and says their research confirmed an earlier report by her that marriages of extraverted women with introverted men was more prone to problems than the other way round.

2.2.3 Practical example in marital context

The newly wed extravert comes home from work seemingly dead on his feet. He collapsed into a chair, looking forward to an evening in front of the television. His introverted wife reminds him of a friend's birthday they promised to attend. After a few words he reluctantly agreed to attend the evening.

Once at the party, it did not take long for Jim to not only regain his energy but also to find himself very much in his extraverted element. The introverted wife watched astounded as this previously weary man was transformed into the centre of attention.

She wondered if there was something wrong between them because he was so exhausted when it was just the two of them.

She had to learn that nothing was wrong between them but that he was energized by the outer world of people at the friend's house (Kroeger and Thuesen 1994).

2.3 The functions: perceiving and judgment

According to Jung (1921), there are four basic ways we come to know the world and understand it and these are *thinking*, *feeling* (in the MBTI described as *judgment*), and *sensing*, and *intuiting* (in the MBTI described as *perceiving*). Thinking reflects intellectual processes and its content is ideas. Feeling is an evaluative process and things are judged joyous or sorrowful, pleasing or painful; its content is the emotions. Sensing involves perceptual processes, taking in the objective world through your senses. Intuiting is experience that cannot be articulated; it is the search for the essence of external reality. While each of us possesses the capability to engage in all of these functions, as with the attitudes, we rely on one or two functions over the others and these usually prevail in our personality (Myers & McCaulley 1985:12)".

Jung (1921) divided all perceptive activities into two categories - sensing and intuition. He named these *irrational functions* by which he meant that these functions are in accord to the flow of events and operate most broadly when not inhibited by rational trend. That is they make us aware of what is happening, but do not interpret or evaluate it.

When we use the Thinking and Feeling functions, it is to attach value to something and for this reason they were seen as *rational functions*. Jung named these functions orienting functions because they represent an individual's orientation to consciousness. A function is "a particular form of psychic activity that remains the same in principle under varying conditions (Myers & McCaulley 1985:12)".

2.3.1 Perceiving

Sensing and Intuition preferences refer to how we gather information. We all need data on which to base our decisions. Within the context of personality typing, the important distinction is which method of gathering information do we trust the most. Do we rely on our five senses and want concrete, practical data to work with? Alternatively, do we trust our intuitions without necessarily building upon a solid foundation of facts? We all use both Sensing and Intuition in our lives, but to different degrees of effectiveness and with different levels of comfort.

2.3.1.1 Sensing (S):

"Sensing" means we absorb data in a literal, concrete fashion. Those who have a natural preference for sensing probably describe themselves as practical, realistic, conventional and favours conservative values.

Sensing types like to start a task at the beginning and take a step at a time and keep on until the job is done. They enjoy the tactical side of life and are uncomfortable with complexity and they like things that are definite, measurable. They will work hands on with the parts to understand the overall design. They will be more interested in the experience of the here and now because they gather data through the five senses and establishes what exists. They notice smells, sounds, and a variety of colours. When they interact with people, they take note of body language, posture, tone of voice and facial expression. These people seek the fullest possible experience of what is immediate and real and they sometimes seem to enjoy the present moment and have acute powers of observation and memory for details.

The sensing type will be creative by using and refining the known and familiar (Myers & McCaulley 1985:12)".

2.3.1.1 Intuition (N)

The "Intuitive" preference generates abstract possibilities from information that is gathered. They remain in the present reality of the senses only long enough to receive enough sensory data to make a leap into the possibilities associated with those data. People who prefer intuition like to take in information by seeing the big picture, focusing on the relationship and connections between facts. They want to grasp patterns and are especially good at seeing new possibilities and different ways of doing things.

They focus on “big picture” possibilities and value imaginative insight. They are abstract and theoretical and see patterns and meaning in facts.

They jump around, leap in anywhere, trust inspiration, and are future oriented.

The Intuitives believe that time is relative; no matter what the hour, you still have time to do three more things. They would rather fantasize about spending their next paycheque than sitting and balancing their chequebook.

The sensing type will see the tree in the forest and the intuition type will see the forest. The intuition type may seem fickle and impractical dreamers to the sensors, sensors may seem materialistic, and literal minded to the intuitors.

The table 2 gives us a few keywords about SENSING and INTUITION (Isachsen and Berens 1988: 53).

Table 2

<u>SENSING</u>	<u>INTUITION</u>
Experience	Hunches
Present /Past	Future
Realistic	Speculative
Perspiration	Inspiration
Actual	Possible
Conserve	Change
Practicality	Ingenuity
Details	Patterns
Literal	Figurative

Carlson and Williams (1984:93) found the hypothesis that intuitive types would be more open to change in marriage than sensing types true. They were also more able to project a different mode of relating.

2.3.2 Practical example in marital context

The Researcher just bought a new video recorder and his wife would like to record a program when they go out the evening. The husband has a preference for Intuition, tries to set the recorder but does not go step by step according to the book. He is not so worried about time and does not go about things step by step.

His wife with a preference for sensing becomes irritated (about the possibility of being late) and grabs the handbook and starts reading to him step by step what he should do.

2.3.3 Judgment

Jung also named Thinking and Feeling functions because these are two ways our minds function, to make decisions, evaluate, make choices and *draw conclusions* about the information that we took in by the sensing and intuition functions. The Thinking-Feeling dichotomy and the Sensing-Intuition dichotomy are called *mental functions* since they refer to the workings of the mind.

2.3.3.1 Thinking (T)

Jung (1921) called people who choose the impersonal basis of logical analysis, Thinking types. Thinking types are very logical, detached, analytical, and driven by objective values as they come to conclusions. These types are impressed with and lend more credibility to things that are logical and scientific.

Thinking types look at things from outside the situation while they take a long-range view on the situation and are therefore quick to assess a situation critically. They will be proving a point for the sake of clarity even at the expense of harmony. They will take pride in themselves in their objectivity despite the fact that some people accuse them of being cold and uncaring. They are more firm minded than gentle hearted; if they disagree with someone, they would rather tell them even at the risk of offending them, rather than say nothing and letting them think that they are right. Thinking types would rather settle a dispute based on what is right and truthful rather than what is fair and good.

They prefer making difficult decisions and do not understand why so many people get upset about things that are not relevant to the issue at hand.

Thinkers are able to stay cool, calm, and objective in situations when everyone else is upset (Myers & McCaulley 1985:13)".

2.3.3.2 Feeling (F)

The term as it is used here is not meant to be emotional, feminine, or illogical as in the commonly held meaning to "get in touch with your feelings." It gives more weight to personal human concerns, and people issues in the decision making process.

The term feeling as it is used in the MBTI or as defined by Jung means to evaluate the worth of something or someone. Feeling types make judgments with a personal value system and therefore can be logical and consistent.

People who prefer Feeling in decision-making tend to consider what is important to them and to others involved. They mentally place themselves in a situation and identify with the people involved. They will typically ask what the outcome of the decision will be on the other person and therefore are compassionate, accepting, and tender hearted. Their goals are harmony and recognition of individuals, and their strengths include understanding, appreciating, and supporting others.

Feeling types seek involvement with people, are fair, and want everyone treated as an individual. They feel rewarded when people's needs are met and they value being appreciated.

To summarize: "Thinkers" make decisions in a rational, logical, impartial manner, based on what they believe to be fair and correct by pre-defined rules of behaviour. "Feelers" make decisions on the individual case, in a subjective manner based on what they believe to be right within their own value systems.

We make some decisions entirely by using the thinking or feeling preference. Many decisions we make involve some thinking and some feeling. The decisions that we find most difficult are those

in which we have conflicts between our thinking and feeling sides. In these situations, our dominant preference will take over. Decisions, which we find easy to make and feel good about, are usually a result of being coordinated with both our feeling and thinking sides

A Thinking judgment is not more intelligent or correct than a Feeling judgment. In the Jung/Myers theory, Thinking and Feeling describe rational processes that follow laws of reason; that is, they evaluate data using definite criteria-logical principles for Thinking and personal values for Feeling (Quenck 2000:8)

Table 3 gives us a few keywords about THINKING and FEELING (Isachsen and Berens1988: 55).

Table 3

THINKING	FEELING
Objective	Subjective
Principles	Values
Policy	Society
Laws	Circumstances
Firmness	Persuasion
Impersonal	Personal
Standards	Good or bad
Critique	Appreciate
Analyse	Sympathize
Practicality	Beauty

Percival, Smitheram and Kelly (1992:11) studied the conflict-handling styles of personality types and found that Thinker types were more likely to be competitive and Feeling types were more likely to be accommodative. Feeling types were also more inclined to be cooperative as measured by a combined accommodative-collaborative versus competitive-avoiding scale.

2.3.3 Practical example in marital context

The feeling husband comes back from the shop with a new blue shirt. The thinking wife does not understand that. She says that he was, according to plan, supposed to buy a new beige shirt. He replies that he liked this specific blue colour when he saw it.

2.4 THE ATTITUDES: JUDGING AND PERCEIVING

The three dichotomies presented above are the work of Carl Jung. The recognition and development of the attitudes judging and perceiving by Myers and Briggs are a key contribution to the theory of psychological type. Myers and Briggs designed this index to describe the process people use mostly in dealing with the outer world, that is, with the extraverted part of life and therefore it is also defined as attitudes like the attitudes extraversion or introversion.

A person who prefers judgment has reported a preference for using a judgment process (either thinking or feeling) for dealing with the outer world in an extraverted way. A person who prefers perception has reported a preference for gathering information, either sensing or intuition, for dealing with the outer world. This means that some of us live our outward lives most comfortably taking in information, or perceiving and some of us are more comfortable living outwardly in the realm of making decisions or judgments rather than always taking in information (Baab 1998:10; Myers and McCaulley 1985:2).

The two attitudes judging and perceiving preferences refer, within the context of personality types, to our attitude towards the external world, and how we live our lives on an everyday basis. People with the Judging preference want things to be neat, orderly, and established, whilst people with the Perceiving preference want things to be flexible, spontaneous, and open-ended.

2.4.1 Judging (J)

People who prefer to use their Judging preference tend to live a planned ordered life. Their lifestyle is structured and organized, and they like to have things settled. Sticking to a plan and schedule is imperative to them. They are scheduled, organized, systematic, and methodical. They like to make long and short-term plans and stick to them. As a result, a schedule is very important to them.

They do not like surprises, and make this well known to everyone and consequently make decisions to avoid last minute stresses, and like closure (to have things settled), getting things done is important and energize them.

2.4.2 Perceiving (P)

People who prefer to use their perceiving preference in the outer world, tend to live in a flexible, spontaneous way, seeking to experience and understand life, rather than control it. Plans and decisions feel confining to them; they prefer to stay open to experience and last-minute options.

They enjoy and trust their resourcefulness and ability to adapt to the demands of a situation. Perceivers prefer things to be loose and open to change, and are energized by last-minute pressures and therefore do not plan a task, but wait and see what it demands. They also tend to put off until tomorrow what is not necessary to do today.

These people love to explore the unknown, because they seek many different experiences and do not want to miss anything. They are spontaneous, open-ended, casual, and flexible and adapt easily and do not like to be pinned down about most things; rather keep all their options open. Do not believe that “neatness counts”, even though they would prefer to have things in order. Tend to usually make things less than definite from time to time.

The table 4 gives us a few keywords about JUDGING and PERCEIVING (Isachsen and Berens1988: 55)

Table 4

JUDGING	PERCEIVING
Settled	Pending
Decided	Open
Fixed	Flexible
Plan ahead	Adapt as you go
Closure	Options
Decisions	Opportunities
Planned	Spontaneous
Completed	Emergent
Urgency	Excitement
Structured	Unstructured
Productive	Receptive

The J and P preferences can be a source of conflict in marriage when the person with a P preference experiences the person with a J preference to be decisive and controlling (Bayne 1995:142).

2.3.3 Practical example in marital context

The judging woman asks her perceiving husband whether he would like hot chocolate before they go to bed. The perceiving husband typically wants more information and asks when did they last have hot chocolate. The woman asks once again if he would like some. He then says he thinks they had hot chocolate last week.

Later in bed he asks for his hot chocolate and the wife replies that he never said that he wanted some.

3 Interpreting the MBTI

The MBTI uses letters to represent each preference (given in brackets above) and the formula of the type is a combination of the letters. The letters for the chosen type appear in the type formula in the following order:

Table 5

Extraversion	_____0_____21_____	Introversion
Sensing	_____10_____0_____	iNtuition
Thinking	_____21_____0_____	Feeling
Judgement	_____21_____0_____	Perception

The formula for an **ISTJ** type describes people who-

- I** draw energy from and pay attention to their inner world (*Focus for energy*)
- S** like information that is real and factual (*How they gather information*)
- T** use logical analysis in decision-making (*How they decides on information*)
- J** Like a structured and planned life (*Lifestyle they adopts*)

The **N** is used for the Intuition preference because it is already used in the Introversion preference.

3.1 Numerical values

For each type profile, four separate symbols and a numerical value for each symbol is given.

3.2 MBTI questionnaires

There are different MBTI questionnaires. Each questionnaire has its own numerical scores depending on the total of questions used in the particular questionnaire. These questionnaires can be obtained from Van Rooyen and de Beer after an accreditation course was done. The most common used forms by pastors are:

Form G

This form consists of 126 items. Of these items, 94 are scored to determine a client's behavioural preferences and a further 32 questions are used for research. The Form G was developed for speedier completion where time restrictions are experienced. The Form G is scored by using a mask.

Form G Self-Scorable

This form consists of 94 items. All of the items are scored. This form is of particular value in one-on-one feedback sessions and workshops where there is less opportunity to score the MBTI® ahead of time. There are no research items and all items need to be scored for correct interpretation.

Form M (Latest version)

This is the most recent development of the Indicator and has been available internationally since 1998. The Form M particularly aims at clarifying slight preference scores obtained, for any profile. This form can be scored both by using a mask or using appropriate computer software. It is anticipated that a Expanded interpretive report may in future be obtained from Form M. The interpretive report provides an individualised interpretation of personality type that is unique to each respondent.

3.3 Differences between trait and personality type assessment.

What is important in this study because of the choice being made for the MBTI, (as a personality assessment instrument in marriage counselling) is the basic difference between trait and personality type assessment.

A difference is found in the meaning attached to scores obtained on the MBTI type-sorting instrument and trait instruments like the 16PF and the MMPI, which will be discussed in the next chapter. Trait scores reflect a category of measure e.g. good or bad; skilled or unskilled; much or little. Type scores do not reflect a measure indicating good or bad, healthy or unhealthy but they reflect an estimate of the accuracy of the sorting procedure. It reflects a person's clarity of choice for the symbols chosen, which can be described as *very clear, clear, moderate or slight preference* for preferences or symbols chosen.

The scores were then designed to indicate the direction of a preference. Scores can provide an understanding of the *clarity of the preference* and an indication that the preference has been *correctly reported*. The score is also an indication of the possibility that if the person understands personality type better that the symbol may change with a re-evaluation.

It is hence important to remember that scores on the MBTI do not indicate a person's abilities or the effective use of a preference or inability to use the opposite pole. It is consequently not an indication of a *balanced personality type*.

However it is true that the characteristics associated with a preference are often less apparent when the numerical portion of the preference score is low (Van Rooyen and de Beer 1999:93).

While the names of some of the MBTI preferences are familiar words, the MBTI meaning of the preferences is somewhat different from everyday use. "Extravert" does not mean "talkative" or "loud," or "Introvert" does not mean "shy" or "inhibited" and "Feeling" does not mean "emotional". The word "Judging" does not mean "judgmental" and "Perceiving" does not mean "perceptive".

4 The description of type

The four pairs of preferences make it easy to describe type theory instantly to marriage partners, but psychological *type is more than the four pairs put together*, because they influence each other comprehensively (Kroeger and Thuesen 1994:42).

Psychological type is an underlying personality pattern resulting from the dynamic interaction of the four preferences. Type theory emphasises the interplay between the different attitudes and functions and it cannot be stated or accepted that a person's behaviour is caused by one single factor. Behaviour is an expression of different interactions, which takes place between the attitudes and the functions. When a person reacts to life circumstances the results are expressed in unique behaviour (Van Rooyen and De Beer 1999:91).

People tend to develop behaviours, skills and attitudes associated with their type, and each type represents a valuable and reasonable way to be. Each has its own potential strengths, as well as its likely blind spots. Therefore, although people with a preference for say e.g. ISTJ share basic characteristics, they can also be expected to differ according to the unique way in which they reflect this behavioural preference (Myers 1998:11; Van Rooyen and de Beer 1999:91).

Thus in the MBTI, type means a difference in kind. However, the types are not intended to fit someone perfectly (which would be pigeon-holing); rather, they fit actual people to varying degrees and are intended to help in self-understanding, not to be definitive. Bayne (1995:12) says Jung used a phrase 'compass points in the wilderness of the psyche', which captures this idea well.

There are sixteen possible combinations of the attitude and function preferences leading to sixteen different patterns of personality type shown in the following table:

Table 6

ISTJ	ISFJ	INFJ	INTJ
ISTP	ISFP	INFP	INTP
ESTP	ESFP	ENFP	ENTP
ESTJ	ESFJ	ENFJ	ENTJ

The research of Percival, Smitheram and Kelly (1992:15) on conflict-handling styles emphasizes the influence of the combinations of the pairs. In their study, it was the EFJs, with a judging orientation and the dominant feeling function extraverted toward the overt conflict situation, which preferred to collaborate. The other Fs tended to prefer accommodation and to rank collaboration next to last, so it is unlikely that the EFJs would carry the collaboration-feeling relationship to significance in a correlational analysis. That only EFJs preferred to collaborate suggests that a judging orientation and the dominant extraverted feeling function are required for the active engagement and working through to a mutually beneficial position required by a collaborative strategy.

4.1 A description of the ISTJ type:

A description of an ISTJ type will be given now to give an idea of a type description. A full description can be handed out to a client. A description of an ISTJ as client and therapist as Naomi Quenck (2000:118) described them will also be given.

As an ISTJ, your primary mode of living is focused internally, where you take things in via your five senses in a literal, concrete fashion. Your secondary mode is external, where you deal with things rationally and logically.

ISTJs are very loyal, faithful, and dependable. They place great importance on honesty and integrity. They are "good citizens" who can be depended on to do the right thing for their families and communities.

ISTJs tend to believe in laws and traditions, and expect the same from others. They are not comfortable with breaking laws or going against the rules. If they are able to see a good reason for stepping outside of the established mode of doing things, the ISTJ will support that effort.

The ISTJ is extremely dependable on completion of things, which he or she has promised. For this reason, they sometimes get more and more work piled on them. Because ISTJs has such a strong sense of duty, they may have a difficult time saying "no" when they are given more work than they can reasonably handle. For this reason, the ISTJ often works long hours, and may be unwittingly taken advantage of.

ISTJs are not naturally in tune with their own feelings and the feelings of others. They may have difficulty noticing emotional needs immediately, as they are presented. Being perfectionists themselves, they have a tendency to take other people's efforts for granted, like they take their own efforts for granted. They need to remember to pat people on the back occasionally.

ISTJs are likely to be uncomfortable expressing affection and emotion to others. However, their strong sense of duty and the ability to see what needs to be done in any situation usually allows them to overcome their natural reservations, and they are usually quite supporting and caring individuals with the people that they love. Once the ISTJ realizes the emotional needs of those who are close to them, they put forth effort to meet those needs.

The ISTJ is extremely faithful and loyal. Traditional and family-minded, they will put forth great amounts of effort at making their homes and families run smoothly. They are responsible parents, taking their parenting roles seriously. They are usually good and generous providers to their families. They care deeply about those close to them, although they usually are not comfortable with expressing their love. ISTJ's are likely to express their affection through actions, rather than through words.

ISTJ Relationships

The ISTJ's word is as good as gold, and they honour their commitments faithfully. They believe that to do otherwise would be nothing less than a breach of honour and trustworthiness. Consequently, they take their vows very seriously, and once they have said, "I do", that means they are bound to the relationship until "death do us apart" or otherwise. ISTJs are driven to fulfil their responsibilities and duties, and will do so with tireless effort. They will do their best to meet the obligations presented by the different relationship roles which they play during their lives, i.e.

spouse, parent, offspring, etc. They may have difficulty showing warmth, but they frequently feel it in abundance, and most develop the ability to show it through sheer effort. If nothing else, the ISTJ holds the gold medal of all the personality types for Effort. They will put forth tremendous amounts of effort to accomplish goals, which are important, to them. If healthy relationships are among these goals, you can bet that ISTJs will do everything that they can to foster and maintain healthy relationships.

ISTJs as Lovers

ISTJs are committed, loyal partners, who will put forth tremendous amounts of effort into making their relationships work. Once they have made a commitment to a relationship, they will stick to it until the end. They gladly accept their duty towards fulfilling their role in the relationship. ISTJs are generally willing and able to do anything, which they have defined as a goal. Therefore, if maintaining a good relationship is important to the ISTJ, they are likely to have a good relationship. If they have not added this goal to their internal "list" of duties, they are likely to approach the relationship in their "natural" state, which is extremely practical, traditional, and structured.

Sexually, the ISTJ is likely to approach intimacy from a physical perspective, rather than as a means of expressing love and affection. They usually have a problem expressing their deepest feelings, even though they may be very strongly felt. They will expect sex on a relatively scheduled basis, and are likely to honour traditions regarding gender role-playing. Male ISTJs will assert their perspective on their partners, while female ISTJs will tend to follow along with what their male counterparts want (although they will be uncomfortable with anything extremely out of the traditional norm).

ISTJs do not feel threatened by constructive criticism or conflict situations. When faced with criticism, the ISTJ is likely to believe that their point of view is correct. They have a tremendous amount of respect for Facts, and base their opinions on known facts and logic. Consequently, they have a hard time seeing the viability of viewpoints, which do not match their own. When the ISTJ gets involved in a disagreement over a point, they usually begin to attempt to recruit the other person over to their own point of view, fully believing that they are right, and that the other individual simply needs to understand the facts of the situation. In such situations, the ISTJ may or may not be right, but their confidence in their own "rightness" can shake the confidence of others involved. This habit can quickly turn conversations into "win-lose" situations, and can present a

special problem in intimate relationships. While they may inadvertently shake the confidence of their colleagues with their "I'm right" approach, the same behaviour may cause serious issues within their intimate relationships. The ISTJ's constant assertion of "rightness" may send a message to their mates that they do not value their opinions. If the ISTJ has a mate with a strong Feeling preference, they may inadvertently wreak havoc with their self-esteem, since Feeling individuals are extremely sensitive to conflict and criticism, and are especially vulnerable in their intimate relationships.

Since ISTJs make decisions using the Thinking function (rather than Feeling), they are not naturally likely to consider their mate's feelings and emotions in daily living. This may be a problem if their mates have the Feeling preference, since Feeling individuals usually expect a lot of positive affirmation, which the ISTJ does not naturally communicate to them. The ISTJ needs to remember that others may need to hear that they are loved and valued, even if the ISTJ does not need to hear this themselves.

ISTJs are generally very capable and efficient at most things, which they endeavour. Consequently, their mates are likely to hold a good amount of respect for them. Daily concerns are likely to be well provided for by the ISTJ. If other concerns, such as emotional needs, are pointed out to the ISTJ as important issues for their mates, the ISTJ will rise to the occasion and add the task of addressing these needs to the internal "list" of duties. Since the ISTJ is so willing to work hard at issues, and so tireless at performing tasks that they feel should be done, the ISTJ generally makes a wonderful, caring mate who is willing and able to promote a healthy, lasting relationship, which is a partnership.

“ISTJ as therapeutic clients

Introverted Sensing types, who value stability, loyalty, and social traditions seem to be particularly vulnerable to stressors such as rapid environmental and social change and uncertainties in the workplace.

Knowing that their reactions are natural expressions of their type can be affirming to clients and useful in developing helpful interventions. In addition, therapists should be aware of the following characteristics of Introverted Sensing clients.

ISTJ clients

- sometimes seek therapy for a personal problem as a result of successful couples therapy—usually with the same therapist.
- favour short-term, focused techniques and terminate as soon as the problem is resolved.
- often present a calm, controlled exterior, while experiencing great inner turmoil and fear of losing control.
- under stress, are pessimistic about the future and imagine negative possibilities, which therapists may see as resistance to treatment.
- may be judged as obsessive-compulsive when they are actually demonstrating their natural desire for organization, order, and predictability.

ISTJ therapists

- are infrequent in comparison to other types.
- favour short-term cognitive/behavioural methods over long-term, affect-oriented, client-centred, or psychodynamic methods.
- like a practical, goal-directed approach to client problems and assign focused homework and specific exercises.
- Are more often attracted to career counselling, chemical dependency treatment, and academic counselling than to personal counselling.
- May see their opposite type, ENFPs, as immature, histrionic, irresponsible, and poorly adapted, projecting their own inferior Intuition and tertiary Feeling onto the client.”

5 The Dynamics of type

Jung (1921/1971) described extraversion-introversion (EI), sensing-intuition (SN), and thinking-feeling (TF) explicitly in his work; the importance of judgment and perception was implicit in Jung's work, and was made explicit by Isabel Myers and Katharine Briggs in the development of the MBTI. The JP preference *has two uses*.

First, it describes identifiable attitudes and behaviours to the outside world.

Second, it is used, in conjunction with EI, to identify *which of the two preferred functions is the leading or dominant function, and which is the auxiliary*. The recognition and development of facts about the JP function are a major contribution of Briggs and Myers to the theory of psychological types.

One of the most overlooked characteristics of the JP scale is that *for every type* it describes the orientation to the *outer or extraverted world*. Since extraverted activities are by definition *more apparent in behaviour than introverted activities*, the JP attitude is often one of the earliest recognized.

People who prefer a judging attitude when they are *extraverting* enjoy making decisions and reaching conclusions when they are dealing with the outer world; they tend to function best when they can be systematic, methodical, and scheduled. People who prefer a perceiving attitude when they are *extraverting* enjoy gathering as much information about the outer world as is possible; they tend to function best when they can take a flexible, adaptable, and spontaneous approach to the world.

In any new activity, it is appropriate first to use a perceptive function (S or N) to observe or take in the situation; then it is appropriate to use a judgment function (T or F) to decide on the appropriate action. Perceptive types typically *remain longer* in the observing attitude; judging types *move more quickly* through perception in order to reach conclusions (Myers and McCaulley 1985:15-16; Quenk 1993:29-30).

Bear in mind that J points to a person's preferred judging function shown in the third letter of a person's type (T or F), while P points to a person's preferred perceiving function shown in the second letter of a type (S or N).

Thus:

- E or I refer to the direction of a person's energy flow
- S or N refers to a person's preferred form of perception
- T or F refers to a person's preferred form of judgment
- J or P refers to a person's preferred function when he or she **is extraverting**

5.1 The dominant function

The dominant function represents what we want to devote our attention and activity to most of the time. This is either a person's preferred form of judgment (i.e., either thinking or feeling), or his or her preferred form of perception (either sensing or intuition) determined by the J or the P at the end of the formula.

Consider the **ISTJ** as an example:

The introvert tends to use her dominant function primarily in her preferred attitude (or orientation of energy) and that is introvert. So if she has a **J** at the end of the formula it means that she will use her judging functions in the extravert and her dominant function must be in the introvert and that will not be judging because the **J** shows that she uses judging in the extravert mode. Therefore, *it must be the other function*, perceiving and in this case **S** (sensing).

Let us look at the example from Quenk (1993:39) to grasp the importance of the dynamics in personality type. She uses the example of an ISTJ and an ESTJ. At first glance, both look the same but the ISTJ uses its main function in the introvert attitude and therefore it will be **introverted sensing**. That means gathering information will be its first preferred function. The ESTJ uses its dominant function in the extrovert attitude and consequently it will be the judging function **extroverted thinking**:

“Is the Dominant a Judging or Perceiving Function?”

An ISTJ (**dominant introverted sensing**, auxiliary extraverted thinking) and an ESTJ (**dominant extroverted thinking**, auxiliary introverted sensing) were business partners. After investigating alternative computers, they agreed on one. But just before they were about to purchase it, one of their customers told them about another machine that had additional features that might be useful in their business. The ISTJ was ready to buy this other computer; the ESTJ gave many reasons for sticking with the original decision and played down the alleged assets of the alternative machine. It took several days to convince him to alter his decision.

Dominant judging types, regardless of whether their preference is for thinking or feeling, tend to be more reluctant to change a decision in the face of contradictory evidence than dominant perceiving types. For the latter, the data (perceptions) are primary; conclusions (judgments) are less important. So, when new information alters a previously held conclusion, dominant perceivers find it fairly easy to change a decision, even if they were comfortable with it. For dominant judges, the conclusion is primary, and much energy is invested in it. In the face of

contradictory evidence, they find it more difficult to give up their initial conclusion. They may doggedly question the new data before reluctantly altering their decision.”

Stoop and Stoop (1993:117-141) use the dominant function to help couples understand each other's spouse. They write that each of us will react to certain situations in rather predictable ways, according to the dominant process of our personality. This *dominant process* gives us many clues as to how we work, play, handle conflict in our relationship with each other, make choices, and, especially, solve problems.

5.2 The auxiliary function

We have seen now that for each type, one function will lead or be dominant. This is the first function. Members of each type will mainly use their first function in the favourite attitude. That is, extraverts use the first function mainly in the outer world of extraversion; introverts use the first function mainly in the introverted world of concepts and ideas.

In addition to the first or dominant function, a second or auxiliary function will be developed to provide balance.

A second, or *auxiliary*, function complements the dominant function in two ways. First, it is always from the other pair of functions - that is, if the dominant is a judging function, then the auxiliary will be the preferred perceiving function; if the dominant is a perceiving function, then the auxiliary will be the preferred judging function. Second, it will tend to operate primarily in the less preferred attitude - either extraversion or introversion. Thus, if the dominant function is extraverted, then the auxiliary will be introverted; if the dominant function is introverted, then the auxiliary will be extraverted.

So if your dominant function is extraverted thinking, your auxiliary will be either introverted sensing or introverted intuition, whichever function you prefer. If your auxiliary preference is introverted intuition, the information you gather is likely to emphasize internal ideas, hypotheses, and theories.

The fact that the second function provides balance between extraversion and introversion provides an answer to a common misconception of type theory. Extraverts may assume that type theory says they never like to be alone, and introverts may assume that type theory says they never like to be sociable. Type theory, however, assumes that everyone lives in both the extraverted and introverted worlds to some extent (with many attaining competence in both worlds) but that for each person one attitude are preferred. A well-developed introvert can deal ably with the extraverted world, when necessary, but works best, most easily, and most enjoy ably with ideas. A similarly well-developed extravert can deal effectively with ideas, but works best, with most interest and satisfaction, externally in action. Good type development fosters the ability to extravert comfortably and to introvert comfortably, but assumes a natural preference for one attitude or the other (Myers and McCaulley 1985:15-16; Quenk 1993:29-30).

It is clear then that whatever the type, it is important that there must be balance. The *Dominant* and *Auxiliary* Processes work as a team and when a personality is well integrated they function to keep the *J/P* and *E/I* preferences from becoming too one-sided. It is not the scores on the dichotomy scales that show balance but the *integration* of the dominant and auxiliary processes that provide the balance.

The person must have the ability to gather information and to reach a final decision, which can then be acted upon. Hence, a *P* needs at least some proficiency in one of the judging processes if he is ever to act on anything. On the other hand, *Js* need not to shut out the information gathering process or they will come to closure too quickly.

5.3 Tertiary and inferior functions

There are also the other two functions (perceiving and judging) not shown in the formula that is also used by the specific type. The ISTJ for example shows the S and the T and not the N and the F. These other functions are also used by a type and called the tertiary and inferior functions. The tertiary is the third and opposite of the auxiliary function and the inferior is the fourth and the opposite of the dominant function.

Quenk's (1993) wrote the book *Besides Ourselves*, about this *Inferior* function and says it is our hidden personality. The inferior function can be a source of balance and creativity if integrated into the personality.

Quenk says that there are times that we are “out of character” and act in unexpected ways and that is the result of the unconscious use of the inferior functions. It is important in marriage counselling to take notice of this to create understanding between each other in marital partner's stressful times.

She also writes that the integration of the inferior with the dominant is possible the more life call for it and people can become quite comfortable and skilful in using them.

The four functions of the **ISTJ** are:

- 1 Dominant Introverted Sensing
- 2 Auxiliary extraverted Thinking
- 3 Tertiary Feeling
- 4 Inferior iNtuition

The basic descriptions of type assume good development of both the dominant and auxiliary processes of the person's type. People can be in widely different states of development.

If the development of the dominant is weak than the types weakness might be dominant and if the auxiliary function is undeveloped the person will lack balance between judgment and perception (Myers 1980:84).

6 Considering type patterns

Another way to understand type is to look at a set of types with identical universal characteristics. A number of observers have begun to focus on specific type groupings, naming them and describing their characteristics.

The letters that the MBTI use to represent each preference are combined to give a specific grouping. These groupings are used in literature and the following chapters of this study and the case studies in Chapter 7.

The research aimed at bringing together these observations and test them empirically is still in the early stages but we will discuss it here because sometimes a person might understand what is going on by receiving this feedback. Myers (1998:32-33), Myers, and McCaulley (1985:32-39) gave the following discussion of preference combinations:

6.1 Combinations of the two attitudes, energy and external orientations:

The combination E/I and the J/P orientation will give an indication of a person's preference of dealing with change.

IJ Decisive Introverts

When changes are proposed, they check them out against their internal perceptions (data or big pictures). If the changes "fit," they move quickly to implement them. If the changes do not fit, they dig in their heels and become immovable opponents.

People with the IJ preferences are introspective, persevering, and hard to convince or change.

IP Adaptable Introverts

When changes are proposed, they are curious and seek information. Then they assess the information with their internal judgment (values or logical principles). Their information seeking appears adaptable, but they move ahead only in their own time—after they have decided.

EP Adaptable Extraverts

When changes are proposed, they consult their networks, talk to people, find out what everyone thinks. If the changes allow room for their creativity and action, they gather resources and try to energize everyone to implement the changes.

They are active energetic, sociable and always seeking new experiences.

EJ Decisive Extraverts

When changes are proposed, they apply their judgment (logic or values) aloud by questioning. Then, if their questions are answered, they move quickly to plan, organize, and implement the change.”

People with EJ combinations tend to be fast moving; decisive, confident looking, and they enjoy making things happen.

6.2 Combination of the functions: Perception and Judgment

These combinations stem from the preferred use of the mental functions and that is how information is obtained and decisions made about the information that was gathered.

ST The practical and matter-of-fact types

The ST types typically approach their decisions regarding facts by impersonal analysis, because what they trust is thinking, with its step-by-step logical process of reasoning from cause to effect, from assertion to conclusion.

Their partners will experience them as practical and analytical and that they concentrate on the matter of fact. They want logical reasons why something is done or instructions on how it should be done.

They stick to the rules, want to be treated fairly and treat others as such.

SF the sympathetic and friendly types

People with these combinations will rely primarily on their five senses to for purposes of perception but they prefer feeling for purposes of judgment. They too are mainly interested in facts that they can gather directly through the senses, but they approach their decisions with more subjectivity and personal warmth.

The Feeling preference cause them to be more interested in facts about people than facts about things. They are practical people who like to create a friendly environment.

They have personal warmth and give their support to their partners and in return, they want sympathy and recognition.

NF the enthusiastic and insightful types

People with the NF preference typically possess the same personal warmth as SF people, since they use feeling for purposes of judgment. However, since they prefer intuition to sensing for purposes of perception, they do not centre their attention upon concrete situations. Instead, they focus their interest upon the abstract facts, the interpretations of situations and new possibilities to handle a

situation. They are looking for truths that are not yet known but might be and can influence the situation at hand.

The NF types are typically interested in the complexities of communication and they have a tendency to be symbolic and metaphorical in their understanding of the world. Their intuition preference provides an interest in patterns underlying immediate facts, symbolic meanings, and theoretical relationships and their feeling provides the interest in using these intuitive insights in human relationships.

They usually give people a general direction with freedom to do it their own creative way. They want frequent positive feedback.

NT the logical and ingenious types

The people with the NT preferences prefer intuition for purposes of perception and they prefer the objectivity of thinking for purposes of judgment. They focus on possibilities, theoretical relationships, and abstract patterns and they judge these with impersonal analysis. Often the possibility they pursue is a technical, scientific, theoretical, or executive one, with the human element subordinated.

They tend to be logical and ingenious in their explanations why the world works the way it does and communication to them is an intellectual challenge to sort out the underlying patterns of a situation.

They treat others with respect (and value competence) and want others to treat them as such.

6.3 Combinations of orientation of energy and perception

The orientation of energy (E or *I*) and perception (S or N) influence how people typically use information.

IS Thoughtful Realists.

People with these combinations prefer to test ideas to see whether they are supported by facts, because to them knowledge is important to establish what is true. They like to deal with what is real and factual in a careful, unhurried way.

IN Thoughtful Innovators.

People with this combination of are the least practical of all types. To them knowledge is important for its own sake and they are interested in ideas, theory and depth of understanding.

ES Action-Oriented Realists.

Knowledge is important for its practical uses.

EN Action-Oriented Innovators.

Knowledge is important for changing reality.

6.4 Combinations of Judgment and External Orientation:

Combinations of the *judging function* (*T or F*) and the preferred orientation to the *external world* (*I or P*) influence preferred leadership, management, and follower styles.

TJ Logical Decision Makers

These people are very analytical and decisive leaders. Their decisions are based on principles and systems, overall impacts, and rational assessment of outcomes, and can be tough-minded in implementing those decisions. If they respect a leader, they will implement policies described.

TP Adaptable Thinkers

Remember that the P determines that the perceptive function (either S or N) will be used in the outer world. This means that the Thinking function will in the inner world and as a result they will focus on the impersonal logic of events.

People with these preferences are sceptical, objective, observant, and curious. They will lead by example. Technical expertise is important to them, and they create consistent and orderly frameworks for working. Although they are objective, they will change course as new information comes in. Effective problem solvers, if interested.

FP Supportive Coaches

Leaders with a FP preference use their F preference in the inner world and that means they focus on subjective values. That makes them warm, flexible, and encouraging leaders. They will support individual work styles and like to involve others (like their family members) in decisions.

They prefer collegial relationships, shared rewards, and consensus in decisions. They are energetic followers if treated with respect.

FJ Values-Based Decision Makers

They are observant about people and their needs. They spend energy in making people happy. People with FJ preferences are warm, decisive leaders and make decisions based on their personal values and empathy with others.

In their homes, they will strive for harmony, consensus, and a supportive environment. They will be loyal followers if the leader honours their values.

6.5 The Temperaments

We discuss the Temperament Model as it is widely used in connection with the MBTI. The temperament model was originally postulated by Keirsey and Bates (1978) in a book *Please understand me*, and can also be find on Kersey's website. The model can be praised for its behavioural insight, yet the model underlines its very real limitation because it describes the sixteen types but then only works with the temperament combinations and that limits the influence of the other preferences on the type of a person.

Though Jungian type and temperament are based on different assumptions and models of personality, they can complement each other. The MBTI gives access to both. Temperament describes four broad patterns of interrelated characteristics. There are four variations of each temperament pattern, each represented by one of the sixteen type developed by Myers and Briggs (Myers 1998:32-33).

NF "Idealists"

Keirsey gave each combination or temperament a name and the NF temperament he named the "Idealists". The idealists search for unique identity and meaning. They value empathic, meaningful relationships and are generally enthusiastic. They are in search of personal growth and want to make the world a better place.

Idealists trust their intuition and imagination and think in terms of integration and similarities. They will focus on developing potential in their children and finding a purpose in life. They want to be authentic.

