

**AN EXAMINATION OF THE USE MADE OF THE
MYERS BRIGGS TYPE INDICATOR
BY ANGLICAN CLERGY
IN PASTORAL WORK**

by

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SUMMARY

This dissertation examines the use made of the Myers Briggs Type Indicator in the pastoral work of Anglican Clergy. The practical theological focus of the study is reflection on praxis. Various theories of pastoral work are discussed. The history and development of the MBTI is given as well as the Jungian background to it. A qualitative research, grounded theory approach, is utilised. Interviews of 14 Anglican clergy generate the data for the research. The research questions are: "Why do Anglican clergy use the MBTI?"; "How do Anglican clergy use the MBTI?" The research findings show that Anglican clergy use the MBTI for the purpose of personal growth, clergy self-care, and understanding relationships. Anglican clergy attend workshops which encourage the application of MBTI insights in pastoral work.

KEY WORDS

PASTORAL WORK : ANGLICAN CLERGY : MYERS BRIGGS TYPE INDICATOR (MBTI) : PSYCHOLOGICAL TYPES : JUNG : GROUNDED THEORY : PRACTICAL THEOLOGY : QUALITATIVE RESEARCH : PASTORAL CARE : PSYCHOLOGY AND THEOLOGY.

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CHAPTER 1

Introduction to the study

1.1 Introduction

The relationship between psychological theory and pastoral work remains an area which has produced some critical comments in recent publications. Pattison (1988:29), for example, regards the influence of psychologists such as Carl Rogers, Eric Berne and Erich Fromm as formative for many approaches to pastoral work. The trend, however, according to Pattison is now to move away from a reliance on psychological theories alone towards a new emphasis on the Christian tradition especially on spiritual resources.

Carter and Narramore (1979) suggest four different responses by writers on pastoral work to psychological theory. The first would see no value in the use of psychological theories at all. A good example is Jay Adams (1979) who dismisses any value in psychological theory. The second response regards psychological theories as being of great benefit for pastoral work, and indeed places psychological theories as being of primary importance in approaches to care. The Clinical Pastoral Education (C.P.E) movement incorporates psychological theories into their training programme. Oden's critical response to the C.P.E. movement suggests that psychological theories dominate pastoral work, in particular pastoral counselling, at the expense of theological insights (Oden 1983). The third approach sees the Christian tradition and psychological theory in a bipolar relationship of a multi-disciplinary nature (Pattison 1986). The fourth approach regards psychological theory as a helping resource, which can be used, when needed, in pastoral practice. This is an eclectic approach to psychological theory.

Eclecticism seeks to choose ideas and approaches which are

suitable in a particular context, without necessarily informing, or shaping, the methodology of pastoral practice (Hurding 1985:265). The above four approaches cannot be considered as watertight compartments. In actual pastoral practice, it would seem that most pastors make use of some psychological understandings (Du Plessis 1976). Bellamy (1986:99) recognises that psychology poses threats to theology but appeals for a theologically responsible use of psychology. Psychological theories provide valuable insights with regard to understanding human behaviour (Clinebell 1984:67).

Oden (1980:6), critical of the relationship between pastoral counselling and psychology, says: "Pastoral care soon acquired a consuming interest in psychoanalysis, psycho-pathology (sic), clinical methods of treatment, and in the whole string of therapeutic approaches that were to follow Freud...What has occurred subsequently are wave after wave of various hegemonies of emergent psychologies accommodated cheaply into pastoral work without much self-conscious identity formation from tradition". The issue therefore is not so much whether psychological theories should be used or not; rather the focus seems to be on the use of such theory. De Jongh van Arkel (1993:155) comments: "The question is no longer whether these theories are being used, but rather how they have been used".

The interest in psychological models and methods has led to the use of psychological personality tests in the context of pastoral work. In the quest for finding ways of assisting individuals, those engaged in pastoral work seek understanding both of the person needing help as well as understanding of the human dynamics and experience involved. Pastoral assessment on the part of the counsellor has many attractions. For example the use of a psychological instrument could enhance the professional practice and the level of interpretation involved in the pastoral counselling relationship. Persons trained in religious-spiritual

care often feel that they need to engage in an assessment of the pain and hopes of those to whom they offer ministry (Ivy 1990:212).

This study will focus on the use, in pastoral work, of a psychological instrument, namely the Myers Briggs Type Indicator (MBTI), which is rooted in Jungian personality theory. The MBTI is based on the Jungian theory of psychological types. The designers of this instrument suggest that the "purpose of the MBTI is to make the theory of psychological types described by C.G.Jung (1971) understandable and useful in people's lives" (Myers and McCaulley 1985:1). After the administration and scoring of the MBTI, an individual is given a detailed schedule showing his or her preferences for behaviour. Preferences are the ways in which an individual chooses to relate in a given way towards the environment and other people. This study will investigate the use of the MBTI in pastoral work by a group of clergy of the Anglican church. Reasons for using this group will be given in chapter 4. The word "use" needs explanation. For the purposes of this study, "use" means employing something for a given purpose.

Michael Jacobs (1988:47-60) indicates that a narrow definition of an individual in terms of one personality theory leaves little room for other understandings of human development and personality. Therefore a one model approach to personality theory can easily lead to a narrow understanding of the human psyche. There also needs to be a place for the Christian understanding of human nature as found in biblical anthropology.

A brief history of how the MBTI was introduced in the Diocese of Natal will show its widespread use.

In 1992, the Bishop of the Diocese of Natal decided to create a new Department of Training for Ministries within our church

structure. This department was asked to find new ways for equipping and training clergy. The newly appointed director of this department had received training and accreditation from Jopie van Rooyen and Partners (the South African accreditation body for the MBTI) in the application of the MBTI. It was felt that clergy would benefit from the application of the MBTI in their pastoral work and life.

Workshops on the MBTI were extensively held throughout the Diocese. Many clergy were encouraged to participate in these workshops and were taught how to apply the MBTI results in their ministry. Subsequent to the introduction of the MBTI, workshops on its application in a wide variety of pastoral situations have been held. It is a requirement that those offering themselves for ordination take the MBTI test (for further information see Diocesan Synod reports from the Department of Training for Ministries in the years 1996 to 1999). The Training for Ministries Department issues an annual brochure of workshops which includes information on the application of the MBTI. For example the 1999 brochure offers the following workshops:

"Introduction to the MBTI", "The MBTI and Spirituality", "The MBTI Step 2", "The MBTI and relationships", "The MBTI and leadership development", "Integrating the MBTI and Management Insight Tools".

It is the intention of the Training for Ministries Department to encourage the use of the MBTI in a wide range of applications. A cursory survey within the Anglican Diocese of Natal shows four basic areas of application:

- a) Spiritual formation,
- b) Leadership development,
- c) Understanding relationships, especially marriage,
- d) Part of the discernment process of those offering themselves for the ordained ministry.

1.2 Reason for the choice of this subject.

A study on the use of the MBTI by clergy provides a good opportunity for a qualitative research study. There seems to be little other research done on the use of the MBTI in South African church communities. In the USA, the MBTI is widely used by churches and indeed there exists in the USA an Association of Psychological Type. The Alban Institute, an American Para-Church organisation, uses the MBTI in the training and care of clergy. In the introductory chapter of, "Personality Type and Religious Leadership", Oswald and Kroeger (1993:1) state: "We at the Alban Institute began using the Myers Briggs Type Indicator (MBTI) in 1978 because we wanted to understand better ourselves as a working community". In another publication, Kroeger and Thuesen (1988) refer to their use of the MBTI as "Typewatching". For them this "Typewatching" assists in the explanation of normal behaviour. "One of the great advantages of Typewatching, as we have learned over the years, is that it is a judgment-free psychological system, a way of explaining 'normal' rather than abnormal psychology" (1988:10). A course on the MBTI offered by the Theological Education by Extension College explains the use of the MBTI as follows. "The course has been designed to encourage you to get to know yourself better, and to reflect on your journey into 'Self'" (TEEC 1993:i). I have been a participant in many MBTI workshops and one of the reasons for this study is to evaluate the usefulness of the MBTI in my own pastoral work. What, then, is the reason for the growing use of the MBTI in the Anglican Diocese of Natal?

The widespread use of the MBTI in spiritual direction would suggest that this psychological instrument has attractions for those involved in assisting individuals, and groups, to grow in their Christian discipleship (Collins 1992:287).

A survey of literature shows that the MBTI has widespread

applications in the field of human relationships and personal growth (Quenk 2000:47).

1.3 The need for this study.

A survey of current literature shows that very little research has been done, in South Africa, on the use of psychological instruments in pastoral work. The opportunity for engaging in a qualitative pilot study presents itself. This will be a useful contribution to the field of pastoral work within the Anglican church. A reflective evaluation of the use being made of the MBTI could provide useful insights for the future use of the MBTI by clergy.

Little creative research has been done on the theoretical background to the MBTI and its practical application in pastoral work. There is a growing interest in the psychological theories of Jung (Hunt 1990:234). As the MBTI is based on Jung's theory of psychological type, it may be possible that an interest in Jung has produced a popular use of this psychological instrument.

Central to pastoral work is the question: What does it mean to be a person? Hunt (1990:253) finds that Jung's personality theory offers valuable correctives and guidance for pastoral work. This is in four main areas: methodology in counselling, the doctrine of persons, what healing means, and belief in God. Hunt (1990:259) suggests that: "Many persons of the Christian faith have turned to Jung as a sort of new messiah, who accepts and validates the often difficult position of the twentieth-century believer".

The reason for the popularity of the MBTI will be investigated. Why is this psychological instrument so popular and not another? From a theoretical perspective, the relationship between Jung's anthropological understanding and Christian anthropology is also

of interest. (However the latter interest is beyond the scope of this study). This study will also seek to establish if the users of the MBTI are aware of the Jungian background to the MBTI and whether they see any conflict between Jungian theory and Christian doctrine.

1.4 The problem that will be addressed.

This research will provide a discussion on the use of a psychological instrument, the MBTI, by Anglican clergy in the context of their pastoral work. In practical theology connections between theory and praxis are studied. Heyns and Pieterse (1990:24) indicate that there is an indissoluble link between theory and praxis. Each informs the other.

The investigation into the use of the MBTI in pastoral work will be carried out by means of a descriptive and interpretative study focussing on Anglican clergy who use the MBTI.

Two main questions will be asked:

- Why do Anglican clergy use the MBTI?
- How do Anglican clergy use the MBTI?

The attraction and almost allurement of psychological theories, hold out possibilities for helping individuals to gain insight into their behaviour. Paul Pruyser (1976:21) asks this question: "In what way, with what concepts, in what words, with what outlook does a practising pastor assess the problem of a client who seeks his pastoral help? What, if anything, distinguishes a pastoral from a psychological assessment?" He goes on to discuss the role of the pastor as a diagnostician. Pruyser's use of the term "diagnosis" is problematic. A medical model is suggested. Louw (1998:299), on the other hand, uses the phrase "pastoral diagnosis". He defines pastoral diagnosis as: "a process, within which the events taking place in a person's life are understood

from a perspective peculiar to the Christian faith: eschatology" (1998:299). The "process" of the pastoral diagnosis is that of a theological assessment. The problematic notion of "diagnosis" is that in the desire to "classify" a person in terms of a typology or other frame of reference, the result would be to categorise and label a person. It becomes too easy to accept such a label uncritically and therefore reduce the person to some predetermined behavioural pattern.

The focus on client-centred therapy and the need for assessment are two aspects of pastoral counselling in particular which require the use of a psychological instrument (Hurding 1998:244). The term "assessment" is problematic for the following reasons. An understanding of human behaviour, or even conscious or unconscious processes in an individual, apart from an understanding of the relationship between faith and life, can lead to a shallow understanding of what God requires from each person. Louw (1998:300) suggests: "A pastoral diagnosis focuses on the interplay between faith and its fields of application within the whole spectrum of anthropological data: the affective, conative, cognitive, experiential, ethical and cultural dimensions of human behaviour". Classification of individuals in terms of some typology leads to a form of pastoral work which is prescriptive rather than that of understanding and clarifying.

Recent critical writings suggest that an evaluation of psychological theories as used in pastoral work is now necessary with a fresh emphasis on Biblical anthropology (Bridger and Atkinson 1994).

A survey of relevant literature shows that psychological theories are often used in an uncritical way in pastoral work. What is meant by "an uncritical use of psychology in pastoral work"? The phrase "uncritical use" suggests that a psychological theory is accepted without any consideration of the philosophical and

ethical assumptions which underpin such psychological theories. With regard to this, Ramsay (1998:11) says: "A theory of therapy always rests on two previous sets of assumptions: a theory of personality and the underlying metaphysical level of philosophical and ethical assumptions grounding that understanding of human being (sic) in the world". This has to do with the relationship between psychology and theology.

Making use of a psychological instrument carries with it certain implications for pastoral work. It has been suggested that no therapy is value free (Hurding 1985). The assumptions and understandings of what it means to be a person are often derived unconsciously from the theoretical perspective of the practitioner (Bridger and Atkinson 1994:53).

Pruyser (1976:60-79) calls for the use by pastors of the unique character of the Christian pastoral perspective concerning persons in the pastoral relationship. Ivy (1990), discussing the issues and directions of pastoral assessment, suggests that there are three activities which comprise the agenda with regard to such an assessment. These are: a) the assessment process, b) the assessment of the data thus obtained and c) the actual discernment of what to do next. He goes on to say that pastoral assessment (and here I include the use of a psychological instrument) impinges on questions of anthropology, theological understandings, and ethical questions. Assessment and discernment go together and help the pastor to decide on how best a person's well being can be encouraged. Understanding and insight can follow from a pastoral assessment.

According to Pruyser (1976:39) and Ivy (1990:216) the use of a psychological instrument can be the way in which a pastor encourages coping skills in an individual and thus promotes the well-being of those who have sought help. This seems to be a praxis-orientated approach whereby both the theological and

psychological dimensions are used together in an inter-disciplinary way which opens up the possibility of moving beyond mere description of the problem towards growth.

The attraction of using a psychological instrument as a means of being more effective in pastoral work could mean that critical reflection on the use of such an instrument in the light of theological understandings does not occur. Why is this critical reflection so important? A simple answer could be that the underlying anthropology of the psychological instrument is possibly in conflict with the classical Christian understanding of what it means to be human, both in the positive and negative sense. The focus of pastoral work should be on the holistic context of the person being cared for. It is also important that the pastor has self-understanding of his/her own actions and basic underlying motives as well (Louw 1998:303).

A pastoral assessment will assist the pastor in making a "correct" evaluation and understanding of an individual, or group, seeking help. Using the results of a psychological evaluation can assist a person to understand his/her behaviour, make changes, and move to newer insights which will promote growth and change. The usefulness of a psychological instrument in pastoral work lies in its bringing psychological knowledge, as an important ingredient, into the pastoral relationship. This would accord with the inter-disciplinary relationship between theology and psychology.

Does the distinctive salvific dimension of healing in the gospel not become secondary in the quest for a pastoral assessment? This means that there could be a movement away from a purely kerygmatic approach in pastoral work towards a more client centred approach (Louw 1998:27). The kerygmatic approach would tend to regard all human problems as related only to our sinful nature. (This would be the focus of Adams 1979). The client-

centred approach and especially the concept of the "living human document" (Gerkin 1984), would take seriously the individual's inner frame of reference. Who the person is in totality and therefore the importance of understanding the individual's temperament. Thus there is an interest in helping the individual to understand their personality type. The MBTI is an instrument which provides a map of one's type in terms of the Jungian view of human personality.

The attractiveness of using a psychological instrument lies in providing a pastoral technique and procedure whereby knowledge about a person is obtained. The use of a psychological instrument can also lead to a phenomenological approach in pastoral work which focuses on human experience as the data for interpretation. The reaction against a purely reductionist approach in pastoral work has led to a more inclusive use of the human sciences in pastoral work. Louw (1998:107) rightly cautions against what he terms a mutual equivalence between theology and psychology. There is at times an asymmetry in that theology and psychology exist on different levels. Both theology and psychology could be used to interpret the same human experience but that does not mean that this interpretation is equivalent.

Why then is the MBTI an attractive psychological instrument in use by some clergy in the Anglican church? The empirical research in this study will explore this question.

1.5 The relationship of this study to practical theology.

This study will be conducted within the discipline of practical theology. A brief discussion on the relationship between this study and practical theology is important for the following reasons. Recent writings demonstrate that the "object" of study for practical theology is much wider than ministerial actions and

that there is a major shift in emphasis from an applied or deductive approach to an empirical approach (Heyns and Pieterse 1990:12).

Whilst this study examines ministerial actions in the field of pastoral work, the undergirding process of this study will be that of reflection on praxis. This accords with the dimension of practical theology as an operational science.

A study will be made of ministerial actions which will be investigated as data in the context of pastoral work. The data obtained will then be examined. Conclusions with regard to the research problem will be tabulated. A brief discussion on the operational fields of practical theology will show that the dimension "care" forms the broader domain of this study. This will be discussed fully in Chapter 2. It should also be noted that care is not the sole action of clergy. Indeed this field is the proper concern of the whole church. All its members are required to participate in this diaconal action of care (de Jongh van Arkel 1991:97).

It should be noted further that practical theology has a reflective task. Poling and Miller (1985:63) state : "Practical theology is reflection, which means that it is not the same as lived experience". This means that the empirical nature of practical theology is one of engaging in examining the relationship between theory and praxis (Pieterse 1987:2). 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. The study of such human action is the proper focus for practical theology; indeed the very nature of practical theology is to examine theory in the light of praxis (Janson 1982:314). This process of examining praxis and theory enables the practical theologian to distance him/herself from living experience. This is a form of rhythm and movement which is characterised by

distancing and immersion in the whole of human life (Ogletree 1983:83).

