

Emotional competence is the research domain on which this research is based. This chapter focuses on the discussion of personality preferences as a variable that influences the emotional competence of individuals. Personality preferences are discussed from the paradigmatic perspective of the Analytical Psychology of Carl Jung. By discussing the personality theory (more specifically, the Psychological Type theory) of Carl Jung (1921, 1959, 1971, 1990) and the MBTI Personality Type theory of Myers and Briggs (Myers, 1987), the researcher attempts to organise observations of people by providing some kind of underlying framework for classifying and describing individual behaviour. The aim is to determine what aspects of personality enable certain individuals to be more emotionally competent than others. This is in line with step 1 of phase one of the research method as described in chapter 1 (refer to point 1.8).

This chapter also aims to address the first research question stated in chapter 1 which relates to the theoretical conceptualisation of the construct personality preferences. In this chapter then, the construct personality preferences will be explored by examining the basic literature and research on personality and personality preferences. An integrated model of personality preferences from the perspective of Analytical Psychology will be proposed to enable the researcher to explain the theoretical relationship between the variables personality preferences, self-esteem, and emotional competence. Finally, the theoretical research implications for leader development and the field of Industrial and Organisational Psychology will be discussed.

2.1 PARADIGMATIC AND CONCEPTUAL FOUNDATIONS

The discussion of the paradigmatic and conceptual foundations that follows, aims at a broader understanding of the constructs personality and personality preferences from the paradigmatic perspective of Analytical Psychology.

Jung's (1921, 1959, 1971) theory on personality is extremely complex (Feist & Feist, 2002; Meyer, Moore, & Viljoen, 1994; Möller, 1995). In his attempt to understand the psychological functioning of individuals, Jung drew on information from a wide spectrum of disciplines such as psychology, psychiatry, theology, philosophy, biology, physics, chemistry, archaeology, literature, history, anthropology and mythology. According to Möller (1995), this resulted in an esoteric

end-product. What follows is a broad summary of the basic assumptions and principles of Jung's (1921, 1959, 1971) theory on personality.

2.1.1 Basic assumptions

The basic assumptions of Jung's analytical theory of personality can be summarised as follows:

- Humans are complex beings with many opposing poles. People are motivated partly by conscious thoughts, partly by images from their personal unconscious, and partly by latent memory traces inherited from their ancestral past. The complex makeup of humans invalidates any simple or one-sided description. Each person is a composition of opposing forces. No one is completely introverted or totally extraverted; all male or all female; solely a thinking, feeling, sensing, or intuitive person; and no one proceeds invariably in the direction of either progression or regression (Feist & Feist, 2002; Jung, 1969; Möller, 1995; Quenk, 1993a).
- The persona is but a fraction of an individual. What one wishes to show others is usually only the socially acceptable side of personality. Every person has a dark side, a shadow, and most try to conceal it from both society and themselves. In addition, each man possesses an anima and every woman an animus (Feist & Feist, 2002; Jung, 1969; Meyer et al., 1994).
- The various complexes and archetypes cast their spell over people and are responsible for many of their words and actions and most of their dreams and fantasies. However, people are not completely dominated by forces beyond their control. All people have some limited capacity to determine their lives. Through their will and with great courage, they can explore the hidden recesses of their psyche. People can recognise their shadow as their own, become partially conscious of their feminine or masculine side, and cultivate more than a single function. This process, which is called individuation or self-realisation, is not easy and demands more fortitude than most people can muster. Ordinarily, a person who has achieved self-realisation has reached middle life and has lived successfully through the stages of childhood and youth. During middle age, people must be willing to set aside the goals and behaviours of youth and adopt a new style appropriate to their stage of psychic development. A healthy middle life and

old age depend on proper solutions to the problems of childhood and youth (Feist & Feist, 2002; Jung, 1954; Möller, 1995).

- People remain under the influence of an impersonal collective unconscious that controls many of their prejudices, interests, fears, dreams, and creative activities, even after they have achieved individuation, made an acquaintance with their inner world, and brought the various opposing forces into balance. The collective unconscious of humans can be discovered by using dream analysis and active imagination (Jung, 1959, 1971; Möller, 1995).
- The collective unconscious, which is responsible for so many actions, is part of humans' biological inheritance. Cultural differences are very superficial, and the similarities profound (Feist & Feist, 2002; Jung, 1971; Meyer et al., 1994).

Concepts used in the discussion of the basic assumptions underlying Jung's (1921, 1959, 1971) concept of humanity, such as inter alia collective unconscious, persona, extravert, introvert and individuation, will be explained in the discussion of Jung's (1921, 1959, 1971, 1990) theory of personality.

2.1.2 The structure of personality

Jung (1921, 1959, 1971, 1990) refers to the total personality as the mind or psyche. The psyche is seen as a complex network of systems interacting with each other. Psychic energy flows continually from one system to another, in a constant striving for harmony. Three primary interdependent systems of the psyche are differentiated, namely the conscious, the personal unconscious and the collective unconscious. The human personality or psyche is divided into these three systems.