NT "Rationals"

Rationals are theory oriented and seek to understand the principles on which the world and things in it work. They rely on and trust their logic and reason. They can be sceptical and think in terms of differences, categories, definitions, and structures.

They will most probably focus on strategies and designs that achieve long-range goals and lead to progress. Want competence and thorough knowledge.

SP "Artisans"

Artisans are action and impact oriented people who hunger for spontaneity.

They are optimistic people who trust their ability to handle whatever comes up and can be absorbed in the moment, seek adventure and experiences. Artisans can read people and situations and adapt to changes to get the job done.

They will focus on tactics to help others, get desired results, and want freedom to choose their next action because they like variety.

SJ "Guardians"

They hunger for responsibility and predictability and like standard operating procedures to protect and preserve. They are serious and concerned.

Guardians trust the past, tradition, and authority and therefore want security, stability, and to belong.

People with this temperament they think in terms of comparisons, sequences, and associations. They focus on logistics to support people, maintain organizations, and achieve objectives.

6.6 Critique on the Keirsey temperament Sorter

We give some critique on the temperament sorter because people use it as a short cut to understand the Myers Briggs type indicator and because a questionnaire is available on the Internet.

As it is clear from the discussion above that in its most classic form, the model is a two-preference combination that produces four types called Temperaments. They are NF, NT, SJ and SP. Kroeger and Thuesen (1992:24) points out that Keirsey does not recognise the Dominant or Auxiliary Functions and disavows the importance or significance of the Extraversion and Introversion preferences. Keirsey however, writes portraits of the sixteen personality types according to the model of Myers and Briggs.

Kroeger and Thuesen (1992:24-28) discusses the temperament model and says technically speaking, if he were to be accountable to his own model, there would be only four types, the sixteen types only being possible from the Myers and Briggs Jungian work.

When using the Temperament Model, the question is inevitably raised by a participant, 'If the classification is SJ and SP, then why not NJ and NP?' Sometimes the opposite side of the logic issue is raised. 'If it is NF and NT, then why not SF and ST?' Both questions reflect good engineering logic and are often unsatisfied by the usual answers that include something like; 'Keirsey and Bates don't speak to that except to say empiricism supports their classification'. If the person attempting the answer offers a reference to *Please Understand Me* in which the four Temperaments find their roots first in Greek Mythology and then in the historic Greek medical models, it often creates more confusion than clarification.

As stated earlier, Keirsey repeatedly denies any credibility in Jung's theory of Functions or any significance in Extraversion and Introversion. He sees no difference between an Extraverted and Introverted NF and only a slight difference between an NFJ and an NFP. An NF is an NF and so with the rest - SJ's, SP's and NT's. The more closely one examines the Keirsey-Bates classifications in relation to the Myers-Briggs model, the more separate and different they become. As a result of this, the situation is somewhat like *oil and water* and the trainer or presenter is faced with difficulty when questions are raised about the apparent 'illogic' and why these combinations of preferences are considered more relevant than some other pairs/sets (discussed above) that also allow behavioural predictions.

As it is clear from the discussion of the temperaments, Keirsey makes a lot of the perception function, but he does not use the judgmental (thinking and feeling) functions.

Kroeger and Thuesen (1992:25) argues correctly when he says that if a person's preference for perceiving and collecting information is to get hands on the information and to be literal with it and to trust the Senses (S), and if a person is practical and like to get involved in *doing*, *what* happens to the next obvious and logical correlation - between T/F (deciding), or J/P (using)? We suggest that there is more of a correlation between the preferences of *hands on* and *using* than there is of *hands on* and *deciding*. So, therefore, if your preference for Perceiving and collecting information is S, then the next most significant discriminator is either to *organise* that upon which you get your hands (J) *or* to just *experience the moment and gather more* (P). Thus, the first classification becomes SJ or SP. One real dilemma with SJ's and SP's is their attraction to one another because of their similar preference for information (S) only to have it *dashed against a stone* when the J-P push/pull enters the situation!

If, however, your preference for Perceiving and collecting information is to abstract the information and find its meanings and relationships (N), if you prefer to theorise about it and set it into the big picture, then we would propose that abstracting it *correctly* or *deciding* about the *right* (T/F) meaning is far more important than even *using* (J/P) the abstraction. Judging (T/F) implies right or wrong, correct or incorrect, good or bad. Therefore, if your preference for Perceiving is N, then to be objectively (T) perfect or subjectively (F) righteous in that abstraction is both a more significant unifier and simultaneously, separator - NT's versus NF's. Again, because they each perceive the data in the same way, N, there is an initial and powerful attraction that soon turns to tension because of the sharper difference between T and F.

This construct provides the theoretical framework for the four individual Temperaments. After that, the other remaining preference in each Temperament (still omitting the E/I) plays a role in developing the current eight personality types recognised by Keirsey.

For the Sensors, what you decide (T/F) to do with that *organisation or procedure* (SJ) or how you *experience the moment* (SP) becomes next in importance leading to the secondary aspect of SFJ/STJ or SFP/STP. An STJ married to an SFJ both agree that when a family rule has been broken, punishment *should* be forthcoming. Hence it is SJ first! However, what that punishment

should look like becomes a T/F issue. With the STP and SFP, both agree that the only reality one has is the moment, *now*. However, *how* that moment might be experienced becomes a T/F difference. Therefore, one has the SJ's and SP's with T/F following as being of secondary significant.

The remaining discriminator for the N's is between J and P. The NTJ's tire more quickly of the P's reworking the theory or abstraction and have a higher need for closure, *fine-tuning* very differently from the NTP's. Obviously, the same dynamic holds true between the NFP's and NFJ's. We have two N's exploring an empty field. Both imagine a building upon the site and can agree that it is a great location for the construction. For the NT, however, the building must be architecturally perfect - better than any ever designed before. For the NF, what is significant is that the building must serve the human need regardless of its architectural perfection and the differences begin to surface.

Part of its current popularity is its propensity to cater to our society's need for a *quick fix, fast food* and grabbing on to some form of *pop psychology*. Since we work extensively with both the Temperaments and the Function Theory, we feel it important to underline what we consider some serious limitations.

The researcher agrees with Kroeger and Thuesen (1992:27) that there is the obvious inconsistency of Kersey's model and the denial yet inclusion of the Extraversion/Introversion preference. One cannot have sixteen personality types without the E/I dimension, and use it to develop the portraits, yet denies its relevance from there on.

Anyone who understands Jung's theory knows the impact of E/I on such things as energy flow and communication patterns as discussed above. In intimate relationships, it is confirmed how dramatic the E/I difference is in communication and marriage (Kroeger and Thuesen 1994: 67-72).

We also discussed the development of *the dominant and auxiliary*. Jung's psychological theory has been adopted and understood by more of the population today due to this additional development of his theory by Myers and Briggs. Interestingly, it is this specific, relevant aspect of theory that the Keirsey Temperament Sorter rejects (Kroeger and Thuesen 1992: 27).

The Keirsey Temperament Sorter uses the same sixteen types as Myers and Briggs but as Baab (1998:xv) indicates that the temperament sorter of Keirsey was not statistically validated.

7 The Theory of Type Development

Type theory assumes that children are innately different in what they prefer and that they are most interested in the domain of their preferred function. They are motivated to exercise their dominant function, becoming more skilful, adept, and differentiated in its use. With the reinforcement of constant practice, the preferred function becomes more controlled and trustworthy. A sense of competence comes from exercising a function well. The pleasure of using the function generalizes to other activities requiring use of the function, and leads to the surface traits, behaviours, and skills associated with the function.

While this development of a preferred function is occurring, there is *relative* neglect of the opposite pole of the same preference. In this sequence of events, for example, a child who prefers sensing perception and a child who prefers intuitive perception will develop along divergent lines. Each will become *relatively* differentiated in an area where the other remains undifferentiated. Both channel their interests and energies into activities that give them a chance to use their minds in the ways they prefer, and each acquires the set of surface traits that grow out of the basic preferences beneath.

For example, a person who develops sensing in a highly differentiated way is likely to become an incisive observer of the immediate environment. As development occurs, the person develops some of the characteristics assumed to follow from this acute awareness: realism, practicality, and common sense. While attention is being given to the specifics of the environment, the person spends less time and energy using intuition, which is the perceptive function opposite to sensing. Focusing on the present (S) gives people who prefer the sensing function less time for focusing on the future (N); focusing on the concrete (S) gives them less energy for focusing on the abstract (N); focusing on practical applications (S) gives them less interest in theoretical issues (N); and focusing on reality (S) gives them less time for focusing on imagination (N).

In this model, *environment* becomes extremely important because environmental factors can foster development of each person's natural preferences, or it can discourage their natural bent by

reinforcing activities that are less satisfying and less motivating, making skill development more difficult.

Type development is seen as a lifelong process of gaining greater command over the functions or powers of perception and judgment. For each type, two of the four functions are assumed more interesting and more likely to be consciously developed and used. The other two less-preferred functions are assumed to be less interesting and are likely to be relatively neglected. Development comes from striving for excellence in those functions that hold the greatest interest and from becoming at least passable in the other less interesting, but essential functions. In youth, the task is to develop the first (*leading or dominant*) and the second (*auxiliary*) functions; in midlife one can gain greater command over the less preferred third and fourth (or inferior) functions. A very few exceptional persons may reach a stage of individuation where they can use each function easily as the situation requires. The theory assumes that youth is the time for specialization and that midlife is the time to become a generalist.

Some people dislike the idea of a dominant function and prefer to think of themselves as using all the functions equally. Jung said that such impartiality, where it actually exists, keeps all the functions undeveloped, and produces a "primitive mentality". Optimum use of the four functions, therefore, is not to be obtained through a strict level of equality, but through selective development of each function in proportion both to its relative importance to the individual and to its useful relationship to the other processes (Myers 1985:14-15).

In summary, the MBTI contains four separate indices: EI, SN, TF, and JP. Two of these, SN and TF, reflect basic preferences for use of perception and judgment. The other two, EI and JP, reflect attitudes or styles of orientation to the inner and outer world. Together, these functions and orientations influence how a person perceives a situation and decides on a course of action. Each of these choices is like a fork in the road of human development, offering different paths that lead toward different kinds of excellence. How far different individuals will go, how much excellence they will actually achieve, depends, in part, upon their energy and aspirations. *The kind of excellence toward which they are headed* is determined, according to type theory, by the inborn preferences that direct them at each fork of the road.

According to the theory of Jung, people create their "type" by the exercise of their preferences with regard to their use of perception and judgment. People who have the same preferences tend to have in common whatever qualities *result* from the exercise of those preferences. The interests, values, needs, and habits of mind that naturally result tend to produce a recognizable kind of person. We can therefore *partly* describe individuals by stating their preferences for example ENTP, ESFJ, INFP.

We can also begin wisely to expect ISTJ'S to be different from others in ways characteristic of previously known ISTJ'S. To describe them as belonging to that type (if they agree that it *is* their type) in no way infringes on their right to be what they like. They were exercising that right when they found, consciously or unconsciously, that they liked extraverting, intuition, thinking, and the perceptive attitude.

When we aim, in dealing with people, to keep their type in mind, we are respecting not only their abstract right to develop along lines of their own choosing, but also the importance of qualities they have developed by that choice (Myers 1985:19)

8 The verification of True Type

Interpretation of the MBTI includes measures to help respondents verify the accuracy of the MBTI based on their knowledge of themselves. The type concluded at in this process is often called "true type" or "best fit" type. True type best describes their preferences, and this type may or may not be what the Indicator or questionnaire results reported (Kummerow 1988:20).

Again, people tend to develop the functions in the order in which they are preferred. If type development follows its natural path, individuals will come to use and trust most their dominant function, then their auxiliary function. Their true type is the type that represents their *natural* preferences (Kummerow 1988:20).

Sometimes family, school and culture do not allow individuals to develop along their natural paths. For example, a child who tries to make logical and objective decisions using Thinking may be made to feel guilty for not attending enough to family harmony and other Feeling values. In this manner, an individual may be discouraged from developing his or her naturally preferred dominant and/or auxiliary functions, and instead is pushed to develop another less-preferred function first.

This is called type falsification, and can negatively impact a person's ability to trust his or her decision-making process or to differentiate and attend to important information in his or her life (Kummerow 1988:20).

Bayne (1995:76) says criticism against the MBTI is that type 'puts people in boxes', labels and stereotypes and fails to do justice to the complexity and richness of human personality and diminishes our vision of who we are.

Type and MBTI results do not try to capture individuality. Rather, they offer a broad framework, which helps people move towards appreciating individuality. What type does is suggest four of the most important ways in which personalities differ. People are much more complicated than type but we generalize in order to understand, think and communicate.

Everyone is an individual with his or her own narrative, and clearly there is much more to people than type. Discovering your true type is only a part of the larger lifelong endeavour of getting to know who you are (Kummerow 1988).

According to Berens (2001) people must discover it themselves and instruments and professionals either help or hinder the process. Thus in the exploration of type theory, the client is the one who ultimately decides which type description fits best, and which type does the person feels is the true type. The verification of type is necessary because patterns cannot be measured, only mapped, or described. An instrument cannot tell people their true type; a professional cannot tell a person's true type.

Berens (1996:8-9) writes that it is important to get to true type because in research about personality, psychologists have come to recognize that to behave in ways not consistent with one's inborn pattern takes a tremendous amount of energy. In fact, it is highly related to stress.

Temperament and type dynamics theory states we have favourite abilities that help us meet our psychological needs. These are specific to each temperament. When we get to use these core features we not only tend to excel, we also feel good about ourselves and are energized. In fact, it seems we find ways to use these talents even when they are not part of the job.

That is not to say we never should take on roles inconsistent with our innate patterns. In fact, the push for growth that comes with type development often leads to career transitions into such roles. If we are conscious of our preferential pattern and the development it would naturally take, we can embrace the stress of such a change and allow for the extra energy drain.

As with any self-report questionnaire, the correctness of results depends in part, on how well the questions have been answered. It is therefore important that respondents have trust in whoever asks them to complete the MBTI, and insight into exactly what is expected of them.

Interpretation of results requires continual awareness that responses obtained reflect a preference. Results therefore should not be used as final categorization, and statements like "you are such and such a type" should be avoided.

People may not agree with initial reports presented and it is the responsibility of the interpreter to use strategies to assist *respondents to verify the* report against their own experience.

The Myers and Briggs foundation discusses guidelines on their Website (www.myersbriggs.org) to help a person verify the results of the indicator and to establish true type.

In summary we then say that the best-fit type is the four-letter type an individual thinks best fits him or her after that person has learned about type, read type descriptions, and discussed his or her Indicator results with a trained practitioner. It is critical that people are helped to *verify* their results from the Indicator rather than being *given* their results and *told* their types. This is why it is so important to receive Indicator results in an interactive session with a trained interpreter.

The best - adjusted people are the “psychologically patriotic” who are glad to be what they are (Myers 1980:54).

9 The difference between traits based assessment and MBTI assessment

The other personality tests described in chapter 2 are trait tests and the trait theory was discussed in the chapter two.

Quenck (2000:19) gives a good description of the differences between trait-based assessment and the MBTI assessment. The difference between the dichotomies of the Myers and Briggs Indicator

and Trait Assessments is that traits assessments assume **universal qualities** and that people vary **only in the amount** of the trait. The MBTI assumes qualitatively distinct categories and individuals **prefer one or the other** category.

Trait tests measure the amount of each trait and the scores are expected to be normally distributed and the most scores are in the middle. The trait interpretive interest is in people at the extremes of the distribution of the traits to measure **normality or pathology**. Very high and/or very low scores on a trait can be a **negative** or **diagnostic indicator**. The scores are also variables that show how much of the trait a person has and it is assumed that behaviour is caused by relevant underlying traits. The traits are assumed largely independent of each other and a single descriptor usually identifies a trait (Quenck 2000:19).

The MBTI **does not measure normality** in relation **to the population** but sort individuals into one or other category according to their **own** preferences. The scores measure clearance of preference and thus scores are expected to be bimodal. This means that few scores should be at the midpoint. The scores are estimates of confidence in the accuracy of the sorting procedure to establish preferences of the assimilation of information and making decisions. These functions, as described above, are in a dynamic relation and influence each other to give essence to a type.

10 Validity And Reliability Of The Myers Briggs Type Indicator

Critique against the MBTI relates to the validity of the instrument. The theologian Long (1992) is very critical and says most specialists in personality testing concur that the MBTI measures *something* about a person's psychological tendencies, but they are not at all agreed on just what that something might be or what importance should be attached to it. According to Long professional assessments of the reliability of the MBTI range from heartfelt praise to the more sobering statement in Lawrence Pervin's *Handbook of Personality Theory and Research* that "the extension of Jung's theory.... as operationalized by the MBTI, has failed to generate the requisite empirical support."

According to Mayer and Sutton (1996:36-37), validity represents a major criterion for evaluating a personality scale. They say a scale's validity describes the extent to which it actually measures the characteristic it purports to measure. Interestingly, a personality scale can be highly reliable but have little validity. That is, the scale may yield the same score each time a person takes it, but that

score may provide little information about the quality of personality we wish to measure. For example, suppose we wish to measure manual dexterity. If we use a scale of proverb interpretations, the person may receive the same score each time we administer it, but we may not have learned anything about this person's manual dexterity.

In general, we establish a scale's validity and convince ourselves that the scale actually taps the idea about personality we are trying to measure by examining all the relationships between performance on the scale and other independently observable facts about the personality characteristic. The validity of a scale is not easy to establish because what it measures is intangible; scales measure ideas or theoretical constructs of personality. Often, it is difficult to delineate which behaviours, thoughts, emotions, attitudes, and/or values are expressions of the underlying characteristic. That is why a test's construct validity is established through a process of gradual accumulation of information from *many sources*, and why the question of whether or not a test has validity cannot be answered in the abstract. *Validity must be established with respect to the particular use for which the test is being considered.* Instead of asking, "Is this scale valid?" *psychologists prefer to ask "Is this scale valid for a particular purpose* (Mayer and Sutton 1996:36-37).

As stated in the beginning of this chapter there is critique on the Myers-Briggs indicator. Merenda (1991:179-181) emeritus psychology professor at the University of Rhode Island Kingston criticizes the MBTI and says that it does not measure the Jungian psychological types but only preferences as described by Myers Briggs. He says that a variable "congruence" is too often neglected. Merenda says (1991:180):

” Congruence is the relationship that exists between the personality type expressed through basic self-concept measurement and another type through some other self-concept measurement. It was first introduced and used by Rogers to compare and contrast a disturbed person's ideal self-concept with his or her basic self-concept profile.”

According to Merenda, congruence is not present in either the Jungian or the Myers-Briggs models. Jung could have provided for it because his model includes both conscious and unconscious reactions. Myers-Briggs could not have provided for it because their focus was on "preferences for behavioural style", which are at the conscious level only.

Merenda says that when McCaulley states "persons of each type develop the preferences of most interest by doing 'what comes naturally' " (McCaulley 1990:184), this is true essentially only when unconscious (basic self-concept) reactions are involved and/or when the congruence between unconscious reactions and conscious preferences are highly positive.

According to him it is not the case with the MBTI and it may not matter much in transient or unimportant life situations, but it does matter a great deal when persons are being typed personality-wise for career choices and for stressful or decision-making positions in the world of work. When a person is asked to express a preference (relative or otherwise) for a particular behavioural style, the response is being considered by that person at the conscious level and is being influenced markedly by the person's social self-concept structure at that point in time. Whether or not the person is actually able to display those preferences and resort to them when it is important to do so is another matter. The MBTI does not provide its user with this critical information so necessary in making safe and reasonable judgments in the typing process. Merenda describes a study conducted many years ago and reported in the professional literature (Merenda, Musiker, & Clarke, 1960) to illustrate his point:

“A sample of 58 sales managers employed by a large national direct sales organization was dichotomised into more successful and less successful groups. It was established that there was a sharp and meaningful differential in the productivity and in the general stability of the individuals in the two groups. The social self-concept profiles of the individuals in both groups clustered tightly around the job pattern for sales manager. The basic self-concept profiles were widely disparate, however, and in the statistically significant separation between the two groups, congruence as one of five variables in the discriminant equation accounted for 60% of the separation between them. The authors concluded, "Both the more successful and less successful groups substantially agreed as to the role that they had been called upon to play. They disagreed as to their capabilities to carry this out.

In summary, contrary to popular belief, the Jungian and the Myers-Briggs models are not identical. There are some marked discrepancies that influence interpretation of the MBTI. Preferences for behavioural style are unique to the Myers-Briggs model whereas the Jungian model is based on psychological types. Another important distinction

between them is that whereas Jung considered both conscious and unconscious responses to environmental stimuli in his model, Myers and Briggs emphasized essentially only conscious reactions. There are certain dangers and precautions in interpreting the MBTI, such as the possibility or likelihood that a respondent may indicate a preferred behavioural style, but in reality may be incapable of such action when it is called for in a particular life situation.”

Merenda made a remark about congruence and said that neither the MBTI nor Jung included it in their work and from that he concluded that Jungian Types and the MBTI are not the same. The problem is that Merenda did not keep his arguments apart. It is not a valid argument to state that the MBTI and Jungian theory are not the same because the person’s self-concept and his inability, to certain action in reality, are not in congruence. Merenda argued two viewpoints that of the unconscious and congruence but he did not keep them apart, and neither is proof of his argument because he acknowledged that not even Jung made use of the congruence concept.

Bayne (1995:11) also discussed congruence and said most men spend their lives pretending to be someone else. A bank manager could hardly be said to be truly himself. He's trapped in somebody else's clothes. He says “I will attend to your needs immediately Mr Profit”, when he is longing to leap over the counter and defecate on his head.

Such a passage is provocative to personality researchers as well as bank managers and customers. A number of points can be made. For example, if we want to predict how the bank manager will behave, then he actually does smile and does not leap over the counter. His 'real feelings' may therefore be irrelevant. **At some point** the underlying elements, the structure of the personality, the conflicts, must articulate with the ongoing behaviour of the individual. Otherwise they lose all meaning ... the question of the underlying personality, of what a person is really like, becomes trivial'

However, the phrase 'at some point' is crucial. If Rogers' congruence theories are valid, the bank manager's behaviour (and experience) will be affected: he will at some point experience himself as inauthentic, perhaps suffer from headaches, lack zest and so on. Type theory adds a further element: some types are naturally comfortable with the behaviour expected of bank managers and are truly themselves in that role.

Thus the problem with the critique of Merenda is that he did not include a MBTI assessment in his research in 1960, so that we do not know what types were his managers. Some types will be better managers in different settings. Isachsen and Berens (1995) in their book *Working Together* gave the managing styles of each temperament and show that the MBTI is a “**valid instrument to build management teams**” and *help them* to succeed in accordance with their type profiles by motivating them according to their style. Here are a few lines from an example of an ENFJ (Berens 1995:277):

“TO FUNCTION BEST ENFJ’s NEED :

Opportunities to lead people, especially through face-to-face interaction. Harmony, support for ideas. Recognition, appreciation, and a cause or leader to work for.

THEY ARE FRUSTRATED BY: Cold, impersonal logic. Overly task-oriented jobs. Being left out. A lack of feedback. Criticism and a lack of appreciation.

THEY IRRITATE OTHERS BY: Becoming overly emotional, moralistic and unrealistic. Being too anxious to please. Wanting to know everything and everyone.

THEY VALUE: Cooperation, harmony, and self-determination.

ON A TEAM: They are enthusiastic communicators.”

It is clear that the validation of an instrument should also be according to the real purpose it was designed for.

In the context of this study, we could say that Myers and Briggs developed the MBTI that our understanding of type may help many to understand themselves and their partners better. The intention was that we would know why and how we are different from others and help us appreciate both our similarities and differences.

However, we must be aware of the MBTI limitations. We should point out a few areas:

Intelligence. The MBTI does not measure intelligence and any of the 16 types can score very high or very low on standard Intelligence tests.

Motivation. Any of the types can do *anything* they are motivated to do. Every type of job includes persons of *all* psychological types. Clearly, however, certain types will be attracted to professions for which their preferences are most suited.

How Well We Use Our Preferences. Type indicates our preferences, but not how well we actually use them. For instance, just because we prefer logic (T), does not necessarily mean that we are that logical.

Pathology. One's type does not indicate whether we have psychological pathology associated with type. For instance, we may be pathologically extroverted, never being able to be quiet; or conversely, pathologically introverted, unable connect with others.

How Well We Use the Opposite Preferences. Most important, our type does not reveal how well we access our opposite preferences, which we call our hidden personality according to Quenck (1993).

Thomson (1998:69-75) compared the MBTI to the Right and Left Brain theory and said that there are similarities between the theories. The MBTI related very well to the Brain hemisphere theory. She said that with positron emission tomography or *PET scanning* they located the preferences as follows:

Table 7

<p>Front left brain</p> <p>Extraverted thinking</p> <p>Extraverted feeling</p>	<p>Front right brain</p> <p>Extraverted Intuition</p> <p>Extraverted sensing</p>
<p>Back left brain</p> <p>Introverted sensing</p> <p>Introverted intuition</p>	<p>Back Right brain</p> <p>Introverted feeling</p> <p>Introverted thinking</p>

This gives further verification of the validity of the Myers Briggs type indicator in its efforts to make the Jungian theory applicable.

10.1 Construct validity

Construct validity, is the extent to which a scale may be said to actually measure the theoretical construct it purports to measure. Construct validity refers to identifying the broader, more abstract domain of personality targeted by the scale, and it is obtained from the entire pattern of relationships between the scale being evaluated and all other independently observable facts about

the personality construct. Either these independent sources of information take the form of scores on other scales, which purport to measure the same underlying characteristic, or performance in experiments designed to test a hypothesis about the personality characteristic being measured. Thus, construct validity can be thought of as a broad form of validity that incorporates the other forms of validity that we have discussed (Mayer and Sutton 1996:36-37).

Carlyn (1977:461-471) did a literary search and assessment of the MBTI and writes:

“The numerous studies of construct validity summarized above suggests that the individual scales of the Myers Briggs Type indicator measure important dimensions of personality which seem to be quite similar to those postulated by Jung. Findings indicate that the MBTI scores relate meaningfully to a large number of variables including personality, ability, interest, value, aptitude and performance measures, academic choice, and behaviour ratings.”

Carskadon and Knudson (1978:483-486) did research on the *validity* of the **Sensing -Intuition scale** because one can *expect critique* on the intuition-preference. The fact that it is used more indirectly and with greater use of the unconscious may be unacceptable to researchers that are more positivistic. Carskadon and Knudson used Harvey’s conceptual systems scale to compare the MBTI, especially the sensing-intuition scales and they say:

“The main hypothesis of the present study was confirmed however; sensing types were more likely to be found among individuals in the lower conceptual systems, while intuitive types were more likely to be found among individuals in the higher conceptual systems. This is exactly what would be expected given the concrete-abstract dimension on which the conceptual systems are based, and these results can be interpreted as supporting the construct validity of the Sensing-Intuition scale of the Myers-Briggs Type Indicator.”

Carlson (1985:356-3650) did a literary study on the research done on the MBTI from 1975 to 1983 and says that for construct validation the research he has studied has indicated clear value for the MBTI.

A decade later Hammer (1996) reports on the research done in that time (1985-1995) on the validity of the instrument and finds that there is very strong support for the four-factor structure of the MBTI and substantial convergent validity between the MBTI and the Five Factor model.

Critique against the validity of the MBTI from Jackson, Parker and Dipboye (1996:110) does not convince. They admit that in their comparison of the MBTI with the Big Five using a *confirmatory factor analysis*, the MBTI achieved the best results. In their discussion afterwards they criticized the scoring methodology of the MBTI but admit that they had a very narrow focus on the scale development. They also suggested that the difference between men and women in scoring the thinking-feeling scale should be changed. That has been done with the new Form M, which does not make a difference between men and women.

Although Jackson, Parker and Dipboye (1996) used 1030 working adults in their study their critique on the scoring methodology was lexical and not from the empirical work itself.

Edwards, Lanning and Hooker (2002:432-450) also compared the MBTI to the Big Five in their research about the **MBTI and social information processing**. They did a thorough literary study on the critique against the MBTI. They reported that the variance that is common to the MBTI and attributional adjustment is not shared with the Five-factor model of personality. The finding of mere mental validity for the MBTI beyond the NEO-PI-R is noteworthy, as it suggests that the unique variance in the MBTI is meaningful and appears to predict the social information processing that lies at the heart of Jungian theory. Furthermore, unlike the MBTI measures, the NEO domains themselves were not associated with attributional adjustment (Edwards, Lanning and Hooker 2002:445).

They differ from critique by Long (1992:294) that the MBTI does not apply the theory of Jung and says that their results are broadly consistent with the personality theory of Jung (1921/1938).

The difference between these two research projects is that Edwards, Lanning and Hooker (2002:432-450) tested the MBTI on information processing as it was intended to be used. Jackson, Parker and Dipboye (1996) forced a factor analysis onto the MBTI and frequently used the term “traits” which the MBTI does not measure. It was stated before that the MBTI does not measure traits but preference information.

Boyle (1995) also falls into the trap of using the trait factor discussing the MBTI. He did not do any empirical research but discusses the MBTI with the intention to warn practitioners in Australia

against the use of it. He admits (1995:73) that the MBTI does not measure source traits as verified factors analytically (i.e., "causal" psychological dimensions), but he describes the functions of the MBTI as surface traits and says:

"Predictions based on these "surface traits" (discontinuous types) are inevitably less powerful and remain somewhat speculative."

Thompson and Borello (1986:745-751) also used factor analytic techniques to establish the construct validity of the MBTI. Their study investigated the structure and item performance of the instrument using data from 359 college students. Factor analysis was applied to the 95 scored MBTI items. Factor adequacy and invariance coefficients were computed, and the appropriateness of the recommended item weights was examined. The results strongly supported the instrument's construct validity.

The factor analytic results summarized in Table 1 suggest that items are related to factors in the expected fashion. Twenty-two of the 24 Judging-Perceptive (JP) items had a correlation with factor I greater than .30 in absolute value. Twenty of the 22 Extraversion-Introversion items had a correlation with factor II greater than .30 in absolute value. Twenty-two of the 26 Sensing-Intuition (SI) items had a correlation with factor III greater than .30 in absolute value. Sixteen of the 23 Thinking-Feeling (TF) items had a correlation with factor IV greater than .30 in absolute value (Thompson and Borello 1986: 750).

Geer Ridley and Levy (1991:39) designed a study to provide evidence of the validity of both the unidimensional and multidimensional Jungian personality types measured by the MBTI, by showing their theory-based relationships to variables assessed by a projective personality instrument, the Rorschach. Subjects were 93 college students who were administered the MBTI and the Harrower Multiple-Choice Rorschach. The Harrower Multiple-Choice Rorschach (HMCR) is a group-administered, paper-and-pencil version of the Rorschach. Its administration involves projecting the standard 10 Rorschach cards onto a screen one at a time and, for each inkblot, requiring subjects to select from 30 choices the three responses that the inkblot most resembles. Validity data include the test's ability to discriminate normal persons from various types of schizophrenics and its showing good agreement with psychiatrists' clinical diagnosis of maladjustment.

Of the nine Rorschach variables examined, six were related to the MBTI's unidimensional types and two were related to its multidimensional types. Thus, the results supported the validity of the Jungian personality types measured by the MBTI.

The problem with research by researchers like Edwards, Lanning and Hooker (2002:432-450) on the MBTI is that the research did not test *construct validity*, as the extent to which a scale may be said to actually measure the theoretical construct it purports to measure.

The researcher found the research of Johnson the best because it measured what the MBTI purports to be. It was also said that *validity must be established with respect to the particular use for which the test is being considered*. Instead of asking, "Is this scale valid?" *psychologists prefer to ask "Is this scale valid for a particular purpose (Mayer and Sutton 1996:36-37)?"* We could ask is this scale valid to use in marriage counselling?

Johnson (1997) did research on the conflict handling intentions of the MBTI to study the construct validity of the MBTI. To investigate the validity of personality type theory and the MBTI he administered the Thomas-Kilmann Conflict Mode Instrument (MODE) to a heterogeneous sample of 102 adults. He found that conflict mode preferences of personality type groups were consistent with MBTI theory and with previous research findings by Percival, Smitheram, and Kelly, (1992). The results of Johnson's research can be used in marriage counseling. He writes that the Thinking styles preferred competition, Feelings styles preferred accommodation, and Extraverts preferred collaboration, and Introverts preferred conflict avoidance. The research indicated that both the Extravert-Introvert and Thinking-Feeling scale interactions support the validity of personality type theory.

Johnson's (1997:38) critique on his own research is that the strength of the evidence is supported by the demonstrated replicability of many results but is weakened by reliance on ipsative, self-report data rather than observable interpersonal conflict behaviors.

As a final note he said (1997:38)

"It is relevant to observe that construct validity tests are not feasible for many of the MBTI's major competitors (e.g. 5-factor or 16-factor based instruments) because lexical, factor analytical measures of personality lack an underlying theory of personality and

lack the ability to generate testable predictions of behavior (Eysenk, 1993; McAdams, 1992). By contrast, these results should encourage further research of MBTI constructs, especially in the area of scale interaction effects.”

A problem with wrong assumptions in validity research is also demonstrated by research done by Douglas and Douglas (1993). They conducted a study to examine claims made concerning the Myers-Briggs Type Indicator's (MBTI) use with couples in marital therapy. In their study, sixty-seven couples completed the MBTI and a short questionnaire concerning marital problems. The problem in their study is this remark in their abstract:

“Contrary to such assertions, few spouses in couples are the same on all four preferences, and, more importantly, the number of opposite preferences did not predict global or specific marital problems.”

Sherman and Jones (1994:94) answered on that article and said that they are not sure how the interpretation was made that MBTI proponents contend that people "are attracted to and will have fewer problems with a person who has essentially the same personality style." Especially when the data quoted from the studies in the Douglas and Douglas (1993) article, such as the Sherman (1981) and Myers and Myers (1980) data, do not support that position.

It is not clear from the article by Douglas and Douglas what measures they used to determine marital happiness or dissatisfaction because none are mentioned.

The validity of the MBTI to predict marital problems was reported by Sherman (1991:7). In her study, male Introverts married to female Extraverts reported significantly more communication, financial and sexual problems than other combinations. Even extraverted husbands of extraverted wives reported more problems in this area than extraverted men with introverted wives.

It is clear from the preceding discussion that the presuppositions and assumptions of researchers play a major role in the outcome of their research.

10.2 Validity of the Type Descriptions

One of the tools applied most in the use of the Myers-Briggs *Type* Indicator is the set of one-page descriptions of each of the 16 types (as given above of the ISTJ). People unfamiliar or only

superficially familiar with the MBTI, sometimes have criticism that the type descriptions are in effect horoscopes—vague, mostly pleasant sounding material that almost anyone might feel could apply to himself or herself, regardless of his or her actual type. Carskadon (1979:53-55) tested this criticism and says:

“College student subjects were administered the MBTI (Form F) and asked to return one week later. At that time they were given a packet containing five randomly ordered one page type descriptions adapted from *Introduction to Type*: the description of their actual measured type; that obtained if the weakest of their four preferences were reversed; that obtained if their preferences on E-I and J-P were reversed; that obtained if their preferences on S-N and T-F were reversed; and that obtained if their preferences on all four scales were reversed. They were asked to rank order and rate for accuracy the five descriptions....

The results of the test strongly supported the hypotheses of the study and thoroughly refuted the idea that type descriptions other than one's own might be equally appealing if given to persons taking the MBTI. The results of the present study are especially encouraging since most of the subjects evaluated the type descriptions eight weeks after taking the MBTI. “

10.3 Test- Retest Reliability of the MBTI

Reliability is how *consistently* a test measures what it attempts to measure. When you measure something with an instrument two times, you want it to come out with the same answer (or close to it) both times. With the MBTI instrument, as with other psychological instruments, you want the person to come out the same type both times they take it (this is *test-retest reliability*, the kind most people care about).

In 1977 Carskadon wrote: “In general the test-retest reliabilities of the present study were satisfactory, although less than what might be considered optimal for a test measuring relatively stable personality traits. The Thinking-Feeling scale appeared relatively unstable, particularly for males. Should future research confirm this tendency, some revision of the Thinking-Feeling scale or its scoring may be desirable.”

Test-retest reliabilities of the MBTI show consistency over time. Where change in type is reported, it is likely to occur in one preference and in scales where the original preference was low (Myers and McCaulley 1987:171).

Hammer (1996) reported as follows on a decade of research findings with regard to the MBTI. Results indicated:

- 0.84 and 0.86 for internal consistency measures
- 0.76 for temporal stability
- Four scales compare favourably with well-established and respected trait-based instruments
- Individuals with clear preferences have relatively stable type assignments over time (92% of strong preferences retest as same type; with 81% of medium preferences classifying identically)

The remarks of Carskadon above lead us to a new discussion, that of gender and the MBTI.

11 Gender and the MBTI

Myburg (2000:142) shows that the term gender is usually used to show the differences between the two sexes. It is not only used to reflect on the position of women in the society but both *men and women are constantly falling prey* to the sexual stereotypes.

Myburg points out that John Gray's (1992) popular book on male and female identity - *Men are from Mars; Women are from Venus* is a perfect example. Not only does the title of this book reveal a stereotyping approach regarding the identity of men and women, but it also reflects the ideology, the bias and assumptions underlying the mindset Gray is describing. Gray presents his statements: "A man's sense of self is defined through his ability to achieve results" (1992:16) and: "A woman's sense of self is defined through her feelings and the quality of her relationships" (1992:18), as *objective reality, as truth*. The differences between male and female selves are portrayed as *given*.

Myburg (2000:149) further says that an approach to describe gender as *reflection of power*, takes power as the "true" difference between men and women. Applied to everyday life, this means that women have to function in a male-defined world and have to learn that their experiences are not real or are subjected to those of men. This opinion of the lesser status of women is transformed into a broader mentality through the coercive use of power. In addition, once an opinion is coerced

into the assumptions, values and culture of people, power obtains the tendency to drive intelligence underground, to create its own language and system of communication, to spawn imitators, and to create a favourable environment for itself.

Although it seems as if this construction of gender renders women as *imprisoned* in a male defined world, it appears that the prison also holds *male* inmates. Both men and women are stereotyped and forced into role limitations by the arrangements of power.

Kroeger and Thuesen (1994:167-168) writes about the role preferences, as indicated by the MBTI, play in conflict handling and says:

“As we have said, gender plays a key role here. And nowhere is that role more pronounced than when men and women are out of step with society's expectations-that is, with Thinking females and Feeling males.

T women swim upstream against a rather swift current. Statistically they are outnumbered. Interpersonally they often behave-naturally, albeit quite unconsciously - contrary to societal norms. Internally there is often a psychological conflict of interest- "Do I go with my natural instincts, or do I do what's expected of me as a female?" During the course of a busy day, dealing with spouses, friends, colleagues, kids, and the rest of the world, making a continuous stream of such instantaneous choices is an unfair extra burden. Nonetheless, it's a real one that must be dealt with by T women.

The T woman can't win. If the Thinking woman gives in to her objectivity, she can often be quite intimidating to those around her. On the other hand, if she makes some effort to compensate for her impersonal approach, by softening her style, she may be viewed as false or superficial. In either case, it is not a very pleasant array of stereotypes to bring to a conflict. What is worse, conflict is rarely planned or strategized, and it can escalate very quickly. In the heat of the moment, it's natural for all of us to fall back on our trusted preferences. In this case it means that the greater the need to react in the moment, the more likely it is the T women will react in typical T fashion: objectively, analytically, impersonally, and perhaps intimidating to others.