In terms of empirical methodology, Dreyer (1998:23) describes the researcher as an engaged participant and detached observer. Practical theology would regard these dimensions of belonging and distancing as a dialectical relationship which provides a hermeneutical process in terms of reflection on praxis. Dreyer (1998:23) goes on to say: "one can deduce that the practical theological empirical researcher has to embody the dialectics between belonging (the insider perspective) and distancing (the outsider perspective) in every research endeavour, whether quantitative or qualitative". The qualitative research in this study will incorporate both an insider and outsider perspective.

Ogletree (1983:33) identifies three dimensions for practical theology. A meaning dimension, an action dimension, and a self dimension. The meaning dimension seeks to express understandings of faith as experienced in life. The action dimension concerns itself with the meaning dimension as implemented in concrete ways which enact the Christian faith. The self dimension deals with the embodiment of Christian faith in the lives of individuals. All three dimensions need to be integrated into a holistic approach when studying human actions in the light of theoretical understandings. Indeed these three dimensions are often called the knowing, doing, and being dimensions of life. This forms the working framework for this study.

The thrust of this study will be to hold together these three dimensions when examining the use of the MBTI by Anglican clergy. The importance of this approach lies in the need to examine the totality of the experience by clergy of the MBTI in their own lives and in the lives of those to whom they minister. The task of practical theology is that of bringing a unity between the knowing, doing, and being dimensions of life.

Compartmentalisation of the diversity of human experience leads to a fragmented understanding of human life. The task of the practical theologian is that of holding together in a creative tension all the areas of human existence. The phenomenological dimension of practical theology will be that of finding correlations between God and reality (Poling and Miller 1985:45). The incarnational dimension of the Christian Gospel states clearly that the word became flesh and dwelt among us (John 1:14). Human relations become the very means whereby God gets involved in a redeeming way. In other words when a study of human actions is made, it should be noted that it will also involve a study of God's actions as well.

The reflective nature of practical theology allows the very traces of God at work in a particular human situation to be seen (Pieterse 1986:65). Practical theology studies the actions of human beings both within the church as well as outside it. A further discussion on this point will be found in Chapter 4.

Practical theology seeks an inter-disciplinary stance with regard to other human sciences such as psychology and sociology. By entering into a dialogue with such sciences, practical theology seeks a means of providing 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 bear on human experiences and situations (Fowler 1983:151).

Practical theology, whilst being regarded as a operational human science, has this distinctive nature: a correlation between the meaning and truth of the received Christian faith on the one hand and the meaning and truth of the contemporary situation on the

other hand (Tracy 1983:62). I maintain that the empirical nature of practical theology is not that of a subject-object relationship. Practical theological researchers enter the "lifeworld" of the researched. However, the researcher will need to have distance from this "lifeworld" in order to engage in a critical-reflective process (Dreyer 1998:24). Practical theology has therefore an hermeneutical dimension. A simple definition of practical theology for the purposes of the discussion so far could be: "Practical theology is the hermeneutics of God's encounter with human beings and their world" (Low 1998:95).

This study will therefore be rooted in a practical theology method which seeks to be reflective on the praxis of Anglican clergy who use the MBTI. An attempt will be made to evaluate this praxis.

1.6 Practical theology as an empirical science: A point of departure for this study.

The definition of practical theology which Poling and Miller (1985:62) offer is: "Practical theology is critical and constructive reflection within a living community about human experience and interaction, involving a correlation of the Christian story and other perspectives, leading to an interpretation of meaning and value, and resulting in everyday guidelines and skills for the formation of persons and communities".

The following methodology arises from the above definition:

1. Human experience and interaction is reflected on. This is more than just an analysis of events recorded. The dynamic of reflection requires a depth of thinking which seeks to discover the underlying structures and connections within a particular lived environment (Farley 1987:12). Human experience and

interaction provide, what some qualitative researchers term, "thick" descriptive data. This data can be examined and reflected on. Because practical theology deals with communicative actions, empirical research methods can be used by practical theology (Heyns and Pieterse 1990:73). The source of data for reflection in practical theology is experience. Heitink (1999:7) says: "A practical theology, which chooses its point of departure in the experience of human beings and in the current state of church and society, is indeed characterised by a methodology that takes empirical data with utter seriousness, takes these as its starting point and keeps them in mind as it develops its theory". This means that a research design which seeks to analyze data obtained from human experience in accordance with acceptable research methods will also do so recognising that God is at the heart of all human experience.

2. Poling and Miller (1985:69) suggest six components for a method in practical theology. These are:

- a. Description of lived experience.
- b. Critical awareness of perspectives and interests
- c. Correlation of perspectives from culture and the Christian tradition
- d. Interpretation of meaning and value
- e. Critique of interpretation
- f. Guidelines and specific plans for a particular community

The research design of this study will regard these six components as the essential components of a practical theology method. A qualitative research design will generate data for analysis and interpretation by means of semi-structured interviews. A fuller discussion of the research design and methodology will be found in chapter 4.

3. The data for this study will be lived human experience, in particular the lived experience of clergy who are engaged in

pastoral work. Lived human experience forms then the very bedrock of the study and is important for the following reasons. The attitude of listening in a meaningful way to lived human experience is such that the "thickness" of that experience is evident. One is not just collecting facts about a particular event. The data collected seeks to be representative of the actual events in the perspective of a subject who is engaged attentively in ministry. Practical theology seeks to make connections between such subjective experience and the Christian tradition. A note of caution needs to be expressed about this. This form of reflective "research" has the danger of becoming a "construction" of meanings which the researcher projects onto the experience. Poling and Miller (1985:81) state: "Habermas and the critical school of Frankfurt have been leaders in showing how personal and social interest determines the knowledge that comes from analysis of experience". Qualitative research which generates data from experience has the risk of constructing meanings which are reductions of the desires and interests of the researcher.

4. What is required for this approach is "attentiveness". By this is meant an attitude and analytical process, on the part of the researcher, which is more than just listening to what is taking place in an event. All experiences have a "thickness" which means that there is a complexity of meaning attached to what is being described. This "attentiveness" on the part of the researcher looks for connections in the data presented and seeks to understand and interpret such data, and is also conscious of the danger of self-interest and preconceptions getting in the way (Poling and Miller 1985:81). Groome (1980:170-175) outlines the need to be aware of self-interest in any critical reflection on an event. Referring to the critical theory of Habermas, Groome shows that in any interpretative action, an element of interest leads to an outcome which could reflect the preconceptions of the researcher and thus not in fact lead to the underlying truth

present in the event. With this caveat in mind, this study will seek to be sensitive to the danger of preconceived ideas and the equal danger of self-interest.

In surveying the relevant literature, it is clear that practical theology has moved away from being applied theology, where the pastor's function within the church is studied, towards a focus on the bi-polar tension between theory and praxis (Wolfaardt 1978:281). Pieterse (1986:64) speaks of practical theology having its own scientific method. He goes on to argue that practical theology can engage in empirical research because of the focus on belief and experience. Practical theology studies the actions of the communication process whereby God comes to human beings through human agents who act as intermediaries. The footsteps of God are found there and thus when studying communicative actions one is in fact studying God's presence. This is the *vestigia Dei*. Experience is of great importance to practical theology. Simply because of the way God comes to human beings by means of communication. Practical theology studies the communicative actions of the church in the service of the Gospel (Heyns and Pieterse 1990:48).

This study will follow the guidelines for empirical research as suggested by Pieterse (1986; 1987), Van der Ven (1993), Heitink (1999) and Dreyer (1993). With regard to the focus of this study, the communicative action to be studied is that of ministerial actions by Anglican clergy. In particular the ministerial action of pastoral work. Pastoral work is a communicative action and thus falls within the empirical research emphasis of practical theology.

Practical theology is regarded as a theological operational science (Heyns and Pieterse 1990:38). The term operational science is used with reference to the study of human actions. Theology, it is said, studies or reflects on the encounter

between God and human beings. Likewise the Church, as it seeks to communicate the Gospel into the human context, gives rise to certain human actions such as teaching, preaching, care. God comes into this world through embodied human actions; the incarnation shows this. For practical theology the field of human actions which can be studied is referred to as "the praxis of the Gospel". The operational field of study for practical theology is therefore the communicative action in which God comes to humankind; indeed it is God's coming to human beings in the totality of their existence. Practical theology can be considered a science in that use is made of a methodology which is systematic and reflective.

1.7 A brief discussion on practical theology as a theological theory of action.

The research design of this study is essentially that of reflection on praxis. To achieve this both an empirical process of data generation as well as an interpretivist approach will be used. By empirical data generation is meant a methodology of qualitative research which sees the experience of Anglican clergy who engage in pastoral work as the data source for the research. An interpretivist approach finds meaning in the data and the interconnections of meaning in such data.

This data analysis will use three perspectives (Heitink 1999:159):

- Who does what: why/about what?
- Who does what: where/when?
- Who does what: how/with what intent?

The concept of practical theology as a theory of action is important for the purposes of this study, because it reflects on pastoral actions of Anglican clergy. These pastoral actions will be examined along three lines. This is the interaction between

the hermeneutical, the empirical, and the critical perspectives (Heitink 1999:148).

In general the ideas of Heitink (1999) will be used although not in detail for the purpose of developing an empirical research design. Further the thoughts of Van der Ven (1993) with regard to empirical theology will be considered as necessary for the research design.

Firstly, then, the interaction between theory and praxis provides a framework for this study. Praxis is understood as the actions of individuals in their domain of influence within society and who wish to contribute to the mediation of God's salvific purpose in this world (Heitink 1999:152). Heitink distinguishes between poiesis, which is a result orientated action, and praxis, which he regards as a life style determined by, in this case, the Christian tradition. Technical action is contained in praxis in that praxis is firstly informed by theory; praxis is more than applied theology. Theory, on the other hand, is "a comprehensive hermeneutical-theological statement that relates the Christian tradition to experience, to the life and actions of modern humans" (Heitink 1999:152). The relationship between theory and praxis is such that there can be no pure theory apart from praxis. Theory and praxis are dynamically linked and each informs and revises the other. In examining then the ministerial actions (praxis) of Anglican clergy, the bi-polar tension between theory and praxis must be kept in mind. This leads to the need to take note of "critical theory".

Critical theory, which was developed by the Frankfurt School of Marxism, seeks to discover the underlying structures and meaning of social practices. The philosophical work of Jürgen Habermas who represents the major thinker behind modern critical theory, has had a great influence on practical theology (Heitink 1999:132 - 140). Of major importance is Habermas' theory of communicative

actions. This is to do with the critical-hermeneutical focus on communicative actions. Without going into too much detail, Habermas' distinction between communicative rationality and strategic rationality forms part of the framework for the research design of this study (Van der Ven 1993:73-74). Strategic rationality would see actions as those which seek to control and manipulate the environment. Communicative rationality looks at reciprocal behaviour between individuals or groups. Communicative rationality as suggested by Habermas, looks at understandings of meaning rather than causality. Thus for the purposes of this study, a critical theory of action will give the framework for discovering the intentions of Anglican clergy and the meaning they attach to such intentions with regard to pastoral work.

However, it must be stressed that the theological dimension plays a great part in the reflective nature of this study. In seeking connections between theory and practice, the two sources of Christian practice and tradition have to be used especially in the analysis of the data. The reflection on the ministerial actions of Anglican clergy will be done in the light of the Christian story.

1.8 Outline of the remainder of this dissertation.

Having discussed some of the basic dimensions which undergird this study, the following outline serves as a "road-map" for the rest of the dissertation.

Chapter 2 will discuss the concept of pastoral work and thus present a conceptual framework for the study. Various models of pastoral work will be dealt with and this will also include a brief excursus on the pastoral self-care of clergy.

Chapter 3 will present an overview of the MBTI. The history and development of the MBTI is given, together with its psychological

background. In particular a brief outline of Jungian anthropology will be given. An overview of the intended uses of the MBTI as contained in the relevant literature will also be found in that chapter. Critical comments about the MBTI will also be presented.

Chapter 4 outlines the research methodology and methods for the empirical work of this study. The research design will be that of qualitative research and the data generating process in the form of semi-structured interviews. A grounded theory approach will be used to process data. Chapter 4 also will give the results of the data analysis.

Chapter 5 is the concluding chapter. Here will be found an extended discussion on the research findings. An attempt will be made on relating the main findings of this study to the literature and theory of pastoral work in the light of the use Anglican clergy make of the MBTI in their pastoral work.

CHAPTER 2

Pastoral work.

The nature of pastoral work will form the topic of this chapter. This dissertation examines the pastoral work of Anglican clergy. A theoretical framework for the study will result from this discussion which seeks to clarify pastoral work as a ministerial action especially in relation to an understanding of Anglican practice. A tentative definition of pastoral work as a ministerial action will be as follows. Pastoral work is, broadly speaking, the ministerial activities of representative persons, within the context of the Christian church, and engages in the teaching, preaching, individual pastoral care, organising, and celebrating dimensions of ministry (Nouwen 1978:xx-xxiv). I am using the concept pastoral work as one which includes pastoral care. Pastoral care, as one of the components of pastoral work, will also be discussed. Three motifs will be explored which will provide a basis for a pastoral work model.

2.1 Introduction.

White (1976:1) states: "The Christian fellowship is a caring community: the obligation to build one another up in the faith is laid upon all Christians". It would be unthinkable to speak of the Christian community apart from a caring function. The very nature of the church is to care not only for its members but for those in society who are in need. Indeed, the person of Jesus Christ commands that we are not only to love one another but also care for individuals and groups who may be strangers (Luke 10:25-37). De Jongh van Arkel (1991:103) calls this general care, mutual care. Whilst recognising this aspect of mutual care, this study will concern itself with the ministerial actions of clergy. This does not mean that the element of mutual care will be disregarded.

The phrase "cure of souls" is an ancient one. Yet it describes one of the functions of ordained ministry which concerns itself with caring. Care is one of the fields which practical theology studies (De Jongh van Arkel 1991:96).

The word "cure" comes from an old Latin word "curare" which may be translated as heal or attend to. The implication here is that the function of those set apart for this office is one of attending to the issues of life which may be causing dysfunction. There is a negative connotation here. Care is not only aimed at dysfunctions in people. Care also means building people up and helping them to grow into maturity (Jacobs 1988:1). Often the care of souls tends to become preoccupied with crises and problems. Pastoral ministry, at times, looks at segments of peoples' lives without addressing the future. God desires each individual to grow into the fullness of the stature of Christ. Growth into wholeness should be the master goal, as Clinebell puts it, of pastoral work. Individuals are encouraged to come into a whole making relationship with God and others (Clinebell 1984:38).

Pastoral work is much wider than pastoral counselling. This should be borne in mind for there is a tendency to equate pastoral work with pastoral counselling. Pattison (1988:19) says: "The most important feature of pastoral work in the USA since the last war has been the dominance of the counselling and pastoral psychology movements". Peterson (1980:1), using poetic language, says: "Pastoral work takes Dame religion by the hand and drags her into the everyday world, introducing her to friends, neighbours, and associates". Both Pattison (1988) and Peterson (1980) are critical of the trend which reduces pastoral work to pastoral counselling. Pastoral work is much wider than the professional counsellor who engages in care which narrows to mere client-counsellor therapy. Many writers are now seeking to re-emphasize the broader nature of pastoral work and more especially

its traditional Christian roots. Oden (1983:xi) says: "some who call themselves pastoral counselors engage in few other acts of ministry than fee-basis secularized psychotherapy".

The cure of souls in historical perspective has four elements which characterise the pastoral work of ministers. These are healing, sustaining, reconciling and guiding (Clebsch and Jaekle 1964:7). This study will take these four elements as the basic components of pastoral work. The analysis of the pastoral work of Anglican clergy will use these four concepts for a theory of ministry.

The Anglican ordination service gives a succinct understanding of the nature of ordained ministry. In the prayer book the following words are used as a description of pastoral ministry: "Following the Good Shepherd, you will care for the sick, bring back those who have strayed, guide His people through this life, and prepare them for death and for the life to come, that they may be saved through Christ for ever" (C.P.S.A. 1989:588). These words form part of the charge to priests as a reminder to them of what their pastoral work will encompass. Whilst the ministry of the church belongs to every baptised member of the Body of Christ, it is recognised that the received tradition of the church sets apart those who have a calling to ordained full-time service. Anglican ordained ministry has a preaching, teaching, equipping, liturgical, organising, and pastoral care dimension with the purpose of building up the local church (A.C.C. 1988:45).

The Anglican tradition regards the ministry of the parish priest as that of being a shepherd. The bishop, from whom all ministry is derived, stands in the place of the Great Shepherd, and this shepherding function of the cure of souls is delegated to the local incumbent when he/she is instituted to a pastoral charge (local congregation). The bishop says: "Receive the cure of souls

which is both mine and yours" (C.P.S.A. 1993:16). In the Anglican tradition, pastoral work has the implication of "oversight". Often, because the shepherding function of the bishop is tied to authority, pastoral work is reduced to managing a parish rather than caring for people.

This study will focus on pastoral work defined as follows: "Pastoral work is a caring action that concerns people" (De Jongh van Arkel 1985:35). This definition has two important parts; "caring action" and "concerns people".

Pastoral work is firstly a caring action. This means that the attitude of "care" should be paramount in the action. Williams (1961:11) says: "bringing salvation to the human spirit is the goal of all Christian ministry and pastoral care". In terms of ordained persons, pastoral work is the embodiment of a spirit of care in the actions being performed. In other words, a "pastor" demonstrates in his/her pastoral work an attitude of care. Thus in all of the main pastoral or ministerial actions, "care" should be present; even in the administrative actions carried out by a pastor in a congregation. Leadership which seeks to build up the local congregation needs to demonstrate this attitude of care. Preaching which communicates the Word of God has a caring perspective.

Secondly the above simple definition speaks of: "concerns people". Pastoral work is a ministerial action which concerns people. People, in the totality of their existence, are the focal point of pastoral ministry (Louw 1998:21). Poling and Miller (1985:120) see the goal of all pastoral work as the formation of the church into a community of faith which becomes a sign of redemption of all creation. "Ministry is faithful leadership which works to form God's community for all persons" (Poling and Miller 1985:120).