2.1.2.1 Conscious

According to Jung (1971, 1990), the first system of the human personality or psyche is the personal conscious of which the ego and persona are a part. The ego is the center of consciousness, but not the core of personality. The ego is what humans refer to when they use the word "I", and the persona is the mask or role that a person adopts in the outside world, one that society dictates. Ego is not the whole personality, but must be completed by the more comprehensive self, which is the center of personality that is largely unconscious. In a psychologically healthy

person, the ego takes a secondary position to the unconscious self (Jung, 1921, 1959). Thus, consciousness plays a relatively minor role in analytical psychology, and an overemphasis on expanding one's conscious psyche can lead to psychological imbalance. Healthy individuals are in contact with themselves and the outer world, they recognise their persona, and they allow themselves to experience their unconscious self to achieve individuation (Feist & Feist, 2002; Jung, 1971).

Although the persona is a necessary side of the human personality, people should not confuse their public face with their complete self. If people over-identify with their persona they lose touch with their inner self and remain dependent on society's expectations of them. To become psychologically healthy, people must strike a balance between the demands of society and what they truly are (Feist & Feist, 2002; Jung, 1971, 1976).

2.1.2.2 *Personal unconscious*

The second system of the psyche is called the personal unconscious. This system is unique to the individual because it is formed by individual experiences. The personal unconscious embraces all repressed, forgotten, or subliminally perceived experiences of one particular individual. The contents of the personal unconscious are called complexes. A complex is an emotionally toned conglomeration of associated ideas. Complexes are largely personal, but they may also be partly derived from humanity's collective experience, the collective unconscious (Jung, 1954; 1969).

The shadow and anima/animus are part of the personal unconscious. According to Jung (1921, 1959), all people have a shadow side, which is unconscious. It is made up of material that people do not like about themselves. However, some of the shadow material may be positive. For example, if a young child is taught that assertiveness is wrong, the child is likely to assign this to the shadow and may not act with normal assertiveness. Many people project their shadow onto someone else. Since it is too painful to accept shadow qualities, people see them in someone else. The shadow is characterised by traits and attitudes, whether negative or positive, which the conscious ego tends to reject or ignore. Consciously assimilating one's shadow usually results in an increase of energy.

Just as the shadow is part of the personal unconscious, the anima or animus is also a part of it. Every person has a contrasexual image which is part of them. This means that every man has an anima or woman image in his unconscious and every woman has an animus or male image in her unconscious. The anima or feminine side of men is responsible for many of their irrational moods and feelings. The animus, the masculine side of women, is responsible for irrational thinking and illogical opinions in women (Jung, 1921, 1959).

2.1.2.3 *Collective unconscious*

The third system of the psyche is known as the collective unconscious or objective psyche. One of the most unique teachings of analytical psychology is the concept of the collective unconscious (Feist & Feist, 2002; Möller, 1995). The deeper level of the objective psyche is composed of a universal structure in humankind. Therefore, the contents of the collective unconscious are more or less the same for people in all cultures (Jung, 1921, 1959).

The contents of the collective unconscious do not lie dormant but are active and influence a person's thoughts, emotions and actions. The collective unconscious is responsible for people's many myths, legends, and religious beliefs. The collective unconscious does not refer to inherited ideas but rather to humans' innate tendency to react in a particular way whenever their experiences stimulate a biologically inherited response tendency. Humans, like other animals, come into the world with inherited predispositions to act or react in certain ways if their present experiences touch on these biologically based predispositions (Jung, 1969).

Deep within the collective unconscious are archetypes, which cannot be represented in and of themselves. Archetypes are ancient or archaic images that derive from the collective unconscious. They are similar to complexes in that they are emotionally toned collections of associated images, which are universal motifs. The images are the basic content of fairy tales, mythologies, and religions. Whereas complexes are individualised components of the personal unconscious, archetypes are generalised and form the content of the collective unconscious (Jung, 1954; 1969).

There are many archetypes by which people live. Typical archetypes include persona, shadow, anima, animus, great mother, wise old man, hero, and self. The

great mother is the archetype of fertility and destruction, while the wise old man archetype is the intelligent but deceptive voice of accumulated experience. The hero is the unconscious image of a person who conquers an evil foe but who also has a tragic flaw. The self is the archetype of completeness, wholeness and perfection, and is the true center of the personality (Jung, 1954).

The self includes both the personal (conscious) and collective unconscious mind, and it unites the opposing elements of psyche – male and female, good and evil, light and dark forces. The self is experienced as a transpersonal power, which is greater than the ego, and it is usually symbolised by the 'mandala', which stands for unity, totality, and order, that is, self-realisation. The total personality benefits when the ego is connected to the self. The self is sometimes experienced as God (Jung, 1959). The self is the archetype of archetypes because it pulls together the other archetypes and unites them in the process of self-realisation. Figure 2.1 depicts Jung's (1921) conception of personality.