All of this can become very convoluted. Without awareness of personality type, things can be misunderstood immediately. "I don't understand her," people say of the T woman. "She looks like a woman but fights like a man." And once labelled, the opportunity for resolution of the conflict is further reduced."

The discussion of Kroeger and Thuesen above shows the value of the MBTI to understand people. It does not as Gray (1992) does, divide men and women in two different groups. They are treated as equal and ask that they be understood as such.

Lets take one step back again. If we look at the discussion of Gray mentioned above again and we use the *combinations of the NF* (intuition and feeling preferences as discussed above) then we will see whether a person is a man or a woman as Gray says: " They have a sense of self defined through their feelings and the quality of their relationships."

The previous scoring forms of the MBTI had a difference on the *Thinking And Feeling* dichotomy for men and women but the new questionnaire (scoring form M) does not recognise any difference between man and woman.

The marriage counsellor using the MBTI must be aware that the MBTI does not make a stereotyped difference between men and women or so called gender differences as far as the preferences for the attitudes and functions are concerned. When using type in marriage counselling, it is attainable to treat man and woman according to their type and not according to the expectations of society.

12 The MBTI and narrative

Teresa Gallagher who was classified as a child with the ADD syndrome writes on her Website (<http://www://borntoexplore.org/>):

"While doing research for this site a few years ago, I stumbled onto something called MBTI theory, a popular framework for testing certain aspects of temperament that has been studied for decades. In 1999 over 2 million people were typed using this method, usually as part of their job or for counselling. I took a quick online test, which I thought was really daft at first, but I decided to go along with it out of curiosity, and was told I am an ENTP or "Extravert-iNtuitive-Thinking-Perceiving".

I had no idea what that meant, but I was floored by the description. "You mean, there are other people like this?" I thought. There were all these things described that I had been criticized for, or felt weird about, along with traits I was proud of, and here they were listed under my temperament type. Including many of the traits associated with ADD. In fact, they sounded pretty good when taken in context. Like being a non-conformist. I always assumed it had something to do with repressed anger about being told to clean up my room as a child or that maybe I'd been dropped on my head as an infant, but no, I read that ENTPs are the most nonconformist of all the types. Thomas Jefferson was supposedly an ENTP, and didn't *his* nonconformist tendencies come in handy? "You mean, I'm supposed to be that way? It's OK?" I was stunned. And validated. The description was a much more accurate snapshot of me than the narrow diagnostic criteria for ADD.

I learned everything I could about MBTI theory through books and websites. Like many others, I wanted to know whether there is a relationship between ADD and MBTI temperament type. What I found was no quick and easy "that type's ADD!" but rather a more complex set of relationships. For example, extreme extraverts tend to be impulsive, full of energy, and easily distracted. Combine that with a preference for flexibility and open-endedness over structure, and now you're also disorganized and can't seem to finish things. Throw onto that a preference for the abstract over the concrete "real world" and now you're not only disorganized, hyperactive, and impulsive, you're also inattentive! “

This part of Gallagher's narrative shows that she suddenly understood her narrative and herself better by understanding her personality type better and that led to a sense of worth and self-awareness.

O' Brien (1992:177-181) a Jesuit priest, gave a lecture on the MBTI and used his narrative to do it and says:

“Well that is a pretty sketchy pen picture of a part of my 'journey' so far. And I must say that the MBTI has been very useful to me in helping me understand why I have chosen certain paths or directions. I suppose that is the major reason that I have become a Type Practitioner, even though it is rare among this group...”

Personality type can thus help to understand a person's narrative and why some decisions were made as they were and in some cases why the narrative took its course as it did.

13 Conclusion

In the previous chapter we have shown that Goleman's (1998:24-29) contribution on emotional intelligence shows the importance of accurate personality assessment as a means to gain accurate self-awareness and to maintain significant relationships. The Myers and Briggs type indicator can help a person to determine her strengths and limits, internal states, preferences, resources, and intuitions as Goleman says is necessary to maintain healthy relationships. As we have seen in this chapter this is what the MBTI measures.

As we said earlier the personality theory we need is a theory that we can use in marriage counselling. Baumeister and Tice (1996:364) enhance the fact that a theory must be applicable in real life and the purpose of the MBTI is to equip people with the information they need to reflect on their own psychological type and to begin integrating that knowledge into their everyday lives and marriages. The MBTI is used for the clients to understand themselves more than the pastor to understand the client.

The discussion so far shows that personality theory should take both genotype and phenotype into consideration. Jung believed that the functions are innate but that environment plays a role in the developing of a type as discussed under the development of type above. The essence is to establish the person's true type because "the best adjusted people are the 'psychologically patriotic' **who are glad to be what they are** (Myers: 1995)."

The Myers and Briggs Type Indicator can help married couples with **positive self-evaluation** and with the patterns of communication and communication difficulties they might experience. The Myers and Briggs type indicator was developed with the need for self-evaluation in mind and to promote *self-awareness and understanding* between people.

The MBTI will also help you appreciate people who differ from you. Understanding your MBTI type is self-affirming and encourages cooperation with others (Myers 1998:5). To illustrate this Coetzee (1997) did an empirical study and dissertation on the use of the Myers and Briggs type

indicator in a post-modern organization. She says that they did away with hierarchal management and job descriptions. They introduced profit sharing and to create *understanding and trust* to work together they did the MBTI so that each person accepts the other by understanding his personality type.

This is also true of mutual understanding between **marital couples**. The MBTI provides a vocabulary (*a new language*) to describe differences between marriage partners and techniques can be used to solve the problems arising from the differences. It is also true that people with the same preferences can experience problems. Couples can learn to respect and draw on each other's preferences if they understand what their preferences are. The MBTI can help a couple to discover their differences and appreciate them (Baab 1998:138).

Snyder, Abbott and Castellani (2002:224) argues that techniques of couple assessment should generate information that helps the couple to construct a more **optimistic formulation** of their current difficulties, how they came about, and how they can be solved.

Harkness (2000:34) gave the reasons for personality trait assessment in clinical work. He asks what can you do with that knowledge? He concluded that personality trait information could bring four major benefits to patients. *Firstly*, the therapist gains a better understanding of **where to focus clinical intervention efforts**. *Secondly*, more realistic expectations for change can be provided. *Thirdly*, treatments to patient personality in order to optimise **negative therapeutic reactions** can be done and the rapid development of higher cognitive regulatory structures of personality can be promoted.

*This is the reason the researcher decided to choose the MBTI as a personality assessment instrument. The emphasis on the **optimistic formulation of marital differences** between partners is the main reason why the researcher chooses the MBTI as a personality assessment instrument in marriage counselling.*

The importance of a non-threatening questionnaire is demonstrated by a paper by Harvey (Department of Psychology, Virginia Polytechnic Institute), Markham, and Steven (1995) presented at the (May) Annual Conference of the Society for Industrial and Organizational Psychology, in Orlando. They compared the Big Five and the MBTI® to develop a Big Five score

for the MBTI®. They said the fact that the MBTI® items were written to project a “positive, affirming” image to examinees they wanted to use the MBTI’s item pool to estimate scores on the Big Five dimensions that might offer significant advantages in the area of legal defensibility.

Harvey, Markham, and Steven (1995) write that there was a case in the USA of a typical employee selection lawsuit. The plaintiffs challenged a test by demonstrating that it produces disparate impact with respect to some protected class of applicants. The claim was that items on the personality test violated the *right to privacy* of applicants by asking questions dealing with such sensitive topics as sex, religion, bodily functions, etc. Among currently available personality tests especially ones that use items like those found in the Minnesota Multiphase Personality Inventory (MMPI™) and California Psychological Inventory (CPI), which were the targets of criticism in the past. The MBTI® undoubtedly ranks as one of the *least* likely to bring out aversive reactions from examinees due to sensitivity regarding item content. Because the MBTI’s item pool is free of items that deal with sexual orientation, religious beliefs, and similar “hot button” topics (Harvey, Markham, and Steven 1995).

Whiston (2000:234) writes that one of the reasons for the popularity of the MBTI inventory rests in its philosophical stance that all **types are valuable** and that the preferences are not correct or incorrect. The developers of the MBTI stress that the preferences are just differences rather than indicators of **health or pathology**.

As described above there is a difference found in the meaning attached to scores obtained on the MBTI type-sorting instrument and trait instruments like the 16PF and the MMPI. Trait scores reflect a category of measure e.g. good or bad; skilled or unskilled; much or little. Type scores do not reflect a measure indicating good or bad, healthy or unhealthy.

Personality type is a **non-judgemental** tool that looks at the strengths and gifts of individuals. Knowing your personality type will help you understand and apply your personal preferences in a positive way and appreciate the preferences of others that are different from yours (Dunning 2003:1).

Another reason the researcher chooses the MBTI® is that the purpose of the MBTI® is to equip people with the information they need to reflect on their own psychological type (to gain self-awareness) and to begin integrating that knowledge into their everyday lives.

In a marriage counselling session it would also be a problem to give negative feedback using the 16PF© and MMPI™. In the beginning of this chapter in the discussion of tests in counselling, it was stated that the major focus of test use in personality psychology was the client, who is viewed as the primary user of the test results (Campbell 1990:1).

Jungian theory and the MBTI instrument that can help the counsellor **to create understanding between the marriage partners**. Research of the personality theories indicated many psychologists lost interest in personality theory, and researchers turned their attention to cognitive processes like social learning theories, phenomenology and understanding how individuals formed a self-concept through social construction.

The theories of Jung as the basis of the Myers-Briggs type indicator may help to solve this problem. He saw human beings as guided as much by aims and aspirations as by sexual urges. Jung's formulation of a basic human striving for growth and self-actualisation was probably the major factor in his rift with Freud.

In the previous chapter on the discussion of *phenomology* the fact that Jung's theories compared well with the theories of humanistic psychology was highlighted. Jung believed that the unconscious instinctual life embraces more than simply sex and aggression; it includes other urges such as the **need to create and to self-actualise** (Feshbach, Weiner, and Bohart 1996:93).

McBride (1992:15) described the purpose of Jung's typology like this:

“Repeatedly Jung emphasized, in response to his critics, that the purpose of his typology is not to classify human beings into categories. He felt that it was no use putting people into boxes, or putting them into drawers with different labels - for him, every individual is an exception to the rule. He saw his typology rather as a critical apparatus, which would serve to sort out, organise and classify the vast welter or empirical material, by which he means the psychic processes, which can be shown to be typical. It's a subtle difference, but careful reading of his works reveals quite clearly

that the object of his system is not people and their classification, but psychic processes and their classification - which of course is helpful to people. He wanted to provide a critical psychology, which would make the methodological investigation and organisation of the chaotic profusion of individual experiences possible. In 1923 he wrote that 'conformity is one side of a man, uniqueness is the other. Classification does not explain the individual psyche. Nevertheless, an understanding of psychological types opens the way to a better understanding of human psychology in general' (Jung, 1971, p. 516).

The classification of the data about the psychological functioning of a person is not the same as the classification of the person, but it certainly helps the person to understand how **he or she best functions in a positive way.**

McBride (1992:15) says primarily Jung viewed typology as a critical tool for the research worker, providing as it did an explanatory basis and theoretical framework for the boundless diversity in the area.

Secondly, Jung saw it as a very practical tool, which helps in understanding the wide variations, which occur among individuals. With it one can understand oneself better and understand the kinds of difficulties, which typically arise between people. Conflicts can be shown through typology to have an **objective basis**. Of course ultimately, the conflicts belong within, as the different points of view contend with one another within one as different attitudes and functions - if one is at a stage in life where one can be conscious of them and work with them in an inner way.

Thirdly, he saw typology as being very helpful in psychological work with people. If the therapist can determine his or her personal equation, and thus be 'armed with an exact knowledge of his differentiated and inferior functions, he can avoid many serious blunders in dealing with his patients' (Jung, 1971, p. 555).

Mendolia, Beach and Tesser (1996:279) studied the self-evaluation needs of spouses and marital interaction. They proposed that a person's motivation **to feel good about the self**, and his or her concern for the partner's need to *feel good about the self*, could affect the couple's interaction behaviour. They concluded that it might be better to study couples as a whole rather than

individually. They also focused on the importance of **patterns of communication**. Communication they said might influence marital development and change directly.

In the previous chapter we have seen that Caughlin, Huston and Houts (2000:336) said that communication mediates the link between personality and marital satisfaction. Mendolia, Beach and Tesser (1996:279) also stressed the importance of patterns of communication. Communication they said might influence marital development and change directly.

Clinebell and Clinebell (1970:87) says:

“Communication is the means by which relating takes place. Its quality determines how a relationship is established and whether it is continued or terminated. Good communication is the ability to transmit and receive meanings; it is the instrument for achieving that mutual understanding which is at the heart of marital intimacy.”

Chapter 4

Overview of Marriage Counselling Approaches

Couples resort to marital treatment only after the symptoms have become very painful. Some couples confuse therapy with the giving of specific instructions and they expect to be handed a prescription for finding happiness. There is no known cure for an unhappy marriage. Often couples come into therapy with the expectation that they will be given a psychological analgesic to take away all their pain or even that the therapist will administer a magical cure. Jung (1993:90) writes that all counselling can do, is to provide a safe and neutral clinical atmosphere in which couples can be directed to define, examine and discuss issues and expectations and communicate personal truth.

What effective therapy can do is to help empower a couple to use their own abilities and *awareness* to help themselves. In brief, marital therapy is an interactional process between a couple and a therapist with the objective of resolving the couple's differences. During that process, the hope is that distortions are corrected, fears are overcome, objective truth is discovered and trust is established. In truly successful interventions positive methods of problem resolution are discovered and the maximum fulfilment possible for the relationship is achieved (Jung 1993:91).

The purpose of this chapter is to present the results of a literature study on the marriage counselling approaches used by different therapists and pastors to make a decision on the marriage counselling theories and techniques suitable for integration with the Myers and Briggs Type indicator. The psychoanalytic theory, Social learning theory, systems theory and humanistic theories are well documented (Müller: 2002; Ellis, Sichel, Yeager, DiMattia and DiGiuseppe: 1989; Worthington 1990; Thorman: 1996; Jacobson and Gurman 1995) and have already been described in chapter two.

The discussion of the approaches that follow is a representation of different well-known authors in the field of pastoral marriage counselling and marriage counselling from a psychological point of view. They could be classified as follow:

Empirical research approach

- The approach by Gottman was chosen because he is well known for his empirical research and also as writer in the field of marriage counselling.

Strategic approaches

- The Problem-solving or task centred approach by Thorman is typical of solution-focused therapy and he gave a schematic evaluation of the use of Psychoanalytic theory, Social learning theory, systems theory and humanistic theories in marriage counselling.
- The reality therapy approach of William Glasser is discussed here because it resembles solution - focused therapy in that it also pays attention to the question of problem - solving by making the right choices and acting on those choices that the couples has made by setting themselves goals.

Eclectic approaches

- The imago therapy by Harville Hendrix is an approach mentioned and criticized by other writers like Gottman (1999:184). A Reformed pastor in South Africa uses this approach and he administers the accreditation course. Johnson and Lebow (2000:27) wrote an article about the status of marriage counselling and mentioned imago therapy as a new approach with its roots in well-known theories. Hendrix's book is also prescribed by the MBTI specialists Tieger and Barron-Tieger (2000:309).
- Berg-Cross's (2001) clinical approach includes religious spirituality as a cornerstone and was decided upon to compare with the other pastoral approaches.

Post-modern approach

- The narrative approach was chosen because it is increasingly growing in popularity as a counselling method and is grounded in post-modern theory.

Pastoral approaches (Behavioural orientated)

- The approaches of Wright (1989) and Worthington (1993) are discussed because it is two well-known pastoral counselling handbooks available from Northern America. They are both incorporating behavioural methods in these approaches.

Pastoral approaches (Spirituality orientated)

Louw (1983) is a renowned author from the Dutch Reformed Church and he is also a prominent writer on pastoral counselling and practical theology in South Africa.

- Worthington developed a new approach that pays more attention to Biblical hope and could also be classified as a *spirituality* approach.

A Cognitive approach (Rational Emotive Therapy)

- The choice of Rational Emotive Therapy is because Van der Merwe and Louw (2000) explained the integration of it in *pastoral* marriage counselling.

1 Marriage counselling approaches

Much of the early work in marriage counselling was based on the concepts of traditional psychoanalytic theory and on the role the unconscious plays in shaping the relationship between spouses. With the development of behaviourism, the emphasis shifted to the role behaviour could be changed so that undesirable behaviour could be eliminated and desirable behaviour could be

introduced to improve the quality of marriages. When family therapy emerged, marital problems were perceived to be the result of dysfunctions in the marital system, and efforts were directed toward changing the relationship by improving communication and helping couples resolve conflicts more effectively (Thorman 1996:3).

Authors like Thorman (1996), and Ellis, Sichel, Yeager, DiMattia and DiGiuseppe (1989) give descriptions of these theories but also describe their own approaches to marital therapy. This research will make a selection from the vast array of literature in the field of marriage counselling to portray some well-known approaches.

1.1 Rational-emotive therapy (RET)

Rational emotive therapists are convinced that much marital discord occurs because individuals had deeply dysfunctional ways of thinking and could not live peacefully with themselves and their marital partners.

Rational emotive therapists believe the absolute "truth" of a situation is *impossible* to find. There is simply the wife's interpretation and the husband's interpretation. The key to marital happiness and personal fulfilment is to find and develop ways of thinking that embrace the relative nature of what is "true" in a flexible, self-affirming manner. Absolute, rigid philosophies block feelings of empathy and creative problem solving. Rigid thinking reduces all conflicts to an "I'm right and you're wrong" issue - a deadlock. They often justify not using the positive, pleasant social behaviours at their disposal by referring to intense, irrational feelings and unproductive attitude of how their companion "should be" or "must be." They choose to act out their hurt and anger because they feel such acting out is justified by the reality of the situation. They feel that the other person is "causing" their own poor behaviour (Berg-Cross 2001:13).

The theory postulated by RET states that, assuming couples have the necessary constructive communication, problem solving and negotiation skills, they will be able to solve their dissatisfaction problems on their own (Berg-Cross 2001:14).

Rational emotive therapists make a large distinction between couple disturbance and couple dissatisfaction. Couple dissatisfaction occurs when one or both partners do not get enough of what they want from their partner and/or from being in an interpartner relationship. Couple annoyance arises when one or both partners become emotionally disturbed by these dissatisfactions. Thus,

they become (make themselves) anxious, angry, depressed, ashamed, guilty or jealous - emotions that usually interfere with the resolution of marital unhappiness. Furthermore when one or both partners are emotionally disturbed, they generally act in a self - and relationship - defeating manner, thus effecting couple disturbance (Berg-Cross 2001:4).

Therapists using RET believe there are two main reasons for couple dissatisfaction: relationship myths and valid incompatibilities. Among the more popular myths that couples grow up with are the following eight fairy tale truisms:

1. People should marry because they love one another.
2. People continue to be in love and it should last forever in a good marriage
3. My partner should be able to understand what I want and need without my having to tell him or her
4. For sex to be good, it has to be spontaneous and full of emotional abandonment
5. If my partner is good enough to me, it will make up for other feelings of inferiority or inadequacy that I have.
6. My partner will always be on my side in an argument or conflict
7. If our sex life isn't satisfying, it shows that there isn't enough love in the relationship.
8. In a good marriage, the partners will never disagree.
9. Marriage will enhance my life without any great penalties, costs, or deprivations.
10. Loneliness will be cured by marriage

In the practice of RET, the therapist encourages clients to be more realistic and less susceptible in subscribing to societal myths. The therapist help them examine their previously unexamined values and assumptions, some derived from subcultures and some from family systems, to see if they actually make sense and lead to satisfying living (Ellis, Sichel, Yeager, DiMattia and DiGiuseppe 1989:16).

Many marriage therapists working with couples tend to see the partners conjointly for the duration of treatment. Rational emotive couples therapists believe this procedure is disadvantageous and recommend that one use a combination of individual and conjoint sessions for both assessment and treatment. For the initial session, it is often best to see both partners together. During this session, the therapist attempts to collect data about their reasons for coming. The purpose of the first

session is to evaluate the nature and degree of *marital dissatisfaction* and what factors account for it.

Some important questions are: (1) Who initiated the request for counselling? (2) What is the nature of the disharmony? Are there too few rewards and too many costs? (3) Is the degree of marital disturbance equal in each partner? (4) Who gets upset at whom, how frequently, about what issues, and does what about it? (5) How do the partners solve problems? (6) How do they feel, think, and act when issues are unsolved (Ellis, Sichel, Yeager, DiMattia and DiGiuseppe 1989:33).

This information is used to help the therapist with reference to the marriage. To acquire the information quickly, the therapist requires good interviewing skills (Ellis, Sichel, Yeager, DiMattia and DiGiuseppe 1989:33).

RET uses many emotive methods of marital therapy in addition to reasoning and verbal persuasion because people do not usually change one irrational thought and then experience an immediate, profound major change in their feelings. RET therapists does not ignore emotions in their therapy. Even though RET therapist s deal with reason, their therapy can be warm and concrete rather than cold and abstract. RET therapists can engage clients in deep and powerful ways and be alive and vital with them (Ellis, Sichel, Yeager, DiMattia and DiGiuseppe 1989:58).

Ellis, Sichel, Yeager, DiMattia and DiGiuseppe (1989:58) say thinking, in its broadest sense, embodies emotions, and that thought, feeling, and behaviour intensely interact. People have impressionistic right-brain hemispheres as well as linear, logical left ones, so RET aims to engage people on their emotional level through a variety of techniques and to employ many *rational-emotive* techniques.

These remarks by the RET therapists make Rational Emotive Therapy the ideal approach to use with the MBTI. Thomson (1998:69-75) compared the MBTI to the Right and Left Brain theory and say that there are similarities between the theories. The MBTI related very well to the Brain hemisphere theory. The understanding is that feeling in typology theory is **a method of decision making and** RET therapists can make good use of the awareness that the MBTI can create in the counselling process.

Ellis, Sichel, Yeager, DiMattia and DiGiuseppe (1989:58-73) suggest emotive techniques such as:

Hypnosis

RET imagery

Evocative imagery

Forceful coping self-statements

Role-playing

Humour

Assertiveness training and Reframing

Ellis, Sichel, Yeager, DiMattia and DiGiuseppe (1989:108-109) says that while a marital and family members largely derive their conscious or explicit goals, standards, and values from significant others in their early lives, they are rarely disturbed by these explicit rules and preferences. They rather innately and implicitly *create* and *construct* (rather than just *learn*) underlying, deeply structured dogmas, which they prescribe to themselves, others, and the world. They write that RET couples therapy is one of the few systems of treatment that specifically seeks out, reveals, and shows clients how to change their deeply structured implicit dogmas - and how to reduce their tendencies toward dogma-making and enhance their innate tendencies to think more flexibly and scientifically.

RET stresses the importance of the attachment process in children and its influence on the achievement of self-identity. RET postulates that children have a strong **biological tendency** to *create* attachments to their parents and other family members and also to take their strong preferences for affection and love (**which are both inborn and acquired**) and change them into dismal necessities. According to rational-emotive therapy, it is not the *lack* or *loss* of parental love itself that makes children lose identity and become depressed, but it is largely children's view of that loss or lack, which they partly construct. RET marriage therapy illustrates to couples how to keep their preferences but surrender their appalling needs for approval and affection. They thereby differentiate themselves from their families to achieve a greater degree of self-identity or self-acceptance.

Ellis, Sichel, Yeager, DiMattia and DiGiuseppe (1989:109) state that personality identity "is fundamentally an inferred knowledge of oneself, biased by one's own tacit self-knowledge." RET

couples therapy more specifically assumes that people are born with tendencies to implicitly (and explicitly) rate firstly their performances and traits and secondly their personal identities or "selves." Self-rating is an over generalization, is often destructive, and easily leads to self-damnation which is one of the prime causes of marital and family dissatisfaction and disturbance. RET holds, more than virtually all the other forms of therapy, and more than other cognitive constructivists, that self-evaluations are sometimes influenced by and accepted from one's parents and siblings, but that they are largely tacitly invented and constructed because of people's innate predisposition to take other's ratings of their performances and change them into ratings of their "selves".

These discussions about identity by the RET therapists illustrate the importance of an instrument like the MBTI to help marital partners discover their own and marital partners "true type" and let go of their dogmas. The MBTI can help them to understand the behaviour of their partners *and reframe* the conception that they are rebellious or deliberate. Like the rational emotive therapists the MBTI makes a large distinction between couple disturbance and couple dissatisfaction. When the MBTI has been administered and people understand their true type the counsellor can implement RET therapy techniques to help them change their irrational thought patterns.

1.2 The marriage clinic by Gottman

Gottman (1999:7) describes his approach as a scientifically based therapy. His point is that we cannot know how to design intervention programs or target populations in trouble by *imagining* what couples need, or even imagining it according to some abstract theoretical position. We ought to give descriptive science a chance. We have to do the hard work of research and description to find out how people, who are doing well to solve particular problems, manage to do the tasks skilfully.

He makes an assumption in his approach that if we learn how couples normally go about the business of being married, staying married, and doing so happily, then we will discover a set of principles that could be used to help marriages that are struggling. There might also be a different set of principles for fixing ailing marriages. He says just as orthopaedics probably requires not only knowledge of how healthy bones work but also require new principles of how to set bones that are broken, marital therapy may require some new principles.

The research evidence suggests that all marriages, happy or unhappy, seem to have to deal with the same tasks of being married. His research indicates that the *occurrence of problems* and their harshness among happy and unhappy couples is very high. When he studied the predictors of divorce, he did not find that these never occur in marriages that are stable and happy - they just occur less often. That is why he focuses so heavily on repair mechanisms. Every couple in their daily life together messes up communication, and every marriage has a shadow. It seems that what matters most is *the ability to repair things when they go wrong* (1999:7).

Gottman (1999:88) says there are three types of stable, happy couples, not just one. These three types called volatile, validating, and conflict avoiding have total different attributes yet are similar in that they all have a 5 to 1 ratio of positive-to-negative exchanges. This ratio suggests that there is something like an "emotional bank account" that is functioning to give these marriages a rich positive climate, however very *diverse* rich climates. The volatile couple do it with a great deal of affect, the validating couple with intermediate amounts of affect, and the avoiding couple with very little affect at all.

When couples go to a counsellor they believe that if they could only solve their problems they would be happy. They need a sounding board for their pain and they are looking for understanding and hope. He works with no predefined notion of marital competence. Couples must understand the concept of the emotional bank (the 5 to 1 ratio) and that they must discover what works for them (1999:185). The emotional bank and the container of Jung (as discussed in chapter two - *page 46*) are very similar concepts.

Gottman's assessment begins with these assumptions of the three stable types of marriages in mind. He looks at strengths in the marriage as well as areas that need improvement. These are his only two final summary categories. In his conclusion of the assessment he tells the spouses what he sees as areas of strength in their marriage, and what he sees as the areas that need improvement (1999:113).

He says assessment is, by itself, a very powerful experience for couples and is not different from intervention. It is different only for the therapist, because it guides the development of the treatment plan for the couple and perhaps for the partners as individual clients (1999:114).

He uses different sets of questionnaires, which he developed himself to ask the following seven questions (1999:375-405):

- Overall where is each party in the marriage?
- What is the nature of their marital friendship?
- What is the nature of their sentiment override?
- What is the nature of physiologies and capacities for soothing?
- What is the nature of their conflict and its regulation?
- In which ways are they able to honour one another's life dreams and create shared meaning?
- What potential sources of resistance exist?

The goal of his marital therapy is to move the therapeutic focus from an initial triadic one to a dyadic exchange in which the therapist acts only as a coach to the partners. The point is that the spouses need to learn how to intervene with one another. In the most pragmatic terms the goal is to empower *them*. It is important for them to make their next conversation "better," that is, less like those of couples who are on a trajectory toward divorce, and more like those of couples who are on a trajectory toward happy, stable marriages. Therapy can be terminated when partners have developed the ability to make their interactions, both conflict and no conflict, less divorce-prone.

Gottman's intervention starts with enhancing the marital friendship by using love maps. The interventions are designed to change the spouses' knowledge of one another's psychological world, their fondness and admiration system, and the way they move through time together, prioritise how they choose to be together, and address the balances of engagement/disengagement and turning toward/turning away. These setting conditions do not involve conflict resolution, although they profoundly impact the degree of positive or negative sentiment override that is available, which, in turn, determines how the spouses handle minor everyday conflicts. Positive or negative sentiment overrides and also determines the couple's ability to repair interaction during conflict resolution (1999:201-202).

Gottman's research suggests that if spouses make an emotional connection, through listening sympathetically to their partner, even if only for 20 minutes a day, this alone will dramatically change the way they deal with conflict when it arises. They will be cushioned by positive instead of

negative attitudes and consequently the way they react to one another's irritability will soften (1999:203).

The following phase of intervention is important to this study because Gottman (1999:207) says it is very important that couples examine the positive aspects of their *partner's personality*. When people are upset with one another they often lose sight of all these positive aspects of the partner and of the relationship. If the positive areas of a partner or of the marriage are acknowledged and discussed, change is often more possible and exploring these areas that you appreciate may have positive consequences. For a few moments, marital partners must think about selected aspects of their partner's personality. Even if there was only one instance of this characteristic in their partner's personality, they have to think about it.

He gives a list of 72 *personality characteristics* and they must circle three to five items that they think are characteristic, even if slightly, of their partners at times. For each item they check, they must think for a moment of an actual incident that illustrates this characteristic of their partner. They will then share this incident with one another (1999:207).

The MBTI can help to illuminate the personality differences of couples in a positive way. This is an important reason why the personality profiles of the MBTI are written in a positive note so that couples can appreciate the differences between them from a positive point of view.

The following phase of Gottman's approach is also important in the context of this study. He (1999:218) takes a two-sided approach to problem solving in marriage: (1) functional problem solving for resolvable problems, and (2) establishing a dialogue with perpetual problems.

He says, not surprisingly, couples will select a grid-locked-perpetual problem instead of a solvable problem for the first prong of these conflict regulation interventions. Therapists need to help them identify a situational specific solvable problem. If it turns out that the problem is a perpetual grid locked problem, the counsellor must start again. Sometimes a couple's problems are all perpetual and grid locked and then a dialogue about the perpetual problems must be established. It is important for the couple to understand the difference between solvable and perpetual grid-locked-problems. Any issue can be a grid locked issue or a solvable one. It depends entirely on how long

the issue has lasted and whether the partners wind up feeling attacked, hurt, and basically rejected whenever they discuss the issue (Gottman 1999:218).

Gottman (1999:218) says perpetual problems are usually either:

“(1) Fundamental differences in *couple's personalities* that repeatedly create conflict, or (2) fundamental differences in *their lifestyle* needs. Needs are basic *to their own identity*, to whom they are as persons. This is a problem they have had for a long time that keeps arising. Perpetual issues are grid locked if, during the discussion, they always feel under attack and basically unaccepted when they express their positions.”

Gottman then gives an exercise to couples: He tells couples that in their marriage they may have some grid locked perpetual issues. They must evaluate the following list and identify each item that is a grid locked issue between them. There may be some very basic differences between the two of them, but these may not have led to grid locked conflict. In that case, they must circle the item; these circled items indicate strengths of their marriage (1999:218):

- ”1. *Differences in neatness and organization.* One person is neat and organized and the other is sloppy and disorganized.
2. *Differences in emotionality.* One person is very emotionally expressive and the other is not so expressive. One person also values exploring one's emotions more than the other.
3. *Differences in wanting time together versus time apart and alone.* One person wants more time alone than the other, who wants more time together. These reflect basic
4. *Differences in optimal sexual frequency.* One person wants more sex than the other.
5. *Differences in preferred lovemaking style.* There are differences in what the two people want from lovemaking. For example, one sees intimacy as a precondition to making love, while the other sees lovemaking as a path to intimacy.
6. *Differences in approaching finances.* One person is much more financially conservative and a worrier, while the other wants to spend a lot more than the other, and has a philosophy more of living for the moment.

7. *Differences with respect to kin.* One person wants more independence from kin, and the other wants more closeness.
8. *Differences in how to resolve conflict.* One person likes to openly discuss conflicts while the other would prefer to avoid them more.
9. *Differences in how to approach household chores.* For example, one person wants equal division of labour, while the other does not.
10. *Differences in how to raise and discipline children.* One person is more involved with the children than the other.
11. *Differences in how to raise and discipline children.* One person is stricter with the children than the other.
12. *Differences in how to raise and discipline children.* One person wants more gentleness and understanding used with the children than the other.
13. *Differences in punctuality.* One person is habitually late, and to the other it is important to be on time.
14. *Differences in preferred activity level.* One person prefers active physical recreation, while the other is more passive and sedentary.
15. *Differences in being people-oriented.* One person is more extraverted and gregarious than the other.
16. *Differences in preferred influence.* One person prefers to be more dominant in decision-making than the other.
17. *Differences in ambition and the importance of work.* One person is far more ambitious and oriented to work and success than the other.”

Every single difference that Gottman mentions above can be described from the Myers-and-Briggs type indicator's point of view. The importance of the MBTI is to help with perpetual problems in that couples can understand there is an innate personality type behind some behaviours and it is not because of a lack of love that partners behave the way they do. The MBTI can give **the awareness** to couples of their own behaviour that they may not recognize in this list of Gottman because it is part of their blind spots. On page 22 Campbell (1990:2) was quoted who says personality assessment can be a source of feedback that can serve different functions in counselling, like any type of feedback. One use is to confirm something a client already knows; another use is to provide new information to enhance self-awareness. Thus feedback may help clients compare or evaluate aspects of themselves. Comparisons may have a normative focus (compare marriage partners to one another), or they may **be ipsative** (focus on comparisons within clients themselves).

He has discovered in his research of long-term happy marriages that when people stay married for a long time, they learn to become accepting about one another's faults and one another as a person with a certain personality, and they communicate this acceptance. A big part of marital gridlock is that both people usually feel criticized and *unaccepted by their partner* (1999:234).

He mentions that Neil Jacobson and Andrew Christensen (1996) use an acceptance-oriented therapy. A central part of accepting influence is uncovering and understanding the *meaning* of each person's position in the conflict, finding out what things mean to each of them. Gottman then teaches people to live with the inevitable.

He (1999:184) says there are many marital therapists who have high expectations for what is possible in marriage. Harville Hendrix (1993) believes that a marriage can be a therapeutic endeavour that heals the spouses' childhood wounds. These are superior goals, and these therapists may be right in encouraging couples to aspire to these heights. Gottman is not opposed to these views, but he takes a different one.

He says:

I have often described my goal as fostering the "good enough marriage." I am likely to think a marriage is good enough if the two spouses choose to have coffee and pastries together on a Saturday afternoon and really enjoy the conversation, even if they don't heal one another's childhood wounds or don't always have wall-socket, mind-blowing, skyrocket sex-or even if they aren't very individuated and even appear to some to be "symbiotic." It works for them.

In this discussion of Gottman's approach there are two stages described above where the MBTI should be used with the interventions. His list of 72 positive personality traits) or the intervention with the perpetual grid locked problems caused by lifestyle and personality differences.

The relevance of the MBTI to Gottman and Jacobson's acceptance-oriented therapy is that the MBTI can help people to understand that they may feel and think in a particular way and in so doing help them to understand that *their entire being is validated*. Hendrix corresponds with Gottman when he says that couples must no longer feel that they have to cut off parts of themselves to be loved and accepted. They can be the complex, multifaceted people that they really are and still find acceptance in the world (Hendrix 1993:191).

1.3 Problem-solving or task centred approach by Thorman

Thorman (1996:7) says there is substantial agreement among marriage counsellors as to the ultimate goal to be achieved with marriage counselling. He gave a comparison of the main goals of the four main approaches of marriage counselling (Table 8).

Table 8
Comparative Importance of Ultimate Goals in Marital Therapy from Four Perspectives

	<i>Psycho-analytic</i>	<i>Bowenite Systems</i>	<i>Communi-cations (Humanistic)</i>	<i>Behavioural</i>
1. Increased intimacy	High	Moderate	Low	Moderate
2. Role flexibility/adaptability	High	High	High	High
3. Toleration of differentness	High	High	Low	High
4. Improved sexual relationships and gender identity	High	Moderate	Low	Low-
5. Resolution of presenting problems	High	High	High	High

6. Balance of power	High	High	High	High
7. Inclusion of children in therapy	High	High	Low	Moderate
8. Increased self-esteem	High	High	Moderate	Moderate
9. Clear communication	High	High	High	High
11. Improved relationship with children	Moderate	High	High-Low	Low
12. Improved relationship with own parents	Moderate	High	High-Low	Low

Although Thorman (1996) describes these various theories to work with marital problems he uses a problem solving approach, which he also defined as a "task centred approach".

Thorman says the problem-solving approach to marriage counselling stands in marked contrast to the psychoanalytic theory. Rather than placing importance on intrapsychic factors that produce conflict between marital partners, this approach focuses on the problems the couples want to resolve. Therefore, there is no extensive probing of the partner's early childhood or exploration of the emotional factors that produce neurotic or pathological patterns of interaction between them. Instead, attention is focused on the immediate situation and concerns of the couple seeking help. Analysis of marital problems raises several issues that could be explored by the counsellor. For example, is the wife making a bid for attention because she feels neglected? Does the husband feel that the wife is trying to control him? Does the wife want to be regarded as an equal partner? Alternatively, does the dialogue indicate that the couple wants to change the structure of their marriage in a fundamental way?

All these questions are interesting and might be pursued by the counsellor. However, the problem-solving approach does not deal with these questions. There is always a temptation to work on underlying problems and issues, however the couple wants help in solving an immediate problem that they have tried to resolve and have reached a state of extreme frustration. The couple often drops out of counselling if the therapist delves into areas that do not appear to be relevant to the clients. This approach used by Thorman implies that the counsellor does not make use of any assessment instruments or questionnaires.

The process is aimed at finding a way to engage the couple in solving problems those that are of most concern within a brief period of counselling. Counselling takes on a highly pragmatic character and works toward teaching problem-solving skills within a limited time.

Thorman then pays attention *only* to communication and negotiation techniques. The reason is that the task-centred approach incorporates the principle that the development of skills should be a central purpose of counselling. Enabling the client to take constructive and responsible action in his own interest has an important consequence. The action so taken is likely to be incorporated as a part of his problem-solving strategy for continued coping with the problem (Thorman 1996:52-109).

Throughout the counselling process, the couple is engaged in every aspect of problem solving: in identifying the problem, considering alternative courses of action and carrying out tasks. Couples who experience the results of task performance are likely to use it again with appropriate variations. The couples' participation in the process makes it possible for them to incorporate these skills as a permanent component of their behaviour.

The chief purpose is to help them determine what they want and also make them aware that their own action and interaction must be modified if the presented problem is to be resolved.

1.4 Reality therapy / Choice theory

Glasser (2000:viii) uses the name choice theory for his marriage counselling approach. He says *choice theory* grew out of a long-held belief that all of our behaviour is chosen. What destroys marriages is neither incompatibility nor lack of love but it is the destructive behaviour each partner adopts soon after marriage. Once they choose these behaviours, it is inevitable they will continue, and over time, both partners will become miserable.

External control has a major principle: If we are unhappy, we are not responsible for the way we feel. It is always other people, events we cannot control, or something structurally or chemically wrong with our brain that is the cause of our pain. It is never what we choose to do that is the cause of our misery. Employing external control, unhappily married people keep thinking that the cause of their misery is their partners. Therefore, it is their obligation to do everything they can to change the way their partner behaves toward them.