The following further definition is important as well. "Pastoral work is that activity, undertaken by representative Christian persons, directed towards the elimination and relief of sin and sorrow and the presentation of all people perfect in Christ to God" (Pattison 1988:13). To expand a little on this definition. It states that pastoral work is an activity. This means that pastoral work involves engagement with people and society. It is more than a passive presence or a sign or symbol of Christian tradition. Pastoral work implies some activity such as dialogue or conversation (Faber and Van der Schoot 1965:19). The emphasis in this definition is on representative Christian persons who are set apart for this ministry. Whilst mutual care is undertaken by all baptised Church members, this definition stresses the activity of representative persons; those who have been set apart (and trained) for the distinctive task of pastoral work. Representative persons, for the purpose of this study, will be taken as ordained Anglican clergy .

Church history shows that the "cure of souls" and the office of "pastor", meaning the ordained representative person, became synonymous (Oden 1983:50-52). It is not the intention of this study to explore the relationship of lay care to ordained care, but it is of importance to note the fresh emphasis in recent writings on care as a dimension for the whole church and not just the clergy. The word care does not only refer to care of the individual. There must be an equal emphasis on care of society and also of the environment (Pattison 1988:105).

2.2 What is Pastoral work?

Pastoral work has, in the past forty to fifty years, as a result of the influence of the Clinical Pastoral Education model (CPE), been reduced to pastoral counselling where psychological theories have become predominant (Pattison 1988:19-21). Power (1990:75) states: "The retrieval of a theological tradition (in pastoral

work) is an attempt to address the professionalisation and consequent secularisation of pastoral counselling which has occurred over the past 50 years". Power is referring to the dominance of psychological models of care and counselling as against the distinctiveness of the Christian tradition regarding pastoral work as the cure of souls.

It is possible that the attractiveness of making use of the MBTI lies in the allurements of the purely psychological dimension and not on the theological tradition as a context for pastoral work. Power (1990:75) goes on to say: "Although it made good sense to consult secular sources, pastoral counsellors gave little sustained theoretical attention to the theological pre-suppositions of the psychological models they were adopting".

This study will examine aspects of pastoral work. It is important to get clarity on the terms being used, namely, pastoral work and pastoral care. Are they synonymous? I use the phrase pastoral work to mean the ministerial actions of clergy who seek to communicate the gospel both to members of a congregation as well as to wider society. Clergy practise pastoral work both within the community of faith and also in relation to society. What is distinctive about such work is that it is "pastoral". Pastoral is a specific word which denotes an attitude or perspective of shepherding which arises out of the biblical understanding of God's love for human beings (Oden 1983:51). These ministerial actions form part of the diaconal or service ministry of the Church. The ministerial actions which comprise pastoral work include pastoral care, preaching, teaching, celebrating, and administration (Brister 1992:20-43). The primary care giving functions of healing, guiding, sustaining and reconciling which form part of the historical Christian tradition are found in all aspects of pastoral work (Clebsch and Jaekle 1964:33-66).

This is the aspect of a Christian caring response to human need.

I would regard pastoral care as one of the dimensions of pastoral work. To explain this, I will modify De Jongh van Arkel's model (1991:96-137). He distinguishes between four forms of pastoral work. (He speaks of his model as a model of pastoral work). These are mutual care , which is the care shown by church members in a spontaneous and supportive way. Then there is pastoral care which is that of strengthening and caring for church members in a congregation. This form of care is undertaken by trained persons who are equipped to deal with issues of life that do not require professional intervention. Pastoral counselling on the other hand is the work of professionally trained pastors who are skilled in both theology and psychology. A fourth category would be pastoral therapy which is a specialised form of counselling requiring advanced training. De Jongh van Arkel (1993:67), in a later study guide, makes it clear that pastoral counselling is a form of pastoral work. In other words he does not suggest that pastoral counselling is the only form of pastoral work carried out by the "pastor". My modification of this model is as follows. I regard De Jongh van Arkel's model to be a model of pastoral care rather than pastoral work. This is so because I am regard pastoral work as including pastoral care. Pastoral work, which includes pastoral care, is seen as the ministerial activities of an Anglican priest who seeks to build up not only the local congregation and also gives leadership to the church so that its members become engaged with issues in society.

De Jongh van Arkel's model, in my view, focusses on a development of pastoral care (as against pastoral work) into a specialist form of ministry. Poling and Miller (1985:19) write: "Many pastors yearn to become specialists in one or other sub-disciplines as a way of establishing clear competence". I suggest that gaining expertise in psychological theories is often motivated by a desire to engage in a specialised form of pastoral work such as pastoral counselling or pastoral therapy (in some cases it becomes a fee based ministry). Ministry, as the cure of

souls, and in the form of pastoral work, is important for building up a local congregation. The influence of the CPE model has unfortunately equated pastoral work with case work (Brister 1992:89-91). The real purpose of CPE was not to equip a student for specialist ministry. The purpose was that of helping the student look at his/her own personal growth. "The student's personal-professional growth remains a central concern (for CPE) since the self is an instrument of ministry" (Brister 1992:90).

The distinctive nature of pastoral work lies in its God-ward position. By this I mean that the goal of pastoral work is derived from the salvific message of the Gospel. In other words pastoral work is more than an interpretation and understanding of human behaviour. Pastoral work has this function of helping not only individuals but communities to discover the whole making power of God. Pastoral work is a ministry not only concerned with the "soul" but with the whole person in terms of the psycho-social and psycho-physical dimensions of human existence (Low 1998:20). Salvation, as I understand it, is to do with the whole of life and indeed with the whole of the created order. Pastoral work is more than just "soul care" in the sense of the spiritual dimension of life. Pastoral work deals with and looks at the total context of life and has a distinctiveness which arises from Christian tradition. Some might add that the Christian cure of souls is the application of Christian theology to pastoral situations (White 1976:1). Pattison (1993:12) is critical of an understanding of pastoral work which is problem-centred. Pattison (1993:13) offers this definition of pastoral work. "Pastoral work is that activity, undertaken especially by representative Christian persons, directed towards the elimination and relief of sin and sorrow and the presentation of all people perfect in Christ to God".

Three motifs of pastoral work will be discussed in section 2.3. I will then offer my position on the nature of pastoral work.

2.3 Three motifs for pastoral work.

Three motifs for pastoral work will now be discussed. These represent motifs which will provide a basis for my own understanding of pastoral work. The three motifs are those of A.V.Campbell who seeks to rediscover classical Biblical images, Michael Jacobs and Howard J. Clinebell who represent a growth perspective and Charles V. Gerkin who represents an hermeneutical and narrative perspective. These three examples are chosen in order to find motifs for the pastoral work model I will suggest. Whilst the authors focus on pastoral care, it must be remembered from the above discussion that the real focus of this chapter is on pastoral work, of which pastoral care is an aspect.

2.3.1 A.V.Campbell.

This section will examine and discuss a model for pastoral work which is found in Campbell's Rediscovering Pastoral Care (1981).

Campbell offers the following critique of the modern pastoral counselling movement. He suggests that there is an alienation of contemporary pastoral care from the Christian tradition. Campbell (1981:1) describes this as "a contemporary sense of confusion about the true nature of Christian caring and by a feeling of alienation from traditional understandings of the pastoral task". Campbell argues that a modern temptation is to discard everything from the past as irrelevant to our present situation. Absence of theological consensus, awareness of the complexity of human motivation, and uncertainty about the pastoral role gives rise to a sense of regarding the Christian tradition as being too deterministic, too directive and legalistic (cf. Clebsch and Jaekle 1964). In other words the Christian tradition can be viewed as a hindrance to creating a genuine helping relationship. Campbell would see non-directive counselling techniques replacing the authority of scripture. Relationship becomes more important

than any form of transcendent presence.

The discovery of hope, courage and transcendence in the midst of life enables the caring person to be demonstrative of the embodiment of care which arises from the experience of God's Grace (Campbell 1981:16). What has happened in the modern pastoral care movement is the replacement of classical Christian images with those of psychology (Bridger and Atkinson 1994:53). Campbell discusses the distortion which has taken place around the image of 'shepherding'. The blurring of this powerful biblical image arises from the fusing of the image of shepherd (pastor) with the image of father (priest) (Campbell 1981:23). The authoritarian use of shepherding has led to a questioning of the word pastoral.

I would argue that whilst there is an unease about authoritarian styles of pastoral work and a resultant focus on non-directive techniques, it is possible that the attraction of psychological theories is found in the quest for some form of authority other than scripture or Church tradition. The word "pastor" became associated with a church official and no longer meant the shepherd who lays down his life for the sheep (Campbell 1981:31).

The other image that Campbell suggests is that of the wounded healer. "Pastoral Care depends on a caring attitude towards others which comes out of our own experience of pain, fear and loss and our own release from their deadening grip" (Campbell 1981:37). For Campbell (1981:43), the professionalisation of pastoral care leads to an attitude which disregards pain and suffering. These are real experiences which are discovered when caring for people and those who avoid such experiences are indeed denying the healing nature of wounds.

A third image which Campbell suggests is that of wise folly. The idea of a wise fool suggests weakness and irrelevancy. Campbell

(1981:48-58) speaks of folly as simplicity, loyalty, and prophecy. Pastoral care as wise folly prefers not to be so certain of what is required in the pastoral relationship but rather to offer something more than polished skills. "The tendency in recent pastoral care literature is to focus almost exclusively on 'counselling skills' and to encourage the development of a cadre of 'professional counsellors'" (Campbell 1981:59).

Campbell's purpose in offering a model of pastoral care based on principles other than psychological insights, seems to be one way of refashioning pastoral work in terms of theological concepts. What Campbell is reaching after is a model of pastoral care which is rooted in the Christian tradition and which is not based entirely on psychological insights. Pastoral work is also spiritual care of the total person (Louw 1998:20).

I then take these three suggested metaphors (Louw 1998:39-46) as fundamental motifs for all forms of pastoral work. These are in terms of sensitivity (shepherd), servant-hood (wounded healer) and, wisdom in the form of discernment (wise fool). I believe that all three of these motifs provide an attitudinal perspective for pastoral work. In pastoral leadership within a congregation, for example, the style of leadership can be enhanced by these three dimensions of sensitivity, servant-hood, and wisdom.

2.3.2 Pastoral work as growth through life changes: Michael Jacobs and Howard J.Clinebell.

Jacobs (1988:5) considers the aim of all ministry, especially that of pastoral care, as growth. He understands growth as a movement towards maturity in Christ. Key words for Jacobs (1988:2) are "fullness, wholeness, and maturity". One of Jacobs' themes is that of connecting the psychological, ethical, and theological. So he links faith and moral development with

personality theories. He defines pastoral work as: "helping people develop as whole persons, through crisis work, through rites of passage, and through educational programmes" (Jacobs 1988:5). There are four moments when pastoral intervention can assist in growth. These are: crisis situations, assisting others to grow at times of celebration in life-changes, through providing educational programmes such as discussion groups, through traditional forms of ministry such as preaching, spiritual direction and teaching (Jacobs 1988:14). Life cycle theory from various psychologies is an important resource for Jacobs' understanding of faith development. Jacobs (1988:15) refers to Campbell's metaphor of "the journey" as the quest for faith. Each individual has a unique pilgrimage to make and pastoral work is a way in which the different stages in this journey are fostered. "Pastoral ministry can help foster the milieu in which growing and becoming can take place, as surely as it can inhibit it" (Jacobs 1988:17).

Jacobs uses several models of development as suggested by the personality theories of some psychologists. One cannot help but think that Jacobs is very selective in choosing those psychologists which fit in with his own approach. Of interest to note is that Jacobs, in his eclecticism, accepts the psychological theories without any critical reflection on them from the point of view of Christian theology.

Jacobs (1988:24) points out that Jung sees life in two distinct stages. The first half he calls "establishing" (up to about mid-life) which is very outward looking. The second half of life is more concerned with the inward journey and above all with the process Jung terms 'individuation'. Individuation is essentially the finding of wholeness (Jacobs 1988:24). For Jung this is a deeply spiritual stage in life. It is beyond the scope of this study to discuss the various models which Jacobs develops from different psychologists. The growth model Jacobs suggests for

pastoral work will be important when an analysis of the use of the MBTI is made.

Clinebell (1984:25) speaks of the "holistic liberation-growth model of pastoral care and counseling". Clinebell defines pastoral care and counselling as: "the utilization by persons in ministry of one-to-one or small group relationships to enable healing empowerment and growth to take place within individuals and their relationships" (Clinebell 1984:25-26). The goal of pastoral care is wholeness and the caring process is the facilitating of growth in the individual through insight and self understanding. At the centre of wholeness is spiritual wholeness. Growth towards wholeness takes place when individuals are helped to increase their ability to relate to themselves, those around them, creation and God. Clinebell uses the four functions already mentioned (Clebsch and Jaekle 1964), namely healing, sustaining, guiding, and reconciling as the basis for his model. He adds a fifth essential function, namely, that of nurturing (Clinebell 1984:43).

Clinebell makes extensive use of biblical images of growth and issues the following caution: "The recognition that the capacity for growth is a gift from God can save wholeness approaches to ministry from growth-righteousness that sees one's growth entirely as a personal achievement" (Clinebell 1984:60).

Hurding (1998:119) is critical of an anthropology which regards personal growth as an inherent goal for life. He states: "In counselling, as in all walks of life, what is believed about human nature is likely to filter through to practical considerations" (Hurding 1998:119). In evaluating the use of the MBTI the question of its anthropological basis will be considered. There is both a value and a danger in these ideas of growth. Perhaps a humanistic psychology which emphasises growth is a proper reaction against the deterministic views of Freud.

The goal of Clinebell's pastoral care and counselling is growth, liberation, and wholeness. For Clinebell the concept of growth is deeply part of the Christian heritage. Indeed Clinebell would want to see a bringing together of resources from the psycho-social sciences and psychotherapy, and from the theological heritage, which would facilitate "Spirit-centered" wholeness (Clinebell 1984:30).

Pattison (1988:28) comments that there has been a shift in the direction of pastoral work in America. There is a realisation that pastoral work and pastoral counselling are not synonymous. Growth is not to be seen only as individualistic development. Individuals live in contexts and merely to focus on intra-psychic issues is in itself a possible neglect of the social milieu which is part of the whole. Pattison (1988:29), reviewing Clinebell's updated and revised edition of Basic Types of Pastoral Care and Counseling (1984), highlights some of the new directions which American literature on pastoral work now takes. These are: a fresh realisation that pastoral work is more than just pastoral counselling or pastoral therapy, and that pastoral work is done in a social and political context.

This fresh approach has implications for the aim of pastoral work as growth. Growth takes place within an individual's total community and societal context (Clinebell 1984:91-92). If the image or metaphor of journey is used, then this journey takes place in a specific context. Growth, then is to do with spiritual as well as psycho-physical growth. Growth also has to do with renewal of relationships in the person's immediate context as well as growth in relating to the community and creation (Low 1998:306).

The second motif for a model of pastoral work proposed by this study is that of growth into wholeness and liberation from all which hinders such growth. Pastoral work, in terms of the above

brief discussion, has as one of its goals, wholeness. This wholeness results from an integration of body, mind, and spirit. Wholeness is more than 'self-actualisation' and must be seen as incorporating relational dimensions especially with the community and the created order (Hurding 1998:35).

The next section will focus on the interpretation of narratives which disclose the journey of life.

2.3.3 Charles V. Gerkin's hermeneutical and narrative perspective.

This section will discuss the nature of pastoral work as a listening to a person's or community's life-story and the context of that story. The quest is for understanding which will lead to change. The pastor is however not just a listener but also a representative person who assists in finding connections between the life context of a person or community and God's story of salvation. The pastor is a mediator of God's story to the person (Louw 1998:99), and thus will seek to help the person make connections between their life story and faith in God.

Gerkin (1984:37-54) draws on the work of Anton Boisen who used the image of the 'living human document'. Boisen suggested and taught that each individual's life experiences were as sacred as holy texts and that these experiences have an integrity of their own. These experiences are open to interpretation and understanding. Categorising or stereotyping a person as an attempt to 'explain' these life experiences is to be resisted at all costs. A guide is needed who is able to interpret these life experiences back to the person. Gerkin (1984:143) is critical of the use of psychological images which are exclusively used as methods of interpretation. He says: "It is common knowledge that pastoral counseling, as it has emerged in the late twentieth century, has built most of its operationally primary modes of

reflection upon its work out of the images and concepts, the presuppositions and ontological assumptions of the psychological and behavioural sciences. So much has this been the case that the danger exists that the life-giving connection between the historic Christian faith and pastoral counseling practice could be broken" (Gerkin 1984:39).

Gerkin (1984:19-20), anxious to bring together psychological and theological understandings of human nature, suggests a model of pastoral counselling which is hermeneutical. This model holds together both theological and psychological insights. Gerkin also stresses the problem of 'pre-understandings' brought to a pastoral encounter by the persons involved. Gerkin (1984:45) speaks of widening the horizons of understanding. There are two horizons which need fusing. On the one hand there is the 'narrative story line' of the person seeking help and there is the 'horizon of pre-understanding' which the carer brings to the encounter and which is based partly on previous similar encounters. Ideally there should be in the encounter a 'fusion of horizons' in which both helper and helped will discover fresh understandings of what is taking place in the life-story. The goal is however the widening of the 'horizon of understanding' by the person seeking help (Gerkin 1984:122-123).