To satisfy this "obligation" they very often choose a stereotypical group of behaviours that Glasser (2000:15) name the Seven Deadly Habits of external control psychology. He says they are stereotypical because almost all of us choose them repeatedly without giving much thought to how much misery they cause others and us. These are (1) *criticizing*, (2) *blaming*, (3) *complaining*, (4) *nagging*, (5) *threatening*, (6) *punishing*, and (7) *bribing or rewarding to control*. These habits are deadly because, given enough time, their persistent use kills any marriage.

Glasser (2000:16) offers a new psychology, which he describes as *choice theory*. *Choice theory* replaces the universally destructive *external control* that dominates a person's behaviour. Choice theory teaches that we choose all we do or feel, including our unhappiness. So if we want to feel better, we must change the way we choose to live our lives. In most instances, this means we must take a careful look at what we do when we have difficulty getting along with other people.

He also says the underlying motivation for everything we choose to do is genetic. Therefore, driven by our genes, what we do with our lives is not random but it is purposeful. Glasser (2000:26) says we have five basic needs that are the driving force behind our behaviour to progress in life and to feel good. Glasser (2000:28-38) describes these five basic needs as Survival, Belonging, Power, Freedom, and Fun.

Survival

Glasser (1984:6) calls Survival "old brain behaviour" because it has been with us from the beginning of human existence. An example of early survival skills includes securing food and shelter in a sometimes-hostile environment of wild animals and severe weather. He says (2000:28) this trait is expressed today by conflict about money.

Belonging

The need for belonging occupies an important place in our lives. Spending energy and time on relationships with other people, pets, and things gives us feeling of belonging, love, and fulfilment. Minatrea and O'Phelan (2000:15) quote Glasser (1972:30) who says the "most common cause of pain is the failure to get involved, which we experience as loneliness."

Power

According to Choice Theory (Glasser 1998:38), power is "the perception that we are making a meaningful impact on the world." Self esteem, identity and self-confidence reflect a sense of power. Because we have a need for power, we may strive for political or career positions, or for money. Our need for power makes it hard for us to accept a low-power position in any relationship, particularly a marriage. I believe that a huge obstacle to a happy marriage is the inability of one or both partners to satisfy their need for power in the partnership. It is rarely the lack of love that destroys relationships; it is more that long-term love cannot take root in a relationship in which one or both of the partners believe they have less power than they believe they need or want (Glasser 2000:32)

Fun

All humans need to have fun. Glasser (2000:38) states fun and play are very important to mental health, and the ability, or lack of ability, to have fun can influence how we learn. Since we continue to learn all our lives, we must also continue to enjoy ourselves.

Glasser says (2000:38) as soon as a couple start to have fun, they immediately reduce their use of external control. And the more they reduce it, the more fun is possible. He says fun is the most certain win-win activity of marriage.

Freedom

"So fundamental is the drive for freedom that people will die for it" (Wubbolding 1988:3). Freedom means not only freedom from restraints, but perhaps more importantly, having the power of choice. Being able to choose from among alternative behaviours, instead of having to do what we are told creates a feeling of self-determination.

Negotiating freedom is perhaps the most difficult of all marital negotiations, and knowing how strong, each partner's freedom need is before marriage should be taken into account. It may be possible for a woman to teach a man to be more loving, because the man feels better when he learns to do this. But to persuade a man that he will feel better when he gives up freedom is much more difficult. To ask people to give up more freedom than they are capable of giving is to ask them to suffer more pain than the marriage may be worth to them (Glasser 2000:37).

These five basic needs are used by Glasser (2000:78) to describe certain personality profiles and then compare a couples profile to help them understand one another according to these five basic needs. He is sure that these five needs are encoded in our genes. According to him, the problem that affects both marital and premarital relationships is the problem of genetic incompatibility. In some way, there is hardly a marriage that is not affected by genetic incompatibility. However, when it affects a marriage seriously, it can be disastrous unless the couple becomes aware of it and decides to work together to try to solve it.

Glasser (2000:78) says it is impossible to differentiate nature from nurture where our personality is concerned. He gives an example of a woman who can try to teach her husband the value of loving. As yet, no one can change his genes, but helping him realize that his coolness may be genetic, that it's not his fault and she doesn't blame him for it, could be very helpful to both of them if they decide to try to work it out together by **accepting one another as they are.**

Minatrea and O'Phelan (2000) wrote an article on the MBTI and reality therapy and matched these five basic needs to the sixteen MBTI profiles. They described these five basic needs defined by Glasser (1965, 1984, 1998). They say these five basic needs are universal, genetic, general, and sometimes overlapping. Individuals may experience personal conflict within themselves, or with marital partners, while meeting their needs. The individual is constantly compromising or balancing his/her need 'scales' by choosing behaviours. Behaviours that meet one need primarily may interfere with meeting other needs. The need for belonging may conflict with the need for fun or freedom. An unbalanced scale will produce pain and frustration. Minatrea and O'Phelan (2000:15) quote Glasser (1965,1998) and Wubbolding (1988,1991) and say the pain may result in internal motivation to relieve that pain or reduce the gap.

According to Glasser, behaviour can be interpreted as attempts to meet the five basic needs. (Minatrea and O'Phelan 2000) postulates that it is possible that the way these needs are satisfied may be a function of the person's personality preferences as **measured by the MBTI**, such that the person's type or personality preferences serve as a filter through which the needs are satisfied in one way rather than another. If this were true, certain types of people would satisfy needs in ways different from certain other types. Minatrea created a chart from the integration of the two theories as a tool to increase understanding of behaviour. The chart illustrates how the five basic needs are

met through the sixteen different personality types. Minatrea and O’Phelan (2000) gave a table with the sixteen types and their five basic needs. The **INFJ** will be illustrated as an example:

Table 9

SURVIVAL	BELONGING	POWER	FUN	FREEDOM
PLAN STRATEGY, SELF-SUFFICIENT	FAMILY IMPORTANT CLOSE FRIENDS	ACADEMIC GROUP DYNAMICS	QUIET EVENING MOVIE WITH CLOSE FRIENDS	HARD WORKER USE INTELLIGENCE

If different types satisfy their needs in fundamentally different ways, we should be able to predict behaviour with respect to need satisfaction, or even predict typology if we know how the needs are satisfied. Minatrea and O’Phelan (2000:16) write that:

“Both personality typology and Reality Therapy can be used to increase **self-awareness** (italics by researcher) and assist the client in making new choices. Calling attention to specific personal preferences in a counselling scenario should increase self-awareness, which should lead to increased awareness of behaviour choices and their consequences. The questions asked in Reality Therapy (what do you want, what are you doing, etc.) clarify for client and counsellor how well current behaviours are working and point the way to more successful behaviours.”

The client and counsellor must explore the five basic needs and talk about how the client is currently meeting those needs. Then the counsellor help the client identify their needs according to their MBTI profiles and then decide on behaviours that can satisfy those needs in their marital life (Minatrea and O’Phelan 2000:15).

Glasser (2000:39) says that choice theory explicate that the only person we can control is ourselves.

“If we are dissatisfied in a relationship, we should focus on what we can do to improve the relationship and not attempt to change the other. The partner usually changes as we rid ourselves of external control. However, choice theory goes beyond ridding ourselves of external control. It says we should do all we can to make it as easy as possible for our partner to satisfy his or her needs. To do this we should start substituting what he call the seven caring habits of choice theory: (1) listening, (2) supporting, (3) encouraging, (4) respecting, (5) trusting, (6) accepting, and (7) always negotiating disagreements.”

The power of choice theory is that it helps us to get along with other people, especially with the people close to us (Glasser 2000:39).

The MBTI as the same goal and that is to help people to increase their self-awareness, to stop to attempt to change one another and accept one another as they are.

1.5 Imago Therapy

Harville Hendrix developed The Imago therapy approach. He says that research and clinical observations led him gradually to develop a theory of marital therapy called Imago Relationship Therapy. The approach is eclectic. He brought together depth psychology, the behavioural sciences, the Western spiritual tradition, and added some elements of Transactional Analysis, Gestalt psychology, Systems theory, and Cognitive therapy (1993:xviii).

He says in short that it is an approach about the theory and practice of becoming passionate friends.

Hendrix first traces the fate of most relationships: attraction, romantic love, and the power struggle. This is called the *unconscious marriage* and by this he means a marriage that includes all the hidden desires and automatic behaviours left over from childhood that lead couples into conflict (1993:xiv).

Patrick Vachon (2003) on his Website (<http://www.imagohealing.com>) says this romantic stage of relationships is in fact an altered state of consciousness. Blinded by love, we enter a state of denial, which is necessary for the process to continue. We deny the negative traits of our new partner while magnifying the positives. Our friends might say things like, "Don't you think she drinks a bit too much?" "Isn't he a bit controlling?" or "He sure is mean to you." But you are making excuses: "He's had a hard week" or "She's just having a rough day." We are quite literally drugged by a surge of endorphins and adrenaline. The prime directive of this phase is in fact to get two people who are incompatible to be blinded long enough to make an intimate connection. Once the connection and some form of commitment are established, the couple has the potential to do some incredible healing and growth. There is only one problem. Most of us are unaware of the underlying relationship agenda to heal our wounds and become scared when the shift occurs.

Hendrix says it appears that each couple is compulsively searching for a partner with a very particular set of positive and negative personality traits. The ultimate reason a person fell in love with a certain partner was not that the partner was young and beautiful. A person fell in love because their unconscious had the partner confused with their parents! The unconscious believed that it had finally found the ideal candidate to heal the psychological and emotional damage experienced in childhood (1993:10-18).

Hendrix (1993:96) gives an example:

"Kathryn's father and her husband shared an important personality trait - they both were prone to long periods of silence - and this undoubtedly was one of the reasons that Kathryn was attracted to Bernard. She had chosen someone who resembled her father so she could resolve her childhood fear of being abused. She didn't marry a talkative, outgoing person - she found someone who had her father's *negative traits* so she could re-create her childhood and continue her struggle for consistent love and kindness. But Bernard resembled Kathryn's father only superficially. He was silent because he was an *introvert (italics mine)*, not because he was depressed and given to anger, it was Kathryn's constant nagging that provoked her husband."

Hendrix says he has found this phenomenon in many of his clients. They react to their partners as if they were carbon copies of their parents, even though not all of their traits are the same. In their compelling need to work on unfinished business, they project the missing parental traits onto their partners. Then, by treating their partners as if they actually had these traits, they manage to provoke the desired response.

Hendrix (1993:116-118) defines the conscious marriage:

1 You realize that your love relationship has a hidden purpose - the healing of childhood wounds. Instead of focusing entirely on surface needs and desires, you learn to recognize the unresolved childhood issues that underlie them. When you look at marriage with this X-ray vision, your daily interactions take on more meaning. Puzzling aspects of your relationship begin to make sense to you, and you have a greater sense of control.

2 You create a more accurate image of your partner. At the very moment of attraction, you began fusing your lover with your primary caretakers. Later you projected your negative traits onto your

partner, further obscuring your partner's essential reality. As you move toward a conscious marriage, you gradually let go of these illusions and begin to see more of your partner's truth. You see your partner not as your saviour but as another wounded human being, struggling to be healed.

3 You take responsibility for communicating your needs and desires to your partner. In an unconscious marriage, you cling to the childhood belief that your partner automatically intuitively understands your needs. In a conscious marriage, you accept the fact that, in order to understand one another, you have to develop clear channels of communication.

4. You become more intentional in your interactions. In an unconscious marriage, you tend to react without thinking. You allow the primitive response of your unconscious to control your behaviour. In a conscious marriage, you train yourself to behave in a more constructive manner.

An important exercise that imago therapy introduces is the *container process*. From a MBTI point of view this exercise may especially help feeling types communicate their anger towards their thinking partners.

The Container Process involves one partner listening with empathy to the other partner's anger—no matter how loud the anger is expressed. The receiving partner holds or becomes the *container* for the sending partner's anger. Although some may immediately view this as abusive, it is really the safest way to express anger. The safety is built into the structure you give to the Container Process as you help the receiving partner see that behind the anger, there is always a deep hurt that the sending partner needs to have heard (Luquet 1996:132).

5. You learn to value your partner's needs and wishes as highly as you value your own. In an unconscious marriage, you assume that your partner's role in life is to take care of your needs magically. In a conscious marriage, you let go of this narcissistic view and divert more and more of your energy to meeting your partner's needs.

6. You embrace the dark side of your personality. In a conscious marriage, you openly acknowledge the fact that you, like everyone else, have negative traits. As you accept responsibility for this dark side of your nature, you lessen your tendency to project your negative traits onto your partner, which creates a less hostile environment.

7. *You learn new techniques to satisfy your basic needs and desires.* During the power struggle, you cajole, harangue, and blame in an attempt to coerce your partner to meet your needs. When you move beyond this stage, you realize that your partner *can indeed be a resource for you* - once you abandon your self-defeating tactics.

8. *You search within yourself for the strengths and abilities you are lacking.* One reason you were attracted to your partner is that your partner had strengths and abilities that you lacked. Therefore, being with your partner gives you an illusory sense of wholeness. In a conscious marriage, you learn that the only way you can truly recapture a sense of oneness is to develop the hidden traits within yourself.

9. *You become more aware of your drive to be loving and whole and united with the universe.* As a part of your God - given nature, you have the ability to love unconditionally and to experience unity with the world around you. Social conditioning and imperfect parenting made you lose touch with these qualities. In a conscious marriage, you begin to rediscover your original nature.

10. *You accept the difficulty of creating a good marriage.* In an unconscious marriage, you believe that the way to have a good marriage is to pick the right partner. In a conscious marriage you realize you have to be the right partner. As you gain a more realistic view of love relationships, you realize that a good marriage requires commitment, discipline, and the courage to grow and change; marriage is hard work.

Hendrix (1993:315-350) provides exercises to accomplish each of these goals. One of the exercises is an attempt to *create a more accurate image of the marital partner*. Hendrix relates this image to the childhood wounds. He says the marital partner fused the partner with their primary caretakers. Later they projected their negative traits onto their partner, further obscuring their partner's essential reality.

The MBTI can help marriage partners to gain an accurate image of their partner and understand that the partner's behaviour comes from a personality type and not the projection from the unconscious. The MBTI can help couples move toward a conscious marriage, gradually let go of

their illusions and begin to see more of their partner's truth by understanding their personality type and their essential reality.

Hendrix (1993:178) gives an example of a woman who is distraught because her husband is disorganized. He says that she could write her criticism on a piece of paper: 'You are always so disorganized!' Then she could answer the following questions:

How do I feel when my partner acts this way?

What thoughts do I have when my partner acts *this* way?

What deeper feelings might underlie these thoughts and feelings?

Did I ever have these thoughts and feelings when I was a child?

By going through this simple analytical process, she could determine whether or not her husband's behaviour brought back any strong memories from her childhood. Let's suppose the exercise helps the woman discover that her parents were always disorganized and had little time or energy to pay attention to her needs. Not surprisingly, when her husband acts in a similar manner, she is filled with the same fears she had as a child. Buried in her criticism of her husband, therefore, is a plaintive cry from childhood: "why can't someone take care of me?"

When she understands that her husband is a *perceiver* and not disorganized to punish her or because he does not want to neglect her or be disorganized on purpose, her childhood wounds can be healed.

The MBTI can help partners step out of this chorus of pain and say to one another: "I understand that you really do perceive, feel and think that way." They can feel their entire being authenticated. They no longer feel that they have to be someone else to be loved and accepted. They can begin to be the multifaceted people that they really are and still find acceptance in the world.

1.6 Eclectic program of Berg-Cross

Berg-Cross (2001) uses four cornerstones in her approach namely:

- The resiliency cornerstone
- Social support cornerstone
- Adaptability cornerstone

- Self-fulfilment through commitment and trust

The resiliency cornerstone

The resiliency cornerstone is built on the coping skills and philosophy-of life that one uses to deal with adversity and stress both within and outside of the couple's relationship. Analysis of this cornerstone reveals the type of schemas or guiding philosophies each partner uses to make sense of interpersonal encounters. Most important, the philosophy of life modulates one's affective experiences. With a positive philosophical outlook, a person remains emotionally available to constructively work on problems and attend to the partner's needs and points of view. This cornerstone assesses how thinking affects the couple's experience. Berg-Cross uses Rational Emotive Therapy as an approach within this cornerstone.

Berg-Cross (2001:20) says one powerful way of dealing with the disagreeable aspects of a spouse's personality is to assume that each person has to pay a marriage tax to reap the benefits of the union. The marriage tax includes all the repellent interactional obligations required to keep peace within the marriage and the nasty, annoying habits that spouses refuse to change. If spouses are willing to accept these sacrifices without resentment or fanfare, they are paying their marriage tax in an appropriate way.

She says couples presented with the idea of a marriage tax will often doubt the validity of the analogy. The counterargument is that some people are just lucky; they have such workable marriages with seemingly little sacrifice or compromise. Why does it seem that others have to pay so few taxes for such a great marriage? Therapists can respond to this observation by revealing how "luck" is nothing more than an accepting attitude toward objectively repellent aspects and demands of the relationship. Many of the so-called lucky people have simply developed a positive, consistent, disciplined way of evaluating how they are influenced by the difficult (that is, negative) aspects of relationships. They accept that life requires burden sharing. There is no free ride (Berg-Cross 2001:21).

Social support cornerstone

Berg-Cross (2001:157) says the social support cornerstone is built upon the positive, synergizing effects that couples other relationships can have on the couple. In as much as no one person or endeavour can satisfy all their needs, it is essential to have multiple interests, commitments, and

obligations. In our culture, our primary relationships, beyond that of our partner, are with our jobs, our children, our extended family, our interests and hobbies, and our civic involvements. Although these roles can and should enhance a relationship, in today's world they are very often the source of extraordinary stress. Whether it is parents who feel that they are not giving enough time to their children, adult children who are overwhelmed with household tasks to aging parents, or workers who are burdened by impossible job demands, this cornerstone is often also a source of multiple stressors for a couple.

In chapter 3 the discussion of McLennan and Omodei (1988:285-290) was quoted. They say that neuroticism and extraversion are significantly related to psychological adjustment in marriage but for females these relationship qualities are not related to well being once the effects of personality characteristics are controlled for in social support relationship resources. In counselling the husbands were encouraged to find a network of emotionally supportive relationships.

This clinical psychology research project illustrated the importance of the relation of context and traits and the healing effects of social support. Pastoral counsellors should also take note of the important role that small groups and marital counselling can play in the church. This is also the point of view of this cornerstone by Berg-Cross.

The adaptability cornerstone

The adaptability cornerstone is built on the routines that couples develop to resolve differences of opinion, unexpected crises, developmental life-stage transitions, and daily annoyances. The adaptability cornerstone contains the rules couples have developed to govern their relationship, including the distribution of power, the amount and type of intimacy, and the types of problem-solving strategies they employ. With a strong adaptability cornerstone, couples function effectively and smoothly. Productive and goal oriented, they are constantly growing and changing to meet the new demands of the relationship. Inflexibility and being stuck in the same ineffective routines typify individuals who are not strong in this area (Berg-Cross 2001:279).

She (2001:280) says the important factor of this cornerstone is communication. Communication is an interpersonal event, and it makes sense that any attempt to understand communication patterns

must be rooted in an understanding of the relationship between the client and his or her significant others.

In this cornerstone she also focuses on the relationship with the marital partner's parents as a mirror of the relationship with the spouse. As one becomes free to be a "whole but separate person," they return to the spouse without a hidden agenda, a covert need, or a misplaced anger. Compromise and appreciation for one's partner come much easier when one has a friendly relationship instead of constantly fighting a childhood war on a distant battlefield with a stand-in enemy (Berg-Cross 2001:280).

Self-fulfilment cornerstone

Self-fulfilment through commitment to and trust in a partner is one of the primary ways that people develop their innate potentiality to become spiritually complete and satisfied with life. It is a form of self-actualisation that allows for a harmonious blending of many different aspects of one's personality. Berg-Cross (2000:342) writes that self-fulfilment through commitment and trust is part of the psychic evolution of the "self," as described by many personality theorists, including Jung (1939, 1965) and Adler (1927). When couples are committed and trusting they can successfully merge their experience of separateness and togetherness along with a sense of connectedness to being fully human (Berg- Cross 2000:342).

In the self-fulfilment cornerstone of couples therapy Berg-Cross built from a composite of three different theoretical perspectives: Eastern religious viewpoints (including Hinduism, Buddhism, Taoism, and Zen), and Judeo-Christian theologies as Western religions (as she describes it) viewpoints and *existential personality theories* (such as those of Maslow, 1970; Fromm, 1966; and May, 1977). This portrayal highlights how each worldview defines the relationship between couple satisfaction and individual fulfilment within its respective belief structure. She says current-day researchers, theorists, and clinicians borrow freely from all three perspectives, searching for clinically meaningful ways to map the relationship between individual growth and the marital relationship (2000:342).

If partners cannot experience self-fulfilment through commitment and trust, they will most often report a lack of loving feelings and an inability "to join" their partner. This seriously threatens the

couple's stability and ability to effectively build the other three cornerstones (2000:342). *This is a pivotal point in this study and will be discussed again in the next chapter.*

Although Berg-Cross (2000:433) suggests the use of the MBTI as an assessment tool and mentions the work of Jung and psychic evolution of the self, she does not pay attention to the individuation process of the self as described by Jung, which is essentially the conscious realization of your true self. Individuation means becoming a single, homogeneous being. We can therefore translate individuation as 'coming to selfhood' or self-fulfilment. It is important to distinguish, between individuation and individualism. Individualism means, "deliberately stressing and giving prominence to some supposed "eccentricity" but individuation is the better and more complete fulfilment of the collective qualities of the human being (Lyons and Mattinson 1993:105).

As a Christian counsellor the researcher will not follow the other religion routes but the emphasis of Berg-Cross on the self-fulfilment cornerstone and the role religion plays in it is important. The difference between her approach and that of Wright (1989) to be discussed is that he gives a few Biblical texts on the way counselling should be done and was done by Jesus. Berg-Cross gives a more fundamental discussion on commitment and trust and relates well to the hope-focused therapy of Worthington also to be discussed (1999).

1.7 Narrative Therapy

Botha (1998:108-109) is a narrative therapist and Dutch Reformed pastor. He says the upcoming postmodernistic social construction discourses offer new possibilities in the fields of psychological theory and of therapeutic practice. Family therapists today challenge the idea that it is an individual's psyche that is malfunctioning. Individual pathology is not so much a matter of individual and inner flaws; it is rather a question of local linguistic problems. From this perspective, an individual problem, or a phenomenon such as an affair, is not a matter of intrinsic individual pathology; it is a matter of social construction. The local family system, the local educational, local political, local economic and local cultural practices embody the linguistic structures which embed those beliefs, *in narrative form*, that hold the individual captive.

Botha says the paradigm shift from a modernistic to a postmodernistic paradigm with its accompanying hermeneutics, epistemology, and the advance of narrative therapy have radically

changed the scene of therapeutic practice. The focus of therapy has now shifted to a person's languaging, i.e. a person's storying to understand the person's self.

There has been a shift from the study of the psyche of the individual self to studying the family as a linguistic system. Pathology is no longer seen as residing in consciousness, nor in the unconscious, but in the structures of language. Indeed the very term 'psychotherapist' seems to be inadequate, for the therapists do not attempt to heal some interior 'psyche', but work with language and, as masters of conversation, heal with words (1998:107).

Narrative therapy is about people's stories and people's stories have the potential of not being helpful but to be harmful. People's problems can be seen as discourses that oppress and subdue them. Discourses are not neutral. They embody power and can do something to people. Hence, people are people and problems are problem-saturated stories. These kinds of problem-saturated stories are often called the dominant story, i.e. the story may dominate the storyteller to such an extent that they overwhelm the storyteller (1998:106).

This reasoning of narrative therapy enables the therapist *to view people hopefully and positively*. It opens the way to thinking about problems in *externalising terms*. Hence, the objective of a narrative approach in therapy is not so much to solve people's innate problems but rather to deconstruct those discourses that are overwhelming the storyteller. Therefore, therapy is about language, it concerns storying and language is always changing. Language gives meaning, which is not fixed, and always shifting.

According to postmodernistic social construction discourse, people construe the 'realities' in which they live by means of linguistic constructions. Family therapists argue that it is people's verbal descriptions of their family interactions that determine how they experience them. The implication for therapy is that if the therapist can change how an individual "languages" a problem, the problem will change. This is what is meant by the deconstruction of stories.

Botha says deconstruction has to do with procedures that undermine stereotypes and presupposed practices; those alleged 'truths' that are split off from the condition and context of their production, those disembodied ways of speaking that hide their biases and prejudices, and those familiar practices of self and of relationships that overpower persons' lives. Many of the methods of

deconstruction deconstruct these familiar and everyday taken-for-granted realities and practices by objectifying them.

Botha (1998:111) also criticizes systems therapy and says it is famous for its use of the genogram. He says "Family-of-origin therapy" is bound to the positivist epistemology of the modernistic paradigm. According to family-of-origin therapy, the therapist is the expert who can examine a genogram objectively and recognize certain objective relationship patterns between family members that are patterns that stretch over several generations. These objective relationship patterns function as truth descriptions of an ontic reality. The modernistic therapist will, in the light of these descriptions, diagnose the problem, identify the patient and strategically structure the course of the therapy. The therapist functions as the expert who determines the agenda of the therapy.

Narrative therapists utilize a genogram not for its objective patterns or as an instrument for analysing the problem, but rather as a handy storying tool. A genogram provides an opportunity to explore the family-of-origin's narratives which co-constitute meaning. A person who seeks meaning is born into a transgenerational reality of relationships and is unavoidably bound to those relationships for meaning. That is, the transgenerational themes, myths, events, stories, cultural and familial rituals and their accompanying discourses co-construct the life stories of individual family members (Botha 1998:111).

Narrative therapists believe that people's life stories are not only constituted by their family-of-origin story. People are exposed to a multitude of other relationships at diverse levels of society. All these relationships and the accompanying events co-constitute people's life stories. Botha (1998:112) says that pastoral therapists must be aware of the genogram's potential dangerous tendency to reduce people's life stories to family-of-origin issues alone.

Not all narrative therapists would agree with this point of view of Botha. Müller (2002:80-81) professor in pastoral therapy and narrative therapist describes the use of the genogram as introduced by Bowen and uses the very systemic issues related with it.

Another technique used by the narrative therapists is the externalising of a problem that is placing the problem in context outside of the person. This suggests that the problem is not in the person

and may have a life of its own independent of the person, the proof of which might be that many others also are battling the same problem. If people come for help believing themselves to be a problem or believing that their lives are just a series of problems, then both the client and the worker can be overwhelmed by an impossible task of dealing with a problem-saturated person or group. From the outset, efforts are made to separate the person from the problem. The person is asked a series of questions that inquire how the problem affects them. How does "guilt" get you to do things you would rather not do? How has "anger" led you to be placed in the detention home (Abels and Abels 2001:86)?

Narrative therapists say that whether it's an internal experience (guilt, self-hate), a syndrome (anorexia, schizophrenia), or a relationship pattern (a rift), the externalised problem is always personified-portrayed as an unwelcome invader that tries to dominate the family members' lives (Abels and Abels 2001:86).

Müller (2002:94-95) mentions more techniques used by narrative therapists are mapping and reframing.

Atkinson (1992:122) writes about the use of the MBTI in reframing. He says reframing is an effective therapeutic tool for opening up new behavioural options for couples. The technique was developed by Watzlawick, Weakland, and Fisch (1974: 92) and referred to as "the gentle art of reframing." Reframing means redefining or relabeling a perceived reality to create a slightly different and more constructive perspective. Reframing changes a negative into a positive by altering the conceptual frame of reference in which a situation is embedded and evaluated, in order to change the meaning of the event without changing the facts.

When re-framing is successful, couples attribute new meanings to their behaviours and view one another more positively (Constantine, Fish, & Piercy, 1984).

It presents the couple with a new "map of the world" by which to orient their entrenched and counterproductive perceptions. Reframing can exert tremendous therapeutic power in clinical situations. Reframing impasses in therapy accomplishes several desirable outcomes for both the therapist and the client. It assists the therapist in managing the interview process by: (a) eliminating resistance by positively relabeling identified motives, needs, desires, and intentions of both past

and present negative behaviours (b) increasing therapist influence in joining the relationship system and (c) manoeuvring hesitant clients into committing to the therapeutic process.

It is important in this discussion to see that some narrative therapists make use of techniques as reframing not developed by narrative therapists, however narrative therapists criticize the use of other techniques like the genogram.

Abels and Abels (2001:58) say although many therapists have adapted narrative tools such as "externalising the problem," they remain allied with other theoretical models. They quote White (1995:214):

"The narrative metaphor, in conjunction with other metaphors, as a philosophy of working with people, are commonly used in family therapy literature and practice-specifically metaphors of system and pattern. It is very often assumed that the narrative metaphor can be tacked on to these other metaphors, and the narrative metaphor is often conflated with them. Because the metaphors of system and pattern on the one hand, and the metaphor of narrative on the other, are located in distinct and different traditions of thought, this tacking on and conflation of disparate metaphors simply does not work and in my view, suggests a lack of awareness of the basic premises and the very different political consequences that are associated with these different metaphors. "

This is unfortunate because the relevance of the MBTI to narrative therapy is that the MBTI can help with *externalising* of a problem by helping couples to see that many others are also battling the same problem and that they are not a problem.

The remarks by Eron and Lund (1999:294) and Neal, Zimmerman and Dickerson (1999:398) illustrates the role the MBTI can play in narrative therapy:

Eron and Lund: "The therapist locates stories from the past and present that are in line with people's preferences and contradict the narrow range of troublesome views and actions that maintain the problem. The therapist then explores the effects of the problem on each family member. The emphasis of inquiry is on how the problem interferes with people acting in line with their preferences and being seen by others in preferred ways."

"Dickerson: It is important to me, as a therapist, to respect the experiences of both members of a couple, really wanting to help people experience themselves in their more preferred ways.

Zimmerman: For me, what I would want to emphasize is just how different this work is from work that evaluates (based on past or personality), pathologizes, or instructs. And how exciting it is when couples reclaim their relationship in a way that reflects their preferences and intentions."

The MBTI helps people to understand their preferences and help them understand their narratives at a particular point in time.

Couples can understand one another better and *reframe* the situation. As we quoted Hendrix (1993:191) above:

"...couples must no longer feel that they have to cut off parts of themselves to be loved and accepted. They can be the complex, multifaceted people that they really are and still find acceptance in the world."

Johnson and Lebow (2000:31) say, in general, post-modern perspectives have contributed to the growth of the field by influencing how we view clients, the therapeutic alliance, and the role of the therapist. From a respectful, collaborative stance, therapists regard clients as experts on their own reality and discover with clients how they construct that reality. The therapist shows sensitivity to each individual and enlarges the frame to include larger contextual issues, such as gender, class, and culture.

Therapists also focus more on a couple's strengths and competencies, striving to honour and validate clients' wisdom and strengths in dealing with difficult realities. They say that other commentators (Efran and Clarfield, 1992; Pocock, 1995) do not believe that a post-modern view necessitates the abandonment of models or the delineation of patterns in how problems evolve and how people change. Social-constructionist ideas can also be integrated with more traditional research if certain guidelines are followed, for example, if researchers recognize and reveal their own values and beliefs within the research context (Johnson and Lebow 2000:31).

1.8 Cognitive Behavioural approach by Norman Wright

Wright (1995:87) begins his interventions with the Marital Assessment Inventory (MAI). This is a detailed 11-page inventory that helps a person express information concerning family structure and background, marriage preparation, personal family background, personal information, marital evaluation—including tasks, qualities the person appreciates about the partner and requests and expectations each has for one another. In addition, twenty-four *specific* areas of the marriage are ranked and evaluated. The topics of the couple's spiritual relationship, finances, decision-making and family issues are evaluated in greater detail. The final page of the MAI assists the counsellor in selecting a direction for the session. It reveals a person's goals for counselling, level of hopefulness for counselling, how much time a week can be given to the marriage, the level of change the person is willing to make for the marriage to succeed, the commitment to stay in the marriage, as well as the perception of the commitment level of the person's partner. The last two items can very well dictate the direction of emphasis in the initial session. If one person is leaning out of the marriage and the other is leaning in, the counsellor may need to ask the latter to give more initially. This is necessary in order to encourage the partner to stay in counselling as well as to have a sense of hope that the partner will change.

This inventory serves several important purposes. It provides the data needed for planning intervention prior to the first counselling session. It helps the couple to anticipate the kind of concerns that will be discussed by the counsellor, and in that way it helps to introduce them to counselling. Answers to the inventory questions also initiate changes in the ways spouses think about their objectives and can bring about some change before the first interview. Because the inventory asks questions about positives, strengths and what each one appreciates about the other, it helps each see the marriage from a more balanced perspective (Wright 1995:87)

Wright simultaneously gives the couple the Taylor-Johnson Temperament analysis that has been discussed in chapter three. This assessment is done within the first session and is a *standard procedure*. He discusses the results with them together in a session and sometimes with an individual spouse if the results of the test indicate it necessary (Wright 1995:93; 323-328).

He (1995:147-165) emphasises the disruption of the marriage in terms of unfulfilled expectations and needs in the marriage. He says most marital journeys begin with high romantic intensity. As couples approach marriage, they usually have only a superficial awareness of one another's wants

and needs. Unfortunately, in marriage, the least important needs get the attention. At the same time, both partners enter marriage expecting certain needs to become apparent. Too often, these expectations remain unspoken. Often, unfulfilled expectations are at the heart of marital disruption, even though most expectations are not necessities but desires.

The role of the MBTI would be to help people understand certain expectations, and helps to illuminate the reasons why they differ in their expectations. An extravert partner may expect a more social life than an introvert or expect more compliments from the introvert. The introvert will expect more quiet time and sometimes to be left alone for a while.

Wright (1995:185-208) uses a cognitive-behavioural approach to teach marital partners a process of altering their behaviour, thought life and steps to overcome negative self-talk when their needs are not met.

He says married couples seek satisfaction and the fulfilment of needs in their relationship. Unfortunately, many pursue this in the wrong way. They pay too much attention to problems and to areas that are not going so well, while they tend to take for granted and fail to reinforce positive responses from the spouse.

In marriage, positive reinforcement is necessary. Reinforcement is anything that increases the probability of that behaviour being repeated.

An example of positive reinforcement would be a husband who comes home from work and his wife greets him at the door with a hug and kiss and a fresh cup of coffee. If he then takes time to converse with her (which he doesn't usually do), chances are good that she will repeat this behaviour if conversing with him is important to her.

Not only can reinforcement be used to increase the kind of behaviour a person desires, but it can also be used to change another's behaviour. Stating specifically what is wanted from the partner and then reinforcing this new behaviour whenever it occurs can bring the necessary change the partner needs (1995:197).

Wright (1995:227-253) pays attention to communication and conflict handling and gives the couple "homework to learn frustration management." The homework is a mixture of Biblical quotations and behavioural therapy.

Although Wright (1995:31-54) begins his approach with Biblical perspectives on counselling it is not really a basis theory for counselling or for anthropology. It is merely a set of rules to obey eg listening skills and reliance on the Word of God and the Holy Spirit to give wisdom. Although he claims that it is a Christian approach it is actually psychologically a cognitive-behavioural approach and *not really* a Christian theory of marriage counselling.

1.9 Pastoral, Cognitive and Behavioural approach of Worthington

Worthington (1989) describes marriage on three levels: the individual spouses, their behaviours as a couple and how couples change throughout their life together.

He does not include *personality psychology* in his description of the individual but portrays the behaviour of an individual as a result of his mental structures influenced by spiritual events, environmental cues and events. He depicts mental structures as values, beliefs, scripts, needs, expectations, assumptions about the world and us (1989:31).

In marriage the two people are united spiritually. Their spirits are inextricably joined before God and with God into a three-fold cord so that their spiritual lives affect one another in ways we cannot understand.

They also bring to marriage numerous cognitive structures: worldviews, values, expectations, plans for living and cultural and sub cultural norms. Even early in the marriage, spouses share some similarity in these cognitive structures. Throughout marriage, most couples want to reach even more complete agreement about their fundamental beliefs a meeting of minds.

Finally, as spouses interact, many of their interactions become routine shared social formations and events. Each spouse's behaviour is part of the other's environment and many patterns of behaviour become predictable (1989:31-32).

A troubled marriage is disturbed in each area. Spouses' spiritual lives are usually disturbed. Sometimes one spouse develops in a more secular way while the other more in a more spiritual way. Rather than a meeting of the minds, there is a parting of ways, with internal strife, arguing and fighting over whose beliefs and values will govern the relationship. A spouse's natural need to affect the partner becomes an exaggerated desire to dominate or control the partner. Shared environmental events may become openly unpleasant or the couple may cease to interact in fresh ways, leading to a monotonous existence (1989:32).

Worthington also pays attention to marital partners across the family life cycle. Their behaviour patterns become rigid over time. These patterns depend on the stage of the life cycle of the married couple, because couples in each stage tend to have different problems and needs. He also makes use of the genogram to assess the couple's social system (1989:62-94).

Worthington (1989:200) stressed repeatedly, mostly change will be needed in four areas, which derive from the fundamental human needs for meaning achieved through intimacy, effectance, forgiveness and commitment. The four areas of change are 1 intimacy; 2 communication; 3 conflict and 4 commitment. Assessment and techniques of intervention are aimed at affecting cognitive and environmental structures in each of these four areas.

The nature-nurture debate was discussed in chapter two and Worthington in his approach seemingly takes the nurture route. His emphasis on the life cycle also depicts that. The use of personality types in this approach will help in the understanding of mental structures by understanding how certain types understand spiritual events and environmental cues and how they would react to that. The MBTI will help the client and counsellor to understand why they reacted to certain events in the history in a certain way and how to change cognitive structures in specific personality types.

Worthington (1990) writes an article and presents it as a summary of his approach. In this article, he emphasizes that his main aim is to strengthen the faith of the couple to promote marital happiness. His goals are to help people grow spiritually and psychologically by helping them to solve their marital problems. Worthington acknowledges that his approach "is a straightforward cognitive-behavioural theory of change (1989:206). "

Metz (1990:20) wrote a critique on Worthington's article and says there exists a consequential issue:

"What is the primary goal, purpose, or function of counseling and therapy? What role does religious "intervention" serve, and is this a legitimate role? My value is that the growth of the individuals and the marital relationship in a free therapeutic environment must be the primary goal of treatment. Worthington's article seems ambiguous about the goal of treatment. Although he describes the goal as "helping them [the couple] solves their marital problems . . ." he proposes that spiritual growth ("the promotion of spiritual growth acts as an important boundary condition . . ."), faith ("one goal of counseling is to increase the partners' faith . . ."), and religious growth (" . . . to help people grow spiritually and psychologically . . .") are significant marital therapy goals. Such duplicity of goals (and counselor roles) creates a potential therapeutic "conflict of interest."

Metz might be harsh in his critique from a theological point of view but it is true that the aim of marital counselling is the marriage in the first place and not spiritual growth. That should be a supporting aspect of the pastoral marriage counselling.

1.10 Hope-focused therapy of Worthington

Worthington (1999) wrote a new book on brief marriage counselling and says it is Hope-focused marriage counselling. Working on the marriage requires hope. Hope provides the motivation to work. He explains this hope in a three-part theory: willpower, waypower and waitpower.

Hope is Mental Willpower plus waypower to reach goals. A person may have good communication skills, excellent coping skills and adequate knowledge, and be equipped in every way to have an excellent marriage yet he or she might have little hope because he or she has become depressed. Depression is a sense of hopelessness, helplessness and powerlessness that drains mental willpower; waypower without willpower spells no hope (1999:31).

On the other hand, a person might have all the willpower in the world to make an excellent marriage, but might not know how to act, or might know how but not have the skill. Willpower without waypower also spells no hope.