The hermeneutical tools used by Gerkin are derived from both theology and psychology. Louw (1998:133) says: "Gerkin's model is thus not about psychological diagnosis, but about a hermeneutical analysis of human experience, as expressed in the language of faith and religious symbols". Change for Gerkin takes place when a new structure of meaning is created for the person seeking help. This widening of the horizon of understanding is part of the growth process; growth which takes place in the context of relations to self, society and God. The aim of Gerkin's model for pastoral work is integration and wholeness (Gerkin 1984:146). Gerkin uses Boisen's concept of the 'living

human document'. This is an important concept especially in the light of the practical theological method outlined in chapter 1. The "living human document" is the life-story and experiences of an individual (or group) which is open to interpretation. In the introduction to his book Gerkin discusses the dilemma of pastoral counselling, as he sees it, with regard to its pastoral identity (Gerkin 1984:11-22). Because of the growing desire to integrate theological fundamentals with psychological insights and methodologies, Gerkin (1984:138) suggests a need to bridge the gap between theology and psychology with what he calls a hermeneutical mode in pastoral counselling.

As I see it, the hermeneutical mode in pastoral counselling has two main thrusts. The first regards human actions as open to interpretation in the same way as written texts are. The second thrust examines the rules or framework which is needed to engage in interpretation. The major premiss of this approach to pastoral work is that meaningful human behaviour can be interpreted in a way which promotes change and growth. "Viewing pastoral actions as texts necessarily focuses our attention on the task of understanding the meaning of pastoral actions, and it challenges us to discover how pastoral actions are world-disclosive for those they influence" (Capps 1984:35). It should be noted that Gerkin's model is a movement away from an interpretation of human experience in terms of a purely psychological theory of the self.

Gerkin's model has value for this study seeing that the lived experience of Anglican clergy engaged in pastoral work will be the basis for the research. The narrative of this lived experience, in the form of transcribed interview texts, will generate data for qualitative research. Of necessity will be the need to reflect and interpret this lived experience. Underlying meanings will be hopefully discovered.

An hermeneutical pastoral care model deals with life experiences

from the perspective of 'faith' issues. Louw (1998:4) sees three important components which pastoral care addresses. These are: a) concern with the dialogue between God and human beings which requires an hermeneutical approach (human context and scriptural text are brought together), b) seeing lived experience as a developing process of the life of faith and, c) concern for meaningful change and purposeful transformation.

The above discussion highlights the "life story" which records the journey of faith. Pastoral work takes note of such narratives. Faith and life are fused together and the interpretation of narratives, as well as an awareness of the importance of narratives, provides the raw material for pastoral work initiatives. Congregations have a life-story as well (Hopewell 1988:4-18). Pastoral work does not take place in a vacuum. An understanding of the dynamics of interpreting life-stories (the living human document) is an important facet of pastoral work.

2.4 The relationship between psychology and pastoral work.

The following brief discussion highlights the relationship between psychology and pastoral work.

The influence of psychological understandings of human behaviour on pastoral work, especially pastoral counselling, has been considerable. Many recent writers have been very critical of the effect psychology has had on the nature of the Church's ministry towards individuals. Taylor (1991:4), for example, states: "It is hardly in dispute that, in recent years at least, pastoral care has been informed not by theological insights but by the theories and techniques of psychology, psychiatry and psychotherapy". Pastoral work, it is suggested, needs to

rediscover its theological roots and take note of its own distinctive character. Can pastoral work ignore psychological insights and theories? Whilst being critical of the influence of psychology on pastoral work, those who raise their voices against this often forget that there are common elements in all forms of care and counselling both Christian and secular. This is so because human beings, made in the image of God, are the concern of both secular counselling as well as all forms of pastoral work. "Mental health professionals and religious counsellors presumably are dedicated to a similar therapeutic goal: the enhancement of their client's quality of life" (O'Malley, Gearhart and Becker 1984:117). It can be said that all knowledge is also from God. Spilka and Bridges (1989:343) state: "The common ground which both nurtures and sustains human activities such as psychology and theology is the ground of basic human existence and the shared experience of being human".

What has occurred in the field of pastoral work since the 1950's and onwards is a shift in the churches from spiritual direction, whether traditional or psychologically informed, towards a secular model of pastoral counselling (Leech 1997:90). Pastoral counselling is a specific form of counselling (Hulme 1981:16). Does the addition of the word "pastoral" before counselling make this approach Christian? There is a "commonness" in all forms of counselling whether Christian or secular. These common elements include, the healing power of relationships in the client-counsellor setting and the perspective of human growth to wholeness and health.

Within this commonness is an anthropological understanding. The secular anthropology of psychology, which leaves God out of the picture, often produces the critical comments referred to.

Pastoral work does not take place in a vacuum. The spirit of the times and the knowledge of human beings informs the practice of

pastoral work. Clebsch and Jaekle(1964:76) state: "Throughout its history, Christian pastoral care has borrowed from the societies in which it lived and has adapted to its pastoral use various theories of the human soul". Theories about the nature of human beings, which produce an anthropology, become a source which informs pastoral psychology. Leech (1997:90-99) regards the ignoring of the human sciences as problematic for those engaged in pastoral work. If the findings of the human sciences are ignored then there will be a resultant loss of contact with the person who is being helped. By this is meant that the pastor could work in a context which ignores the reality of what is happening psycho-dynamically in an individual.

The discussion on the relationship between pastoral work and psychology focuses mainly on the need to rediscover the theological roots for pastoral work. Bridger and Atkinson (1994:33) speak of the widespread influence of the psycho-therapeutic counselling model on Christian pastoral work. They feel that in the United States the take over has been complete. This does not actually take into account writers such as Wayne Oates (1986:13) who says: "Pastoral counselling in its modern forms has been birthed, nurtured, and brought to its present young adulthood in the context of the Judaeo-Christian tradition".

Various writers have attempted to draw the distinction between pastoral work and secular psychotherapy. These writers show that the psycho-therapeutic model has become predominant, especially in the USA, only in recent years (Bollinger 1985:371).

Jonker (1971:93) sees two main reasons for the use of psychological insights in pastoral activities. The first is that psychology is a science which studies human behaviour. Secondly that the methods and techniques used in psychotherapy offer practical guidelines especially when the minister feels that

his/her theological training is inadequate for the task. Jonker goes on to suggest that an apparent lack of a suitable theological anthropology for pastoral counselling, persuades the minister to grasp at any psychological theory which holds the promise for assisting an individual. Jonker further feels that the latter pragmatic approach by the minister explains why there has been such a rapid and popular use of psychological insights and thus a formulation of a "pastoral psychology" which often ignores theological understandings.

There is some merit in Jonker's point of view. Jonker is very critical of the professionalisation of pastoral counselling apart from the local congregation. Bollinger (1985:375) is very critical of the phrase "pastoral psychotherapy". He feels that simply to prefix psychotherapy with the word pastoral does not make the actual practice of such therapy any different from its "secular" counterpart.

The relationship between theology and psychology presents both dangers as well as opportunities. The opportunities lie in the direction of enriching pastoral work with insights into human behaviour. If the hermeneutical task of pastoral work requires tools which will promote insight and understanding then surely the understandings of human nature found in psychological theories will be of benefit. The risk involved in using psychological theories lies in the direction of losing the distinctive biblical anthropology. This means that pastoral counselling which uses psychological insights has to guard against the loss of the Christian viewpoint regarding human beings.

The dangers are often, in my view, overemphasised. The Christian gospel always has to be contextualised afresh for each new situation. This does not mean that the tension between the received faith (scripture and tradition) and the contemporary

context must be discarded (Pattison 1986:81).

I regard the relationship between psychology and theology as an essential dialogue where each discipline can inform the other. This dialogue recognises that the church has an inescapable task of concerning itself with the healing of persons. To do this effectively before God means to use whatever there is available to assist in this healing process (Jennings 1977:16).

There is a defensiveness on the part of Christian writers who are suspicious of psychological theories (Hurding 1985:227). Surely one way is to see that the theological insights, which form a pastoral identity, are in fact able to contribute to secular anthropological understandings. Secular psycho-therapeutic models which are critical of religion are in need of the insights which are unique to the Christian tradition. This means that the particular understanding of human existence as formulated in theological anthropology i.e. how we as Christians understand what human beings are like, can provide an important corrective to any other anthropology which does not take into account the doctrines of creation and the fall, justification and sanctification (Crabb 1977:49; Oates 1986:51).

The "secular" anthropology of psychology is dismissed out-of-hand by those who see no value in it (Adams 1979:101). This reaction is often one against the anti-religious views of Freud. The major criticism from those who are hostile to psychology stems from their view that secular psychology conflicts with biblical anthropology (Carter and Narramore 1979:57). Hurding (1985:244) on the other hand questions this criticism of psychology on the grounds that there are different interpretations of biblical anthropology.

Often there is a failure on the part of Christian pastoral work to see that the problem of human brokenness is not the exclusive

preserve of the church (Jennings 1977:15).

Both theology and psychotherapy have to answer some hard questions. These are to do with the nature and character of human brokenness. Jennings (1977:20) feels that whilst some psychologists regard religion as the opium of the people (as Marx would put it), questions need to be asked as to whether psychology is not seen as the new opium; a false saviour which beckons alluring to those who seek answers to human brokenness. Just as Freud sought to unmask illusions in the understanding of persons, so too is the challenge to both modern psychology and theology to unmask all ways which seek to conceal the true situation in which all human beings find themselves.

Pattison (1986:79) feels that in order for pastoral work to present all people perfect in Christ, correct use of both social and behavioural sciences is necessary. My point of departure for this study, regarding the relationship of theology to psychology, will be that of seeing a necessary creative dialogue between both disciplines.

2.5 Clergy self-care.

Care for clergy and clergy self-care are also important aspects of pastoral work. With the focus on pastoral work in terms of a subject-object relationship, it must be emphasised that clergy themselves are in need of care. Some would say that clergy self care is of utmost importance. Oswald (1991:x) says: "Who and what we are as persons is our most effective tool in pastoral ministry". Clinebell (1984:418) in discussing basic counselling qualities, says: "In addition to the three counselor qualities described, I would add a sturdy inner sense of one's identity as a person".

An application of the MBTI in pastoral work is that of helping

a clergy-person to become aware of her/his psychological type with the idea of promoting a healthy and wholistic understanding of self. Harbaugh (1990) speaks of "caring for the care giver". His major study investigates the need for support systems for clergy. Harbaugh (1990:54) suggests that being aware of one's MBTI psychological type is a useful way of helping clergy gain insight into their own personality and temperament. Oswald (1991:86) writes of the need for clergy to discover ways of decreasing stress by means of self-awareness programmes. He considers the understanding of one's psychological type to be central to his model of growth and understanding on the part of clergy.

One dimension of this study will be to discover whether clergy use the MBTI for self-care or not.

2.6 The model of pastoral work for this study.

I will now attempt to bring together the themes which have been discussed in the previous sections. As has been said the four pastoral functions of healing, sustaining, guiding, and reconciling, to which I add Clinebell's function of nurturing, form the central framework for a model of pastoral work. The goal of pastoral work, as I understand it, is that of growth into wholeness. The examination of the MBTI as used in pastoral work will be done with the intention of discovering in what ways the MBTI is used to facilitate growth.

The range of ministerial actions which represent different aspects of pastoral work, form the basis of the model I use in this study. Two of the four categories suggested by De Jongh van Arkel (1991:96-137), namely mutual care and pastoral care, are included in the pastoral work model. Pastoral therapy falls outside the scope of this study.

The critical comments in recent literature suggest that pastoral counselling has become too concerned with psychological issues to the exclusion of theological content (Peterson 1980:23). My approach to pastoral work will be to regard the Christian tradition of scripture and experience, and the use of the behavioural sciences as central aspects for the theoretical model I will use. Psychological insights have an important value for pastoral work because of the insights these give with regard to human behaviour. My position is this. Both the received tradition of the Christian faith and psychological understandings provide tools for the process and activity of pastoral work. Bridger and Atkinson (1994:21) clearly state this position as: "The distinctive task of the Christian counsellor is to enable a counsellee to face critical questions with theological as well as psychological resources".

Pastoral work is the shepherding activity of Christians, especially clergy, who engage in guiding, healing, sustaining, reconciling and nurturing work as expressed through their caring actions and this work is an expression of the love and care of God. Pastoral work has many facets to it. The different dimensions of pastoral work reflect God's matchless love and this is directed at individuals, the community of faith, society and the whole of creation. The pastoral care dimension of pastoral work is more specifically directed at individuals or small groups with the purpose of helping individuals to grow into a liberating wholeness. Pastoral work is carried out by representative persons who are usually ordained clergy. Pastoral work for the purposes of this study will be regarded as the caring actions of Anglican clergy who use the MBTI in their pastoral activities.

More specifically, the ministerial action of pastoral care will be understood as "indicating the procedures, attitudes, and responses which are introduced during the course of a pastoral conversation so that a helping relationship, with its objectives

of healing and growth, can be established" (Louw 1998:6). Use of a narrative approach, with the purpose of gaining insight through interpretative techniques, is initiated in the course of pastoral work.

Campbell (1981:36) rightly stresses the need to discover theological metaphors and images for pastoral work. The use of scripture and tradition in all aspects of pastoral work is important. Theological insights, especially the Christian understanding of human existence, are used.

Both Jacobs (1988) and Clinebell (1984) emphasise that the goal of pastoral work is liberation and growth. This will be a fundamental aspect of my pastoral work model. God calls each and every individual to grow into the fullness of the stature of Christ. To become fully human and fully alive. An examination of Jung's concept of individuation in the light of this growth dimension in the Christian gospel is an important component for this study.

The use of hermeneutical techniques in interpreting life stories is an equally important aspect. Listening to narratives and facilitating an interpretation of life-stories helps in the unmasking of illusions and helping individuals to confront those aspects of their lives which prevent them from attaining the wholeness that God intends for them. Both conscious and unconscious aspects of human life need to be exposed.

With reference to the pastoral work motifs discussed in section 2.4, pastoral work is characterised by a sensitivity which is not that of the "expert" who has the "answers". A servant attitude, which seeks to listen and produces a relational process, is a central attitude which clergy need. Practical wisdom which arises from a discerning and listening attitude will be of more importance than an attitude which reduces to "advice giving".

Pastoral work takes personal and community narratives seriously. This is so because of the need to "get the story right" (Hurding 1998:124). The narrative approach in pastoral work implies that the pastor has no authority to command or direct (Louw 1998:15). This narrative approach to pastoral work seeks an understanding of human actions. Pastoral work which uses the narrative approach will be characterised by a shift away from an image of "power" where clergy feel that they are experts (Louw 1998:16).

Pastoral work in any community is about helping persons discover the uniqueness of their life through their relationship with God in worship and prayer, through their relationship with others in society and through their relationship with themselves through belonging and recognition of their own self-worth.

CHAPTER 3

The Myers Briggs Type Indicator

This chapter will discuss the theoretical background to the MBTI. A brief discussion of Jung's theory of psychological types and the anthropological dimensions of Jung's thinking will provide a conceptual basis for this study which seeks to investigate the various uses of the MBTI in pastoral work. An overview of applications of the MBTI as suggested in various handbooks will also be offered. This will provide a framework for the empirical research.

3.1 History and Development of the MBTI

The Myers Briggs Type Indicator (MBTI) is a psychological instrument which was developed by Kathleen Briggs and Isabel Myers Briggs, and first published in 1956 (Quenk 2000:3). The MBTI is based on C.G.Jung's personality theory of psychological types. The format of this psychological instrument is that of a multi-item, paper and pencil, forced choice questionnaire which is used to determine preferences of behaviour in terms of certain life choices (Myers 1962:1). The forced choice nature of the questions are in a dichotomous form. The aim of this forced choice format is to measure which of two behaviours or attitudes is preferred by the respondent. The following two examples illustrate this (from Myers and McCaulley 1985).

- When you go somewhere for the day, would you rather**
- (A) plan what you will do and when, or**
 - (B) just go?**

Each question is numbered and the respondent is asked to fill in either **(A)** or **(B)** on the form. (A copy of a used form will be found in the appendix). Another format will be that of word pairing.

Which of these words appeals more to you? (Think of what the words mean, not how they look or how they sound.)

27. (A) scheduled unplanned (B)

28. (A) gentle firm (B)

From 1942 onwards, Isabel Myers developed and refined the forced choice format testing it on numerous subjects. Questions were added and after 25 years of refinement the MBTI forms were published in 1975 by Consulting Psychologists Press in the U.S.A. who hold the copyright (Myers and McCaulley 1985:2).

This instrument is designed to produce an inventory of preferences, and therefore it should not be regarded as a scoring of personality traits. The MBTI is an instrument developed over several decades through clinical experience supported by research. McCaulley (1990:181) says: "Some, who have little understanding of the theoretical model for the MBTI and the extensive research before and after its publication, assume that the MBTI is trivial, merely another fad". It is clear from the extensive literature available, that the MBTI has widespread application in fields of human interaction. In the USA an Association of Psychological Type promotes the use of the MBTI.

The purpose of the MBTI is to implement in a practical way Jung's theory of type. Jung's theory of type suggests that human behaviour, whilst appearing to be random, is quite orderly and consistent. Jung stressed the uniqueness of every person. Similar preferences for behaviour does not mean that anyone who displays the same "type" category is identical in behaviour to a person with the same "type" (Hall and Nordby 1973:96).

The Myers Briggs Type Indicator was designed explicitly to test Jung's theory of personality types, and as a means of reducing interpersonal tensions and promote personal growth (Quenk 2000:5). Using Jung's theory of psychological types, Myers and

Briggs utilized pairs of letters designed to represent Jung's functions of sensing/intuitive(S/N), thinking/feeling(T/F), with the attitude orientation of introvert/extravert(I/E). Myers and Briggs added a fourth pair, judging/perceiving(J/P).

These dimensions are meant to represent tendencies rather than absolute categories. By recognising the pattern of functions operating within oneself, a better understanding of how others communicate and behave will lead to improved relationships (McCaulley 1991:297).