Hope is more than conquering obstacles. Hope involves the conviction that God is with us through difficult circumstances, even when He has not made a way *around* those circumstances. Hope involves a motivation to endure when we cannot change circumstances. Hope involves a vision of a way through suffering: willpower and waypower to endure, with the help of the Triune God.

God is the author of hope. He builds both mental willpower and waypower. He provides waitpower. He is the source of all power including the power to make and hold together a good marriage. People were created for hope. Marital partners, despite their shared misery, have been designed for hope and the marital counsellor must fan that spark into flame.

As therapies have become briefer, they have become more focused, usually zooming in on one thing. Other aspects of the person's experience are not ignored, but less attention is paid to other areas. Worthington makes use of problem-focused counselling because it assumes that people entangle themselves in problem cycles, which make their difficulties worse and worse as they try to deal with the problem. He focuses on problem cycles. He says solution-focused counsellors pursue solutions to the problems with passion and emotionally focused counsellors give primacy to emotional experience rather than to cognition or behaviour (1999:31).

In contrast to problem focus, solution focus or emotion focus, hope-focused marriage counselling targets hope through increasing love, faith and work. It attempts intentionally to stimulate hope. Although the other focused approaches undoubtedly stimulate hope in the couples they treat, stimulating hope is not as important to them (1999:32).

Assessment according to Worthington (1999:37) should consider the following areas of married life:

- Central values and beliefs,
- Core vision of the marriage,
- Confession
- Forgiveness
- Communication,
- Conflict resolution,
- Cognition about the marriage,

Closeness (intimacy, coaction, distance).

The assessment culminates in an assessment report to the couple. That report includes a formulation of the problem as being due to weaknesses in love, faith and work in each of the areas above *that seem relevant for the couple* and a recommendation of the work needed to resolve the problems. The assessment report should mention the need for *new hope*. To begin to rebuild the mutual faith of the partners in one another's character, also include a summary of the marriage's strengths and weaknesses in equal emphasis.

Intervention helps couples to break negative patterns; promote healing of memories and of current relationships; build new patterns of acting, thinking and feeling both toward the partner and toward God. Engagement focuses the partner's or couple's efforts in changing their:

- (a) values or beliefs about marriage and one another
- (b) closeness,
- (c) communication,
- (d) conflict resolution strategies,
- (e) cognition about the marriage (their tendency to blame one another and God),
- (f) confession and forgiveness,
- (g) complicating problems
- (h) commitment.

The counsellor's role is to help marriage partners to *devalue* the *spouse less* and value the spouse more in each area of their marriage. Partners cannot simply will themselves to love one another and expect the emotions associated with love to be reborn but they can *will to value and not to devalue one another*, which are two essential ways to show love (Worthington 1999:53).

The purpose of the MBTI is to teach marital partners *to value one another*. The MBTI provides a new way of looking at your partner to describe personality differences between marriage partners and couples can learn to respect and draw on one another's preferences if they understand what it is.

1.11 Pastoral Care to be Victorious by DJ Louw (Oorwinningsorg)

In the first chapter to his approach Louw (1983:1-10) gives a description of the crisis of marriage in modern world and in the next chapter he discusses identity and maturity of faith.

In Louw's discussion of identity he does not give a description of personality or use any personality theory. He says that identity and maturity of faith are important because only a person with a mature identity can negotiate a harsh situation in a constructive manner. He says a person must be able to identify the self with certain mature **characteristics available to the self** to maintain a healthy marital relationship. The mature identity is also **aware** of the limitations of the self in this relationship (1983:28-29).

From a practical theological point of view Louw's reference to identity is important because he pays attention to the fact that the creation of the human body is just as important as the soul in identity. He says that a person does not *have* a body but a person also *is* a body. A person is (ontological) by creation and birth a biological and physiological being and therefore it is possible to describe mature identity in terms of body, psyche and spirit (1983:30).

This depiction by Louw demonstrates that the pastoral counsellor can make use of a personality theory or the MBTI in marriage counselling to help people discover their own and their partner's **characteristics**.

In the defrosting phase of his approach Louw helps the couple with realistic confrontation. He asks the couple to make an evaluation of the partner as he/she is not as the partner thinks he/she is. They must write it down and read it to one another and with the pastor decide whether it was *a label* or sincere evaluation. (1983:133). This is the perfect role that the MBTI can play. Without any danger of creating new conflict the couple can evaluate themselves and understand some of the logical problems that arose from their personality types.

Louw writes that it is also important that the Christian knows that identity is not only by birth, but the fact that God creates a person gives that person a certain identity awareness. The human existence is laden with a unique meaning: the Christian is bound to God by covenant to be a representative of God in the world. This covenant and representation of God are symbolized in and through the marital covenant. The defence of this marital covenant develops a perspective that liberates the couple from selfishness and prejudice and helps them to be accepting and balanced in marriage (Louw 1983:42).

This is also an important premise of the researcher. The marital covenant and people accepting one another unconditionally regardless of personality differences is a symbol to the world of the unconditional acceptance of the sinful human being by God in Christ. And this is the reason why this study is a practical theological study and not because of a few citations from the Bible to show how Jesus did pastoral care.

The MBTI can help the couple to understand their unique innate characteristics and limitations and let go of prejudice in the marital partnership and be more accepting by better understanding of one another.

Louw (1983:102) gives four cornerstones of his therapy:

- The integration of faith in everyday life by increasing the faith of the marital partner through increasing their spirituality. It is a prophetic presence in the pastoral relationship.
- The pastor helps the couple emphatically with the existential problems of life. It is to be priestly present with the couple.
- The focus of this approach is on victorious living. The pastor must help the couple, to aim their marriage on a new purpose through exploring new ways and possibilities. The hope created by the promises of God is used to create a new vision on the future of the marriage.
- The effect of victory is joy (1 Thess 5:16). Christian joy must not be confused with shallow feelings of happiness, for it is a joy that springs from our redemption in Christ and can be experienced even in the midst of tragedy and pain.

Louw's (1983) approach is a very academic theological description of marriage and marriage counselling and he does not give practical intervention practices like Worthington (1993) and Wright (1989) do in their books. The worth of Louw's approach is in the complete theological portrayal of marriage he gives.

He criticizes other approaches and says that the essential view of marriage as an institution from God gave way to an existential view of marriage by focusing only on the emotional needs and subjective interaction of the human being. The objective dimension of marriage is overshadowed by the subjective and inter-subjective dimensions of marriage (1983:104).

The researcher cannot agree with Louw because the objective reality of the marital covenant must be grounded in the subjective existential life itself. A theology of covenantal love must be demonstrated by acts of attending to the emotional well being of the marital partner.

2 Indicators from marriage counselling research

The question is, which approach can be used with the integration of the MBTI?

Neil Jacobson and Michael Addis (1993:85-93) did a literary search on the outcome and process research on marital therapy. They said twenty-four studies demonstrated that behavioural and communication couples therapy led to increased marital satisfaction compared to couples that were in a control group. They said *treatment efficacy* refers to the clinical significance of these treatment effects: How often is this approach effective? Are the effects clinically meaningful? Does the treatment have a substantial impact on the likelihood of divorce? These are the questions in which clinicians are interested. When examined under the microscope of clinical significance, the results are generally less impressive than the comparisons with control groups should lead us to believe. When they asked the question: "What percentage of treated couples are happily married by the end of treatment?" Most tested treatments report no better than 50% success. There is remarkable uniformity both across studies and across different treatment modalities in the success rate. Thus, it appears that all treatments are helping some couples, all treatments are leaving substantial numbers of couples unchanged or still distressed by the end of therapy, and all tested treatments appear to have about the same success rates.

Berg-Cross (2001:429-430) says positive changes in couples were reported from one study that assessed strategic couples therapy and one analytic model that tested insight-oriented couples therapy.

Snyder and Wills (1989:39) report that recent reviews have documented the effectiveness of various cognitive-behavioural models, including communication enhancement, problem solving, and contingency contracting, in facilitating couples' relationship satisfaction. In general, these models teach clients to identify and eliminate non-constructive or aversive elements of communication and to rehearse more constructive or rewarding exchanges. Communication is modified as it occurs within the treatment session by behaviour-shaping procedures and by the feedback and instruction of the therapist. Controlled behavioural marital therapy (BMT) outcome

studies have shown this approach to result in decreases in negative verbal behaviour, in increases in self-reported marital accord, and, less consistently, in increases in positive behaviour relative to that displayed by waiting-list control groups (Snyder and Wills 1989:39)

In contrast, insight-oriented marital therapy (IOMT) seeks to free the couple to interact in a more mature, autonomous, and congruent manner by resolving hidden or unconscious sources of conflict. The techniques used by psychodynamic oriented marital therapists emphasize clarification and interpretation by the therapist and may include instruction in listening and empathy as well as modification of grossly destructive communication patterns. However, no effort is made at the systematic training of communication skills or at the mastery of such skills through active rehearsal and behaviour-shaping procedures (Snyder and Wills 1989:39).

Berg-Cross (2001:429) adduces Greenberg and Johnson (1988) who described three studies indicating the effectiveness of emotion-focused couple therapy (EFT). She says it is a combination of Gestalt and systemic perspectives that try to have couples cleanse themselves of negative emotions and elicit positive emotions.

EFT also incorporates techniques from Gestalt and client-centred therapies and was intended to help couples identify underlying vulnerabilities, fears, and unexpressed resentments contributing to negative interaction cycles. EFT treatment clearly includes techniques associated with a psychodynamic approach, including the identification and acceptance of "disowned" needs; the delineation of underlying, covert affect as it relates to these needs; and the reframing of relationship difficulties in terms of this unexpressed affect (Snyder and Wills 1989:40).

This EFT therapy may be distinguished from more psychoanalytic approaches by its emphasis on relatively accessible affect in contrast to a focus on longer-standing intra-psychic conflicts stemming from early developmental issues.

Snyder and Wills (1989) did a study to compare the effects of behavioural marital therapy (BMT) and insight-oriented marital therapy (IOMT) on both interspousal and intrapersonal functioning in a controlled outcome study. A total of 79 couples seeking treatment for relationship distress were randomly assigned to either BMT or IOMT. Results indicated the significance and general equivalence of behavioural and insight-oriented therapies in producing positive changes in

individual and relationship functioning. Both treatment approaches produced significant effects from intake to termination that were substantially maintained at the 6-month follow-up. Behavioural and insight-oriented therapies resulted in significant improvements in self-reports of global marital accord and, to a lesser extent, in the reduction of overall psychological distress and in the enhancement of self-concept, with no significant differences between treatment conditions.

Jacobson, Schmaling, & Holtzworth-Munroe (1987) asked the question: "what about the long-term outcomes?" They discovered that little is known about these long-term effects, because few researchers had followed their couples beyond a few months after treatment termination. The literature studying behavioural therapy has produced evidence regarding the course of relationship functioning after therapy. One 2-year follow-up found that about 30% of those couples that recovered during the course of therapy had relapsed.

Research by Snyder, D. K., Wills, R. M., & Grady-Fletcher, A (1991) reported a 4-year follow-up of couples treated with insight-oriented couples therapy, and the divorce rate was a remarkably low, about 3%. This suggests not only that there was little deterioration in the relationships of couples that responded positively to begin with, but also that couples that initially failed to improve stayed together. The findings suggest promise for insight-oriented couples therapy as a treatment that might be particularly effective at fostering long-term couple stability.

This research by Snyder, Wills and Grady-Fletcher (1991) was a comparison between Behavioural couples therapy, and insight oriented therapy. The 4-year follow-up revealed a 38% divorce rate, which was based on the entire sample of couples that received treatment. The long-term effect of IOCT was thus better than BCT. They say however, it was only one study, and any set of findings, no matter how promising, should be considered preliminary until they are replicated. However, in the light of the somewhat disappointing long-term outcomes of Behavioural couples therapy (BCT) the low divorce rates of IOCT are provocative.

Jacobson (1991) writes about the research of Snyder, Wills, and Grady-Fletcher (1991) quoted above. He says although the effects of IOMT were more durable than those of BMT he *questions* the adequacy with which the two treatments were represented. Jacobson says the BMT treatment manual adequately represents behavioural technology as it existed in 1980 but fails to include more recent clinical innovations. The IOMT treatment manual includes many clinical skills that are

integral to BMT but not included in the BMT manual. In his article he says documentation shows that therapists using BMT in this research *were not* using these important techniques. These and other questions regarding the adequacy of training and supervision may have compromised the integrity of BMT. He says nevertheless, the findings *do suggest* that traditional BMT technology alone may not be sufficient for long-term change.

The work of Jacobson and Christensen (1996) was already quoted but it should be stressed that it was an Integrative Behavioural Couples Therapy (IBCT). This approach assigns a major role to promoting **acceptance between spouses** in addition to traditional methods aimed at behaviour change. This model also emphasises the **reframing** of harder emotions (e.g., hostility) in terms of softer emotions (e.g., sadness) and **using insight** into lessons learned about intimacy in families of origin to frame present behaviour. There are, as yet, only limited outcome data on this more integrative behavioural approach. Johnson and Lebow (2000:26) say a preliminary study suggests that IBCT is more effective in reducing blaming and promoting softer emotional expression in therapy sessions than traditional BMT.

The importance of these findings is that the MBTI might fit well into an insight-oriented couples therapy because the main aim of using the MBTI in therapy is to create insight into own and the partner's behaviour influenced by personality type. It could also provide some insight (self-awareness) that the behavioural approach needs.

Comparing the following statement of Myers with the description of Snyder and Wills of insight-oriented couples therapy above demonstrates the analogy *between* the two. Myers said (1998:5) that taking the Myers and Briggs Type Indicator and receiving feedback would give a couple **insight in** their unique gifts. The information enhances understanding of themselves, **their motivations**, natural strengths, and potential areas for growth. It will also help them appreciate people who differ from them. **Understanding** their personality type is self-affirming and encourages cooperation with the marital partner (Myers 1998:5).

In *chapter 3* Mendolia, Beach and Tesser (1996:279) were quoted who also emphasized the positive self-evaluation needs of spouses and marital interaction.

Although the research above demonstrated that different couples therapy is successful it is not known at this time which treatments work for which couples with which problems. Berg-Cross (2001:429-430) says outcome research on couples therapy is in its infancy. Ideally, therapists will eventually be able to rely on empirical information to guide them in deciding which techniques work best for which couples struggling from which problems. *Until then, the art of choosing the right technique and using it in an effective manner will remain, in large part, an art that is perfected by practice and experimentation.*

Duif (1991) does not agree with Berg-Cross on the last statement. She said that marital disorders are too complex and varied to be adequately contained within the conceptual confines of just one theoretical perspective. Therefore it becomes a need to integrate different theories in a conceptual framework. She says one reason for this trend is to recognize that no single theory is comprehensive enough to account for the complexities of human behaviour. She proposed a metatheory as an umbrella concept for counselling. She used the systems theory as metatheory or conceptual framework to calculate all variables in marital theory.

Schröder's (1991) point of view agrees with Duif's and he says that the diversity of couples presenting for therapy is mirrored by the diversity of approaches, which therapists can adopt in their efforts to be of assistance. In fact, so great is the variety of pathways that it may appear as if one could not hope to link them up but only describe them alongside one another. Thus, clearly defined perspectives are provided by the well-established theoretical schools (such as behavioural, person-centred, cognitive, experiential, psychodynamic, or systemic), extending their particular formulations and interventions to work with couples. One might think of them as different types of maps charting the same landscape, much as for instance a topographical and a geological map will show different features within the same contours. To view the area of couple therapy in these distinct ways is of great value in two respects. For the field as a whole, it serves to sharpen our understanding of therapeutic issues by offering alternative and at times mutually incompatible viewpoints, thereby highlighting the contradictions, which could become the focus of further inquiry. For particular therapists, the various theoretical persuasions serve to provide relatively coherent frameworks; useful for the beginner to internalise selectively and gain confidence in, and important for experienced practitioners to draw on in order to challenge and amend their established maps, especially when entering difficult terrain or unfamiliar territory (1991:60-61).

Jung (1993:91) would agree that the role of the marital therapist is to use a *conceptual framework* of clinical skills to facilitate a process of interaction between spouses, which will direct them toward solving whatever problems they bring into therapy. We know that the reason they are there is because they have been unable to solve their problems themselves and their relationship is leading down the spiral staircase. It is the responsibility of therapists to assist clients to:

1. See new insights in themselves (self-awareness) and their relationship
2. Develop new skills for the resolution of issues and conflicts
3. Develop a mature pattern of relating to one another.

This study proposes personality theory as a conceptual framework to act as a metatheory in marriage counselling. What is clear from the dissertation of Duif (1991) is that she does not recognize that personality theory can be the conceptual framework necessary to act as a metatheory in marriage counselling. In her dissertation (1991:38-72) she describes the different approaches relevant to marriage counselling (psychoanalytic; rational emotive and behaviouristic etc) and then **personality psychology as an approach next to the other** she mentioned.

In this study in chapter two, the results of the literature study indicate that personality psychology is the hub of the wheel in the study of the human being because of its integrative nature. The conclusion is that Personality psychology as an interdisciplinary science takes into account the nature of a person, the context and narratives as process. Personality psychology also studies the evolution, change, and development of a person. The importance of personality theory as an **interdisciplinary science** can be seen in the fact that all the personality theories discussed in chapter two are implicit in marital therapy approaches that marriage counsellors choose.

The importance of an integrative approach can also be seen in the work of Ellis, Sichel, Yeager, DiMattia and DiGiuseppe (1989:4-9). They portrayed the integration of Rational-emotive therapy into psychodynamic, systems, behaviour and client-centred marriage therapy. Their discussion illustrates the importance of cognitive-emotional restructuring and the fact that every approach can use their theory. This also applies to the MBTI. The MBTI shows someone with a dominant feeling decision-making preference is likely to make a cognitive-emotional restructuring and develop the inferior thinking preference. The **self-awareness** (and insight) created by the MBTI that the person is someone with a feeling preference can help the person to realize that a cognitive-emotional change is necessary to develop the thinking preference.

Johnson and Lebow (2000:33) write that research indicates that another characteristic of marriage counselling is the necessity of conceptual coherence. The question is whether we are developing theories and maps of the territory in which we work that we can hold in common, or whether we are all going off in different directions. If we do not adopt some unifying frameworks to describe, predict, and explain relationship problems and guide intervention, the field may be in danger of fragmentation and marginalization. On the one hand, it may become a "bag of tricks" modality, where interventions follow fashion and are applied without any theoretical context. On the other, it may stumble from one abstract epistemological position to another, while crucial issues such as the need for more and better training go unheeded.

Although Duif (1991) wrote about the use of metatheory in marriage counselling the researcher found the approach by Schröder (1991) more useful. Duif would do a situational analysis and run through a series of approaches and then go through a process of goal setting using these different approaches (1991:187-195).

Schröder (1991:61-62) says there are two parallel but interwoven processes which will frame the entire course of therapy: on the one hand a continuous reworking of an understanding of the couple's situation which needs to be paid attention to.

In trying to answer the central question around a couple's situation 'Who is the client?' 'How does this couple have problems?' 'How does this couple make use of me?' 'How should the focus of therapy be?' 'How should the purpose of therapy be?'

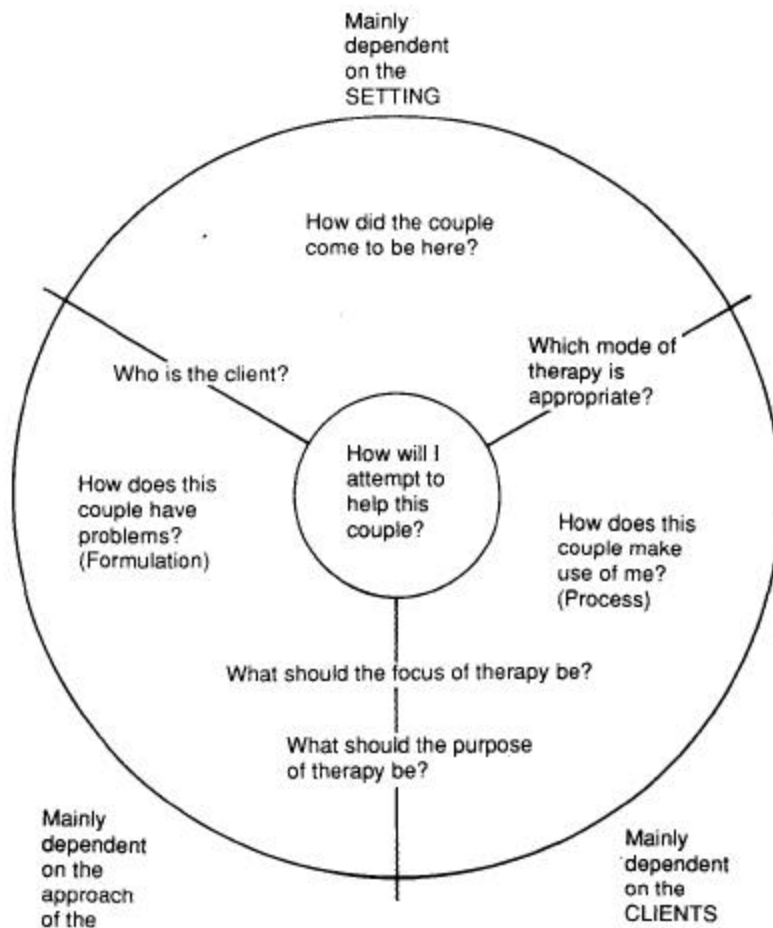


Figure 1

How did the couple come to be here?' 'Who is the client?' 'How does this couple have problems?' 'How does this couple make use of me?' 'How should the focus of therapy be?' 'How should the purpose of therapy be?'

Schröder (1991:64-65) briefly describes the following theories:

Rational Emotive Therapy

Client centred therapy

Behavioural therapy

Emotion Focused therapy

Psychodynamic therapy and

Systemic therapy

The questions illustrated in figure 1 will indicate the approach that is appropriate to use with the specific client.

3 Conclusions:

The common thread in all of these approaches is the importance that couples should examine the positive aspects of their *partner's personality*. Gottman pointed out that couples should learn to accept one another's faults and one another as a person with a certain personality, and communicate this acceptance. A big part of marital gridlock is that usually both people feel criticized and *unaccepted by their partner* (Gottman 1999:234).

Worthington (1999:53) said the counsellor's role is to help marriage partners to *devalue* the *spouse less* and value the spouse more in each area of their marriage. He said partners couldn't simply will themselves to love one another and expect the emotions associated with love to be reborn but they can *will to value and not to devalue one another*, which are two essential ways to show love.

The imago therapy approach emphasized the importance of unconscious transference. The unconscious believed that it had finally found the ideal candidate to make up for the psychological and emotional damage experienced in childhood. Transference wants to have, to hold or possess in

some way. Love, on the other hand, sees the other person as he/she really is, with *strengths and limitations*. Love is willing to wait, to sacrifice, and to **gain insight** in a more accurate image of the marital partner.

Identity played an important role in each of these approaches except in narrative therapy. It is important to mention that only Louw (1983:139) had an exercise to ask each marital partner to *examine themselves* and the problems that they think they brought to the couple's relationship.

The value of Louw's contribution is the reference to identity and the fact that he said creation of the human body is just as important as the soul in identity. He said that a person does not *have* a body but a person also *is* a body. A person is (ontological) by creation and birth a biological and physiological being and therefore it is possible to describe mature identity in terms of body, psyche and spirit (1983:30).

Worthington also described the importance of hope. Hope is more than conquering obstacles. Hope involves the conviction that God is with us through difficult circumstances, even when he has not made a way *around* those circumstances. Hope involves a motivation to endure when we cannot change circumstances. Hope involves a vision of a way through suffering.

Rational emotive therapists pointed out the importance of individuals' dysfunctional ways of thinking. To change their outlook on the situation it might be necessary to **appreciate** their partners and reframe their thinking.

Berg-Cross (2001:20) described marriage tax as a powerful way of dealing with the disagreeable aspects of a spouse's personality. The marriage tax includes all the repellent interactional obligations required to keep peace within the marriage and the nasty, annoying habits that spouses refuse to change. If spouses are willing to accept these sacrifices without resentment or fanfare, they are paying their marriage tax in an appropriate way.

Wright (1995:147-165) emphasised the disruption of the marriage by unfulfilled expectations and needs in the marriage. He said most marital journeys begin with high romantic intensity. As couples approach marriage, they usually have only a superficial *awareness* of one another's wants and needs. They must be helped to gain insight in the partner's real emotional needs and expectations.

Wilson and James (1991:274) give an overview of research done on couples therapy and say when both spouses experiencing marital difficulties are involved together in therapy (conjoint therapy) then there is a greater chance of positive outcome than when only one spouse is treated.

The literary search also brought forward the importance of *insight therapy* for the identification and acceptance of "disowned" needs; the differentiation of underlying, concealed affect as it relates to these needs; and the reframing of relationship difficulties in terms of this unexpressed affect.

Johnson and Lebow (2000:33) asked about marriage counselling:

"So where are all of us who work with couples as we stand on the edge of a new millennium? Have we really "come of age"? If *self-awareness* and the *ability to learn* and change are signs of maturity, perhaps so (my italics)."

A study of the subject indexes of the authors above showed that none of them used the term self-awareness and although Johnson and Lebow used the term self-awareness in accordance to the self-awareness of the counsellor it is also applicable on the couple in counselling to *come to insight* - that should also imply to gain *self-awareness*.

Scherler (1998:59) says within the framework of intersubjectivity, as applied to couples therapy, the task of the therapist is manifold: to clarify the unconscious organizing principles of the spouses which are detectable both in their history and in their interactions with the therapist; to increase the spouses' awareness of their own and of the partner's organizing principles; to increase the capacity of each spouse for attunement to one another through helping them gain insight to the dynamics of the organizing principles; and to facilitate the development of new organizing principles. According to Scherler (1998:59) the intersubjective approach may be described as a process during which therapeutic **insight and awareness** of the unconscious organizing principles are gained and new organizing principles are acquired as a result of the experiences with the therapist.

The name of the book written by Quenck (1993) "*Besides ourselves. Our hidden personality in everyday life*" is an indication of the help that in depth understanding of the theory behind the MBTI can give. This book is an indication of the role-play of the unconscious in our personality type and relationships.

Of all the approaches we discussed only Berg-Cross mentioned the use of a personality questionnaire and specifically the MBTI. She did not discuss the use of it in detail. The MBTI will help a couple **gain insight** and develop understanding of themselves and give them self-awareness of their motivations, their needs, natural strengths, and their potential areas for growth. It will also help them appreciate people who differ from them. Understanding their MBTI type is *self-affirming* and encourages cooperation with others (Myers 1998:5).

In the next chapter the integration of the Myers and Briggs type indicator in a marriage counselling approach will be discussed.

This is why the Myers and Briggs type indicator is a good choice as an instrument to help people understand their communication patterns because the functions shows us how we receive and transmit meaning and that is the building blocks of communication.

Communication is important to successful marriages and personal interactions. You communicate with others every day on many levels. However, you may not always take time to analyse how your natural ways of interacting affect others. Understanding, appreciating, and accommodating individual differences in communication style can enhance your ability to communicate. This communication advantage will increase your effectiveness as a marital partner (Dunning 2003:1).

The results of the MBTI[®] may help identify valuable differences **between mentally well-being people**, differences that can be the source of much misunderstanding and **miscommunication**.

The Myers and Briggs Type Indicator[®] explain how people gather information and how they decide on that information, and how they orient themselves toward the world. This in turn will correlate very well with the *cognitive theories* because it can describe the cognitive functions a person uses to construct identity and **communicate** with others.

Payne (1991:186-200) writes about cognition and the stress process and he indicates that there is a need to develop measures of cognitive abilities that are capable of assessing individual differences in dealing with real-world problems. He says that the researchers about stress has tended to avoid doing studies, which recognize that stress is a process that takes place over time and that cognitive capacities act differentially at different parts of the process. While the distinction between capacity

and style has been used for many years, there is a need to develop this area conceptually. Payne compares the MBTI® with other instruments like the Left and Right Brain-profiles and says the MBTI® seems a sensible way to understand the concept of cognitive style in dealing with real-world problems. Cognitive styles influences stress management that has an effect on marital communication and conflict.

The processes of gathering and deciding on information are **important in communicating**. Caughlin, Huston and Houts (2000:326-336) studied trait anxiety and marital satisfaction and said that **communication, mediates** the link between personality and marital satisfaction.

When couples communicate, the MBTI can help them to remember that they may have different preferences than their marital partners. The way they take in and evaluate information and the way they are oriented to the world around them are different.

The marriage counsellor can explain the preference pairs and communication examples and ask them to think of times when their preferences may have affected their interactions with others. By looking at their personality type they can begin to develop self-awareness, understanding, and appreciation of communication differences with their marital partners. They can use the advise from typological theory as a starting point for enhancing their communication (Dunning 2003:5).

Although it is not within the scope of this research Newman (1979:47) writes that type makes a difference in how one can help and how one can *be helped*. A therapist's knowledge of own type and the client's type can aid in shaping the way in which the therapist offer counseling, in choosing the type of therapy modality, and in more quickly understanding both the client and the difficulties which occur In our interaction.

*Using the Myers and Briggs Type Indicator and **receiving feedback** will help a couple identify their unique gifts.* The MBTI® is a positive instrument. The information gained with the MBTI® enhances understanding of yourself, your motivations, your natural strengths, and your potential areas for growth. It will also help you appreciate people who differ from you. Understanding your MBTI® type is *self-affirming* and encourages cooperation with others (Myers 1998:5).

We quoted Hendrix (1993:191) in the previous chapter who said that the task of the marriage counsellor is to help people to understand that they may feel and think in a particular way and in so doing help them to understand that *their entire being is validated*. Couples must no longer feel that they have to cut off parts of themselves to be loved and accepted. They can be the complex, multifaceted people that they really are and still find acceptance in the world. A conscious marriage is a marriage where people accept each other and through conscious communication help each other to grow emotionally and spiritually.

To help people feel validated and enhance their relationships are the fundamental reasons why the researcher chooses the MBTI[®]. It is a positive instrument that can help couples to recognize their differences and respect each other because they have the right to be different. The MBTI[®] can help couples to value the virtues of the different personality types (Briggs-Myers 1998:36).

We conclude with a statement from Quenck (2000:101):

“The Myers-Briggs Type Indicator personality inventory reveals normal variations in personality. It can therefore provide a context for understanding healthy aspects of the individuality of each client, regardless of the presence of any pathology. From such a vantage point, psychological and emotional problems can be more appropriately assessed possibly inappropriate diagnoses and perceptions avoided, and treatment styles developed that capitalize on a client's natural proclivities. “

We should now look at a way to integrate this knowledge into a marriage counselling approach. Therefore we will now look at the different counselling models there are and how to integrate the MBTI into a chosen marriage counselling approach.

CHAPTER 5

The integration of the Myers - Briggs Type Indicator in a Marriage Counselling Approach

Kaslow and Hammerschmidt (1992:33) did research to determine the essential aspects of long-term intimate marriages. In their literature study they came across the work of Fennell (1987) who described the following eight characteristics reappearing frequently:

1. Lifetime commitment to marriage.
2. Loyalty to spouse and the expectation of reciprocity.
3. Strong shared moral values.
4. Respect for spouse as best friend, and self-disclosure to one another.
5. Commitment to sexual fidelity.
6. Desire to be a good parent.
7. Faith in God and spiritual commitment.
8. Spend a great deal of enjoyable time together over course of lifetime.

The responses from Kaslow and Hammerschmidt's (1992:35) own empirical research with 20 couples married between 25 and 46 years indicated the importance of the following essential aspects:

- “
1. Good problem solving and coping skills
 2. Trust in one another that include fidelity, integrity and feeling "safe"
 3. Permanent commitment to the marriage
 4. Open, honest, good communication
 5. Enjoy spending time together, have fun together, good sense of humour-yet appreciate some spaces in togetherness for separate activities
 6. Shared value system, interests and activities

7. Consideration, mutual appreciation and reciprocity-easy give - and take
8. Deep and abiding love for one another, enriched by being dear friends and lovers; continue to find one another attractive, appealing, desirable and interesting.”

The researcher tailored a team building approach to use in this study and it is thus not a marriage counselling approach in the first place (Mink 1993). This approach was suggested by Smit (2002) formerly a social worker and now a consultant in human resources. He used the approach to counsel personnel as part of team building in corporate organizations. The keyword search (Myers-Briggs) at the library of the University of South Africa also offered a book of Mink with the name "*Open Organizations.*" In this book Mink (1979) used the above-mentioned approach in which he also used the Myers-Briggs type indicator to create self-awareness and understanding in his team building process.

Mink (1993:5) says the well being of people come first and healthy organizations need healthy people. It is simultaneously simple, and complex. He says companies need organizational climates that foster and nurture people - without that, no one can be successful. He developed this approach to help organizations to heal people in the organization. The approach consists of the following pillars (Mink 1993:15):

1. Developing mutual trust
2. Recognizing and accepting individual differences
3. Giving and receiving feedback
4. Solving problems
5. Letting go of the past

If the "essential aspects" of marriage discussed above are compared with these **pillars** of Mink there is distinct resemblances. These **pillars will be the basis of a marriage counselling process.** They are not necessarily a progression or a sequence of events. In the process, couples will discuss individual differences and they will receive feedback from one another. At the same time, they will learn to solve their problems and forgive one another by letting go of the past.

These pillars also fit well with the approaches discussed in the previous chapter and where it is applicable aspects of the theories from those discussions will be integrated in this approach. The framework of the marriage counselling approach developed by the researcher consists of:

- “1 The Assessment of Couples and Their Problems
 - 1.1 The initial interview
 - 1.2 The genogram
 - 1.3 The assessment with the Myers-Briggs type indicator
- 2 Trust and Goal setting
- 3 Recognizing And Accepting Individual Differences
 - 3.1 Potential Strength and Problem Areas
 - 3.2 Reframing
 - 3.3 Externalising the Problem
 - 3.4 Identifying Expectations
 - 3.5 Identifying emotional needs
 - 3.6 Basic needs and reality therapy
- 4 Giving and receiving feedback
- 5 Solving problems
 - 5.1 Turn it into type
 - 5.2 Is this a love-hate scenario?
- 6 Letting go of the past”

1 The Assessment Of Couples And Their Marital Relationship

Although assessment is the first step in the counselling process it must be said that assessment and treatment are *not two separate processes*. Assessment methods have some implicit therapeutic affects. Assessment is an ongoing process beginning with the first telephone contact, the first interview with the clients, and probably the initial seconds of the first conversation. Pastors can gather important information in follow-up sessions when the clients feel more trusting and become more transparent (Young and Long 1988:82).

Assessment can be valuable as a treatment tool as well. It can help couples become aware of positive and negative aspects of their functioning that they have ignored or that have become habituated.

Young and Long (1998:82) illustrate this point about the intertwining of assessment and treatment with the family genogram. They conducted a workshop, and one of the participants revealed that she had come from an alcoholic family. At age 30, she sought individual counselling for some personal problems. During the initial session, a genogram was used and the client was able to identify long-standing problems and issues in the family and to understand something about the history of her own difficulties. She was able to relate this information to her current interpersonal problems and, after this single session, believed that she no longer needed the assistance of a counsellor. This client's experience is an example that assessment devices can bring about "Aha!" experiences for some individuals and couples.

Interpreting the MBTI, gaining self-awareness and understanding one another better can produce the same results.

Although assessment is continuous, there are two important points in the assessment process where it is critical. The first point is at the initial screening, where the counsellor is attempting to rule out serious problems such as pathology, substance abuse and physical violence. Following this assessment, the counsellor decides if couples counselling is appropriate or whether individual counselling or some other specialized treatment might be more effective. It is through this assessment that the counsellor becomes aware of the most important issues facing the couple. The second critical point for assessment in couple's counselling occurs when couples counselling has been decided on and the couple has agreed on a vision statement with the counsellor. Although several issues may have come to the surface in the screening aspect of assessment, once a primary or focal issue has been selected, other issues are put aside for the moment and the counsellor makes a more intense scrutiny of a single issue or two (1998:83).

We quoted Schröder (1991:61-62) in the previous chapter who said there are two parallel but interwoven processes which will frame the entire course of counselling: on the one hand a continuous reworking of an understanding of the couple's way of relating to one another and on the

other hand the continuous attention which needs to be paid to the condition of the relationship between the couple and the counsellor.

Schröder (1991:61-62) suggested the following questions to structure the incongruent impressions. In order to simplify the answer to the central question 'How will I attempt to help this couple?' counsellors should organize their thinking around a number of contributory questions and decisions: 'How did this couple come to be here?' 'Who is my client?' 'Which mode of counselling would be most appropriate?' 'What should the purpose of counselling be?' 'Where should the focus of counselling be?' 'What kind of problems does this couple have?' 'How can this couple benefit from an intervention from me?'

Young and Long (1998:89) gave six suggestions for the appropriate use of assessment techniques in couples counselling.

1. Examine the couple's needs brought forward and fit the assessment device to the kinds of problems the couple is experiencing.
2. Information gained during assessment should provide useful information about what areas to examine in counselling, rather than labelling the couple.
3. Choose instruments that are easy to administer, understanding that shorter is not always better.
4. Timing of the assessment is important. Use assessment instruments (especially tests and questionnaires) as early in the counselling process as possible while the couple is becoming oriented to the process. This allows assessment information to be used when planning treatment. This is also true of the integration of the MBTI in the counselling process.
5. Use a combination of measures in order to be thorough. Use screening tests that measure a wide array of potential problems.
6. Be particularly aware of ethnic variations among clients and differences in social class, gender, and disabilities. All of these factors affect counselling, but they also influence differences from the norms that testing is based on. For example, the Marital Adjustment Scale uses only middle-class couples in its norm group. The scoring may not be valid with other kinds of couples.

They (1998:91) give a list of clinical assessment tests for couples counselling that can be useful but they do not discuss them. The Researcher agree with Young and Long (1998:91) that:

“We need to keep an open mind to assessment methods that lead our clients to greater **self-awareness** and help us as counsellors make good treatment decisions.”

Young and Long does not describe the other assessment instruments they mentioned but they do discuss the interview, the genogram and the Myers-Briggs Type Indicator as assessment method (1998:91-94).

The Rational Emotive Counsellors believe that the client knows best what is wrong in their marriage. They only use the interview to assess marital problems. They say counsellors should know how to use the interview (Ellis, Sichel, Yeager, DiMattia and DiGiuseppe 1989:33). Some important questions derived from Rational Emotive Counselling (*see the previous chapter 1.1*) are: (1) Who initiated the request for counselling? (2) What is the nature of the disharmony? Are there too few rewards and too many costs? (3) Is the degree of marital disturbance equal in each partner? (4) Who gets upset at whom, how frequently, about what issues, and does what about it? (5) How do the partners solve problems? (6) How do they feel, think, and act when issues are unsolved? The last three questions can be illustrative of the motivation for administering the MBTI.

The decision in this study is to use an integrative approach and to use the questions of Schröder (in the back of the counsellor's mind) to determine 'Which mode of counselling would be most appropriate?' 'What should be the purpose of counselling?' 'Where should the focus of counselling be?'

1.1 The initial interview

Young and Long (1998:97) describes the initial interview as crucial to couples counselling success because it very often determines whether the couple will continue in treatment. For this reason, one of the first steps is to join with the couple and increase both members' comfort level.

The second step in the first session is to start the assessment process by asking questions to gain information from the couple. In the first session, couples are asked to begin to describe the issues that brought them to counselling, and the counsellor uses this information to begin formulating an interactive definition of the problem.