A cursory survey of the use of the MBTI (mainly in the U.S.A.) shows that it is currently employed as a counselling tool for self-understanding and in career planning; as a technique for improving educational practice through an understanding of type differences in teaching and learning styles; and as a device for working with families and groups to improve communication, teamwork, and leadership (McCaulley 1991:295-300). The MBTI is also used in the religious community world-wide with the aim of helping individuals appreciate differences in ministry and spiritual life (Harbaugh 1990:89).

Isabel Briggs-Myers(sic) and Mary H. McCaulley published in 1985 the "Guide to the Development and Use of the Myers Briggs Type Indicator". This comprehensive guide book describes the background theory and suggested application of the MBTI. The purpose of the MBTI is to make the theory of psychological types described by Jung (1971) understandable and useful in people's lives.

Myers and McCaulley (1985:1) state: "The aim of the MBTI is to identify, from self-report of easily recognised reactions, the basic preferences of people in regard to perception and judgment, so that the effects of each preference, singly and in combination, can be established by research and put to practical

use". Murray (1990:1187) says: "The MBTI has become the most widely used personality instrument for non-psychiatric populations. The authors intended the MBTI to be an inventory of basic preferences rather than a measure of traits".

The MBTI has the danger of "typing" a person in such a way that labels are attached to behaviour. The God given uniqueness of each and every person can possibly be disregarded in terms of this typology. Louw (1998:203) says: "a description of a person in terms of typology, temperament and trait does not suit a theological anthropology, which describes a person in terms of a dynamic pneumatology and a development of faith".

A manual which explains the use and theoretical background to the MBTI was published by Isabel Myers in 1962. She gives the following as the key purpose for using the MBTI: "The purpose of the indicator is to implement Jung's theory of type. The gist of the theory is that much apparently random variation in human behaviour is actually quite orderly and consistent, being due to certain basic differences in the way people prefer to use perception and judgement" (Myers 1962:1).

The MBTI is based on the theory that much seemingly random behaviour is quite orderly and consistent. This is a result of the basic differences in the way individuals prefer to use their perception and judgment functions. What does this mean? Perception is the way in which a person becomes aware of things, people, happenings, or ideas. When a perceiving function is used there is a desire to collect as much information as possible before coming to a conclusion. Such a person prefers to be adaptable, flexible, and spontaneous. On the other hand judging refers to the attitude which seeks closure as soon as possible. A conclusion and a decision must be achieved with the minimum of delay. A person who prefers to operate with the judging attitude seeks to be organised and prefers to work according to a

schedule. Both perceiving and judging are attitudes which describe ways of relating to the outside world.

Results from the MBTI scoring form indicate a respondent's likely preferences on four dimensions.

- Extroversion(E) OR Introversion(I)
- Sensing(S) OR Intuition(N)
- Thinking (T) OR Feeling (F)
- Judging (J) OR Perceiving(P)

The first dimension of the MBTI is the preference for extroversion (E) or introversion (I). An extroverted preference focuses on the outer world of things, objects, and people. An extrovert enjoys action, open communication with others and draws energy from interaction with people. An introvert on the other hand is a person who focuses on the inner world of thoughts, and is reflective rather than active. The claims of the external world are not attractive and tend to be intrusive.

The second dimension of the MBTI is the preference for perceiving the environment which consists of things, people, events, or ideas. A sensing (S) preference obtains information directly through the five senses. An intuitive (N) preference looks at possibilities first and works intuitively with information. Patterns and relationships are more important than information from the five senses.

The third dimension of the MBTI is the preference for the way we come to conclusions about perceived information. Thinking (T) is the preference for linking ideas together and finding logical connections between them. Feeling (F) is not an emotional response but rather a rational function which tends to deal with decision making which is based on subjective issues such as values and relationships.

The fourth dimension refers to attitudes and orientations towards the way conclusions are arrived at. The perceptive attitude (P) takes information and looks for new possibilities. Those who have this preference are spontaneous, adaptable and often delay making a decision until all possibilities have been explored. The judging attitude (J) is concerned with making decisions, seeking closure as soon as possible, plans events in detail and is highly motivated by organisational activities.

There are 16 possible ways of combining the preferences. These are then recorded as MBTI types. Namely, ISTJ, ISTP, ESTP, ESTJ, ISFJ, ISFP, ESFP, ESFJ, INFJ, INFP, ENFP, ENFJ, INTJ, INTP, ENTP, and ENTJ.

According to the theory behind the MBTI, many factors combine to influence an individual's behaviour, values, and attitudes. What these four-letter types indicate is a summary of the underlying patterns and behaviours common to most people of that type (Qwenk 2000:49). The results of the MBTI test are usually issued in the form of an extensive report. In fact it is now possible to get a computerised report based on the MBTI scores.

Table 1 is a summary of the above discussion.

Table 1 : MBTI dimensions.

E-xtroversion - outer world of actions, objects and people	ORIENTATION How we direct our energy, externally or internally	I-ntroversion - inner world of concepts and ideas
S-ensing - immediate, real, solid facts of experience	PERCEIVING How we take in (perceive) information	i-N-tuition - possibilities, meanings, and relationships
T-hinking - objective, impersonal analysis of facts, logic	JUDGING How we make decisions (judge)	F-eeling - subjectively weighing personal values and choices for self and other people

<p>Judging (not the same as in the third row above) - planned, orderly ways, aimed at regulating and controlling events</p>	<p style="text-align: center;">INTERFACE</p> <p style="text-align: center;">How we reach conclusions</p>	<p>P-perceiving - spontaneous, flexible, aiming to understand and adapt to events.</p>
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The above table is based on information from various sources especially McCaulley 1990.

It should be noted that only certified and registered persons who have completed the training programme authorised by Consulting Psychologists Press in the U.S.A. are allowed to administer the official MBTI test. In South Africa the accreditation of MBTI practitioners is done by Jopie Van Rooyen and Associates. This means that clergy who wish to use the copyrighted MBTI as an instrument in pastoral work have to undergo an expense (R2 500 in 1998) training programme first. I have established that within the Diocese of Natal there are only 5 certified persons. On the other hand I have discovered that a popular and shorter version of the MBTI is in use. This is the Kiersey-Bates temperament sorter. The next section will discuss this.

3.2 The Keirsey-Bates temperament sorter.

A survey of the extensive literature on the subject of the MBTI, indicates that a popular form of this psychological instrument exists. This is the Kiersey-Bates temperament sorter. The following brief discussion is important because preliminary investigations show that the Kiersey-Bates inventory is used by clergy in various settings, in particular marriage preparation. Seeing that the MBTI is only allowed to be administered by licensed practitioners and that it is issued under copyright for a fee, those clergy who wish to make use of the MBTI use the simplified Kiersey-Bates temperament sorter.

Kiersey and Bates published a book in 1978 with the title Please understand me. This book popularised the MBTI and indeed was at

one time considered to be synonymous with the MBTI. However with the copyright of the MBTI passing to Consulting Psychologists Press (CPP), only the official MBTI scoring form is now considered the valid means of obtaining a measure of personality types (Quenk 2000:27).

The issue here is finding "true type". A search of web-sites for CPP and Kiersey-Bates temperament sorter indicates that there is a dispute between the MBTI and the Kiersey-Bates temperament sorter. The latter is regarded as an inaccurate measure of Jungian Types. Berens (1996:9), for example, says : "People began using the Keirsey-Bates temperament sorter to get to type because it was shorter. Some even call it a short form of the MBTI. This is an error. Even though it uses the same language as the MBTI, none of the items is the same. Keirsey even constructed it to avoid some problems with the S/N scale. So it is not surprising that some people will score differently on the two instruments".

3.3 Jung's theory of psychological types.

The theory of psychological types was formulated by Jung in 1921. His book Psychological types (1971) discusses extroversion and introversion in detail. Jung regards these to be fundamental human attitudes. These attitudes are the way in which an individual obtains energy from the environment or gives out energy to the environment. McCaulley (1990:297) says: "In the extraverted attitude, attention seems to flow out - 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. In the introverted attitude, energy seems to flow from the object back to the subject, who conserves this energy by consolidating it within his own position". Extroversion and introversion are a daily occurrence in any individual. The difference is that some individuals adopt an habitual extraverted attitude and others an habitual introverted

attitude.

What is meant by "psychological type?" One way of categorizing individuals is to place them into a number of classifications such as values, interests, or temperaments. Those who wish to place people into typologies do so with the idea of achieving an understanding of people and their behaviour patterns. Dating back to classical times, Hippocrates classified all of humanity into four types: the choleric, phlegmatic, melancholic and sanguine (Keirse and Bates 1984:3). The popularity of typologies can be understood in terms of the fact that they offer an economical way of summarising complex configurations of variables (Coe 1992:519).

Jung was interested in finding a way of describing how a person uses consciousness. By consciousness is meant the way in which a person relates to the outside world of things and events. For Jung some people are energised by the external world. These are extroverts. Others prefer to be energised by the inner world. These are introverts. These two types describe the ways in which a person relates to the external world and Jung regards these as basic attitudes. Other than these basic attitudes, Jung also postulates properties or functions of consciousness. He suggested four processes: sensation (S), intuition (N), thinking (T), and feeling (F). For Jung, these four functions represent an individual's orientation to consciousness. Jung (1971:436) defines a function as "a particular form of psychic activity that remains the same in principle under varying conditions".

The sensation and intuition functions are linked together and referred to as the perceptual or "irrational" functions. These represent the ways in which an individual gathers information. Perception is the way in which information is received and how things are happening at the present moment. A person with a predominant sensing function establishes what exists and deals

with the immediate, real, practical facts of experience and life. A person with a predominant intuition function looks at possibilities, meanings and relationships by way of insight (Kelsey 1982:73). Jung (1971:497) states that any individual will have either of these functions, which he terms irrational, as predominant.

The thinking and feeling functions are also linked together. In Jung's view these are two basic modes of decision making. He called these "rational" functions (Jung 1971:501). These two functions are referred to as the judgement functions. This has nothing to do with moral judgement but explains how an individual deals with the information gleaned by perception. The individual makes decisions on how to deal with and use the information gleaned by way of sensing or intuition. Thinking is the function that links ideas together by means of concepts and logical connections. Feeling is the function that arranges the contents of consciousness according to their value (McCaulley 1990:300).

In summary then, Jung's typology consists of two attitudes, extroversion and introversion, and four functions, thinking, feeling, sensation, and intuition. An individual develops a dominant function. For Jung the concept of type is a dynamic one rather than a static one. It is here that Jung and Freud differ in the sense that certain personality traits become fixated. Freud would be far more deterministic in his personality theory. In other words, as a result of preferences and the rewards stemming from such preferences, a dominant function begins to develop. As the developing person finds satisfaction in the use of a dominant function and as this is coupled with either introversion or extroversion, so a preferred way of behaviour emerges.

It should be noted that Jung did not formulate the pairing of psychological types in the same way as Myers and Briggs. The MBTI

whilst employing the terminology and central teaching of Jung's typology, is indeed a new departure (Hall and Nordby 1973:96-109).

The MBTI has a fourth pair J/P added by the designers of this instrument. This they claim is implicit in Jung's typology and they justify the inclusion of this pair as follows. "Information about the attitudes and behaviours described by the *JP* index is useful in its own right, but the primary function of the index is to make it possible to identify the dominant and auxiliary functions" (McCaulley 1985:302).

The dominant function is balanced by an auxiliary function. This emergence of a dominant function is related to Jung's concept of individuation. Merenda (1991:23) regards individuation to be at the core of Jung's model of personality theory. What is meant by individuation? The next section will discuss this.

3.4 Jung and Christian pastoral care.

This section will discuss some anthropological issues of Jung's psychological theory in relation to the Christian faith and in particular to pastoral care. Anthropology seeks an answer to the question: "What does it mean to be a person?"

The attraction of Jung's psychology, for Christian pastoral care, is a result of Jung's regarding religion in a positive light. Religion is something healthy and not a neurosis (Hunt 1990:242). De Gruchy (1984:195) says: "Jung's sincerity with regard to the importance and role of religion cannot be questioned, and we are indebted to him for reminding us of the integral relationship between religion and the mental health of both individuals and society". Hurding (1998:304) regards the neo-gnostic tendency of Jung's thought to be a positive contribution in a post-modernist reaction against the rationalism which characterises much of

Freudian psychology. A recovery of the numinous and spiritual dimension in psychology is an important corrective against some forms of determinist interpretations of human nature. Meadow (1989:173) says: "Carl Jung indicated in many places that he takes a more spiritual approach to the healing of the psyche than do most contemporary psychologists". Jung can be considered as a thinker who promotes a humanistic-growth model of psychology with a deep spiritual focus (Jacobs 1988:23).

Jung understands human development to be a life-long process (Kelsey 1984:191). Jung, compared with Freud, focuses more on possibilities and change rather than pathologies. Life is considered as a journey but not in a linear sense. "Unlike Freud who felt that personality was pretty well formed by the end of the fifth year, Jung's theory of personality allows for further creative development" (Schwenk 1979:44).

A crucial dimension of Jung's personality theory is that of individuation. This key concept describes the process of inner growth towards wholeness (Hunt 1990:239). "The process by which an individual's personality develops in the direction of a stable unity is the central feature of Jung's psychology" (Schwenk 1979:44). Jung sees that within each individual there is a struggle between opposites. He speaks of the "shadow" side of life. The shadow is responsible for preventing wholeness and unity (Schwenk 1979:45). It is when the shadow side and the light side of personality blend that the person becomes whole and mature. The concepts that Jung uses are often regarded as a form of "mysticism" (Daschke 1993:250).

Hurding (1998:315) regards Jung's focus on growth into wholeness and Jung's emphasis on symbol and myth as of great value for a post-modernist paradigm for pastoral care. Jung not only suggests psychological wholeness but also a wholeness which embraces spiritual growth.

The goal of life, in the Jungian sense, is growth toward individuation (Hill and Mullen 1992:291). Jung considers the journey of life as one of an unfolding growth which ends in the spiritual quest. "For Jung, Christ was an image of what we could become when we truly became ourselves at the end of the journey of individuation" (Crowley 1998:109). In reading about Jung's anthropology, the image of journey, rites of passage, growth, and search occur many times. Maes (1973:200) says: " Jung has much more to offer in understanding how a person, once cast, can still cause himself to become. He has understood the rich positive reserves of the unconscious, the unconscious inheritance from culture and the basically religious nature of human beings better than Freud or the succeeding psychoanalytic thinkers".

It is this growth dimension of Jung, who re-introduces the spiritual dimension in psychology, which has a great attraction for Christian pastoral care. Indeed there are those who comment on Jung's fresh emphasis on the realm of the human soul and myth. De Gruchy (1984:01) says: "We are indebted to Jung for helping to awaken us to the danger of secularisation and the personal and social havoc it has caused". Jung reacted against the spirit of rationalism which disregarded life-giving myths and symbols. For Jung, if the soul is to be integrated and made whole, then the non-rational and intuitive sides of human nature must be given their proper place.

It is beyond the scope of this study to go much further than give a summary of Jung's theory of personality. I acknowledge that this summary can appear to be superficial, but it must be stated that the study is not about Jung as such but about the MBTI. However the reason for the popularity of the MBTI, which is based on Jung's theory of psychological types, would seem to be a result of Jung's endorsement of the Christian religion and his focus on human growth and development.

The following summary highlights the main aspects of Jung's theory of psychological types.

Jung regards every person as "divided". This means that a person has parts in the unconscious which are not unified. Jung's theory of psychological types pin points the attributes and preferences we develop to the exclusion of others (which Jung terms 'the shadow'). The process of individuation is that of discovering one's shadow side and integrating the opposites (Hunt 1990:239).

Jung also gives great emphasis to persons in relationship. By recognising and accepting one's type and also being aware of the shadow side to the type, disharmony in relationships can be overcome. Jung would say that if people can be educated to see the shadow side of their nature clearly, it may be hoped that they will learn to understand and love their fellow-men better (Hunt 1990:256).

For Jung, a person lives in society and cannot avoid the need to be involved in community. Jung speaks of the collective unconscious. Part of the process of becoming whole is to see oneself in relation to other members of the community. Indeed Jung would stress the need for an individual to become involved in the betterment of society. This would be seen as a sign of becoming a whole person (Hunt 1990:239).

Jung places a great emphasis on individual growth and development in terms of his theory of individuation. This is not to be confused with individualism. Individualism works against wholeness. Individuation is the process whereby a person moves towards total integration. From a Christian perspective this is what God wishes for each person; wholeness of body, mind, and spirit (Hunt 1990:243).

Jung's view of growth into wholeness is echoed in the model which

Clinebell suggests. Clinebell (1984:26) sees the goal of all pastoral care as that of promoting growth which liberates, empowers, and nurtures wholeness which is centred in the Spirit.

I conclude this brief discussion with a quote with which I identify and which will help to explain why Jung's personality theory has become attractive to many pastoral care-givers.

"The work of pastoral care is not charged with melding or merging psychology and theology, but rather with maintaining a dynamic dialogue between two disciplines which will lead us closer to understanding ourselves, each other, and God" (Hunt 1990:259).

3.5 Suggested uses of the MBTI

The following, as found in the relevant literature, represents some of the suggested uses for the MBTI. A review of literature about the MBTI as well as a search of Internet web-sites shows that the following areas of MBTI application are generally considered of importance.

Because the MBTI explains basic patterns in human functioning, a wide variety of purposes and applications, including the following, are found :

- Self-understanding and development
- Career development and exploration
- Organisational development
- Management and Leadership training
- Team building
- Problem solving
- Relationship counselling
- Education and curriculum development
- Diversity and multicultural training
- Spiritual direction

The MBTI is not designed to be used for clinical psychological examination nor to seek to measure pathological behaviour (Quenk 2000:101). This means that the MBTI should not be used as a psychometric instrument. The results from the MBTI instrument seek to identify valuable differences between people, differences which often create misunderstanding and mis-communication. For individuals, knowing one's type will be useful in helping self-understanding and thus enhance relationships with others. For managers and leaders a recognition of the differences between persons based on types, will improve functionality in the workplace (Myers and McCaulley 1985:63).