Because most couples are already discouraged by their marriages at the time they come for counselling, the first session should end on a positive note offering hope. Brock and Barnard (1999:21) also states that the pastor must build client confidence in the marriage counsellor. They

say the clients' perceiving their pastor as caring for them is very important. This "test of caring" is indeed a valuable component of the therapeutic process. They are suggesting the "test of competence" is of at least equal importance. In fact, they adduce work by Goldman and Milman (1978:20-33) who has suggested that the beginning or joining phase of counselling ends and the middle phase of treatment begins when clients perceive their counsellor as competent. The counsellor must communicate in ways that enhance the clients' perception of the pastor's competence. Brock and Barnard (1999:21) suggest that if the pastor's belief that change can occur is conveyed to clients it further enhances the sense of competence in the pastor.

Besides the important therapeutic tasks, a pastor must deal with a number of practical and ethical issues at the beginning of the process, including confidentiality, the length of sessions, and the pastor's background (Young and Long 1998:97).

For many clients the first session is the only session. Young and Long (1998:97) writes that the erosion rate for couples is especially high and they quote Nichols (1987) who says that 30% to 40% of couples do not return for a second appointment. Couples are often discouraged when they arrive and, unless the counsellor can offer some hope immediately, they drop out.

Young and Long (1998:97) says that in the first session the counsellor will join with the couple and describe the process of treatment for the couple. The researcher uses the following **pillars** in the process:

1. Developing mutual trust
 2. Recognizing and accepting individual differences
 3. Giving and receiving feedback
 4. Solving problems
 5. Letting go of the past
- Make an overall assessment of the couple's problems and relationship through an interview and a genogram. In this study the first step of the integration of the MBTI is done here when the questionnaires of the MBTI is handed out and explained.
 - Begin the **process** of helping the couple by stating a solvable definition of the problem.
 - Offer hope.

- Make some plans for the next sessions, which might include the discussion of the MBTI results.

1.2 The genogram

The genogram is a pictorial representation of the client's family tree, normally reaching as far back as the client's grandparents. The genogram was popularised by Bowen (1980) in family counselling. The Bowenian School believes that influences of the past generations are significant in the life of the individual and the couple (Young and Long 1998:101). Narrative counsellors like Müller (2000:80) also use the genogram to interpret the stories of the couple.

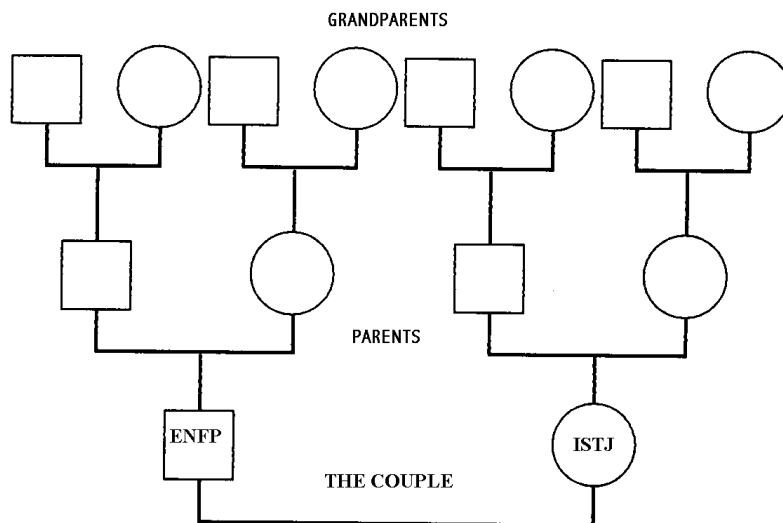
The counsellor actually draws the genogram while the couple provides the information necessary to complete it. The counsellor can use a flip-chart arrangement for everyone to see the drawing easily. Each member of the couple is questioned separately about his or her family of origin. Sometimes the other member of the couple makes relevant comments about the partner's family.

Once the counsellor has drawn a genogram for the couple, a period of discussion and questioning follows in which similarities and differences in background are examined. Based on the data from the genogram, the counsellor develops some hypotheses about the couple and later presents these as potential goals for the couple's approval. When working with couples, the most important thrust of the genogram work is to identify how the two histories affect the expectations and rules that each member brings to the current relationship (Young and Long 1998:101).

Brock and Barnard (1999:29) ask questions like: when working with the genogram: "How did your parents show affection?" "What was their social life like?" and "What did they do when they disagreed with one another?" To assess the parental model ask: "With which parent did you spend the most time?" "What was the emotional climate of the relationship?" "How did you show irritation toward one another?" and "How was affection displayed?" Questions about the closest parent are especially important, because it is reasonable to assume that the style of relationship developed with the closest parent or caretaker will be the style of relationship sought with a marital partner. Other areas to assess could include role rigidity, power allocation, communication of warmth and empathy, alliances, techniques of adaptation, and major illnesses.

In the approach of this study the integration of the MBTI with the genogram suggests that the MBTI is done first and the results of the person's personality type is indicated in the genogram at the stage when the genogram is discussed with the couple as illustrated in Figure 2:

Figure 2



During the discussion of the genogram with the couple the personality type can also give an indication of the role the personality types played in the choice of partner in the context of the family history. The questions of imago counselling (*previous chapter 1.5*) could also be used here to help couples see how they began fusing their lovers with their primary caretakers. The genogram can be used by pastors to help couples see how they projected their negative traits onto their partners.

The questions imago counsellors ask are questions to help couples recall their childhood memories of their caretakers and in doing so finding their imago. Luquet (1996:222) write that it is important that the couple should think as a child and recall their caretakers as they were when they were children and not as their parents are today. They should list the positive characteristics of each caretaker and all of the negative characteristics of their caretakers. They should use adjectives such as "warm," "strong," "cold," "distant," and/or phrases such as "never there," "always there," "not dependable," "not available emotionally."

To move toward a conscious marriage, the genogram or the imagery process of imago counselling (Luquet 1996:73) can give insight and help the couple to gradually let go of these illusions and begin to see more of their partner's truth. The use of the MBTI in this process can help to create a more accurate image of their partners.

Young and Long (1998:104) says the genogram can be an excellent tool, but the genogram tends to look mainly at historical influences. It is not as useful as a means of examining the couple's current issues. Unless a pastor is a strict believer in family of origin theories he may feel that many problems develop due to other differences and stressors that do not reach far back historically.

The genogram may indicate what one brings from one's family but it does not as clearly describe the ways a couple or a person's personality type is unique and operates differently from the family of origin.

1.3 Assessment with the Myers-Briggs type indicator

Living successfully in a relationship is always a matter of acceptance, appreciation, and tolerance of differences. Young and Long (1998:104) say they use the MBTI because to them it is one of the instruments best suited to couples counselling, but it should be part of a comprehensive assessment plan and be carefully interpreted to achieve maximum effect and avoid potential harm. In the area of testing, a little knowledge is a dangerous thing. No test or assessment device should be used alone or exclusively because test results can be misinterpreted or can simply be dead wrong.

The researcher will do the assessment and the feedback of the MBTI first to integrate it with the genogram later.

The MBTI questionnaires will be handed to the couple at the first session after the initial interview. The instrument would be scored between sessions, and the couple would return for an interpretation session on another day. This gives the pastor time to interpret the results.

It is questionable is whether couples in distress or who suffer from pathology should use the MBTI. Quenk (2000:101) writes that The Myers-Briggs Type Indicator personality inventory reveals typical variations in personality. The MBTI can therefore provide a context for understanding healthy aspects of the individuality of each client, regardless of the presence of any pathology. From such a vantage point, psychological and emotional problems can be more appropriately assessed, possible inappropriate diagnoses and perceptions can be avoided, and treatment styles can be developed that capitalize on a client's natural preferences.

Quenk advises (2000:33) that there are some special cautions when administering the MBTI in a clinical setting. The MBTI has low face validity, that is, the questions seem too simplistic to have any bearing on important psychological attributes. The results are in the form of easily understood type descriptions that appear gentle and unlikely to harm anyone. Quenk quotes Pearman (1993) who says that there is evidence regarding damage done to individuals and group members by a misguided use of the MBTI. It is especially important to ensure appropriate administration of the instrument in situations where clients are in distress and vulnerable to concretising misinformation. It is recommended that the following information be conveyed to clients before administering the MBTI.

Results are confidential. Clients should know that MBTI results will be treated confidentially, just like any other information about them. When administering the MBTI to couples or families, it is usually advisable to give instructions to everyone at the same time and interpret to everyone at the same time, rather than in any individual sessions that may be scheduled. Clinicians should use their own judgment about following this guideline, however, as particular circumstances may make it either practically or therapeutically ill advised. For example, scheduling problems may create unacceptably lengthy delays or added expense for clients; or a clinician may decide that the adolescent children in a particular family should be given feedback separately from their parents (Quenk 2000:33).

The MBTI does not identify pathology. Clients may believe the results will reveal pathological, negative, or unconscious information about them, especially if other instruments they are given appear to deal with pathology. Emphasize the normal, no pathological basis of type (Quenck 2000:33).

Do not refer to the MBTI as a test, since the word *test* implies right and wrong answers and the MBTI is not a test. Refer to the MBTI as a personality inventory, a questionnaire, or an instrument (Quenck 2000:30).

Effect of Situational Stress

Moderate to severe stress can influence both a client's willingness to be exposed to an instrument like the MBTI as well as the accuracy of the results. People often behave in ways that deviate markedly from their natural type when they are experiencing stress and this may affect the way they answer MBTI questions. The timing of administration should take the possibility of stress-related distortion into account (Quenck 2000:34).

Young and Long (1998:104) quote Provost (1993) who says if the MBTI is improperly interpreted, the results can cause clients to believe that their situation is unchangeable. Some possible reactions to MBTI scores are: "My partner and I are too different"; "See, he'll never change, he's an Introvert"; "She'll never be able to meet my affectional needs because she's such a Thinker". Worse, clients can come to the same conclusions about themselves - which they cannot change. In addition, it would be unreasonable to presume that similarities in psychological type are going to predict perfect compatibility. Differences in values, background, and other preferences may cause conflict even between people with the same personality type.

Participating in the MBTI is voluntary. The accuracy and usefulness of the MBTI are entirely dependent on obtaining candid responses. A client who is required to complete the instrument or who feels pressurized to do so is unlikely to benefit from the results. Clients should be informed that participating in the MBTI is a voluntary but a beneficial exercise (Quenck 2000:33).

The pastor can explain that revealing one's own and other people's personality preferences can be helpful in areas such as communication and problem solving, personal needs and interests, As indicated above, the MBTI can help a couple become aware of differences and similarities in their

personality types. An individual might gain some understanding of the other's uniqueness and learn to appreciate the differences as strengths rather than merely points of conflict. Both partners may see that there are different ways to achieve similar ends.

Provost (1993) identifies several ways the MBTI can be useful in couple's counselling.

- Understanding their types can help couples "**reframe**" their difficulties. For example, couples who have differences on going out or staying home may realize that the real issue is how to find ways to balance one partner's extroverted preference and the other's introverted need for solitude. It helps both see their joint interaction as a couple, rather than focusing on one person only.
- Understanding type can help couples **improve basic communication**. For example, consider someone with a strong thinking preference whose partner has a strong preference for feeling. Both may fail to get their messages across as one talks about facts and opinions and the other talks about feelings and people.
- Understanding type can help couples become **aware of their conflict handling styles**. One individual with a judging style may want arguments to come to a rapid closure and resolution, while the perceiving partner may want more time to think and explore the issue before resolution.
- Understanding type can help couples and counsellors **identify needs** associated with the partners' psychological type. For example, people vary in their need for autonomy, intimacy, and material security and in their preferences for leisure activities.
- Understanding type can help clinicians **predict future sources** of difficulty. For this reason, the MBTI could be used in premarital counselling, at a time when couples may not be ready to think about potential problems. Identifying and learning to celebrate differences could have the effect of helping the partners when problems do arise, rather than seeing their differences as a kind of pathology in the relationship.

If a client inquires about the forthcoming results, counsellor explains that results will be discussed with both partners and the preferences of the MBTI discussed again with them. The researcher uses drawings on a flip chart (that artists eg in the congregation draw) to explain the preferences to the couple. He writes the couple's type profiles on a white board and discusses their individual differences with them also considering the type patterns as discussed in Chapter 4. A report on the specific type is handed out to the client. The client will assess whether the type he or she reports fits well and if it doesn't the counsellor will help the client identify a better fitting type.

Provost (1993) provides information to summarize the use of the MBTI in couples counselling.

Following are some of her suggestions regarding the interpretation of results with a couple.

1. Make sure the couple understands the reason for taking the MBTI and is open to the concept that both partners can learn to appreciate their differences. The MBTI deals with normal, naturally varying preferences in the ways we acquire information and come to conclusions. The MBTI is not a test of skills or abilities. There are no right or wrong answers and no better or worse results. Questions are best answered according to what is most natural and comfortable, not what a person can do or is required to do. The couple must understand that the MBTI does not identify psychological or emotional problems (Quenck 2000:30).

2. Explain the concepts of the MBTI, the idea of preferences, and what the different key words mean because the results are designed to be of primary interest and benefit to the client and the client is the final judge of the accuracy of the results (Quenck 2000:30).

3. After each dimension such as Extraversion versus Introversion is explained, ask both members of the couple to guess their own preference and that of their partner.

4. Present the partners with their actual results and discuss any discrepancies between their own and their partner's perceptions of the results.

- 5 Have couples complete their homework. Perhaps observation of how each of them approaches a joint task and ask that they report back at the next session. It is important to remind the partners to avoid blaming or using their own psychological type as an excuse.

Quenck (2000: 141) warns that the MBTI should not be used with couples if the counsellor suspect one of the partners are likely to use the instrument as a weapon. The counsellor must make sure to comment on and correct statements that reflect type bias that one attitude, function, or whole type is "better" than the other.

In summary, with the assessment done the pastor obtained each person's definition of the problem. The historical information and current behaviour and feelings were gathered. The pastor should create a shared, interactive definition of the problem based on the information the couple have provided from their personal perspectives and the assessment of the different assessments done included the MBTI.

The interventions will now proceed with the following **pillars** in mind:

1. Developing mutual trust and then
2. Recognizing and accepting individual differences
3. Giving and receiving feedback
4. Solving problems
 1. Letting go of the past

2 Trust and Goal setting

Developing an intimate marriage requires focusing couple's energies on commonly held purposes and goals. Intimate marriages are achieved when a couple's identity are based on shared goals, objectives and processes, and skills. These agreements provide the context within which the couple can exchange information, discover their real purpose, settle power issues, and make decisions about their future.

Worthington (1999:29) says the pastoral counsellor makes clients feel as if they are understood and inspire confidence in the clients by motivating clients to work toward change. The pastoral counsellor discerns partners' agendas and harmonizes them with a therapeutic agenda and conveys an impression that the clients are the experts, have an attractive winsome personality and that they are trustworthy.

The researcher tailored the following remarks of Mink (1979:47) on trust to make it applicable to marriage partners. Trust is the key to developing intimate marriages. Intimate couples are characterized by high personal involvement, shared information, problem-solving skills, and above all, trust. At their best, couples achieve *synergy*, a situation in which the energy flow and work output of the couple surpasses in quality and quantity the sum total of the energies and resources of the individual marital partners. While marital partners are able to work effectively at common goals, they also fulfil individual needs and values, such as self-esteem. People learn to solve their problems by understanding themselves better (having self-awareness), and they learn to make choices that yield valued contributions toward the family. They express themselves honestly, accept and fulfil responsibilities, and define and pursue rational and emotional goals.

Mink (1979:47) says trust is a person's confident expectation that another person's behaviour will be consistently responsive and supportive to the mutual interests of both persons. It is a belief that

the other person is able and willing to act in accord with mutual norms and agreements. Trust in the context of the marriage has a contractual nature. In other words, it is the direct or indirect, real or imagined interaction of the two parties in marital life. We trust another when we expect that if someone says he or she will do something, that person will in fact do it. Contractual trust is developed through the collaborative making of task-oriented and social behaviour contracts.

According to Mink (1979:47) a choice that confronts every one of us at every moment is this:

“Shall we permit our fellow men to know us as we now are, or shall we seek instead to remain an enigma, an uncertain quantity, wishing to be seen as something we are not? He says disclosure trust is the expectation that if a person communicates feelings, opinions, and values to others, they will listen with respect and caring and will not use the information to hurt the teller. There are degrees of disclosure, ranging from relatively low-risk expression of opinions and tastes to high-risk sharing of intimate beliefs and personal problems.”

He (1979:47) writes that certain settings such as human-relations training events, and counselling with groups (couples in this context), the disclosure of high-risk information is both appropriate and desirable. He quotes Carl Rogers (1970:7):

"A climate of mutual trust develops out of this mutual freedom to express real feelings, positive and negative. Each member moves toward greater acceptance of his total being - emotional, intellectual, and physical-as it *is*, including its potential. With individuals less inhibited by defensive rigidity, the possibility of change in personal attitudes and behaviour, in professional methods, in administrative procedures and relationships, becomes less threatening, "

2.1 Living God’s unconditional love, builds trust

Worthington (1999:29) emphasis the importance of Biblical love as *willingness to value and to avoid devaluing people that springs from a caring, other-focused heart*. The marital counsellor wants to promote agape or Biblical love. The basic task in a marriage is for spouses consistently to love one another, ***which will build trust and security and will provide a basis for solving practical problems.***

Love is evident in all aspects of good marriages. In establishing a balance of intimacy and privacy, communicating, resolving differences, confessing their failings and forgiving the partner's transgressions, adhering to a lifelong commitment to marriage and working to make the marriage better, *both partners seek to value one another and never devalue or put down one another.*

Worthington (1999:29) says that the couple that have a troubled marriage must take a journey to a loving heart. They must decide to love. They must consciously have the will to value their partner even when they do not feel like it. They must consciously decide not to devalue their partner even when they feel the urge to bite back when gnawed at by being criticized or ignored.

In his book, *Sacred Marriage* Thomas (2000:13) says to benefit spiritually from marriage we have to be honest. We have to identify our disappointments, own up to our ugly attitudes, and confront our selfishness. We also have to rid ourselves of the notion that the difficulties of marriage can be overcome if we simply pray harder or learn a few simple principles. Most of us have discovered that these "simple steps" work only on a superficial level. Why is this? Because there's a deeper question that needs to be addressed beyond the question how we can "improve" our marriage: What if God didn't design marriage to be "easier"? What if God had an end in mind that went beyond our happiness, our comfort, and our desire to be infatuated and happy as if the world were a perfect place?

This is also the reason why the researcher does not quote a few texts like Wright (1989) to give the approach a "Christian" flavour. The spirituality of this approach and the reason for using the MBTI is to help partners value one another and never devalue one another even in difficult times.

Thomas (2000:13) says *God designed marriage to make us holy more than to make us happy?* What if we are to accept the "bitter juice" because out of it we may learn to draw the resources we need with which to make "the honey of a holy life"?

Knowing *why* we are married and should stay married is crucial. The key question is: "Will we approach marriage from a God-centred view or a man-centred view?" In a man-centred view, we will maintain our marriage as long as our earthly comforts, desires, *and expectations are met.* In a God-centred view, we preserve our marriage because it brings glory to God and points a sinful world to a reconciling Creator (Thomas 2000:30).

Beyond seeing marriage as a mutual comfort, we must see it as a word picture of the most important news humans have ever received. There is a divine relationship between God and his people. Paul explicitly makes this analogy in his letter to the Ephesians 5: 31-32.

³¹ For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh. ³² This mystery is great: but I speak in regard of Christ and of the church.

This is a profound truth and living out an analogy of Christ and his church cannot be reduced to experiencing this relationship as merely something that will help us avoid sexual sin, keep the world populated, and provide a cure for loneliness.

Both the Old and New Testaments use marriage as a central analogy - the union between God and Israel (Old Testament) and the union between Christ and his church (the New Testament). Understanding the depth of these analogies is crucial, as they will help us determine the very foundation on which a truly Christian marriage is based (Thomas 2000:30-33). The primary purpose of marriage is to model God's love for his church, His unconditional love towards us, **His unconditional acceptance.**

The biblical teaching given in Ephesians 5:22-33 does not define roles but as attitudes. The husband who loves his wife may, for that love, fulfil a traditionally female role (e.g. cleaning the house), and vice versa, and each may be willing to do what they dislike for the sake of the marriage itself. The headship role of the husband enables him to be the initiator, however, and the wife to be the responder. The MBTI will give a good indication of these preferences (Kay and Weaver 1997:179).

The essence of a text like 1 Corinthians 13:4 should be mentioned to emphasize the discussion so far:

"Love is patient, love is kind."

Van der Watt (1989:124) says the Greek word patient used here in this context means "to push the point of irritation forward." To interpret it in the context of marriage it means that whenever the

marriage partner feels irritated, love will push away the point of irritation and not devalue the spouse and maybe remember that this is the way a certain personality type behaves.

According to Van der Watt (1989:124) "kind" means that couples say to one another: "You are safe with me. You can make mistakes and I will not blame you. You can be open and honest with me and explain your preferences or irritations with me and I will not get revenge." This is the way we can work through the irritations by being kind, open, safe and honest. Kindness is the attraction couples have towards one another by creating a safe environment to be themselves and thus creating trust.

For trust to develop, people need to feel safe and secure in the marital relation. When people feel threatened, they become defensive and resort to behaviours that are intended to protect them from harm. Thus, one key issue in developing trust is to create conditions in which people feel they are a part of the family. This means each person must offer involvement to others in addition to receiving involvement from them.

Any behaviour that implies rejection creates barriers to trust. Criticism is one example; a lack of commitment is another. Behaviours that help the development of trust focus on openness; behaviours that hinder the development of trust perpetuate defensiveness and threaten self-esteem (Mink 1993:139).

Thomas says (2000:33) that the first purpose in marriage-beyond happiness, sexual expression, the bearing of children, companionship, mutual care and provision, or anything else-is to please God. The challenge, of course, is utterly *selfless* living. Rather than asking, "What will make me happy?" we should ask, "What will make God happy?" Paul says in 2 Corinthians 5:15:

"Those who live should no longer live for themselves but for Him who died for them and was raised again"

2.2 Faith builds trust

Worthington (1999:25-26) says a marital counsellor, should provide evidence that can form a new foundation of faith in marriage. The pastor must use interventions that make love visible to the partners and help partners provide undeniable evidence of love. Eventually, in successful counselling, marriage partners gain insight and they reacquire trust that the marriage can be healed.

Faith believes that things *hoped for will come about* (Heb. 11:1). Maritally distressed couples usually desperately hope for a healed marriage. They cannot "see" that healed marriage. Rage, pain and unforgiveness blind them to a positive future. Sometimes they dare not admit hope, lest they set themselves up for disappointment.

Faith always has an object. In marriage, especially troubled marriage, faith has multiple objects. Faith involves trust in the character of a person. Faith may be faith in God through knowledge of his son Jesus. On a different level, faith involves a trust in the partner. When couples come to counselling for marital troubles, they usually have little faith in their partner. They have focused on the negative behaviour, thoughts and interactions of their partner, and trust has evaporated.

Faith in a person is based on what a person considers sufficient evidence to justify the faith. That is true when one becomes a Christian. One accumulates enough evidence and changes his or her mind, deciding to trust Jesus as Saviour. Getting married is also based on sufficient evidence to merit faith in the partner. Partners interact until they believe that they have accumulated enough evidence to become engaged. Declaring a marriage a "troubled marriage" is similarly a statement of faith. A partner's conclusion that the marriage is troubled depends on the amount of evidence. This evidence that the marriage is troubled accumulates until one or both partners stumble over a threshold and declare the marriage in trouble.

In the same way, believing that a marriage can be healed is a statement of faith, which is also based on evidence that partners accumulate. The marital counsellor injects faith into a situation that marriage partners see - on the outside - as hopeless. By maintaining an attitude of faith and by working with the couple through love, the marital counsellor can help build the conviction of things not seen. Partners who believe their marriage is troubled focus on the negative, overlooking positive interactions and qualities of their partners. The counsellor can help rebuild faith in the partner by calling systematic attention to the positive behaviour of the partner, the positive interactions that the partners are having and the positive aspects of each partner's character (Worthington 1999:33).

With the discussion of Thomas above in mind the steps developed by Worthington (1999) can help partners to create a new vision and goals for their marriage (1) replace unrealistic ideals with

realistic ideals that are consistent with Scripture, (2) move their true marriage closer to the more realistic ideal and (3) move their concept of the actual marriage closer to their changed ideal concept of marriage.

Luquet (1996:103) from the Imago counselling school gives the couple homework to create a mutual relationship vision of hope in which they will be writing down what their changed ideal concept of marriage would look like. He instructs them to write in the present tense and to start out with the word "We." For example: "We take walks together three times a week" or "We are financially secure." After they have written down their individual visions, they are to come together and dialogue about their visions, combining the items on which they agree. Then they are to write these combined items down on a third sheet: 'Our New Relationship.' This combined vision is very similar to the business plan of a small company. If it is written down, the couple can treat the vision as a goal. Encourage them to post the vision in an easily visible place and to review it monthly until they have attained their changed ideal concept of marriage.

When marriage is placed within the context of God's redemptive plan, we stay married, as far as it depends on us, as a means to symbolize *God's* commitment to his people. When marriage becomes our primary pursuit, our delight in the relationship will be crippled by fear, possessiveness, and self-centeredness. We were made to admire, respect, and love someone who has a purpose bigger than ourselves, a purpose centred on God's calling on us.

Rytting, Ware and Olszewski (1993:9-17) report that differences in the way individuals define the important aspects of intimacy were assessed in two separate studies, a stratified random sample of people belonging to the **Association of Psychological Type** and a student sample at a Midwestern University. Although there was a striking similarity in how the two samples ranked the importance of eight aspects of intimacy, type differences produced interesting variations within that consensus. **Trust was seen** as the most important attribute of intimacy and **similarity the least important**. Acceptance, self-disclosure, mutual support, and positive regard clustered together as moderately important factors, but TJs (like an ISTJ) and TPs (Like an INTP) were most concerned with acceptance, NFs (like an ENFP) most drawn to self-disclosure, SFs (like an ESFP) most likely to value support. There was a direct contrast between an SJ preference for commitment and a NP preference for authenticity. This formed the basis for especially ESFJ and ISFJ on traditional

values of commitment, support, and unconditional positive regard as being more important than the more personal and individualized ideals of authenticity, self-disclosure, acceptance, and similarity.

From the research of Rytting, Ware and Olszewski (1993) it can be seen how important the building of trust in couples relationships is in the counselling process.

Mink (1993:138) gives the following lists that can help couples with trust in their relationships:

Behaviours that help the development of trust

Accept ideas.

Tolerate faults.

If you disagree, criticize the idea, not the person.

Clarify to make sure your partner understand you

Play together

Work with one another on a project.

Behaviours that hinder the development of trust

Ignore one another

Embarrass someone in front of a group.

Fail to keep a confidence.

Avoid eye contact.

Withhold credit when it is due.

Interrupt when others are talking.

Withhold information important to a decision.

3 Recognizing And Accepting Individual Differences

Individual differences that have the potential of inhibiting or destroying intimacy exist within the personalities of almost every couple. People are often unaware that different types express love and caring in very divergent ways. Couples often have differing preferences, perspectives, opinions, beliefs, and expectations that may disrupt and perplex the functional harmony of the relationship. Many problems arise in the manner in which personal differences are integrated into the economy of the relationship. Couples slip into patterns of recurrent and destructive interactions from which they are unable to escape because they fail to comprehend, or even imagine, an alternative solution or reality (Atkinson 1992:121).

The researcher concludes that the common thread in all of the approaches discussed in chapter 5 is the importance that couples should examine the positive aspects of their *partner's personality*. Gottman pointed out that couples should learn to become accepting about one another's faults and view one another as a person with a certain personality, and communicate this acceptance (Gottman 1999:234).

We discussed the point of view of Gottman that it is very important that couples examine the positive aspects of their *partner's personality*. Many times when people are upset with one another they lose sight of all these positive aspects of the partner and of the relationship. If these positive areas of a partner or of the marriage get acknowledged and discussed, change is often more possible and exploring these areas that you appreciate may have positive consequences.

Hendrix (1997:326), the imago therapist, has an exercise named the “partner profile” to define the things that couples don’t like and like about their partners and compare their partner’s traits with their imago traits. The researcher combine this exercise and the MBTI to help couples understand their past hurts and personality differences to become aware of their potential strengths and problem areas.

3.1 Potential Strength and Problem Areas

To recognize individual differences in marriage we need self-awareness. Self-awareness is a process of gaining insight in our own feelings, attitudes and values. It is also learning about the *effect we have on others*. In view of this it can be stated that self-awareness has a major part to play in developing an intimate marriage (Thompson 2002:3).

The following exercise is a type related exercise to create awareness of the strength and problem areas of different types. This is an exercise to help recognizing and accept individual differences concerning type related issues. The following list will use the ISTJ and ENFP personality types married to one another as examples. These lists are compiled by Hartzler and Hartzler (2000) and published in a ledger in section III pages 1-14:

“Couples with Type Pairing:

Extraverting versus Introverting

Strength Areas for E-I Pairing

We balance one another's energy: The I calms the E down, thus the E thinks things through more thoroughly before acting; the E gets the I to act more quickly

The E is the social chairperson for the relationship, and the I enjoys not having to initiate social contacts

The E likes the available airtime that he/she can get with the I

The E notices outside-world things that need to be looked at; the I points out the values, thoughts, and ideas that need consideration before action is taken

Problem Areas for E-I Pairing

The E and the I recharge differently, so our preferred social activities differ

The E wants to process problems out loud as both of us work on them and the I wants to share his or her ideas/thoughts and feelings after the processing is done internally

The E wants contact time when the I wants alone time

The E does not comprehend or respect the F's need for physical, emotional, and intellectual privacy

The I runs out of energy paying attention to all of the E's observations

The E is impatient with the I's slowness to respond, and the I feels crowded by the E's demand for action

The E wants more verbalization from the I; the I wants less verbalization from the E

Sensing-Intuiting

Strength Areas for S-N Pairing

We balance one another:

The S brings in facts and the N new possibilities

The S does short-range planning and the N long-range goal setting

The N likes to dream and the S figures out how to make the dreams become reality

The N can stretch the S's interest in the intellect and abstraction while the S can bring the N awareness and appreciation of what is now.

Problem Areas for S-N Pairing

We are bored with one another's interests

We have trouble communicating with one another because our perceptions of the world and what is worth focusing attention on are very different

The S feels resentment because he/she seems to be doing all the "work" in the relationship (e.g., paying the bills, repairing, house cleaning)

The S wants to deal with here and now issues while the N is more focused on potential future issues

The S wants to look at specifics in the relationship and the N wants to look at patterns

The S sees the N as having an "over-active imagination"- always dreaming up things – while the N sees the S as "stuck in the mud"- hard to get out of a rut

The N needs intellectual stimulation or fantasy in sex - the S is more sensually focused on physical stimulation

The S does not think/feel the N does physical tasks as precisely or carefully as they should be

done, while the N gets impatient with the S's attention to, or "worrying about," "inconsequential" details

Thinking-Feeling

Strength Areas for T-F Pairing

We have good complementarity with our subjective and objective points of view; it is helpful to have both the T and the F skills available when problem solving, e.g., we use both the objective, logical input from the T and impact-on-family input from the F
We stimulate one another - the F can be a fun problem for the T to solve and the T an interesting person for the F to understand

The T gives the F perspective when the F is hurt; the F gives feeling data when the T is confused

The F pays attention to the processes in our relationship, and the T fills in the content

The F is sensitive to other people, and the T can be "hard-nosed" with people when it's needed

The T adds logic as a balance to the emotions and the values of the F

Problem Areas for T-F Pairing

We are not able to communicate clearly with one another - we don't validate one another's approach to problem solving

The T wants to solve problems while the F wants to maintain harmony; often the F doesn't want to deal with the problem until the harmonious connection is re-established

The T may be so articulate hi verbalizing a position that the F feels cornered - unable to combat the argument even though inside the F knows something is missing hi the logical argument

The T finds the F to be too emotional and subjective - equates this with the F not being able to "think clearly," and therefore, loses respect for his/her partner

The T makes what he/she considers a statement of fact; the F takes it very personally and feels hurt or destroyed

The T makes statements that the F takes offence at and the T doesn't realize the F was upset by it until much later

The F makes evaluative statements about the Ts performance based on the Ps ideal, not the practical situation

When the T asks a "why" question for further clarification, the F may feel attacked or defensive and attempt to explain a value in a "T" way without a clear understanding of the value/concept. The T interprets this as "irrational" and not well "thought out," so devalues the Fs stance

The T thinks that the F wants to spend too much tune discussing the relationship and "feelings," especially when there are no problems

The T can be seen as coldly analytical, calculating or indifferent by the F. The F can be seen as forming strong opinions without checking for the truth or the facts and may be considered wishy-washy or "clingy" by the T

The F feels that the T is not as emotionally involved in the relationship as she/he would like the T to be - the T does not show appreciation and love in the ways the F wants

There is a difference in our desires for "intimacy" (physical and/or emotional) with the F usually asking for more than he/she is getting

The F does not experience enough understanding and recognition of his/her feelings or celebration of special days (birthdays, anniversary) from the T

The F wants the "romance" she/he experienced during courtship continued in the marriage; the T wants the courtship behaviour continued

We have clear differences in our beliefs about why and how the children should be disciplined

Judging-Perceiving

Strength Areas for J-P Pairing

We have a good balance on staying open (P) and getting things done (J) The P gets the J to play and the J gets the P to work on and finish projects The J does not have to compete with the P's prearranged schedule

The P thinks of play ideas and the J plans and implements them

The J keeps things ordered and mapped out and the P adds adventure and exploration "out of the box"

Problem Areas for J-P Pairing

Our timing is very different - the P feels boxed in by the J's need for decisions and unwillingness to change opinions or schedule; the J feels discomfort and antagonism over the P's putting off making decisions, making plans, or even scheduling things in advance

The P wants to play, be spontaneous any time, knowing the work will get done later and the J wants the work done before play or play time has to be scheduled

The P sees the J as taking life "too seriously" and wants the J to "lighten up": the J sees the P as irresponsible and wants the P to spend more time seeing that tasks are completed

Differences in the amount of household structure/cleanliness desired (or willingness to put in energy to see that it happens) often causes rifts in our lives

The J may be afraid the P will not get the job done; the P may be afraid the J will always find more tasks to do

We have difficulty agreeing exactly when a decision has been made"

Hartzler and Hartzler (2000:IV-11) ask each person to look at the list and mark the statements that apply to his or her relationship. The couple then record any additional strength or problem areas they may think of. The couple share with one another what they marked and each person may ask the other for clarification about an area, or for information on why they consider the area strength or a problem. It is suggested that there be no accusatory or defensive statements allowed at this time. This should be perceived as data gathering time. Ask the couple if there are more type-related issues they thought of that are not on the list. Take any or all of the problem areas and discuss strategies for preventing or eliminating them.

These lists of Hartzler and Hartzler focus only on the attitudes and functions. Tieger and Barron-Tieger (2000) gave examples of joys and frustrations of the types married to one another. Tieger and Barron-Tieger's (2000:154-155) discussion of The ISTJ and ENFP are:

"The Joys of the ISTJ married to the ENFP

Since ISTJs and ENFPs have no type preferences in common, they often seem like polar opposites. But many couples experience a strong attraction, as each has what the other lacks. ISTJs are often attracted to ENFPs' high energy, enthusiasm, optimism, and creativity. ENFPs bring a fun and adventurous element to everyday living, often saying and doing things that are irreverent, clever, and original. ENFPs have a warmth and emotional availability that brings a new, more intense dimension to ISTJs' lives. ENFPs often are drawn to ISTJs' steadiness, responsibility, and calm. ISTJs have a focus and maturity that ENFPs long to have themselves, and ISTJs are generally down-to-earth, unflappable, and super dependable.

Because of these differences, ENFPs and ISTJs have a great opportunity to help one another grow and develop in important ways. ISTJs help their partners focus more carefully on the facts, details, and individual steps of their projects so they make fewer mistakes. ENFPs often credit their partners with helping them be more direct, assertive, and willing to confront conflicts head-on. ENFPs also say that their ISTJ partners help them become more organized, accountable, and realistic. For their part, ENFPs often help their serious and hardworking partners relax, have fun, and take occasional risks. ISTJs credit their partners with cultivating their gentler and more patient sides and with helping them be more flexible and open to new ideas.

The Frustrations

Their many differences give most ISTJ and ENFP couples sizable hurdles to clear on a daily basis, especially in the area of communication. Typically, ENFPs want much more talk and sharing, especially about feelings and possibilities, than do ISTJs. ISTJs crave structure and predictability in their daily lives and are more traditional than the nonconforming and liberal-minded ENFPs. Whereas ISTJs are not bothered by, and are perhaps even stimulated by, the tug of a good argument, ENFPs generally avoid anything too contentious or confrontational. Otherwise, ENFPs typically like lots of stimulation and are always eager to meet new people and explore new areas of work

and play. Meanwhile, ISTJs are often exhausted by the high level of interaction their partners stir up and prefer to stick with established routines or to spend quiet time with their partners pursuing an interest they share.

Generally, one of the most difficult challenges for this couple stems from their views of change. ENFPs like and need to talk about limitless possibilities, and they love to think creatively. Because most ISTJs find constant change unsettling and stressful, their natural reaction is to resist it. ENFPs often feel that their enthusiasm for possibilities is being squelched by the realism of their ISTJ partners. For their part, ISTJs find the endless chatter about things that might never actually happen and the repeated leaps in logic frustrating and even threatening to the calm they prefer.

During conflict, ISTJs tend to withdraw into silence so they can carefully think through their positions, opinions, and feelings before sharing them. By contrast, most ENFPs want to work things out spontaneously in an effort to reestablish harmony immediately. The end result is that both partners feel misunderstood and unappreciated. Rather than talking through issues with respect and compromise, couples tend to fall into a pattern of arguing and blaming, followed by periods of silence and distance. To maintain trust and connection, it is imperative that ENFPs stay calm and focused and ISTJs commit to sharing their emotions while remaining open and supportive.

How to Reach Your ISTJ Partner

- Try not to get overinvolved in activities and commitments outside the home.
- Ask your partner's advice, then listen to him or her attentively and respectfully.
- Offer physical affection and intimacy in the form of back rubs and sexual contact.
- Don't pressure your partner to speak before he or she has time to think. Don't talk over your partner, try to remain calm, and don't exaggerate.
- Compliment your partner on tangible things such as his or her looks, achievements, or financial contributions.
- When it comes to change, be patient and give your partner time to adjust. Respect your partner's rituals and routines.

Two powerful methods found in the literature that can help to transform problems with type differences into a goal or think in a new way about it is reframing and externalising.

3.2 Reframing

The researcher discussed reframing in Chapter 5. Reframing means redefining or relabeling a perceived reality to create a slightly different and more constructive perspective. Reframing changes a negative view into a positive view by altering the conceptual frame of reference in which a situation is embedded and evaluated, in order to change the meaning of the event without changing the facts. When reframing is successful, couples attribute new meanings to their behaviours and view one another more positively.

Reframing, or relabeling, is similar to the cognitive counselling technique named "cognitive restructuring." One version of reframing developed by the Milan school of family counselling is named "positive connotation." Positive connotation involves attributing good intentions to a partner's behaviour as a way of seeing the problem differently (Young and Long 1998:194).

Capps (1990:25) summarizes the benefits of reframing and says:

- "1. It identifies the motives, needs, desires, or intentions of current or past behaviour and labels these *positive and* well-intentioned under the circumstances.
2. It discriminates between the motive and the self-defeating behaviours so that new and more effective means to satisfy the actual needs of the client can be developed.
3. It restructures the experience so that new learning and desirable experiences are created in place of the problematic behaviours, feelings, and thoughts. Reframing is especially useful for treating clients who have problems they consider to be "out of their control."