The concept of types is based simply on the fact that we characterise ourselves and others with certain attributes, to the exclusion of other attributes (Hunt 1990:235). "The types are categories into which people with similar but not necessarily identical characteristics are placed" (Hall and Nordby 1973:101).

I have chosen four areas of application to enlarge on. These are spiritual direction and prayer, self understanding, relationships with others and, leadership styles.

Spiritual direction which is seen as an accompanying of an individual in the journey of prayer, seeks to help anyone reflect on their spirituality. Spirituality can be broadly defined as the way in which an individual relates to God, the created order, other people, and oneself. Merton (1960:14) says: "The spiritual director is concerned with the whole person, for the spiritual life is not just the life of the mind, or of the affections, or of the 'summit of the soul' - it is the life of the whole person".

Several writers (Fowke 1997, Goldsmith 1994, Keating 1989, Michael and Norrisey 1984) emphasise the role of personality and temperament in the life of prayer. These four authors in

particular suggest that the MBTI is a useful instrument in discovering psychological type in relation to spirituality. Keating gives his book the title: "Who we are is how we pray - matching personality and spirituality" (1989). He suggests that the MBTI provides insight into ways of praying. Keating (1989: 21-40) feels that the MBTI is an instrument which has great usefulness in spiritual direction. "Adapting the findings of the MBTI to the amelioration of our spiritual life is one of the tools which can help us in our growth toward wholeness and holiness" (Michael and Norrisey 1984:9).

Oswald and Kroeger (1993:7) state: "First and foremost, the MBTI encourages deeper self-understanding". What is meant by self-understanding? Insight into one's own behaviour, personality dynamics, and the way in which one relates to others, are important qualities for personal growth and development. Oden (1982:188) regards insight and self-knowledge as an important prerequisite to the cure of souls. "To know oneself is a central premise of knowing others helpfully. The more we grasp our own experience, the better we can understand and respond to the experience of others" (Oden 1983:188).

The MBTI is considered to be a means of improving human relationships. This is so because knowledge of type promotes an understanding of behavioural differences. This is especially true in marriage relationships. An MBTI assessment alerts and informs about individual differences. Knowledge of type can improve inter-personal communication (Kiersey and Bates 1984:27-66). Couples are helped to understand differences in temperament and personality (Harbaugh 1990:97).

Leadership of a local congregation is considered to be essential in the pastoral work of an ordained minister. Indeed within the Anglican church, the parish priest is expected to work together with churchwardens, parish council members and those who exercise

different ministry functions (Canon 24). Working with people is the bread and butter role of the ordained person. Thus good inter-personal relationships and a leadership style which promotes a healthy sense of community life are important. Those who use the MBTI in community contexts suggest that the knowledge and understanding of type differences promotes a good leadership style. Oswald and Kroeger (1993:1-9) discuss the absolute necessity for using the MBTI to bring insight, understanding and good leadership to any Church congregation.

The above discussion will provide "sensitising concepts" for research (see chapter 4). The discussion will also provide theoretical sensitivity with regard to data analysis. Indeed as Chapter 5 shows the results and conclusions from the empirical research are related to the above discussion.

3.6 Some critical comments about the MBTI.

The following brief section examines a few critical comments regarding the MBTI.

The first area of concern is to do with the validity and reliability of the MBTI as a psychometric instrument. In other words does the MBTI measure what it claims to measure? There is a great divide in literature over this issue. A serious misgiving about the test-retest reliability of the MBTI has been raised. Empirical research studies show that the MBTI has a good test-retest reliability (Murray 1990:1187-1202). "Despite the fact that there are still very few studies on the reliability of the MBTI, especially test-retest reliability, recent reports remain favourable" (Carlson 1989:485).

The second area of concern is to do with an understanding that Jung's theory of psychological types and the MBTI are equivalent.

According to Merenda (1991:179) this is not the case. He says: "It should be noted that preference for behavioural style forms the cornerstone of the MBTI. It should also be acknowledged, however, that preference for behavioural style is a key feature of the MBTI model and that it is essentially absent from Jung's type psychology" (Merenda 1991:179). Merenda issues a cautionary word about the popular belief that the Jungian and Myers Briggs models are identical. Perhaps this critical comment could form the basis of another research study.

Healy (1989:487) raises a third criticism of the MBTI. He strongly suggests that the MBTI is not ready for routine use in counselling. His argument is based on the premiss that popular use and marketing of the MBTI has led to it being used without verifying that the uses recommended by the authors or others are feasible or productive. Healy says: "Until research shows that its (MBTI) use improves client decision making or awareness or contributes to constructive career planning, there is, no justification for substituting it for instruments or counselling methods that have been shown to benefit clients" (Healy 1989:488).

Zemke (1992:43-47) writes critically about the MBTI and its application in industry. He sees the greatest weakness of the MBTI as that of "pigeon-holing" people and that this provides a way of producing self-fulfilling prophecies about behaviour. Coe (1992:511) says: "Many people using the MBTI do not sufficiently understand its limitations and its possible pitfalls, one of which is to unfairly stereotype people, thereby hurting both morale and productivity". Instead of enhancing inter-personal relationships individuals become labelled and behaviour is attributed to "type". McCaulley, in defence of the MBTI's application in human resource management regards the misuse of the MBTI to lie not so much in any intrinsic defects in the instrument, but rather with those who are unskilled in its use.

She says: "When people are told that they are the "wrong type" for a job, that is a clear misuse of MBTI information" (McCaulley 1991:184). Zemke also suggests that in the USA, the MBTI's success and popularity is a result of marketing strategies and because it is presented in an easily understood way (Zemke 1992:45).

CHAPTER 4

Research design and methodology

This chapter describes the qualitative empirical research design for this study. The methodology and data generation procedures will be discussed. An explanation of the choice of research participants will also be presented. Data analysis procedures and the method of coding of data will be explained. The research findings will be presented. The main results both positive and negative will be highlighted.

4.1 Introduction to qualitative research.

Research can be defined as a "process through which we attempt to achieve systematically, and with the support of data, the answer to a question, the resolution of a problem, or a greater understanding of a phenomenon" (Leedy 1997:5).

Methodology is a research process which describes the way we approach problems. Babbie (1992:18) regards methodology as "the science of finding out". A qualitative research methodology is one which produces or generates descriptive data which is usually in the form of a person's written records or words. Observable behaviour also generates qualitative research data (Taylor and Bogdan 1984:5). Qualitative research uses an inductive form of reasoning in analysis, that is, a form of reasoning which begins with observation, and data, and leads to a conclusion based on many observed events (Leedy 1997:94).

In qualitative research, the focus is on constructing meanings, themes and patterns from the data generated. Qualitative research is often referred to as "interpretive research" (Leedy 1997:155). Unlike quantitative research which begins with an hypothesis which needs to be tested, qualitative research constructs an hypothesis or frames a theory after the process of data analysis.

"In the qualitative research tradition, there is a great deal of resistance to the idea that researchers should specify sets of formal hypotheses within a rigid design at the outset of their research" (Mason 1996:9). Strauss and Corbin (1990:17) define qualitative research as "any kind of research that produces findings not arrived at by means of statistical procedures or other means of quantification". In qualitative research, the results of the research are derived from data which are generated from interviews, texts, observation and life stories. According to Strauss and Corbin (1990:20), there are basically three major components in qualitative research. These are, the type of data, the analytic or interpretive procedure, and the written reports or memos.

There are four qualitative research designs usually used in the analysis of qualitative data. These are: case study, ethnography, phenomenology, and grounded theory. Of interest to this study is the grounded theory approach. Strauss and Corbin (1990:275) speak of grounded theory as "a general research methodology, a way of thinking about and conceptualising data".

In the case of practical theology, grounded theory methodology is of great interest to those who wish to engage in a reflection on the relationship between theory and praxis (Dreyer 1993:252). The purpose of grounded theory data analysis is to build a theory that is faithful to the "evidence". Glaser and Strauss (1967) are strong proponents of the Grounded Theory Approach (GTA). They regard the methodology of GTA to be that of developing and generating theory from analysis of data. Data collection or generation go together with analysis.

Strauss and Corbin (1990:23) define a grounded theory as follows: "A grounded theory is one that is inductively derived from the study of the phenomenon it represents". Data generation, analysis, and theory stand in reciprocal relationship with each

other. Grounded theory analysis does not start with a theory and then find data to validate such a theory. That would be the approach of quantitative research. In grounded theory an area of study is chosen. Concepts and categories which are relevant to such an area are allowed to emerge as the process of data analysis continues. Two main strategies are followed. The first is a constant comparative method. Incidents which are noted in the generated data are coded as such and then compared with similar incidents in the same or new data. The second is the strategy of theoretical sampling whereby new data is selected to help expand or refine the concepts and theory that has already been developed from previous data (Glaser and Strauss 1967:37).

4.2 The research design for this study.

A qualitative grounded theory approach will be utilised in this study.

Certain criteria, based on the ideas suggested by Mason (1996), were followed in choosing a suitable research design for this study. These formed a framework for the research design.

In planning and designing the research approach, I followed the ideas suggested by Mason (1996:9-34). The first major question to answer is: What is this research all about?

Chapter 1 of this study has already outlined the problem statement and research questions. For the sake of clarity, however, the following discussion outlines the nature of the research focus.

The social reality or phenomenon which I wish to investigate is the ministerial caring actions of Anglican clergy. The nature of evidence and knowledge about this social reality will be the lived experience of Anglican clergy. The research design will

generate data from interview schedules which will explore the actions of Anglican clergy in relation to their use of the MBTI. The purpose of these interview schedules will be to seek answers to the main research questions for the study. There are two main research questions.

(A) Why do Anglican Clergy use the MBTI?

(B) How do Anglican Clergy use the MBTI?

These two main questions will be explored and developed in the process of the research. The intellectual puzzle, as Mason (1997:19) terms it, is finding a theory which will explain the widespread use of the MBTI by Anglican clergy in the Diocese of Natal. The focus of the research design of this study will be both exploratory and descriptive.

This research will be exploratory seeing that very little information is available about the pastoral work of Anglican clergy in relation to the use of the MBTI. Exploratory research will assist in an understanding of the use by Anglican clergy of the MBTI.

The descriptive focus will be that of analysing data in order to construct categories and concepts from interviews which record and capture the lived experience of Anglican clergy in terms of their pastoral work.

Theoretical sampling will be used. This means that at the beginning of the research process an initial case is carefully selected. Based on the emerging concepts and categories, further interviews are employed to discover new concepts. These concepts are clustered into categories which are then used in further analysis of subsequent interviews.

This iterative process of theoretical sampling is a cyclical one. The theoretical perspective is roughly defined in advance of

analysis and this becomes more focussed as data is analysed. Wester and Peters (1995:113) simplify this cyclical activity as a process of data collection, interpretation, reflection, and further data collection. Questions which emerge from the reflection phase are utilised when approaching data for further analysis. "Selecting interviews or parts thereof is inspired by theoretical considerations emerging from the previous analyses (this is referred to by the term 'theoretical sampling')" (Wester and Peters 1995:113).

The outcome of this research will be that of suggesting a theory which explains the relationship between pastoral work and the use of the MBTI.

4.3 Further notes on the Grounded Theory Approach:

Practical application.

The basic process of GTA is that of reading through and being sensitive to data. Data generated will be in the form of transcribed tapes or hand written notes of interviews. The analysis and interpretation of this data will identify categories or concepts (in the form of codes) which are related to each other. The purpose of GTA is that of discovering theory from data (Glaser and Strauss 1967:21).

The main strategy is that of comparative analysis. This means that as the data is read, certain patterns emerge which lead to the formation of concepts. Concepts which emerge from one set of data are used to explore another set of data. As categories are generated they are noted and written down in the form of memos. Links between these categories are considered until a central or core category is found.

The process of identifying concepts and categories depends on theoretical sensitivity. "Theoretical sensitivity refers to a

personal quality of the researcher. It indicates an awareness of the subtleties of meaning of data" (Strauss and Corbin 1990:41). This sensitivity arises from a reading of relevant literature and from the various concepts and categories which have emerged from data analysis. The process of identifying categories and concepts continues until a level of theoretical saturation is reached. This is when further interviews no longer yield any new aspects of categories or concepts.

Concepts are labels placed on discrete examples of phenomena (Mouton and Marais 1990:158). Data are conceptualised and events or happenings are given a name. Discrete labels are given to sections of the text as the interpretive process continues. For example, "need for prayer" is the label given to the text "I find it necessary for my ministry to engage in prayer" (# 4:7). This process of reading the text with the view to identifying concepts represents the interpretive role of the researcher.

Categories are clusters of concepts (Corbin and Strauss 1990:61). When concepts are compared with each other, because they pertain to a similar phenomenon, the group of similar concepts are then given a name which depicts a category. This category can be considered as a more abstract or higher order term which clusters the concepts produced by data. For example, the category "self-understanding and personal growth" represents the concept cluster of "understanding myself, better understanding, freeing myself to be, growing into Christ, and use of the shadow side".

Glaser and Strauss (1967:78) suggest that when a generalised relationship between categories and the discrete concepts which they stand for, is arrived at, then a grounded (that is emergent from data) theory is formulated.

The practical procedures for GTA are as follows (Corbin and Strauss 1990:6-12).

- ★ Data collection and analysis are interrelated processes.
- ★ The process of analysis is iterative.
- ★ Concepts are the basic units of analysis.
- ★ Concepts which pertain to the same phenomenon are grouped into categories.
- ★ Theoretical sampling is used.
- ★ Theoretical memos are written in which connections between concepts and categories are recorded.
- ★ Any theory or hypothesis which emerges from the above procedure must be constantly revised until it holds true for all of the evidence from data.

The process of naming or labelling events, categories, and properties is known as coding (Strauss and Corbin 1990:61). In GTA there are three types of coding used. These are open, axial, and selective coding (Corbin and Strauss 1990:12).

Open coding is used in the process of analysis which leads to the identifying of and naming of phenomena found in the text. Conceptual labels are given to named events or issues which are contained in the data. For example a clergy person says: "The more integrated we are, the more whole we are; the total likeness of God. Pastoral care helps someone to be Christlike" (# 2:4). Open coding would produce two codes namely, "wholeness" and "integration". Working through the whole interview text would produce many codes. These codes are noted in memos in the form of code notes. A list of codes is then produced which will be used as sensitising concepts for the analysis of further interviews. Corbin and Strauss (1990:12) state: "Open coding stimulates generative and comparative questions to guide the researcher upon return to the field".

Axial coding is the process of relating codes (categories and properties) to each other (Pandit 1996:7). Axial coding finds links and relationships between the codes so that clusters of

codes form into main categories. For example, codes which emerge from data in the form of an interview text, are used as sub-categories. The cluster of codes which suggest a main category is as follows: "wholeness, integration, becoming Christlike, growing up, maturity", are clustered into a category which is termed "growth into wholeness".

Selective coding is a process whereby all main categories (from the axial coding process) are collected into a core category. This core category represents the central phenomenon of the study (Corbin and Strauss 1990:14). Selective coding is the process of integrating all the categories into a theoretical framework.

Memos are written during the whole procedure of comparative analysis. These memos form the essence of how the final results will be written down. When the core categories have been sorted into a framework, the emergent theory is then compared with the literature study.

4.4 Identification of research participants.

The sampling technique for this study is theoretical sampling. Theoretical sampling is chosen because participants are purposively selected with the aim of making comparisons regarding "sensitising concepts". The purposive nature of this sampling process is that of constructing a sample (Mason refers to such a sample as a "study group") from which data will be generated which has relevance to the research questions (Mason 1996:93-96). The criteria for choosing the participants for this research is as follows.

The Diocese of Natal Department of Training for Ministries was approached to help identify clergy who would be willing to participate in this study. The Training for Ministries Department has actively promoted the use of the MBTI amongst Anglican

clergy. The Training for Ministries department has compiled a database of clergy MBTI types and profiles. These scores are a result of an intensive programme undertaken in the past 15 years to ensure that most clergy have participated in a MBTI workshop. The participants for the research were chosen from this database. What I did was to choose 14 subjects who were available and willing to take part in the research. The criteria for choosing 14 participants is as follows.

14 interviews would be the maximum I could possibly handle in the limited time. Secondly, the 14 clergy chosen were those who were willing to participate and had experience both in pastoral work and the application of the MBTI in such work. The Training for Ministries gave permission for participants to be selected from the database of clergy who used the MBTI in pastoral work. Clergy who had been accredited as MBTI practitioners were included in the 14 participants. Of the five accredited clergy only two were willing to participate. These two accredited MBTI practitioners were the first to be interviewed. I did this with the intention of finding "sensitising concepts". These "sensitising concepts" provided the initial sets of codes for the iterative process of interpreting subsequent data. The other clergy would form a group who would provide data which would be used to find additional examples of concepts which would then be grouped into categories.

These 14 participants were also asked to indicate the degree to which they used the MBTI in pastoral work. This was done by means of a simple question. "On a scale of 1 to 5 where 1 is least used and 5 is most used, indicate a number which expresses the degree to which you make use of the MBTI in your ministry". By degree of use I mean the actual importance attached to its use in pastoral work. The aim is to establish the importance given to the MBTI as used in pastoral work. Participants were asked to indicate, at the end of each interview, using the following scale, the degree to which they used the MBTI in pastoral work.

This question is asked at the end of each interview because of the possibility that participants might feel that the interview was about "degree of use".

Scale of "degree of MBTI use"

least used	less than average	average	more than average	most used
1	2	3	4	5

The results from the above scale are found in table 2.

Table 2: Degree of MBTI use for the 14 participants

<u>Use of MBTI</u>	<u>N</u>	<u>%</u>
<u>1= least : 5= most</u>		
1	1	7
2	4	29
3	6	43
4	2	14
5	1	7
Total	14	100

The above table shows the degree of MBTI use. Six of the 14 participants indicate that they make average use of the MBTI.