The MBTI is a suitable instrument for reframing in couples counselling because its underlying theory and assumptions are in line with the goals of reframing.

Couples with clearly different personality preferences will sometimes wonder if they are incompatible. It is important to assure couples that having different personality preferences is not as important as what they choose to do with these differences. Illustrating how the differences can

work in a complementary fashion is usually effective in addressing incompatibility concerns (Williams and Tappan 1995:368).

Since all the sixteen types are legitimate styles of living, each individual, and his or her viewpoint, is respected. That assists the couple in avoiding the bitter cycle of blame and allegation. Because no type is worse or better than another, differences can be reframed as assets to appreciate and to utilize for mutual advantage. Types are not necessarily divisive barriers, but can become bridges to mutual understanding and support. The MBTI offers the couple a completely different explanation for their behaviour by recasting negatively inferred motives, intentions, desires, and needs in a new and compassionate light (Atkinson 1992:127).

Atkinson (1992:127) says couples often have problems because they lack a shared language and reframing gives couples a shared language. Using the terminology of type the counsellor can teach the couple a language they can share, and use in discovering alternative means of satisfying their needs. This is also true of mutual understanding between marital couples. The MBTI provides a vocabulary (*a new language*) to describe differences between marriage partners and techniques can be used to solve the problems arising from the differences (Baab 1998:138). Once their difficulties have been defined in terms of the MBTI, the couple will be less able to completely return to their old views and perceptions.

Williams and Tappan (1995:368) give a clinical framework to utilize the MBTI in couples counselling and their Step Three is: "*Taking the Other's Perspective.*" In this approach it is done under the heading *Reframing*. They say it is important for the counsellor to describe how the couple's personality differences contribute to their conflict. A key task in this step is to help each partner interpret what the other is thinking and feeling from the perspective of the opposite personality type. In some cases, being able to take the other partner's perspective is enough to detoxify the issue for the couple. Williams and Tappan (1995:368) give the following example:

"A premarital couple named Jeff and Julie were having conflicts over lists that Julie made each weekend outlining wedding preparation tasks for the couple. As a strong judger, Jeff assumed Julie's lists were definitive plans, and he felt resentful that he was not involved in the planning. Jeff demonstrated his resentment by being irritable or complaining, which caused Julie to feel unsupported. Since Julie was a perceiver, her lists were tentative and open to change. In fact, Julie would have welcomed Jeff's input

as a sign of his investment in the wedding and the relationship. The key to resolving this issue was helping both see how differently perceivers and judges interpret lists."

The basically optimistic view of human nature promoted by the MBTI enables the counsellor to communicate optimism and hope by reframing the couple's problem so that they see their marriage in a new light. Reframing is also a technique used by Rational Emotive Counsellors discussed in the previous chapter.

3.3 Externalising the Problem

Young and Long (1998:73) describe externalising as a means to help the couple think about a problem as separate from themselves. It puts both partners on the same team. This externalising approach is part of a narrative approach to couples counselling. The counsellor begins to talk about the problem as if it is a force keeping the partners apart. Soon, couples begin to talk about the "arguing problem," or "the work monster." As partners externalise the problem, they can move closer together in order to conquer it. The problem can then recede in its position of importance in the relationship, and realistic goals can be set.

Externalising has appeared in Japanese tradition and is based on the folk idea that a worm gets inside and causes the misbehaviour of a mischievous child. Because it is the unacceptable behaviour that is criticized, rather than the person who exhibits it, the child can retain a positive self-image and freedom from blame. In counselling, this method does not prevent people from taking personal responsibility for their actions, but it provides them with an explanation for their behaviour that they can change readily by "conquering" the problem.

What Williams and Tappan (1995:368) illustrates as *Depathologizing the Differences* between the couple in this approach it is done by externalising the differences. Since the MBTI is not pathology-based, it lends itself to ascribing positive connotations to what is perceived by the couple as problem behaviour.

Externalising the problem is language to tell a couple "they are not the problem" but that "they have a problem" (Botha 1998:312). This is done when the counsellor clearly communicate that no personality type is better or worse than the other (Williams and Tappan 1995:368). One way to do this is to show how one person's strength is the other's limitation, and vice versa. For example, an

intuitive's strength to envision future possibilities is the sensor's weakness, while the sensor's ability to focus on the details in the here-and-now is the intuitive's weakness.

Peter (an ENFJ type) and his wife (INFP) were afraid that they could not handle conflict because they avoided conflict until they start arguing and later shout at one another. The counsellor externalised the problem and referred to it as the "the conflict phobia." This actually helped the partners to see the problem in a less pathological way. Both their types are known to avoid conflict and they were able to laugh about it when they realized they were avoiding conflict rather than blame one another as they thought. The counsellor reinforced the fact that the couple was well on their way to conquering the "phobia" by getting together and starts talking.

Quenck (2000:141) says that recognizing and accepting alternative ways of seeing and doing things comes more naturally and easily to some types than to others. The pastor should be careful not to judge the more "single-minded" couple member as "the problem but to externalise the problem and help the couple to accept one another unconditionally,

On the other hand it is also important to discourage marital partners from using their type as an excuse for clearly objectionable behaviour (Quenck 2000:141).

Both partners should be expected to bear all the responsibility for "changing" or understanding or accommodating one another's type and compromise must be framed as an equal endeavour by both parties (Quenck 2000:141).

3.4 Identifying Expectations

People typically understand others from the point of view of their own personality type and expect others to be treated like that (Myers, McCaulley, Quenck and Hammer 1998:225). The aim is to help couples to understand that they must not treat the other type, as they want to be treated themselves (Thomson 1998:115) but to understand the expectations of the other person influenced by that person's personality type. A person with a thinking preference should realize that a person with a feeling preference must be treated differently.

Wright (1995:148) says there are three common expectations in marriage. The first is that things should stay the way they were in the early days of marriage. Unfortunately, change overwhelms many individuals and couples, especially if the change is negative or unexpected.

Another expectation, somewhat related to the first, is that honeymoon fever can be maintained or recaptured. The additional tasks and responsibilities of marriage and parenting make this expectation unrealistic.

A third expectation involves narcissistic mind reading. "If my spouse loves me, he or she will know what my needs are and do everything possible to meet them. If this does not occur, then he/she does not love me."

Couples often have very different family of origin expectations for issues like male and female roles, money, how to raise children, and sexual issues. Each partner will fight to make the nuclear family like his or her own family of origin (Young and Long 1998:43).

Problems develop when expectations are not met. Unfulfilled expectations generate frustration and anger and the greater the level and number of expectations, the greater the potential for anger.

The literature study of the counselling approaches in the previous chapter indicated that the authors did not pay much attention to the role of personality in expectations. Kroeger and Thuesen (1995:55) describe the role of expectations related to personality type. Expectations about communication can be related to type. People with feeling and perception preferences expect others to be free to express their emotions as they unfold. Thinking and judgmental types expect their marital partners to be rational and decisive. Expectations about conflict can also be related to type. Thinking types think of it as a creative force that helps a relationship grow while some profiles see conflict as something to be avoided at all cost.

Expectations about neatness can also be related to personality type. Couples with different types ask the question: "Who is responsible for cleaning up messes and keeping a room or house in order? Does each party take care of his or her own things and space, or is one person principally responsible?" These can arise because people with a perceiver preference are more prone to untidiness than people with a judgmental preference.

Tieger and Barron-Tieger (2000:305) say every relationship is unique, just as every individual is unique but personality types do create certain expectations. They give the example of Traditionalists (SJs) who have a strong tendency to pattern their relationships after their parents'

regardless of how good or bad those relationships were. Idealists (NFs) are particularly susceptible to media images of the ideal wife, husband, and relationship. They say couples should ignore what others tell them what their relationship should be like and create the one they want and need.

Wright (1995:150) gives the following advice to pastoral counsellors.

"An evaluation exercise that can be conducted during the counselling session is the following: Ask the couple to list their expectations to one another. Then ask each one to write on a separate sheet of paper a two- or three-line paragraph about each expectation. The paragraph should tell what the effect on his own life and on the marriage will be if that expectation is never met. (You may want the couple to go to another room while they complete this exercise because it can take 15 to 20 minutes.) Ask the couple to exchange their lists of expectations, but not to exchange the paragraphs. Now each person has an opportunity to look at and to evaluate each expectation. They can respond to each expectation by making one of the following statements:

- I can meet this expectation most of the time, and I appreciate knowing about this. Can you share with me some of the reasons for this being important to you?
- I can meet this expectation some of the time and I appreciate knowing about this. Can you share with me some of the reasons for this being important to you? How can I share with you, when I cannot meet this, so it would be acceptable to you?
- This expectation would be difficult for me to meet and these are the reasons. Can you share with me some of the reasons for this being so important to you? How will this affect you? How can some adjustment be worked out?

By going through this evaluation, the couple will probably be talking about these issues in detail and in a rational, constructive manner for the first time. This process could continue for homework purposes. "

The pastoral counsellor can help with the evaluation of the expectations from a MBTI perspective by telling the couples if a certain type would find it difficult to meet an expectation. For example, an extraverted partner may guarantee his or her introverted partner private time in exchange for

some guaranteed quality couple time (Williams and Tappan 1995:369). The counsellor can help an ISTJ partner understand that an ENFP just cannot be so organized in the house as the ISTJ expects.

Wright says (1995:149) says that unfulfilled expectations evolve into demands and dogmas. Ellis, Sichel, Yeager, DiMattia and DiGiuseppe (1989:108-109) write that Rational Emotive couples counselling is a system of treatment that specifically seeks out, reveals, and shows clients how to change their deeply structured implicit dogmas and expectations and how to reduce their tendencies toward demands and dogma-making.

The pastoral counsellor can use the different types and their expectations to change their dogmatic thinking that comes with their types with the exercises above and change their thinking patterns with RET.

3.5 Identifying emotional needs

On his Website (www.marraigebuilders.com) Harley says the core issue in marriage is the issue of care. The question is: "How would you like your spouse to care for you?" Care in marriage is doing what it takes to make one another happy.

When couples get married, they both promised to care for one another, and expect that care from one another. They were in love, and were highly motivated to make one another happy. However, it might not have occurred to them at the time that if they don't care for one another the right way, they might lose their love for one another and along with their loss of love; they might lose their willingness to care for one another. Harley says to care is to meet one another's most important emotional needs.

An emotional need is a desire that, when satisfied, leaves you with a feeling of happiness and contentment, and, when unsatisfied, leaves you with a feeling of unhappiness and frustration. There are probably thousands of emotional needs. Some people have them some people do not. If you feel good doing something, or when someone does something for you, it is meeting an emotional need. However, not all emotional needs are created equally. When some are met, you may only feel comfortable. There are others, however, that can make you feel downright euphoric when met. In fact, they make you so happy that you are likely to fall in love with the person who

meets them. Harley calls those, our **most important emotional needs** because those are the very same emotional needs that a husband and wife expect one another to meet in marriage.

The five love languages is an example to demonstrate the influence of personality type on emotional needs. *The Five Love Languages* is a concept developed by Chapman (1995) and used by Worthington (1999) and pastoral counsellors Lee and Lee (2000).

Loving words

Compliments, words of encouragement, and requests rather than demands all affirm the self-worth of your spouse. They create intimacy, heal wounds, and bring out the full potential of your other half.

Kroeger and Thuesen (1994:64) give an example of conflict between an extravert and introvert on this emotional need:

"You don't tell me you love me enough!" To which the Introvert responds, "Talk is cheap. I've never cheated on you, have I?" Or the Introvert complaining, "If you'd stop talking for a minute and let me think, I'd be able to respond to you." To which the Extravert says, "But if we just talk for a minute more we can clear this whole matter up."

Quality time

Spending quality time together through sharing, listening, and participating in joint meaningful activities communicates that we truly care for and enjoy one another.

Thoughtful gifts

Gifts are visual symbols of love, whether they are items you purchased or made, or are merely your own presence made available to your spouse. Gifts demonstrate that you care, and they represent the value of the relationship.

Kind actions of service

Criticism of your spouse's failure to do things for you may be an indication that "acts of service" is your primary love language. Acts of service should never be coerced but should be freely given and received, and completed as requested.

Physical touch

Physical touch, as a gesture of love, reaches to the depths of our being. As a love language, it is a powerful form of communication from the smallest touch on the shoulder to the most passionate kiss.

The following example of personality type and emotional needs illustrates the point:

The personality type ISFP is someone who is warm and sympathetic. They genuinely care about people, and their love language are strongly *service-oriented* in their desire to please. They have an unusually deep well of caring for those who are close to them, and are likely to show their love through *actions, rather than words*. Tangible experiences like cards and flowers (*thoughtful gifts*) and a gentle touch (*physical touch*) may say it better than words (Kroeger and Thuesen 1994:249).

3.6 Basic needs and Reality therapy

The client and counsellor must explore the five basic needs (survival, belonging, power, freedom and fun) as described by Glasser (2000:25-38). The counsellor must explore how the client is currently meeting those needs.

The counselling process described by Wubbolding (1988) using Reality Therapy technique outlines a circular process with four steps. Each has a corresponding question: What do you want (Basic needs)? What are you doing (control theory)? Is it working? (Exploring and evaluating your choices.) What are your Plans? Wubbolding uses die acronym **WDEP** to help counsellors and clients remember the cycle for increasing awareness about present behaviours and exploring possible options for future.

Minatrea and O’Phelan (2000) incorporate the MBTI to help the client identify their basic needs according to their MBTI profiles and then decide on behaviours that can satisfy those needs in their marital life (Refer to page 152 of Chapter 5).

Couples who have the same preferences and type may share the same blind spots and may neglect important aspects of daily living and avoid incorporating important alternative perspective in their lives (McCaulley, Quenk and Hammer 1998:243). The pastor should help them recognize that.

The aim of the MBTI and this pillar is to help marital partners to understand personal differences and not to devalue the spouse but to value one another according to their positive characteristics and personality differences.

The theologian Long (1992:294) criticized the MBTI saying that it is too positive and does not take the sinful nature of the human being into consideration:

“Nowhere do we encounter the harder truth about ourselves and others, namely the possibility that our personalities include not-so-admirable traits like greed, envy, selfishness, or a propensity toward violence.”

The Bible says that God does not look at people in Christ as sinful but as a new creation (**καὶνὴ κτίσις**) (ASV):

” 2 Corinthians 5:17 *Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!*”

4 Giving and receiving feedback

This pillar refers to the process of mutual influence that is evident in marital relationships. Whenever a couple get together one of the issues they struggle with is “who is in charge?” This issue concerns power and its implications. The couple should learn to work together as a whole; they must learn how to share power in a meaningful way. The norm that seems to lead to the highest levels of morale is when both are able to give as well as receive influence (Mink 1993:140).

Heitler (1997) wrote a book *The Power of Two* and says :

“The power of two implies that the two people in a marriage both have power. Power in a marriage is the ability to get what you want. When your partner listens to you,

and vice versa, you empower one another. In marriages in which talking is competitive or adversarial, dominating your mate rather than mutual empowerment gets you what you want. Power equals control over rather than empowerment with. The less you listen to your partner the more forcefully you may be able to insist on getting your own way.

Commitment in marriage is on its highest when the couple learns how to engage in a mutual influence process based on love rather than gender and position. Kay says (1997:179) roles may be worked out by negotiation between the husband and wife. Women who hate being indoors and doing housework may wish to escape into the world of paid employment. Men who hate gardening may escape into the world of books. If the wife feels she is being forced into a role she dislikes, or if the man feels his wife wishes him to conform to a role unsuitable for him, there will be constant friction unless and until the problem is discussed.

The biblical teaching given in Ephesians 5:22-33 does not define position so much as attitudes. The husband who loves his wife may, for that love, take on a traditionally female role (e.g. cleaning the house), and vice versa, and each may be willing to do what they dislike for the sake of the marriage itself (Kay 1997:179).

As trust and acceptance emerge as normative behaviour, marriage partners are more likely to share their feelings with one another, especially those feelings that relate to how their behaviour affects one another.

Communication in any relationship brings out the best and the worst of each of our typological preferences, bringing both similarities and differences into sharper focus. Communication is at the heart of every human interaction, from the most intimate to the least personal. Yet, as soon as one person speaks, personality differences have an impact on what is said, meant and heard. Basic personality differences can cause a lot of confusion in a simple conversation and awareness of type differences provides a basis for detecting miscommunication, avoiding it, or overcoming it, rather than waiting until things get out of hand. (Hinckley 1996:XV)

Each of the preferences has different styles of communication. Extraverts communicate readily and are at home in the outside world. They are less comfortable keeping their thoughts to themselves, preferring to talk matters over with others. Introverts, on the other hand, don't feel the need to

communicate as much with the outer world. They want privacy and are more interested in the “life of the mind”. They prefer having time to think and reflect before speaking. An extravert relies on getting feedback or reaction from the partner in the process of communication. This is the way they form opinions and come to conclusions. The introvert on the other hand does not see it as necessary to share experiences, thoughts or even decisions with the partner as it is all processed internally. For example, if an introvert has had a hard day at the office and has been forced to deal with people all day, he needs to replenish his energy when he gets home, which means that he needs time alone, private and quiet. The lack of reaction from the introverted partner leaves the extraverted one feeling shut out/excluded from a very important and satisfying experience called mutual sharing Hinckley (1996:xv).

Hinckley (1996:xv) quoted Kroeger and Thuesen and documented the communication styles of the different preferences of the attitudes and functions well. The pastoral counsellor should also be aware of the communication problems of specific types.

Tieger and Barron-Tieger (2000:126) describe the different types married to one another. An example from their book *“Just your type”* illustrates the fundamental difficulties of the ISTJs and ENTPs. They say that these couples often experience frustration resulting from the ways they communicate. ISTJs are very literal, realistic, and methodical, while ENTPs tend to jump from topic to topic and use more figurative, even vague, language. ISTJs want a firm grasp on the specifics, while ENTPs want to discuss the possibilities and implications. ISTJs sometimes find their partners' chaotic thought processes dizzying and confusing, and ENTPs become bored with the plodding, methodical explanations their ISTJ partners provide.

Stoop and Stoop (1993:119-141) use the dominant functions to explain communication to a couple. They say that dominant sensing people like an ESTP or ISTJ will say: “Just give me the facts” or “Lets be realistic about this.” Dominant Intuitive people on the other hand are more abstract in their reasoning and will interpret what the other is saying because they deal more easily with symbols. They focus on the imagination and the future and are not always realistic.

Williams and Tappan (1995:369-370) say that communication is also determined by external and Internal processing of information. Extraverts (external processors) generally have a need to externalise their thinking. Extraverts talk as they think, and think as they talk. In contrast, the

thinking process for introverts (internal processors) is generally hidden or internalised. Introverts must organize their thoughts internally before they speak. Gender also appears to be a determining factor in whether or not an individual is an external or internal processor.

Difficulties can arise between an internal and external processor if they do not recognize their different ways of communicating. For example, internal processors often assume what the external processor says is the final word (as it would be for the internal processor). The internal processor then becomes confused or angry when the external processor later says something different, not having recognized that what the external processor initially said was a rough draft subject to revision. Internal processors can also become overwhelmed by the sheer volume of talk as they listen to their partners externalise all their thoughts. In contrast, external processors often wrongly interpret their partner's reluctance to talk things out as a lack of caring rather than as a need to reflect on or process one's own thoughts.

Williams and Tappan (1995:369-370) say several steps can be taken to improve communication between internal and external processors. First, both can indicate when they are processing internally or externally. If internal processors know that their partner is processing externally, they will not feel as much pressure to react to everything their partner says initially. This in turn allows the external processors more freedom to let their thinking and talking evolve. It is also helpful for internal processors to tell their partner they are internally processing the information and not ignoring the issue.

Secondly, both parties need to respect the other's need to process internally or externally. Internal processors need to give external processors time to talk so they can think. Likewise, external processors need to give internal processors time to sort out their thoughts before they talk. Compromise is key to accommodating these different communication styles.

Third, communication can be improved by each partner's finding a better balance between processing internally and externally. Strong external processors are encouraged to do some internal processing to avoid overwhelming their listener with multiple drafts. Likewise, strong internal processors are encouraged to do some external processing so others can have some input before the final word is given.

The different ways married types communicate and exercises to help them are well documented by different authors (Bayne 1995:142; Kroeger and Thuesen 1992 and Jones and Sherman 1997). The researcher found Heitler's (1997) approach to help the different types with communication helpful. She says the focus must be on teaching couples *collaborative dialogue*. Heitler (1997) writes about all the aspects of communication, talking and listening. Although she does not use personality differences, she uses language and examples that fit with personality types to teach couples *collaborative dialogue*.

She teaches couples to say what they want and not to hint, wish or wonder about their needs and expectations. She says (1997:14):

“In order for what matters to you to also matter to your mate, your *preferences* (researcher's italics) need to be put on the table. If something concerns you and you do not say it, your partner will have *no* way of knowing what troubles or what pleases you... Saying what you *do not want* may express your concerns, but it gives little indication of what you *do want*. Telling someone what you do not want is like handing them a film negative instead of a colour photograph. The negative has the colours that are *not* to be included in the picture, leaving the viewer largely in the dark about how the picture will really look. Instead of giving your mate hard-to-read negatives, offer the positive, the actual picture of what you want.”

Heitler (1997:8) demonstrates that *collaborative dialogue* enables couples **to pool information, build shared insights**, and come to mutually agreeable plans of action. A good example is her description of bilateral listening.

Bilateral listening means hearing both your own concerns and the concerns of your partner. It is like listening to a stereo system with two equally loud speakers. Heitler gives the following example:

Heitler (1997:77) says skilled dialogue partners braid their dialogue, intertwining their perspectives into a single, mutually created understanding. In this way, they build consensus as they talk. In her book, she gives some good examples of braided dialogue.

When couples talk in opposition to one another whatever one says the other shows what is wrong with it. Oppositional dialogue feels frustrating, goes nowhere, and generates unpleasant friction.

Braided dialogue involves

- Listening attentively while your spouse is speaking,
- digesting that information aloud,
- *then adding* something from your own viewpoint on that topic while your partner takes the attentive listening role. Heitler (1997:78-79) gives the following example using the words But.... and Yes. ...and... to illustrate the braiding of dialogue further.

Table 10

But...	Yes...and...
<i>Linda:</i> having such, a large house discourages me from housecleaning It takes too long.	<i>Gina:</i> having such, a large house discourages me from housecleaning. It takes too long.
<i>Len:</i> But the spaciousness is so refreshing compared to the tiny house I grew up in.	<i>Gerald:</i> Yes, it is a lot to clean and at the same time I really appreciate the spaciousness.

When dialogue is on a sensitive subject, starting with *yes* and digesting your partner's statement aloud before adding your own views ensures that your dialogue will be experienced as interconnected. Only when you listened to understand you are ready to add your own view. Starting your viewpoint with the word *and*, emphasizing this word as you say it, underscores that you are adding to, not replacing, your mate's comments.

*Yes and ...*responses require, and create, integrative thinking. By contrast, *but* is the tip of the iceberg indicating either/or thinking. Since neither person wants to be deemed wrong or to have his or her opinions treated as irrelevant, both continuously defend their own position. Each of them listens to one side only, because to listen to the other would mean forfeiting their own view.

With bilateral listening and braided dialogue, couples will find that as they discuss a topic, they will accumulate a *shared information pool*. They will find that mutual decisions will flow

relatively easily from this shared source of information (Heitler 1997:79). *This is important to use with couples with the S and N preferences that gather information differently.*

The importance of braided dialogue is illustrated by the remarks of Kroeger and Thuesen (1995:87) who says:

“It is in fact a J communication style to say, "Yes, but..." A Judger puts out an opinion, and the other offers a counter opinion. Therefore, the conversation becomes a series of sharply contrasting views.”

Heitler (1997:29) says couples must change crossovers into **insights**. Crossovers are speaking about your partner's thoughts and it is out of bounds. While it is vital that you speak your own thoughts and it is helpful to ask about your partner's, speaking about your partner violates the boundary between your personal thoughts and feelings and the territory that belongs to your partner, that is, his or her personal thoughts and feelings.

Speaking about your mate compromises your partner's autonomy, merging the two of you as if you were just one being. Just as countries do not like to be absorbed by their neighbours, individuals resist negation of their separate identity. Connection feels good; it augments your sense of who you are with the feeling of belonging to something larger. Invasion and merger, by contrast, feel threatening. Connecting comes at the cost of loss of self (Heitler 1997:29).

Whereas *saying* your interpretations of your mate's thoughts evokes antagonism, *asking* about your partner's concerns evokes closeness. "What do you think about...? Or "How do you feel about...?" conveys warmth and caring. It shows that you are interested in knowing your partner's views. As explained above, talking for another person, or telling them what they should do or feel, crosses into the other person's personal territory, much as walking uninvited into someone else's yard or home is trespassing. While such "crossovers" are remarkably easy to slip into, the cost in antagonistic responses is expensive. Remember instead to *talk about yourself or ask about your partner* (Heitler 1997:29).

Each time you notice that you are crossing over that is talking about your partner instead of staying focused on expressing something about your self and if you can switch the focus back to your own thoughts and feelings you will gradually develop **skills of insight** (Heitler 1997:30).

The purpose of the MBTI in giving feedback would be to give couples self-awareness of their preferred way of communicating and what they pay attention to when they communicate. It will also help them with communication techniques specifically related to personality type. Kroeger and Thuesen (1995:96-97) give advice that is specifically type related, that the pastoral counsellor could use to teach couples to communicate with one another.

The following is an example of an ISTJ wanting to communicate with an ENFP:

Introvert to Extravert:

Demand quiet time and space from your partner.

Work at being direct and expressive now and then.

Do not be afraid to shout to make yourself heard or understood.

Sensor to Intuitive

Keep in mind that whatever you say, your partner will find different ways to interpret it.

Check interpretations and meanings so you are satisfied with what has been said.

Keep in mind that your partner may naturally give a general response to your specific statement.

Thinker to Feeler

Try to say "I'm sorry" once in a while, if only on general principle.

Say "I love you "whatever that means to you-with no purpose or goal in mind.

Keep in mind that when your partner surfaces an issue, he or she may want support, not analysis.

Judger to Perceiver:

Avoid putting your partner in a corner, conversationally.

Help your partner sort out what you do not want, knowing that you can live with the rest.

Appreciate your partner's ability to generate alternatives.

The importance of Heitler is not that she says something new about communication but she uses language that fits with the MBTI like "pool information" and "build shared insights" because the purpose of the functions is to gather information and make decisions.

Stoop and Stoop (1993) pointed out types gather information differently and the dominant function plays an even further role in gathering and deciding on information. It is therefore important that couples learn to talk about them and not about the other and build shared insights with collaborative talk.

Luquet (1996:16) says couple's dialogue is more than fully listening. It also adds the dimension of fully understanding (validation) that the other has a valid point or feeling: that the other person's reality is very real to that person and does not have to be blended with the listener's or compromised. In other words, dialogue teaches couples that their thoughts and beliefs do not have to be symbiotic. There can be two realities and points of view. Most couples live in a symbiotic state. Luquet quotes the *American Heritage Electronic Dictionary* that defines symbiosis as "A close, prolonged association between two or more organisms of different species that may, but does not necessarily benefit the other." This outlook is the underlying source for problems in marriages. We have lived under the theory that the two shall become one. However, the belief that promotes growth is that the two shall remain two and get together often to talk in dialogue in order to create closeness, understanding, and passion in a way that benefits the other. Couples Dialogue is the key to understanding, healing, and creating interdependent relationships.

5 Solving problems

The change process in marriage is very difficult. To have any commerce or intercourse between marital partners, there have to be sets of agreements and adaptations. Usually, even in marriage this consists of nothing more than explicit or implicit arrangements (Blank 1996:139).

Intimacy needs the commitment to changing the self as well as changing the style and nature of the relationship. This commitment requires the expenditure of time, energy, effort, money and risk of pain and loss of security. But the pay-off can be a sense of profound gain, self-identity, fulfilment with one another and interpersonal integrity. To fully accomplish this last option, three sets of needs must be met: his, hers, and theirs. Because of the baggage brought into the relationship and because of their different needs and developmental growth, it is most difficult for many couples to change to meeting their joint needs (Blank 1996:139).

Young and Long (1998:192) say solving problems and conflict resolution for couples have been based to some extent on concepts and assumptions basic to negotiation theory. The aim of negotiation is to attain a convergence wherever there is a conflict of aims, goals, or behaviours. Each partner utilizes strategies or tactics to optimise the reward opportunities. The reward can be intrinsic (a feeling of tightness as the preference of an ENFP) or extrinsic (better couple relations as a goal as seen by the ISTJ).

Couples who experience successful joint decision making are able to focus on the issue without bringing in extraneous arguments and feelings that would impede the process: for example, hurt feelings from other unresolved problems, anger, or current situations. Decision-making requires that each partner feels a sense of equality and that both parties value input for the decision.

Brock and Barnard (1999:91) write that the counsellor's role in teaching problem solving is more like that of a guide than a model, because many of the steps do not require new behaviour that must be carefully shaped. Problem solving is a skill that builds on clients' competence at listening and self-disclosing. Good self-disclosure consists of talking about yourself and your feelings and thoughts about yourself in relation to some event or situation. Opinions are not part of self-disclosure, nor are interpretations of others' actions.

Self-disclosure as we have already discussed is to speak about yourself, how you view yourself, how you contribute to relationship problems, how another's actions are a problem for you, how you react to another's actions.

Imago counsellor Luquet (1996:115) gives couples an exercise to teach them how to list their frustrations in a way that their partner cannot only hear, but also can do something about. He believes that behind every frustration is a desire that needs to be expressed. If the frustration can be changed into a positive desire, the partner can usually hear it. The exercise will then go one step further by taking the list of desires and changing it into a list of specific Behaviour Change Requests (BCR). Behaviour Change Requests are positive, behaviours that can be done and if done by the partner-will heal a wound or gives that partner what he or she needs to grow.

Luquet says the behaviours that one asks of the partner are always the hardest for that partner to do. For instance, a partner may desire "I want you to understand my feelings with me" and give a BCR of "When I'm feeling sad, I'd like you to sit with me and hold me while I cry. I would like you to mirror back to me what it is that you suppose I am feeling." A request such as this would most likely be given to a partner who is the Thinker -a person who has a preference for thinking and does not understand such feelings too well. Thus, it is important to encourage the thinker to do the BCR-to "stretch" into the inferior function of the personality type or that has been turned off or underdeveloped in his or her childhood.

Luquet tells couples that what their partner is giving them in this BCR list is their very own Blueprint for Growth. The requests on the list will be difficult for them to do; yet it is what their partner needs and *it is what they need to do* to reclaim the parts of themselves that have been turned off. From a personality type point of view, it would be to grow the *inferior function*.

Williams and Tappan (1995:369) in their approach make the strengthening of the less developed function a step on its own. They say the counsellor should encourage individuals to strengthen their less developed side. This is especially important for individuals who have an extremely strong preference, since they often have difficulty responding to situations that draw upon their less developed side. For example, a highly introverted person may need to develop his or her extraverted side to become more comfortable going to social events with his or her extraverted partner.

Strengthening each partner's less developed side will make it easier for a couple to make compromises that meet both partners' personality needs. It also prevents individuals from using their personality type as an excuse for ignoring their partner's needs. For example, an individual may use his or her introversion as an excuse to avoid going to any social events with his or her extraverted partner. In this case, social events can be reframed as an opportunity for the introvert to strengthen his or her extraverted side.

Brock and Barnard (1999:91) give a process of problem solving that is taught as a process of steps used to help couples find solutions that work. The process itself does not generate solutions, but it does provide a structure couples can use to identify, try out, and evaluate their own solutions. The steps of a typical problem-solving model include:

1. defining the problem or complaint,
2. expressing how each partner contributes to the problem,
3. brainstorming alternative solutions,
4. selecting and contracting a solution, and
5. evaluating the outcome.

Hartzler and Hartzler (2000:IV-22) give a similar process, which is more suitable to use with personality type in problem solving. She expanded Myers's version given in *Introduction to Type*. *The process involves the use of all four dominant functions (Stoop and Stoop 1993:137-138).*

STEP 1: DEFINE THE PROBLEM by using the Sensory function to gather data about the problem. Couples must learn to face all the facts. See it, as it is - be realistic. Avoid wishful thinking or feelings that may distort the picture.

STEP 2: CONSIDER ALL POSSIBILITIES by using your intuitive-perception to brainstorm all the possible solutions and then listing the possible course of action. Couples should then put solutions into words and make each possible course conscious so that they will think about it and so that they can go back to it. They must use their imagination. Do not leave out an attractive possibility just because at the moment you do not see how it could be done.

STEP 3: WEIGH THE PRACTICALITY OF EACH COURSE OF ACTION by using your thinking-judgment to analyse and prioritise ideas. What steps do you take to get there? What will happen when you do? Figure out and list the steps involved in each course of action. Make an impersonal analysis of cause and effect. What will the result be of the decisions and actions? List advantages and disadvantages of each alternative. Make a tentative judgment as to what will give the best result.

STEP 4: WEIGH THE ALTERNATIVE IN TERMS OF HOW YOU FEEL ABOUT it by using your feeling-judgment as an evaluation of the decisions. How deeply do you care about the things that will be gained or lost in following each of the alternative solutions?

STEP 5: DECIDE CONSCIOUSLY ON YOUR COURSE OF ACTION.

STEP 6: DO IT! Do not agonize, dither or procrastinate.

STEP 7: EVALUATE PROGRESS. How are you doing? If you succeed, keep on. If not, rework the steps. You may have new information, the situation may change, or your values may change.”

Hartzler and Hartzler (2000:IV-22) say that at any given moment couples are either Perceiving or Judging. They are continually and alternately perceiving and judging. They do not have to give them equal time, but have to do both. They also suggest that couples give some introverted and extraverted tune on each of the steps so that they can effectively use each function.

In this model, they will be using their Perception or data gathering skills in Steps 1, 2 and 7 and will be using their Judging or decision-making skills in Steps 3,4,5, and 6.

5.1 Turn it into type

Kroeger and Thuesen (1994:1909) write that the more you become aware of the expectations of your personality type the greater the chance for a satisfying resolution. The counsellor can help couples to identify the conflict in terms of personality type. For example, is the Judger in you jangled by the unexpected - bikes in the driveway, dinner being late, unbearable commuting? Or is the Perceiver in you totally scattered and frustrated because you haven't been able to accomplish a single thing on your day's list? When you can segment one or more personality preferences that may be coming into play, you have an opportunity to deal more constructively with the issues at hand (Kroeger and Thuesen 1994:195).

The pastoral counsellor can help the couple to understand that conflict is natural. Most of the time we do not plan our conflicts and fights and when they erupt, it is usually a surprise and we most naturally fall back on our strongest preferences.

Kroeger and Thuesen (1994:195) give the following descriptions:

Extroverts talk louder, faster, and know that if they can "just say one more thing" the whole issue will be cleared up. They want to talk about problems *now*; if they can't, they may get frustrated, even panicky.

Introverts, who are most often at a disadvantage in this setting, are at their best when they have time to think through, rehearse, and have some advance notion of the issues at hand. But fights aren't usually prearranged or rehearsed unless they are about recurring themes.

Sensors like to argue the facts, the more specific the better. They are prone to sidetrack a bigger issue by focusing in on smaller, less relevant issues.

Intuitives like to make broad generalizations, often blowing a specific incident into a sweeping pattern. They see the Sensors' emphasis on facts as nitpicking.

Thinkers tend to get too analytical of a dispute, often missing the emotional side of things. Their logical side of the argument may have little to do with the hurt feelings involved.

Feelers tend to personalize everything, even things that weren't intended to be personal. They view disagreements as something to be avoided, and tend to "give in" before an issue is resolved, if only to re-establish harmony.

Judgers "know" they're right. Because they tend to see things in black and white and they demand that others do too. Issues for them are very simplistic in nature and it's either this or that, right or wrong, good or bad, et cetera.

Perceivers, who tend to see many options to everything, like to play both sides of an issue. Unlike the case with Judgers, few things are black and white to Perceivers. They have trouble settling a dispute because there is always more data to examine and another possible solution.

When conflicts become frequent or persistent, it may be helpful for both parties to step back to get a clearer picture of the issues and personalities involved. Hinckley (1996: XX11) gave a more detailed explanation of the conflict handling styles of the different functions but it is also important to look at individual profiles.

The Website *personalitypage.com* gives the following conflict handling style of the ISTJ profile:

They do not feel threatened by constructive criticism or conflict situations. When faced with criticism, the ISTJ is likely to believe that their point of view is correct. They have a tremendous amount of respect for Facts, and base their opinions on known facts and logic. Consequently, they have a hard time seeing the viability of viewpoints, which don't match their own. When the ISTJ gets involved in a disagreement over a point, they usually begin to attempt to recruit the other person over to their own point of view, fully believing that they are right, and that the other individual simply needs to understand the facts of the situation. In such situations, the ISTJ may or may not be right, but their confidence in their own "rightness" can shake the confidence of others involved. This habit can quickly turn conversations into "win-lose" situations, and can present a special problem in intimate relationships. While they may inadvertently shake the confidence of their colleagues with their "I'm right" approach, the same behaviour may cause serious issues within their intimate relationships. The ISTJ's constant assertion of "rightness" may send a message to their mates that they do not value their opinions. If the ISTJ has a mate with a strong Feeling preference, they may inadvertently wreak destruction with their self-esteem, since Feeling individuals are extremely sensitive to conflict and criticism, and are especially vulnerable in their intimate relationships.

Counsellors might ask couples to read their own profiles and highlight the parts with which they agree and disagree. Then, swap profiles with their partners and read one another's comments. That will provide the basis for further discussion. How much do they agree or disagree with their partner's perceptions? In what ways are the two of them similar and in which ways different? Are there any surprises? How much of the current conflict has to do with their personality differences?

The more they can view their conflict in the light of these questions, the more they will be able to deal objectively with the situation at hand.

More daring couples might reverse the process and begin by reading one another's profiles and highlighting where they agree and disagree about how well the profile describes their partner. They might then swap profiles. It would be enlightening, to say the least, to learn how their partners perceive them (Kroeger and Thuesen 1994:195).

It is important to warn couples that in times of stress, each partner will become even more dependent on his or her preferred personality style. For example, an introvert will want time that is more solitary while the extravert will need to interact with his or her partner during times of stress. Unfortunately, these conflicting needs can set up vicious patterns, such as distancing-pursuing. To avoid these negative patterns, couples need to be more flexible in using their underdeveloped side, even though their natural tendency is to rely on their preferred style (Williams and Tappan 1995:369).

The above guidelines can also be used to help couples that face problems arising from their similarities rather than their differences. For example, two highly extraverted partners may compete to talk and will need to compromise by taking turns listening. Alternatively, two strongly introverted people could be encouraged to develop their extraverted sides to help build social support outside the relationship (Williams and Tappan 1995:369).

5.2 Is this a love-hate scenario?

It has been said frequently in previous chapters that what we are really looking for in the other person is a mirror image of ourselves. Unfortunately, we focus on the shortcomings of ourselves of which we are **dimly aware** but project upon or find in the other person, and then resent them for it. **Self-awareness** is the process of getting to know your feelings, attitudes and values. It is also

learning about the effect you have on others. In view of this, self-awareness can be seen to have a major part to play in developing problem solving.

For an individual to initiate and sustain self-change, a deliberate effort must be made to "look" at one's self more precisely, to sense oneself more intensely and comprehensively. This can translate into a style, or an adopted style, of being curious about the self, others and the world; a desire to consider alternative styles, options, and opinions; and a lifelong dedication to growth (Blank 1996:151).

Kroeger and Thuesen (1994:1909) say couples must determine whether the things that are bothering them about the other person are also some of the same things they find attractive about that person. For example, he may love her keen sense of organization and structure, but for the moment feel totally controlled by it. Alternatively, she may appreciate his nurturing and affirming style, but be offended by his seeming inability to be objective about the situation at hand. If they come to the realization that they currently hate the things they otherwise love, it is imperative that they stop the conflict immediately and go to neutral ground. The pastoral counsellor must reframe the situation so that they can deal with it in a different state of mind.

The Imago Counselling approach deals with anger by means of a technique called the Container Process. In relationships, intense anger is either expressed loudly or not expressed at all. Using personality type we know that those who do not express anger sometimes have a partner who expresses frustration about that very lack of expression and that the partner does not tell what he or she feels. The expression of anger usually calls up an attacking response and those who do express anger tend to have a partner who responds by freezing, hiding, or submitting. Whether the anger goes unexpressed or expressed through yelling, partners do not hear one another, and this pent-up anger turns to rage. Rage can be described as stored or unheard anger (Luquet 1996:9)

Anger, on the other hand, is a survival mechanism. Anger is not something that we can lose or take away from people; it has kept us alive when we needed it. Again, the best way to deal with anger and rage is to learn to cooperate with nature. Imago Counselling makes anger and rage *safe* so that the angry partner can be heard, validated, and understood, and it does so through the Container Process.

The Container is a structured way to express anger and rage in a relationship. It is so structured that partners must ask for an appointment from one another in order to use the Container and thus express rage.

Luquet (1996:133-134) writes that the Container Process is a process that involves one partner listening with empathy to the other partner's anger, no matter how loud the anger is expressed. The receiving partner holds or becomes the *container* for the sending partner's anger. Although some may immediately view this as abusive, it is really the safest way to express anger. The safety is built into the structure you give to the Container Process as you help the receiving partner see that behind the anger, there is always a deep hurt that the sending partner needs to have heard.

In any marriage, a difference in type may at times produce conflict between two points. Isabel Myers quoted by Hinckley (1996:XV) describes the perfect solution for this problem.

She said: “When this happens, the partners have a choice. One or both can assume that it is wrong of the other to be different - and be righteously indignant, which diminishes the partner. They can assume that it is wrong of themselves to be different - and be depressed, which is self-diminishing. Or they can acknowledge that each is justifiably and interestingly different from the other - and be amused.”

6 Letting go

Couples often dwell on past mistakes or past successes. They become preoccupied with the past or worry excessively about the future. When this happens, couples morale and intimacy begin to deteriorate.

Effective couples learn how to let go of the past and, in doing so; they free themselves to focus on the present. They let go of the past by allowing themselves to grieve for their failures or to celebrate their victories. Effective couples develop the capacity to grieve and celebrate together, and in the process, they enable themselves to recommit to the present. Only by letting go, by grieving and celebrating, will a couple be able to have intimacy. The capacity to grieve or celebrate is founded in trust, acceptance, and feedback (Mink 1993:142)

Kaslow and Hammerschmidt (1992:35) say:

"The ability to live in the present and future, rather than be governed by the unhappiness or trauma and grievances of the past, seems to be one characteristic that differentiates satisfied from unsatisfied couples."

Enright and Fitzgibbons (2000:18-19) write about Forgiveness counselling and say it is a way, for both client and counsellor to examine those situations in which the client was or is treated unfairly for the express purpose of helping the person **to understand the offender**, to learn to slowly let go of anger with this person and, over time, to make a moral response of goodness toward the offender.

They say forgiveness counselling does not ignore the client and his or her needs. On the contrary, the paradox is that as the client takes the light of scrutiny off of self and places it in a moral way on the offenders in his or her life, it is the client who is healed.

Here the person begins to understand that the offending person is more than the offence (or offences) committed. The one forgiving may begin to experience some compassion toward the person. The focus shifts from self, to the offending person.

The client starts with insight, with cognitive exercises because; it is often easier to understand an offender than it is to feel empathy or compassion for him or her. At this point the person thinks of forgiving the offender even though he or she may not feel like forgiving. Following cognitive decisions to forgive and insight, emotional transformations toward the offender may emerge. As the level of anger diminishes, people have more understanding and compassion and truly feel like forgiving. First cognition, then affect seems to be the typical sequence. The key is that the client is seeing the offender in new ways and may become ready to respond in new ways.

Following North's (1987) ideas, they define *forgiving* as follows:

"People, upon rationally determining that they have been unfairly treated, forgive when they wilfully abandon resentment and related responses (to which they have a right), and endeavour to respond to the wrongdoer based on the moral principle of beneficence, which may include compassion, unconditional worth, generosity, and moral love (to which the wrongdoer, by nature of the hurtful act or acts, has no right)."

Patton (2000:281) says the shame experienced by persons he worked with in pastoral counselling resulted not only from the personal injury they had experienced, but also from the shame they had incorporated from what they understood their religious tradition to be saying to them. An example of this comes from a commentary on the New Testament Gospel of Matthew that is still used for personal religious devotion and study by members of the major Protestant denominations. In his discussion of the Lord's Prayer, the author states:

“Jesus says in the plainest possible language that if we forgive others, God will forgive us; but if we refuse to forgive others, God will refuse to forgive us. . . . If we say, "I will never forget what so-and-so did to me," and then go and take this petition on our lips, we are quite deliberately asking God not to forgive us. ... No one is fit to pray the Lord's prayer so long as the unforgiving spirit holds sway within his heart. (Barclay, 1959, pp. 223-224)”

He writes about a case study:

“Throughout my experience with Emmie, I was aware of the question, "How is the petition in the familiar Lord's Prayer, 'Forgive us our debts as we forgive our debtors,' related to Emmie?" The hurt she felt because of the rejection by her husband resonated with an earlier feeling of rejection in never quite measuring up to her mother's expectations. Emmie's way of dealing with this, both with her mother and her husband, was to be good, or to do what was right. If she could not be sure she was loved, she could at least know that she was doing the right thing. She held on tightly to this view of herself, until she could feel love and affirmation as a person through her counseling and other developing relationships. Only when she felt affirmed in spite of the shame at being rejected did something like forgiveness-seeing her former husband not just as someone who had injured her but as an ordinary human being - become possible for her. “

The relinquishment of habits, patterns and style of behaviour, thinking or perception is extremely difficult. For one thing, these processes may have been ingrained or conditioned for decades. For another, real or imagined gain in holding on may be a factor although the person is not at all conscious of this. First, it is necessary to become aware of what payoffs there are in sustaining the behaviour, actual or illusory. Then, to focus **awareness** on what price one pays for these "advantages.”? Secondly, one must make one's mind up to change, to stay motivated and then

decides whatever it takes, to be committed. Then, and then only can a deliberate and consistent effort be made to let go (Blank 1996:158).

The single most difficult facet of change is letting go. Beyond the conflicts that keep one fixed and the insecurity of giving up the known, there is the clash of expectations versus hope for oneself and the marriage.

Letting go is an active process and the couple or a counsellor must confront the couple or the individual with what is in it for them to remain in the status quo. The couple needs to educate themselves to the concept, "If I don't change, I do not choose to change."

Intimacy needs mutuality and that requires taking off our masks and to become self-aware. That can involve taking emotional risks and therefore the couple must decide to have a growing acceptance of one another and their personality types. Powell (1967:55) adduces psychologist-priest Adrian van Kaam who writes in his book *Religion and Personality* that if anyone seeks his own happiness and fulfilment, he will never find them; but adds that, if one does find his own happiness and fulfilment, it will be because he has forgotten himself to seek the happiness and fulfilment of those around him. Each of us must make a basic decision about how we intend to spend our lives. If we decide to spend our lives in the pursuit of our own happiness and fulfilment, we are destined to failure and desolation. If we decide to spend our lives seeking the fulfilment and happiness of others, and this is what is implied in love, we shall certainly attain our own happiness and fulfilment.

The main purpose of the MBTI is to help individuals and couples to become self-aware and develop awareness of the differences between their types and how it can be used to enhance a better relationship (Hinckley 1996:XV). When they realise that their partner's actions was motivated by personality type preferences and not by stubbornness and wilfulness it is easier to forgive them and let go of their demands.

Chapter 6

Case studies

1 Case studies

The purpose of the following chapter is to describe case studies in which the researcher used the MBTI in the marriage counselling approach that he described in the previous chapter.

Not all the counselling sessions the researcher did were directly related to personality type. Many cases could be related to family history and the use of the genogram helped to give couples insight in their family systems.

These case studies were selected because they give an illustration of the change brought about by using the MBTI in the marriage counselling approach.

The researcher used pseudonyms to protect the confidentiality of the couples who gave permission that their stories may be used in the following case studies. The personality profiles used in the case studies are attached as an appendix (page 280).

1.1 Case study 1: Robert and Esther

The case of Esther and Robert will be discussed first because it needed only two counselling sessions.

Robert phoned the researcher and said he needed marital counselling. Robert's wife did not want to see a counsellor and said that there was nothing wrong with their marriage. However she decided if it were important to her husband she would come.

Robert talked first and he was energetic. He was a businessman who loved his wife very much. They had been married for five years and he said his wife must say whether she loves him or not.

The researcher asked why he thinks that his wife does not love him. He explained that when he gets home from work he invites his wife (a housewife) to come and sit and talk with him and even hold hands. Esther would sit for a little while and then say she still has to prepare a meal or there are still other duties to fulfil in the house.

It is also very quiet in the house. She does not really have conversations with him.

Esther answered that she does not understand why they have to talk so much about trivial matters. She loves him and gives him good food, clean clothes and a clean house. She said he could acknowledge that more but he takes it for granted.

She said he talks for both of them. He talks more than his family and that only his mother talks more than he does. His father and brothers are very quiet. She did not understand why it was a problem that she was quiet.

The researcher decided that they needed awareness of one another's personality type differences and how it affected their emotional needs. They completed the MBTI (Self-scoring questionnaire G) and the counsellor gave them feedback at the next session.

They decided with the researcher that the ENFJ type fits Robert and Esther was satisfied that she was an ISTJ type. Esther was very clear about her preferences. Robert was uncertain about the S and N preferences, but after the verification process with the researcher he was satisfied that he was an ENFJ type.

During the interview Robert said that they cancelled the next session because Esther said that from the report the researcher gave them he could see that she loves him.

Esther as an ISTJ is a person concerned with her duties in the house. Her **love language** is service and she demonstrates her love to him by giving him a neat home and good food. Her dominant function was an S and she wanted him to give her more compliments or feedback about the food she prepared. One could say that her other love language was compliments.

Robert also realised that she did not readily talk about her feelings and that he should give her time to think to formulate her words more carefully.

Esther said she realized that her husband, being an ENFJ, needed more emotional and physical closeness. When the researcher read the heading from Kroeger and Thuesen's (1994:266) book: "The relationship is everything," she realized how different they were. She said she realized she saw the relationship as a task to be completed well. She also admitted that she had to pay more attention to Robert's emotional needs.

In Robert and Esther's case the researcher realised that the first difference between them was the Introvert and Extravert preference difference. After they did the MBTI the two profiles (ISTJ and ENFJ) exemplified the expectations they had about their emotional needs.

1.2 Case study 2: John and Veronica

Veronica phoned the researcher and asked an urgent appointment concerning her marriage.

First appointment

Veronica first came individually to the researcher.

She came from a home where nothing she did was good enough to her mother. She always had to do better. Her father died when she was still at school. She had a master's degree in marketing and did research in marketing for a big company. She just did not feel competent as a human being.

She and her husband did communicate very well and she experienced him as domineering. She believed that he joined her mother in criticizing her.

She also complained that sex was painful. She consulted a gynaecologist and medically there was nothing wrong.

Second Appointment

With the second appointment John came with Veronica.

John said that he never took sides with Veronica's mother against his wife. He tried to motivate her but she experienced it as critique. He tidied the house when she was tired but she said that it was a way to criticise her. If he does not do it then the house would stay that way (his voice was critical). She would clean up the house when she thought it is really necessary.

The researcher then asked what was their motivation to marry one another? What did they find attractive in one another?

They met at the university hostel when they had a social evening together during their years as students.

She was warm, sensitive, a good listener and intelligent and could talk about almost everything.

She married John because he gave her a sense of security and he had a strong vision about the future. He was not emotional and was self-assured not like her mother who was always critical and emotional.

He was raised in a calm and steady house with lots of love. His father was the head of the home and his mother was a sensitive loving and caring woman. Her home was always spick and span. His father was a dominant person.

Her mother married again and her stepfather was a friendly man although he did not pay very much attention to her. Her mother would always criticise her because she studied at the last minute and was always late. She said Veronica was on another planet and she did not know where she got her. Her room was always in a mess. Her mother always used critique to motivate her.

The researcher decided that it would help Veronica and John to understand their differences about tidiness if they did the MBTI. He asked if they would agree to do the MBTI (Form G). They completed the questionnaire and agreed to discuss it during the next session.

Third appointment

John was satisfied that he is an INTJ and Veronica is an INFP.

The researcher discussed the different attitudes and functions of the MBTI with the couple and also the profiles of an INTJ and INFP. At that stage the researcher just received the book “Just Your Type “ of Tieger and Barron-Tieger from 16types.com. He gave them the following page to read (2000:273):

“The Frustrations

Generally, the most common conflicts for INTJs and INFPs stem from their different needs for closure. Issues about order, time, and accountability tend to dog this couple. INTJs can be real sticklers for neatness, while INFPs usually don't care about or even notice the clutter on the kitchen counter, the piles of books beside the bed, or the missing check in the checkbook. INTJs are often exacting and even controlling about the ways things ought to be maintained, insisting that chores be completed in order and finances be carefully controlled. Different attitudes about time also create tension for these couples. INTJs tend to be prompt and focused on work and productivity, while INFPs have a more leisurely and easygoing approach to life, accommodating extenuating circumstances and enjoying spontaneous opportunities in everyday life. But INFPs also find themselves running late and struggling to be better organized. Although INTJs usually have plenty of advice for eliminating inefficiency, INFPs are rarely interested in actually implementing any of the logical time management strategies INTJs recommend. And since INFPs tend to take everything very personally, they quite easily and frequently get their feelings hurt by their naturally brusque and critical INTJ partners. Because INFPs value emotional connection and intimacy in their relationships above all else, they often feel lonely or disconnected from their partners when they are unwilling (or unable) to open up and share their personal feelings. Since *most*, INTJs want to feel competent and in control at all times they do not share their feelings of fear of confusion.

How to Reach Your INFP Partner

- Focus on the positive. Start by acknowledging and complimenting, not criticizing.
 - Share your feelings, concerns, and fears - do not hide them or bottle them up. Be gentle and tactful.
- Try to temper your natural competitiveness - with yourself and everyone else!
- Try not to impose too many rules and too much structure on your partner.
- Organize spontaneous activities just for the two of you. Surprise your partner.
- Listen without judgment. Your partner will see that as a sign of affection.

How to Reach Your INTJ Partner

- Take a step back and try to see constructive criticism as a suggestion, not an attack.
- Initiate discussions and be patient with your partner's initial reluctance to share feelings.
- Demonstrate and model how to frame issues in a personal context.
- Be careful with money and talk about purchases before you make them.
- Appreciate your partner's good ideas. Thank your partner for his or her creativity.
- Try to be where you say you will be, when you say you will be. Call your partner when you are going to be late. (Wear a watch.)
- Be honest and direct; don't skirt around issues.
- Take on household chores. Your partner will see that as a sign of affection.”

The fourth session

The fourth session was devoted to Veronica's thought life and the principles of RET. Veronica went to a hypnotherapist on the advice of the researcher and the researcher decided to tell the couple about the container process from the imago therapy model. That would help Veronica to get rid of her rage against John.

The fifth session

Veronica still felt bitterness because there were incidents that John again criticised her.

The researcher talked about the principles of feedback as described in the previous chapter and asked John to talk about himself and to voice his own preferences and concerns and then

ask about her point of view. To help Veronica to give her own perspective John had to create a safe space for her. The researcher read 1John 4:18:

“There is no fear in love. But perfect love drives out fear, because fear has to do with punishment.”

The researcher also explained that they have a love-hate relationship. The same characteristics that brought them together are now the things that irritate them. They should realize that their behaviour is not intentional but influenced by two different personality types with different preferences and expectations.

They had to think again what are the positives that each of them bring into the marriage.

The researcher discussed forgiveness with Veronica and the peace it could bring into her life if she could forgive her mother and husband, John.

The sixth session

The researcher decided to discuss sexuality from a Biblical viewpoint and the importance of it for the Christian marriage. He also gave them a printout from the Website, www.personalitypage.com:

“Sexually, the INFP is likely to be initially slow to open up to their mates. Once their trust has been earned, the INFP will view sexual intimacy as an opportunity for expressing their deep-seated love and affection. More than the actual sexual act, they will value giving and receiving love and sweet words. With their tendency to enjoy serving others, they may value their mate’s satisfaction above their own.

Sexually, the INTJ enjoys thinking about intimacy, and about ways to perfect it. In positive relationships, their creativity and intensity shine through in this arena. In more negative relationships, they might enjoy thinking about sex more than actually doing it. They’re likely to approach intimacy from a theoretical, creative perspective, rather than as an opportunity to express love and affection.”

They once again discussed the importance of communication and that Johan as an INTJ had to be sensitive to Veronica’s F in her INFP profile.

The couple went on holiday and did not make another appointment. The researcher went to visit them.

They confirmed that the MBTI profile gave them the self-awareness to better understand themselves and one another.

Veronica said she understood her own behaviour better and felt validated. This is who she is and she has positive characteristics that helped her to succeed in her career. She was relieved to understand that she was not as bad as her mother made her to believe and that she was like other INFPs.

The “imago thing” helped them to understand why they married one another and they should help one another in a healing process.

Veronica said that the RET and MBTI helped her to think in a different way about John. The discussion about sexuality from a Biblical perspective also helped her to understand that she may have feelings that INFP’s have during intercourse. She did not have pain anymore when they “make love” and that she could “open up” as the description of her type and sexuality discussed above states.

1.3 Case study 3: Clive and Elize

Clive phoned the researcher and asked if he and his wife could immediately have a conversation with the researcher.

They were an elderly couple. Clive retired at a younger age from the military forces, and he started a new career and Elize was working as interior decorator consultant.

With the first interview Clive admitted that he had an affair with another women and that he did not really know why... it just happened.

The researcher explained the point of view of the social constructionists that affairs (Botha 1998) are the influence of the Western society on us that creates the illusion that romantic love is possible. Elize was furious; she said Clive’s affair was sin and nothing less than that. The

researcher admitted that it is sin and that he did not necessarily agree with the theories of the narrative therapists.

The question was, what did they want from the researcher? Elize said that her daughter, a medical doctor, had been on a marriage enrichment seminar with the researcher and that she did the MBTI personality “tests” which helped her to understand her husband.

The researcher asked about the history of their marriage. Clive had been away from home most of the time with the war in Angola. Elize had to raise the children herself. She became very independent and when Clive retired she did not know what to do with him at home. She admitted that they did not have real intimacy in their marriage.

The researcher gave them the MBTI questionnaires to complete, which they would discuss in the following session. They discussed the role of emotional needs and expectations in marriage and the researcher gave them homework to do. On the advice of their daughter they bought the book, *The Five Love Languages* by Chapman (1995).

With the following session the researcher discussed the MBTI with the couple. Clive was an ISTJ and Elize was an ISFP.

After the interview Clive admitted that he did the MBTI “in the army” and could not see its relevance in marital counselling but as his wife wanted it and he would do anything to stay married, he would do it.

The researcher’s explanation that the ISTJ is a “duty-fulfiller” made sense to them. That is the reason he was so over committed to his military tasks. He did not see that his wife, the ISFP had emotional needs of closeness and appreciation. Being an ISFP she became independent living in the present day by day. When he came home they did not know how to respond to one another. She was cross with him being away and leaving her alone with the children.

When the other woman paid attention to him he knew it was wrong, but he had emotions that he never realized one could have. He knew that his wife should evoke these emotions.

Clive said that the researcher's comment that ISFPs can help their ISTJ partners to develop a deeper level of sensitivity to the needs and problems of others motivated him to be more appreciative and gentle with Elize. *He said he then realized there was a reason they had to use the MBTI.*

The discussion on collaborative dialogue also helped him to talk about his needs or meaning and not to criticize Elize. The discussion on the difference between the T in the ISTJ profile and the F in the ISFP profile also helped him to realise that.

Elize admitted that she married Clive because she felt safe with him. He was mature and steadfast and she felt she could have a secure life with him but the military duties took him away and being an ISTJ he was committed to his duties. She was disillusioned. Because there was no closeness before she could not be intimate with him, although she could be very warm with other people.

The paragraph that the researcher gave them to read from Tieger and Barron-Tieger's (2000) book helped them:

“How to Reach Your ISFP Partner

- Focus on the positive; express your appreciation and affection.
- Resist the urge to point out mistakes or errors all the time.
- Remember to soften your words; avoid criticism; smile.
- Be willing to leave some things unfinished occasionally and respond spontaneously to the many opportunities for fun that come up.
- Try to go with the flow and not be so concerned about getting things done.
- Participate in some of the adventures your partner suggests.
- Express your feelings and ask for your partner's advice about how best to manage difficulties with other people.
- Compliment your partner's efforts, especially those tasks that he or she does only to please you.

How to Reach Your ISTJ Partner

- Try to pick up after yourself and keep the common areas of your home neat and tidy.
- Work at staying organized and not letting important deadlines or projects slip.
- Listen for the constructive suggestions in your partner's criticism. Remember that your partner is only trying to help.

- Calmly and directly express your needs and feelings. Do not exaggerate for effect or overreact.
- Ask for your partner's advice about how to organize or manage complicated projects or how to deal objectively with conflicts.”

The researcher had only four sessions with this couple. They were committed to stay married and with the new knowledge of one another's emotional needs and personality types they decided to start all over again.

They did the MBTI because Elize saw the difference in her daughter's marriage. Clive did the MBTI in the army but did not associate it with his marriage. He said that the examples the researcher used from Tieger and Barron-Tieger's (2000) book gave him the necessary awareness to treat Elize differently.

1.4 Case study 4: Vernon and Lizzy

Vernon and Lizzy were married for 5 years. They were referred to the researcher by an assistant pastor in the congregation.

Lizzy complained that her husband did not talk to her and he spent all his time in front of the computer. She could not understand that. He is a computer consultant in a big company and he says he is sick and tired of computers but at home, he sits in front of the computer all day long.

She has to do all the homework and she hates it just as much as he does. Another complaint is that she wants to go out and have fun with friends but he does not want to socialize. He only goes out with two other old friends and does not make new friends.

No important interpretation could be made from the genogram. Both of them come from happy families. In fact, that is why they married one another. Both their families were from the same background and religion.

Although they did not have the same interests, they could talk a lot. She told him everything about the pharmaceutical world and he advised her (she was a sales manager) with special software to keep track of all their admin.

When they got married the conversations gradually became less.

Vernon complained that he withdrew to the computer because the attacks of Lizzy were vicious. He could not have a discussion with her and she criticized him because she has very high standards of neatness. He admits that he criticizes her too but she is a perfectionist.

She said she is not a perfectionist but since she must do the homework she wants him to be very neat.

The researcher speculated that they might be ISTJ's and suggested that they do the MBTI. Typical for T's they were very sceptical because they wanted help with their problem right away and did not think of their problems as something to do with their personalities. They wanted advise about better communication. The researcher promised that they would do that, but he just wants them to do the MBTI. They agreed reluctantly.

To make sure they came the next time he pointed out that they would do exercises in emotional needs, a visionary exercise and exercises in feedback, communication and problem solving.

The couple agreed with the researcher that Lizzy was an ENTJ and Vernon was an INTJ.

The researcher smiled when he read about their combinations in *Just your Type* by Tieger and Baron-Tieger (2000:247). Some of the statements made by the authors in their book were exact descriptions of Vernon and Lizzy:

“Because INTJs and ENTJs are so similar, they can unwittingly serve as reminders of one another's flaws. For instance, both have very high standards, and they like to live in an orderly home. Although they rarely have conflicts about neatness, neither partner is likely to be very interested in mundane housework or the highly detailed tasks necessary to run a home. But someone has to do these things, so these jobs are often divided along gender lines — the woman takes care of the house, and the man is responsible for fixing things and for the finances. When the division of labor is not equitable or one partner's effort doesn't satisfy the other's high standards, it can cause friction.

ENTJs and INTJs usually have very different social needs. Typically, ENTJs desire a lot of social contact, while INTJs like more time alone. Similarly, ENTJs often want more conversation, and INTJs want more quiet. When these partners do not share

common interests, INTJs may make themselves unavailable by spending hours at a time on the computer, reading, or engaged in some other solitary activity, which makes ENTJs feel shut out.”

In the follow up interview Vernon and Lizzy again said that they did not want to do the MBTI and did not think that personality differences could be their problem. They wanted to focus on communication because they criticize one another every day.

The researcher asked them to create a vision for their marriage. The researcher used the imago therapy perspective from Hendrix (1993).

Because they are both visionaries (ENTJ and INTJ are good visionaries) they enjoyed doing the exercise. They laughed and said what they read in the book of Tieger and Baron-Tieger (2000:246) convinced them to go to different seminars on investments and topics that interest one of them and discuss it afterwards. The text they referred to is:

“With three type preferences and temperamental values in common, ENTJs and INTJs are similar in many significant ways. Both are driven by a need for knowledge, competence, and power, and both set very high standards for themselves and their partners. Similarly, they are energized by intellectual stimulation and are usually quite ambitious. They are also great sources of support for one another. These couples see the world in a similar, global way and frequently share common interests and passions. They are perpetual learners who spend some of their most pleasurable times together studying or engaging in lively discussions. “

The researcher also used the container process to get rid of the emotions of anger they had and then discussed the use of positive communication, feedback, and problem solving as described in the previous chapter.

They both came to the researcher at the church after a morning service. The researcher announced the next marriage enrichment seminar and highlighted the MBTI. They confirmed that it was the MBTI that gave them new insight (self-awareness in this research) and changed their lives.

1.5 Case study 5: Henry and Mary

Henry allowed the researcher to use this case study because he and Mary were divorced now and his wife moved to another town. In the interest of confidentiality no other information will be given.

Friends referred Henry and Mary and pleaded with her to have a discussion with the researcher.

She told the researcher that she came because the friends want them to come but she was convinced that nothing could be done about their relationship. The situation was serious. She found pornography on Henry's computer was shocked.

The researcher tried to convince Mary that healing is possible and that Henry could let go of his urge to look at pornography on the Internet. The researcher went through the counselling process with her as described in the previous chapter and also mentioned the MBTI. She said she was really certain that she and Henry had incompatible personalities. The researcher attempted to convince her that different personalities could have a happy marriage.

With the next session the first thing she asked was when are they going to do the MBTI? The researcher said that he first wanted to talk about the reasons they married in the first place and do a genogram of their family histories.

She considered that it a waste of time. She and Henry differed too much. The researcher asked her if she was prepared to look at all the possibilities necessary to understand their marital problems.

The conversation did not make any progress. The researcher decided that the interpretation of the MBTI could maybe help her to understand why they have problems and that it is a matter of tolerance and acceptance.

Mary was satisfied that she was an ESTJ and Henry was an INTP.

The different temperaments were obvious from the moment they walked into the office. The extravert and introvert differences were the most obvious. Henry was more of a thinker and Mary was very energetic and outspoken. ESTJs are typically quite talkative and like to think things through aloud. However, they can also be strongly opinionated and overbearing. INTPs are very private people and do most of their processing internally, so although it may look as though they

are sitting idly much activity is going on inside their heads. INTPs are reserved or even unwilling to discuss things they have not considered fully, especially emotional issues.

After the discussion of the profiles Mary said it was just as she thought, they differ too much. She said that Henry did not talk to her and he did not show any intentions to make love to her.

She did not want to go on with the counselling process and left.

Henry made an appointment again because he was worried about the pornography. During this conversation he made remarks that fitted with Mary's ESTJ personality. She had strong opinions and was overbearing and he lost his self-esteem from her criticism.

He enjoyed sex with her in the beginning but began to withdraw. The researcher showed him this description of the sexual approach of an INTP from personalitypage.com:

“Sexually, the INTP usually approaches intimacy with enthusiasm and excitement. *Some INTPs play down entirely the need for sexual relations in their lives*, but most use their rich imaginations and childlike enthusiasm to make the most of the moment. The INTP will usually be experiencing the moment with vivid intensity inside their own minds, although this may or may not be apparent to their partner.”

Henry found a new friend and came to the researcher so that they can do the MBTI. Magda is an INFP.

They got married in December 2003. They forgot to confirm the second place they wanted to go to on honeymoon but since they were both perceivers they took the risk and found another place to stay.

Henry has not paid any attention to pornography since he met Magda. He considers her “too holy” to waste the relationship on pornography.

2 Conclusions

From the literary research it became clear that self-awareness is necessary for change to take place and to be maintained. Self-awareness includes the process of making connections, seeing patterns, cause and effect, the implication of one's behaviour and knowing how other people see us and what

we do to them. It was also evident that self-awareness is an integral part of personality psychology. The self and self-awareness are important in almost all personality theories. The self has increasingly become a central topic of both theory and research in personality psychology in recent years.

The importance of personality theory as an **interdisciplinary science** can also be seen in the fact that all the personality theories discussed are implicit in marital therapy approaches that marriage counsellors chose. The conclusion of this research is that personality psychology is the hub of the wheel in the study of the human being because of its integrative nature. It is a focus area of psychology that focuses on the whole person, rather than on variables only. Personality psychology as an interdisciplinary science takes into account the **nature of a person**, the context and narratives as process. Personality psychology also studies the evolution, change, and development of a person.

If personality is formed only by context and by social influences there can be **no predictability in the behaviour of human beings and between marriage partners** there will always be uncertainty as to what may happen next. The selection of a marriage partner might also be a very dubious act and cause more uncertainty as it is.

The research indicated that not all the personality theories discussed in Chapter 2 make use of personality assessment instruments or questionnaires to help people gain accurate self-awareness. Following the literary evaluation of other personality measurement instruments the researcher chose the MBTI. The literature study indicated that taking the Myers and Briggs Type Indicator and receiving feedback will help a couple identify their unique gifts. The information enhances understanding of the self, a person's motivations, natural strengths, and potential areas for growth. To summarize, it will create self-awareness and it will help a couple appreciate the marital partner who is different.

The main hypothesis that originated from the literary research was that the MBTI gives couples the self-awareness that they differ in personality type and consequently it is easier to be tolerant, adaptable, respectful, to let go and forgive. The case studies confirmed the main hypothesis because the MBTI gave these couples the self-awareness they needed to make the necessary changes in their marriages.

The case studies also indicated that personality type has an influence on the expectations and emotional needs of a couple. The conclusion of this research is that if you understand your own type you can also understand your own needs and expectations as well as those of the marital partner. From the case studies it is clear that personality type does have an influence on marital happiness.

Although Kroeger and Thuesen (1994:90) gave some excellent insights in the communication and problem solving differences related to Personality type, the language they use is in principle the reflection technique used by imago therapists and other communication counsellors. For example they write that if there is a difference between the Feeling and Thinking preferences the couple should:

“Try to repeat one another’s point of view”

The point is that the communication techniques are not completely new but that the MBTI acts as a change agent by creating self-awareness that different types communicate differently. In the case studies the couples understood themselves and their partners better and that also helped them to create a safe space for one another to be who they really are.

With some couples, personality type has a more direct influence on the relationship between the two partners compared to their family history or other social constructs. The MBTI combined well with the imago theory do demonstrate to partners that they looked for someone with certain characteristics. The MBTI illustrated to some couples how they unconsciously transferred.

Some of the couples did not remember their types but they knew they had to approach difficulties more cautiously because they were different. In these cases the MBTI still had an indirect influence. One woman who only remembered her profile vaguely said:

“When we had a fight I remembered you said he is more abstract than I am and I decided to let go of the argument. When I suddenly stopped arguing he also stopped and asked my opinion.”

In two cases the marriage partners used the profiles to label their partners and the partner was influenced negatively and blamed the MBTI. The researcher had discussions with them to convince

them that the intentions were to create tolerance and understanding. The problem with these couples was not the MBTI but a reluctance to come to self-awareness and change.

The researcher is aware that the couples in this research were only Caucasian from middle - income group in a Dutch Reformed Church in a suburban city Centurion near Pretoria. They were all from the researcher's congregation where he is a pastor. Jordaan (2003) from the researcher's congregation administers the MBTI in the South African Defence Force. He says that African soldiers (men and women) responds well to the MBTI and that they affirm that they identify themselves with the results.

Henry (1991:36-41) wrote an article "*Know thyself. Know thy spouse*" and concludes:

"The testimony of the Church throughout the ages is that our Lord and God and Saviour, Jesus Christ, has assumed and healed all that it is to be human. The glorious mystery deepens when we realize that he has done this without in any way, making cookie - cutter people of us! Our different personalities are a part of this mystery, a part of the gifts that we are, and are becoming, in Christ. In the Sacrament (the word means "mystery") of Marriage, the two become one, without damage to the uniqueness of either."

The main aim of using the MBTI in marital therapy is to create insight into own and the partner's behaviour influenced by personality type in the marital relationship. The researcher is convinced that the MBTI can help couples gain self-awareness. This self-awareness caused an "agogisch moment." The "agogisch moment" is the change that takes place in the spiritual functioning of a person in so far as the person is active in a relationship directed at this change (Janson 1984:245). The MBTI helps couples with the imperative from **Romans 15:7**:

Accept one another, then, just as Christ accepted you, in order to bring praise to God.

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Appendix

All the summaries can be found on the Website <http://www.personalitypage.com>.

1 Summary of the ENFJ Personality type

ENFJ's put a lot of effort and enthusiasm into their relationships. To some extent, the ENFJ define themselves by the closeness and authenticity of their personal relationships. They have very good people skills, and are affectionate and considerate. They are warmly affirming and nurturing. They do extremely well at bringing out the best in others, and support them affectionately. They want responding affirmation from their relationships, although they have a problem asking for it. When a situation calls for it, the ENFJ will become very sharp and critical. After having made their point, they will return to their natural, warm selves. They may have a tendency to "smother" their loved ones, but are generally highly valued for their genuine warmth and caring natures.

2 Summary of the ISTJ Personality type

ISTJ's are quiet and reserved individuals who are interested in security and peaceful living. They have a strongly felt internal sense of duty, which lends them a serious air and the motivation to

follow through on tasks. Organized and methodical in their approach, they can generally succeed at any task, which they undertake.

ISTJ's are committed, loyal partners, who will put forth tremendous amounts of effort into making their relationships work. Once they have made a commitment to a relationship, they will stick with it until the end. They gladly accept their duty towards fulfilling their role in the relationship.

3 Summary of the INTJ Personality type

INTJ's live much of their lives inside their own heads. They constantly scan their environment for new ideas and theories, which they can turn into plans and structures. Sometimes, what they see and understand intuitively within themselves is more pure and "perfect" than the reality of a close personal relationship. INTJ's may have a problem reconciling their reality with their fantasy.

INTJ's are not naturally in tune with their own feelings, or with what other people are feeling. They also have a tendency to believe that they are always right. While their self-confidence and esteem is attractive, their lack of sensitivity to others can be a problem if it causes them to involuntarily hurt their partner's feelings or the emotional effect that your words have upon them. In conflict situations, INTJ's need to remember to be supportive to their mate's emotional needs, rather than treating the conflict as if it is an interesting idea to evaluate.

4 Summary of the ENTJ Personality type

ENTJ's put a lot of effort and enthusiasm into their relationships. Since their major quest in life is to constantly take in knowledge and turn that into something useful, the ENTJ will try to turn everything into a learning experience. Within the context of relationships, that means they will constantly seek knowledge and revise the rules and definitions of their relationships. They value their relationships highly, especially those relationships, which present them with new, challenges and stimulate their learning. Such exchanges promote genuine affection and satisfaction for the ENTJ. Relationships, which do not offer any chances for growth or learning, hold no interest to the ENTJ. As in other areas of life, the ENTJ likes to be in charge of their relationships. In conversation, they are very direct and confrontational, and can be highly critical and challenging towards others. People involved in close relationships with the ENTJ need to have a good amount of personal strength. For those who do, the ENTJ has a tremendous amount to offer.

5 Summary of the ISFP Personality type

ISFP's are warm-hearted, gentle people who take their commitments seriously, and seek lifelong relationships. They are very private people, who keep their true feelings and opinions reserved or hidden from others. This may cause them to constantly defer to their mates in their intimate relationships, which may cause problems if their mates are not extremely aware of the ISFP's feelings. Some ISFP's who are in the habit of not expressing their needs and feelings find themselves in situations throughout their life where they feel overshadowed, overlooked, or even "tread upon" by others. Highly practical and cynical by nature, these feelings may cause the ISFP either to become bitter, and to give up on their relationships, or to start using their relationships for their own personal gain.

6 Summary of the ESTJ Personality type

ESTJ's are very enthusiastic people who are driven to fulfil their obligations and duties, especially those towards their families. Their priorities generally put God first, family second, and friends third. They put forth a tremendous amount of effort to meet their obligations and duties, according to their priorities. They are dedicated and committed to their relationships, which they consider to be lifelong and unchangeable. They like to be in charge, and may be very controlling of their mates and children. They have high esteem for traditions and institutions, and expect that their mates and children will support these as well. They have little patience and need for dealing with people who see things very differently from the ESTJ.

ESTJ'S have a tendency to believe that they are always right. They are not naturally in tune with other's feelings and may unintentionally hurt others with insensitive language. They have a strong need to always be in charge. They are impatient with inefficiency and sloppiness.

7 Summary of the INTP Personality type

INTP's live rich worlds inside their minds, which are full of imagination and excitement. Consequently, they sometimes find the external world pales in comparison. This may result in a lack of motivation to form and maintain relationships. INTP's are not likely to have a very large circle of significant relationships in their lives. They are much more likely to have a few very close relationships, which they hold in great esteem and with great affection. Since the INTP's primary focus and attention is turned inwards, aimed towards seeking clarity from abstract ideas, they are not naturally tuned into others' emotional feelings and needs. They tend to be difficult to get to know well, and hold back parts of themselves until the other person has proven themselves

"worthy" of hearing the INTP's thoughts. Holding Knowledge and Brain Power above all else in importance, the INTP will choose to be around people whom they consider intelligent. Once the INTP has committed them to a relationship, they tend to be very faithful and loyal, and form affectionate attachments, which are pure and straightforward. The INTP has no interest or understanding of game playing about relationships. However, if something happens which the INTP considers irreconcilable, they will leave the relationship and not look back.

8 Summary of the INFP Personality type

INFP's present a calm, pleasant face to the world. They appear to be tranquil and peaceful to others, with simple desires. In fact, the INFP internally feels his or her life intensely. In the relationship arena, this causes them to have a very deep capacity for love and caring which is not frequently found with such intensity in the other types. The INFP does not devote their intense feelings towards just anyone, and are relatively reserved about expressing their innermost feelings. They reserve their deepest love and caring for a select few who are closest to them. INFP's are generally laid-back, supportive, and nurturing in their close relationships. With Introverted Feeling dominating their personality, they are very sensitive and in-tune with people's feelings, and feel genuine concern and caring for others. Slow to trust others and cautious in the beginning of a relationship, an INFP will be fiercely loyal once they are committed. With their strong inner core of values, they are intense individuals who value depth and authenticity in their relationships, and hold those who understand and accept the INFP's perspectives in especially high regard. INFP's are usually adaptable and congenial, unless one of their ruling principles has been violated, in which case they stop adapting and become staunch defenders of their values. They will be uncharacteristically harsh and rigid in such a situation.