A sample profile indicates the criteria used for constructing the sample. Table 3 represents the sample profile and shows the MBTI type of each participant, whether the participant is an accredited MBTI practitioner or not, years of ministerial experience, and the degree of MBTI use. The MBTI type is used to indicate whether the participant had in fact participated in a MBTI workshop.

Table 3: Sample profile of 14 participants

Subject #	Type	Accredited	Ministry experience	Degree of MBTI use
1	INFJ	Yes	11	5
2	INFP	Yes	9	4
3	ENFJ	No	13	3
4	ISFJ	No	27	3
5	INFJ	No	14	2
6	ESTJ	No	17	3
7	ISFJ	No	8	2
8	ESTP	No	7	2
9	INTP	No	10	3
10	ISTJ	No	15	4
11	ESFP	No	6	3
12	INSP	No	12	1
13	INSJ	No	14	2
14	ISFJ	No	13	3

4.5 Data generation, data coding, and data ordering procedures.

The source of data for this study is the ministerial experience and actions of Anglican clergy. Data for this study is generated by means of interview schedules. The first interviews were loosely structured to encourage the participants to speak freely about the MBTI and their ministerial actions.

The two accredited participants were interviewed first in order to discover data relevant to the research questions. Tape recordings of these one hour interviews were made. These recordings were then transcribed into text form. The data in the form of written texts was read through several times in order to get the general "feel" of the data. Interview text was formatted in the following way, using the "cut and paste" facility of my

word processor programme.

An example of the formatting of the interview text.

TEXT	CODE
<p>Interview #2 paragraph 16</p> <p>I had also been using extensively in marriage preparation and marriage counselling, but not too much outside of that, the Kiersey-Bates form of the Myers Briggs temperament sorter. That was introduced to us by a chap who came to speak to a business group in our Church and spoke to them about finding out what their personality type was. And if that could help them work better at the job they were in. I then began using this.</p>	<p>use in marriage</p> <p>Kiersey-Bates</p> <p>application in work place</p> <p>personal MBTI use</p>

The above example shows how codes, in the form of labels, are attached to portions of text. At first the process was difficult but as the coding procedure continued, it became clear that concepts were emerging from the text in a recurring pattern. Here is another example.

TEXT	CODE
<p>Interview #1 para 17</p> <p>I think that everything that helps you understand yourself better also helps you understand more of what you are offering to God. And the Myers Briggs does that. The Myers Briggs says that when for instance I make a decision based on feelings, this does not mean that I am wrong but I am helped to understand why I do it in one way and another person does it...</p>	<p>self understanding</p> <p>Myers Briggs helps decision making</p> <p>self understanding</p>

All the interview texts were approached in this way. Each paragraph was given a discrete number for easy reference. Codes which were suggested by each sentence were written into the relevant column. This is an example of **open coding**. The question asked for each sentence and paragraph during analysis was: What concepts are suggested by the text?

A list of codes from the initial interviews was written down and

the open codes were grouped together into clusters of similar meaning. These clusters represent concepts which seemed to fit together. This is the axial coding process. I wrote these clusters of codes onto 75 mm X 125 mm cards and then gave the cards a discrete name which would represent a category. These cards were filed in a card box. These categories are the "sensitising concepts" used in the interview schedules.

Semi-structured interviews were used in the subsequent interview schedules. Codes from the first two interviews were used as "sensitising concepts". With this "knowledge", the semi-structured interviews used the following questions:

1. Name the different ways in which you make use of MBTI material in your ministry?
2. Give reasons for your use of the MBTI.
3. In what ways has the MBTI material helped you to become more effective in your ministry?

Participants were encouraged to speak freely in response to the above questions. The questions were intended to be used as "discussion starters".

These interviews were not tape-recorded but the answers to the questions were written down and typed out to be used in the same way as the initial interviews. These interview texts were given a subject number. Paragraphs were also numbered. From these field notes it became clear that certain categories were being replicated in all the other interviews.

The process of using codes and concepts from one interview and looking for similarities and differences in other interviews is termed "constant comparison" (Corbin and Strauss 1990:9). The "sensitising concepts" from the initial interviews were used in this constant comparison procedure. Data is scanned with the view

to identifying meaningful patterns of concepts and categories. This interpretive process continued until clusters of concepts suggested core categories.*

This is the process of comparative analysis. At the conclusion of the data generation, coding, and analysis stages, a distinctive set of major categories emerged. These are tabulated in the next section.

The greatest limitation for this study is to do with the number of interviews carried out. It is possible that saturation of concepts was not sufficient. The limitation of time available means that only some aspects of a suggested theory could be formalised. I acknowledge that the process of theoretical sampling, until the saturation of categories occurs, is limited in this study.

4.6 Data recording and analysis: research findings,

The interpretive analysis of the 14 interviews produced data rich in codes and categories. The following table 4 is an attempt to reproduce these codes and categories in a manageable form.

* Note:

For further information on the above practical steps see Miles and Huberman 1994:50-83; Turner 1981:225-245; Strauss and Corbin 1990:17-74; Corbin and Strauss 1990:3-21; Glaser and Strauss 1967; Dreyer 1993:218-271.

Table 4: Categories and code clusters from interview texts.

CATEGORY #	CATEGORY	CLUSTERS :CODE FROM TEXT: SUBJECT #
A	Prayer life Spiritual direction	Prayer support #1,3,5,6,8,9 Spiritual direction (All) Spiritual resources #1,2,3,10 Spiritual guidance (All) Spiritual inner journey #1,2
B	Pastoral care	Care (All) Make sure pastoral care happens #1,2 Listening (All) No one pastoral model #2 Advising #7 Guiding #11,13 Healing #4,7
C	Psychology	Marriage dysfunctions #1,2,3,4,7,11 Referral to psychologists #1,2 Need for psychological training #1
D	Marriage	Marriage preparation #1,2,3,4,8,9,11,13 Marriage counselling #1,2
E	Eclectic approach to psychology	Psychology #1,2,7 Psychologists#1,2,8,11
F	Understanding behaviour	Helps to understand others (All) Opposite types (All)
G	Team building	Parish Council (All) Working with people (All) Better relationships (All)
H	Self-understanding and personal growth	Understanding myself (All) Better understanding #1,2,5,6,7 Freeing myself to be #9,4,10,14 Growing into Christ #8,11,2,9,13 Use of shadow side #1,2
I	Jung's psychology	Jung speaks a language acceptable to Christians #1,2 4,7,9

The categories listed in the above table represent the key distinctions and concepts which emerged from the interview data. These distinctions will be illustrated with two examples from the data itself (Chenail 1995:4).

A: Prayer life and spiritual direction

"I think in the last year or so I have been influenced even more by the idea of spiritual direction or spiritual companionship" (#11:3) (Subject number and text paragraph)

"I went on a course which explained the way the MBTI could help me in my spiritual journey" (#8:5)

B: Pastoral care

"The MBTI helps me to be more sensitive in pastoral care" (#13:2)

"The MBTI helps me in a one-on-one situation when people need listening to" (#14:3)

C: Psychology

"I would refer church members who need this kind of pastoral care to those who are more experienced or qualified. Especially those who are in need of psychological help" (#1:5)

"I feel that often in marriage counselling there is a need to refer the couple to a psychologist who could have better insight into the conflict" (#11:13)

D: Marriage

"In counselling people for marriage, the MBTI becomes a useful tool" (#3:4)

"I use the MBTI in marriage preparation" (#6:3)

E: Eclectic approach to Psychology

"I choose those psychological theories which work and which I think are Christian" (#7:6)

"I would use various methods that people have employed like that of Maslow's hierarchy of needs which would help people in marriage" (#2:9)

F: Understanding behaviour

"It encourages people to become more aware of their own 'type' and also to accept that other people can be different - and to affirm those differences and not see them as a threat" (#7:5)

"I have found the MBTI to be good at understanding people's thinking" (#10:4)

G: Team building

"I have tried to use the MBTI in building the leadership team in my parish. This also applies to my clergy team - we are seeking balance through ministry which is effective" (#4:7)

"I occasionally use the MBTI in team building contexts" (#9:11)

H: Self understanding and personal growth

"I wanted to discover myself better" (#14:1)

"Because it gives a wholistic picture of the kind of person I am. It also makes me aware of my strengths and limitations so that I can work on my underdeveloped side" (#4:4)

I: Jung's psychology

"Jung's psychology is not incompatible with the Christian faith because I would say it supports Christianity positively. It help's us to understand ourselves as people and for me that's the major focus of Christianity for each person" (#1:22)

"When reading Morton Kelsey's book: 'Encounter with God', I found that Jung could help with an understanding of God especially in dreams". (#5:17)

It may be asked, why these 9 categories and no others? I believe that these major categories represent the saturation of all the codes which were placed into clusters. By means of comparative analysis, it became clear that the 9 major categories are those which best describe the emerging concepts from the 14 interviews. As was said, it is acknowledged that a limitation on this study is that of having to accept the restriction of time and the 14 subjects chosen. What is clear is that the major categories are

found in all 14 interviews. Others appear less frequently.

The decision-making process with regard to how the categories were derived needs some explanation. A major category is named which represents a theme at a higher level of abstraction than the codes themselves, and data were scanned for codes and concepts and those which were less frequent than others were also considered even if they appeared not to match the major categories. Relationships between emerging codes were considered and patterns of association were noted. This led to grouping of codes. Groups of codes were assigned a category name.

The 9 major categories are ranked in descending order of frequency. See table 5 for an overview of the frequencies. These 9 major categories form the basis for the interpretation of research findings. They represent the suggested relationship between code groupings (clusters) which can be found in the data itself.

Table 5: Frequency of 9 core categories in 14 interviews

Categories	N	%
Self-understanding and personal growth	14	100
Understanding behaviour	14	100
Team building	14	100
Prayer life and spiritual direction	14	100
Pastoral care	14	100
Marriage	8	57
Psychology/Theology	6	43
Eclectic approach to psychology	4	29
Jung's psychology	2	14

Because categories are the cornerstone of grounded theory (Corbin

and Strauss 1990:7), the process of linking categories and refining them continues until a core category emerges.

4.7 Linking the research questions with core categories.

This study is both descriptive and interpretive. The data generated seeks to answer the two research questions:

Why do Anglican clergy use the MBTI?

How do Anglican clergy use the MBTI?

The 9 categories listed in table 5 describe how and why Anglican clergy use the MBTI. This list shows that clergy, who were participants in the research, use the MBTI in three main areas of pastoral work. There is a personal use with the purpose of both facilitating self-care in the form of improved spiritual life and personal growth. Secondly there is a use which seeks to improve inter-personal relationships in team and community building. Thirdly there is the application of the MBTI in pastoral care, especially marriage counselling. Chapter 5 will discuss each category in detail. A theoretical explanation, which is both descriptive and interpretive, of the categories will be given.

In order to make these categories more manageable, a further refinement of the 9 categories into 5 core categories is done. The reason for this is as follows. Mason (1996:143) speaks of the need to decide on whether a segment of data (in this case category) is integral to the research questions being asked. In the case of the two research questions asked in this study, some of the 9 categories are illustrative of a core category which is integral to the research findings. For example, "marriage preparation" is added to "pastoral care" as illustrative of this core category. The 9 categories were combined as follows.

- Self understanding and spiritual growth
- Pastoral care in marriage preparation
- Spiritual direction
- Team building and understanding behaviour
- Psychological insights

Chapter 5 will enlarge on these research findings. This discussion is based on the theoretical memos written during the selective coding process. Chapter 5 will also draw together the conclusions from the research and discuss in greater detail the two research questions.

CHAPTER 5

Conclusions

To paraphrase Lewis Carroll: *"One should start at the beginning, carry on until the end is reached, and then stop"*

Glaser and Strauss (1967:23) regard grounded theory generation as a process which does not require many cases: "In discovering theory, one generates conceptual categories or their properties from evidence, then the evidence from which the category emerged is used to illustrate the concept". A grounded theory is one which emerges from the data. Glaser and Strauss (1967:30) go on to suggest: "The researcher's job is not to provide a perfect description of an area, but to develop a theory that accounts for much of the relevant behaviour"

In this study 14 Anglican clergy spoke of their pastoral work experience. Recorded and transcribed interviews provide the written texts for data. This data was scanned for codes which, when clustered together, yielded core categories. These core categories, which emerged from the data, provide the ingredients for a grounded theory of pastoral work of Anglican clergy who use the MBTI in such pastoral work.

The following discussion is a summary of the results of this study's exploratory and descriptive qualitative research. The five core categories which emerged from the data sets will be discussed. Each will be commented on and the content of previous chapters will be referred to. The next section will, secondly, relate the categories to the research questions. The relationship between the literature survey, especially the chapter on the MBTI, and the research findings will be discussed. The pastoral work model suggested in chapter 2 will be compared with this study's findings about the use of the MBTI by Anglican clergy. The third section deals with the pastoral care of clergy and

clergy self-care.

5.1 Theoretical aspects of the five core categories.

5.1.1 Self-understanding and spiritual growth

There is a desire, on the part of Anglican clergy, to gain insight into their MBTI type so that their practice of ministry would become more effective. The research participants see a connection between an understanding of one's own preferred behaviour based on type, and an improvement in relationship skills. Self-understanding is seen as an important contributor to personal growth.

The application of the MBTI, with regard to this category, results from the perception that a clergy person needs to grow and develop as an individual. Jung's theory of individuation focusses on this same aspect (Johnson 1988:46). Knowledge of MBTI type helps an individual discover the "shadow" side of his\her personality (Oswald and Kroeger 1993:120). This discovery of the "shadow" side is one of the key aspects of MBTI application amongst clergy in the Diocese of Natal.

In interviewing subjects it became clear that the MBTI was used to gain self-understanding. Jacobs (1988:49) says: "As in Jungian psychology itself, the strengthening of the weaker parts of the self comes through looking to one's 'shadow side'". The concept of individuation implies growth (Storr 1973:80). The understanding of who I am before God has implications for what I can become. In other words I discover the rich potentiality of my being as a person. The Diocesan Department of Training for Ministries organises training in the form of clergy workshops. These workshops encourage clergy to review their self-understanding and personal growth. The annual brochure of workshops offered, emphasises the area of personal growth.

Questions such as "Who am I apart from my life history?" and "How do I live out an effective ministry from here onwards?" could be the kinds of questions which clergy, who have a need for deeper self-understanding, ask.

The survey of literature discussed in chapter 3, indicates that the MBTI can assist those engaged in pastoral work in two main ways. The first is in the area of self-understanding which enables the clergy person to understand patterns of behaviour both in terms of self and also in terms of others. The second is to do with understanding how the clergy person prays and how others pray. This is related to the discussion on type and prayer in chapter 3. Oswald and Kroeger (1993:119) explain this as: "The more we understand about type, the more we will understand about ourselves and our own spiritual path and the better able we will be to help others on their spiritual journeys".

Oswald (1984:x) states: "Who and what we are as persons is our most effective tool in pastoral ministry". Clinebell (1984:418) suggests that a sturdy sense of one's own identity as a person is a required counsellor quality. Understanding the goal of pastoral care as growth into becoming fully human and fully alive in Christ, is a central theme of the pastoral work model used in this study. Self-actualization and self-realisation as goals for pastoral care (Louw 1998:57) are important components for Anglican clergy. Their pastoral work is enhanced by a sense of personal growth. This requires humility in recognising both personal strengths and weaknesses. All 14 participants regard the MBTI as a useful instrument which assists with personal and spiritual growth. For example, participant 5 said: "The MBTI showed me my shadow side. I want to learn more of my shadow to balance myself. This will help me understand other people" (#5:3).

It could be argued that this humanistic focus on personal growth

leaves God out of the picture. There are those who have critical comments about Jung's understanding of self in terms of this "self" becoming a new "god" (Pattison 1988:141). However what is interesting in this study is that personal growth is related to the need to improve the life of prayer. Personal growth is seen in terms of a holistic emphasis on becoming the kind of person God wishes me to become.

The MBTI, in terms of this first category, is used in a pragmatic way. Anglican clergy who use the MBTI for personal growth and development seem to be unaware of the psychological theory behind this instrument. Any conflict between Jungian and Christian anthropology, is not evidenced in the data. One participant said: "Recently I have been reading Jung's biography and to my surprise discovered that they (MBTI) appeared to be Jungian type indicators. This was new to me" (#2:18). Psychological insights, if any, are used in a pragmatic and eclectic way. The MBTI instrument is seen as tool to enhance practical pastoral ministry without concern for its psychological background.

5.1.2 Pastoral care in marriage preparation.

The majority of subjects spoke of the usefulness of the MBTI in pastoral care. The main reason for this is that it assists the care-giver in understanding preferred ways of behaving and this will help in understanding why, for example, a couple experience friction in marriage. Six of the fourteen participants considered the MBTI to be a good instrument to use in marriage counselling. Subject #2 says: "For me particularly in marriage counselling - both pre- and also marriage crisis counselling - it's invaluable to help the persons involved to understand each other. I think it's vital for the couple to understand for example the difference between introvert and extrovert" (#2:14).

According to MBTI theory, persons of opposite type may experience

friction. Especially if, for example one marriage partner prefers to have privacy (introvert) and the other sociability (extrovert). Clergy who have an understanding of type dynamics feel that they can assist couples who experience friction and differences in marriage. Myers and Myers (1980:127) says: "Friction can be diminished or eliminated when its origin is understood". Harbaugh (1990:92) suggests that old problems can be looked at with new eyes with the help of MBTI insights. Understanding, appreciation, and respect make a lifelong marriage possible and good. In terms of a hermeneutical perspective in pastoral counselling, understanding reasons for behaviour can lead to change. As said above: "Meaningful human behaviour can be interpreted in a way which promotes change and growth" (p 39). The MBTI provides insights which assists in interpreting couple behaviour in a marriage relationship.

Because all the clergy interviewed counsel couples before and often after marriage, there is a high interest in the MBTI as a tool to be used in this area of pastoral work. However it is evident that most clergy who make use of type dynamics, would use the Kiersey-Bates form in helping couples understand preferred ways of behaving. Only accredited persons may use the official MBTI form.

Clergy who use the MBTI in pastoral work with couples, find that it is an economical and practical way to help couples gain insight into marriage as a relationship .

The other reason for the use of type theory in marriage counselling is that even a simple form of the MBTI can provide insights about differences in behaviour (Harbaugh 1990:20). The training in how to apply type theory and interpretation is not as rigorous as say more complex psychometric instruments (Goldsmith 1994:31). There is also the aspect that the MBTI is non-judgmental or non-threatening seeing that it is designed to

give insights into preferences for behaviour (McCaulley 1990:183).

Kiersey and Bates (1984) popularised the application of the MBTI in marriage counselling. Clergy often search for practical ways which can be of help in pastoral work. The MBTI, in particular the Kiersey-Bates form offers a pragmatic and useful instrument in this regard. Subject #6 said: "I am not trained to use the official MBTI form. The only thing I have done is use the Kiersey-Bates form in 'Please understand me'" (#6:6).

5.1.3 Spiritual direction.

Anglican clergy place a great deal of emphasis on helping people discover the importance of both public (liturgical) and private prayer. Spiritual direction or spiritual accompaniment is seen by all those interviewed as an essential part of their pastoral work. "I feel that in the secular world we need to get people to look at their spiritual roots. I see my task in pastoralia as helping people to discover God" (#9:11).

To what extent can the use of the MBTI be related to spiritual direction? I feel that as a result of many workshops offered by the Training for Ministries Department, clergy have become sensitive to the need to link prayer and personality types.

Spiritual direction and the MBTI are connected in two ways. The first is the need for clergy to experience spiritual direction themselves. The second is to offer spiritual direction to others. Subject #11 said: "I read the book, 'Who we are is how we pray' and this opened my eyes to the importance of temperament and prayer" (#11:17). Literature on the subject of prayer and temperament emphasise the close relationship between innate temperament and the type of prayer best suited to our personality (Michael and Norrisey 1984:16).

Some of the clergy who spoke about the MBTI and spirituality did so as a result of experiencing retreats and workshops on the subject of the MBTI and spirituality. They have made a connection between developing a relationship with God in a style of prayer which best suits their MBTI type.

The concepts expressed in the interviews suggest the need to accept the "raw material" of one's unique temperament and recognise that God transforms it. It is possible that in the light of critical comments regarding the perceived lack of a Christian dimension in pastoral care, the recovery of a spiritual direction focus will restore the balance needed. Jung's work on psychological types has value in spiritual direction (Leech 1977:107).

This category of pastoral work shows that the Christian counsellor (in this case Anglican clergy) seeks not to be dominant in the pastoral relationship but rather to enable an individual to become open to the Spirit, and so become more human. This is Jung's special contribution in the area of pastoral care and counselling (Hill and Mullen 1992:291). The spiritual dimension is for Anglican clergy of major importance in the pastoral relationship. Johnson (1988:110), however, gives this caveat: "Ministers must take care not to substitute uncritically the goals and techniques of secular therapy for spiritual guidance".

Arising from this category is an understanding of pastoral work as helping persons discover the uniqueness of their being through their relationship with God in worship and prayer. Spiritual direction also looks at the totality of an individual's life and therefore encourages understanding of how relationships with others can be improved. The MBTI enables an individual to understand relationships. Spiritual direction will also encourage an individual to recognise her/his own self-worth and with the

insights from the MBTI instrument recognise strengths and weaknesses.

"Once we understand type and understand ourselves through the lens of type we can begin to help others on their spiritual journeys. We no longer believe that another's needs are similar to our own, their ease with certain prayer forms the same as ours. Instead we approach another's spiritual hunger with empathy" (Oswald and Kroeger 1993:121). This extract, I believe, summarises the reason why Anglican clergy regard spiritual direction as of major importance in pastoral work and therefore would want to use the MBTI as a useful instrument in such pastoral work.

5.1.4 Team building and understanding behaviour.

The style of parish leadership which Anglican clergy are encouraged to utilise, is that of shared leadership. Indeed the expectation on the part of church authorities is that parish clergy work together with lay leadership so that a team is developed in a parish. Canon 24(3) (C.P.S.A. 1998) of church regulations states: "The Incumbent (clergy-person) shall work together with the parish council in the task of enabling the community of the people of God to exercise the ministry of the Body of Christ". The pastoral practice of the Anglican church, in terms of parish work, encourages the establishment of a team ministry.

It is well known that conflict and differences of opinion occur in any leadership team. Understanding differences is considered to be one of the key functions of the MBTI when applied to groups of people (McCaulley 1990:181). The MBTI has the attraction of helping to resolve differences by promoting understanding of behaviour.

Several subjects emphasised the use of the MBTI insights in team building and parish management. The key way in which the MBTI is used is to hold a workshop for the parish council. This workshop would be facilitated by Training for Ministries and conducted by an accredited MBTI practitioner. Each parish council member would receive a detailed report on MBTI type. The clergy-person would be trained in how to interpret these results for improved team building and functioning.

In reviewing literature on the use of the MBTI, team building ranks as one of the main applications in organisational development. It is suggested that the application of the MBTI in organisations will improve communication, provide guidelines to deal with conflict, encourage recognition of differences, and provide a means of achieving consensus (Myers and McCaulley 1985:4). The promise of these relationship and team building components from MBTI application has a strong attraction for Anglican clergy. Most of those interviewed referred to this dimension of MBTI use in a positive way.

Here are some extracts from the interview texts.

(#4:7) "I have tried to use the MBTI in building the leadership team in my parish. This also applies to my clergy team. I am seeking to build a balanced leadership team; a wholistic ministry using the many skills latent in both clergy and laity".

(#5:3) "When in a working group or team the MBTI becomes a useful tool for understanding peoples' behaviour".

The attraction for using the MBTI in the area of team-building and recognition of gifts, arises from an understanding amongst clergy that the instrument gives an accurate measure of type differences. This is in my view an untested assumption. It was not possible to investigate this further. Anglican clergy who use the MBTI in team building and the development of gifts in lay leadership, do so out of a desire to get relationships and

communication in a parish on a good functional level. This is once again a pragmatic use of the MBTI.

From the analysis of data it would seem that effective leadership is seen as a product of recognising diversity in the church community. Participants in team-building exercises will come to understand themselves more deeply and the value of the gifts. Forrester (1991:3) concurs with this finding: "There are many ways to explore our individual personalities and grow toward our own potential as pastoral leaders. One of the most helpful tools around today for understanding and celebrating uniqueness and personality differences is the Myers Briggs Type Indicator (MBTI)". By gifts is meant the God given talents and abilities of each and every individual.

Anglican clergy seeking to establish a functioning team in a parish will use the insights of psychological type, as measured by the MBTI, to promote a healthy understanding of behaviour. Relationships will be improved as the differences between individuals are acknowledged. The decision making process amongst leaders in a parish will be better understood as well.

5.1.5 Psychological insights.

One of the surprising research findings is that most clergy had little understanding of the Jungian background to the MBTI. Here are two extracts from interviews.

(#2:18) "Well only recently I have been reading Jung's biography and to my surprise I discovered that the MBTI appeared to be Jungian Type Indicators".

(#9:7) "I don't know anything about Jung".

Only one of 14 participants indicated a knowledge of the Jungian

background to the MBTI. He said (#1:23): "It (MBTI) comes out of the Jungian school of psychology. He amongst other things spoke about extroverts and introverts. Also a team called Myers Briggs helped work out the last function which is missing from Jung's personality type theory...". This participant had been on the training course for accreditation as a MBTI practitioner.

The conclusion I can draw from this category is that psychological theory does not play a large part in the Anglican pastoral work explored by this study. Most participants would refer parishioners in need of psychological help to, as one clergy-person put it, the "experts". I suggest that the popular use of the MBTI by Anglican clergy is not as a result of the attraction Jungian psychology may have but rather as a result of the extensive workshops which Training for Ministries have promoted. There is almost a naivety regarding the Jungian background to the MBTI.

Whilst many writers who favour the insights of Jung make suggestions for his theories to be used in pastoral care and counselling, there is not the same enthusiasm amongst Anglican clergy. Except for those who have been trained in this way. What is possible is that Jungian thought has been absorbed into Anglican pastoral work by "osmosis". By this I mean that an eclectic approach, which chooses what is interesting from psychological theory, is applied in pastoral work. Indirectly the Jungian concepts of journey, growth, and individuation are implicit in the pastoral practice of clergy. I think that the implicit use of Jungian theory in the MBTI has become uncritically part of pastoral practice. Dimensions of Jungian thought which are seen to be Christian are accepted in a spirit of pragmatism. Jonker (1971:93) regards pragmatism to be one of the major reasons for an uncritical use of psychological methods and techniques.

Oswald and Kroeger (1993:136) are cautious about merely using a psychological theory because it seems to work: "The Myers Briggs Type Indicator is not a panacea for the church. All the problems facing the church today cannot be solved by applying a psychological theory, no matter how good it is".

It is also possible that the research focus of this study did not explore the influence of Jung at all. This, however was not the main research focus but merely an interesting observation.

5.2 The research questions.

In this concluding chapter a review of the research questions will seek to establish whether they have been answered or not. This study has examined both "why" and "how" Anglican clergy make use of the MBTI.

In terms of "why", it has been shown from the data that there are five key areas of MBTI application in the pastoral work of the research participants. These five ways form the heart of the theory proposed by this study. The conclusion I draw from these five ways is that the MBTI has a limited part to play in Anglican pastoral work. Workshops have taught clergy how to use the MBTI for their own personal growth. Where applicable clergy use the MBTI to improve human relationships and interaction. Anglican clergy who participated in this study use the MBTI for purposes of personal growth, facilitating improved relationships and where appropriate in marriage counselling.

In the tabulated results from the question concerning degree of MBTI use, it has been shown that there is an average use. This means that, whilst the Department of Training for Ministries has vigorously promoted the application of the MBTI at both a personal as well as a parish level, the actual degree of usage

is less than might be expected. However the interest in MBTI application is still there.

Anglican clergy indicated a clear understanding of the usefulness of the MBTI at mainly a personal level as well as at a limited parish level. It would seem that the MBTI is mostly used for personal development and self-understanding. This is an interesting finding. The suggested reason for this seems to be with the personal spirituality of the clergy who formed the subjects. It would have been an interesting exercise to poll all the clergy who had taken the MBTI test and find out how many actually use the insights from this instrument in an ongoing way.

The main conclusion from this study is that the MBTI plays a great role in clergy self-care. There is a need amongst Anglican clergy to deal with personal issues such as prayer, relationship skills, understanding behaviour, spirituality, and handling the stress of conflict (especially at parish council level) which arises from misunderstandings between individuals.

How do Anglican clergy use the MBTI? This has not been an easy question to answer. The data emphasised the "why" more than the "how" in terms of the research questions. The main reason for this is to do with the workshop focus of Training for Ministries. Clergy who completed the MBTI form and received a detailed explanation as to the meaning of their "type", were encouraged to use these insights for self-improvement. Knowledge of type dynamics provided insights which could be applied in daily life and work. The "why" deals with the two-fold application in terms of personal growth and in terms of improved relationships.

There are no clear "hows" with regard to the MBTI usage by the 14 participants. What emerged from the data is an emphasis on personal application of the MBTI in terms of clergy self-care. The "how" question is difficult to answer seeing that the use of

the official MBTI form is restricted to accredited practitioners. Those clergy who desired to apply MBTI insights in say a leadership training exercise, would ask Training for Ministries to facilitate an applicable workshop.

5.3 Clergy self-care.

In evaluating the nature and purpose of the MBTI, Goldsmith (1994:31) says: "The MBTI makes no claims to be anything more than a help, a tool, available for people to use in order to enlarge their understanding of themselves and others". The MBTI has a great use in terms of promoting self-understanding. Self-care is the way in which clergy can become reflective on their own inner material and thereby gain insight into modes of behaviour. The need for Anglican clergy to feel cared for and to seek resources which can assist them in developing their own lives, is a felt need. It's a way in which clergy can find a balance in their ministry. A balance which promotes growth. Oswald and Kroeger (1993:136-140) maintain that effective ministry is enhanced by clergy learning how to care for themselves.

Clergy themselves seek care. They ask the question: "Who cares for the care giver?". Two issues need to be addressed. The first is stress and the second is burnout. There is a sense in which clergy are sometimes seen as individuals who do not need care. Oswald and Kroeger (1993:137) state: "Learning how to care for yourself in the face of a demanding role that tends to burn out its professionals is another byproduct of deeper type understanding".

Relating this concluding discussion to the pastoral care model presented in Chapter 2, the ideas of Campbell (see 2.4.1:33-36) are pertinent. He looks at the concept of "wounded healer" and "wise fool". For clergy there is a need to recognise that they

are not perfect. That they have strengths and weaknesses. The MBTI assists clergy in recognising their preferred ways of behaviour. The MBTI type helps clergy to understand their behaviour; that their personality type is unique. There is also a discovery that each individual has a "shadow side". One participant (#7) said: "I used the MBTI to discover myself better". Another (#11) said: "I want to learn more on my shadow to balance myself and it has helped me to understand other people".

Growth into the wholeness which Christ offers requires a recognition that we all need to embrace our brokenness. The MBTI certainly helps clergy discover "blind spots" (#9:3). Participant #5 said: "It (MBTI) has turned what I used to call my weaknesses into strengths. I now work well in a team". The MBTI helps those who have been taught how to apply it in their personal lives, to show greater care for themselves. The MBTI, for most of the Anglican clergy interviewed, is a very useful and economical way of understanding personal behaviour and thus enhances self-care.

The need to find a good spiritual director is also an expressed need of Anglican clergy. This will help clergy find a balance within their own prayer life. Anglican clergy are required to say morning and evening prayer daily from the Prayer Book. For some clergy this could be restrictive and counterproductive. Spirituality deals with the whole of life. A spiritual director (wise fool) provides a safe place where clergy could go to be helped with their own need for being pastored. Clergy need to find a balance between caring for themselves and caring for those people whom God has entrusted into their care.

It may be an excellent goal to help others grow into the fullness of Christ (Clinebell 1984:77). However unless clergy get cared for themselves, stress and burn out can easily follow. In this study the most important reason for using the MBTI in pastoral

work is that of clergy self-care. Thus with reference to the title of this study, viz "An examination of the use made of the Myers Briggs Type Indicator in the pastoral work of Anglican clergy", the main research finding is as follows. Anglican clergy who participated in this study use the MBTI, for personal growth and self-care. The way in which they do this is to make use of MBTI insights which are based on Jungian personality theory. These insights enable clergy to discover not only their "shadow" side, but also a better understanding of human relationships.

5.4 Concluding discussion.

In spite of the above research findings, which indicate a positive use of the MBTI, there remains a basic question. Why use the MBTI? Is this the only suitable instrument for clergy self-care? I believe that the popularity of the MBTI amongst Anglican clergy is a result of the many workshops promoted by the Diocesan Department of Training for Ministries. Indeed the introduction of clergy to the MBTI is a direct result of the active promotion of its use by Training for Ministries. What is needed is a critical reflection by clergy themselves on the actual suitability of the MBTI for the felt need of clergy self-care. However, those whose task it is to see to the care of clergy need to recognise the real felt need of Anglican clergy for care.

The desire for integration and wholeness in clergy is not a result of wanting perfection. Rather it is recognition that a way of finding wholeness is to embrace the brokenness (shadow) side of one's life. Perhaps this is the best use of the MBTI when applied personally for the reason that the MBTI looks at both strengths and weaknesses in behavioural style. The MBTI when correctly used enables an individual to recognise the "shadow side" of personality and seeks to encourage a growth towards wholeness (or individuation as Jung would put it).

The surprising outcome of this study is that the MBTI is rarely used as a psychological instrument in pastoral counselling. The main use of the MBTI is in terms of Anglican clergy finding benefit from its application in their own personal lives. A better understanding of temperament enables clergy to recognise their strengths and weaknesses in terms of who they are as persons. Temperament also has a part to play in preferences for certain forms of prayer. An understanding of both preferences for ways of behaving and differences in temperament can lead to improved personal relationships. Recognising differences in behaviour amongst those whom clergy serve in parish ministry, will facilitate better interpersonal communication.

The discussion on the nature of pastoral work in chapter 2 is a reminder of the need to have a theory of ministry which involves care of the clergy. This theory suggests that dealing with one's own inner world of strengths and weaknesses will improve the quality of pastoral work itself.

Appendix A: Used MBTI score sheet



MBTI FORM G

NAME: Print your name, one letter per box, in the boxes below. Print your last name first, skip one box, and print as much of your first name as possible. Fill in the appropriate oval below each box, including blank ovals or skipped boxes.

Name entry grid for SMITH RODERICK with corresponding answer ovals for each letter.

Please read instructions on the other side of this sheet. To mark your answers, find the number of the question below and blacken the oval that has the same letter as the answer you chose. Erase completely any stray marks or changed answers.

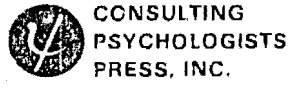
MBTI-G NOT PREPAID

Main table of 125 questions with columns for question number, answer options (A, B, C, D), and the selected answer.

DATE OF BIRTH, TODAY'S DATE, and SEX information fields.

HIGHEST GRADE COMPLETED and education level selection fields.

IMPORTANT: MARK ONE. Are you a student? Which do you like best? Are you working? Do you like it? (Optional)



Handwritten notes and initials in the right margin.

Handwritten table with columns for RO and CODE, containing numerical entries.

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