Archetypes should also be distinguished from instincts. Instincts are unconscious physical impulses toward action, and are the psychic counterpart of an archetype (Jung, 1954, 1969). Instincts are unconsciously determined physiological drives, whereas archetypes are unconsciously determined psychological images and are the manifestations of the instincts. Both instincts and archetypes are biologically determined, and both influence behaviour and help shape personality. The archetype itself cannot be directly represented, but when activated, it expresses itself through several modes, primarily dreams, fantasies, and delusions. Dreams are the main source of archetypal material and produce motifs that could not have been known to the dreamer through personal experience (Jung, 1961).

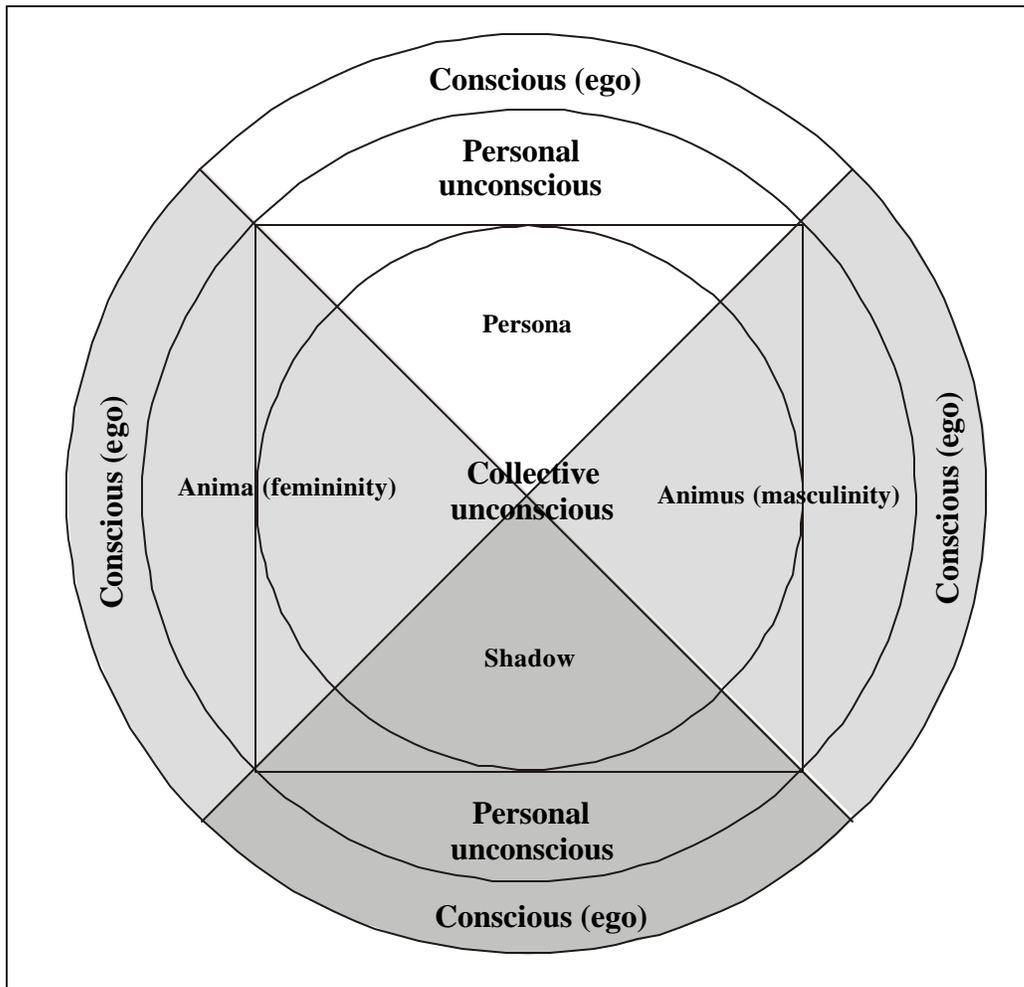


Figure 2.1 Jung's conception of personality (Feist & Feist, 2002:107)

2.1.3 The dynamics of personality

Jung (1921, 1959, 1969) views personality as an energy system. The motivation of personality is explained in terms of the movement of energy between the various structural systems of the psyche or personality. Psychic energy flows continually from one system to another, in a constant striving for harmony. Jung (1921, 1959) views life as an energy process geared towards an aim. Energy is always used in terms of an aim, physical and psychological. This self-orientation implies a capacity to make a freer choice.

2.1.3.1 *Psychic energy*

Jung (1959) uses the term *libido* to refer to the psychic or general life process. Psychic energy (or libido) can be expressed in sexuality, but also, for example, in hunger, a desire or a decision of the will. When a large quantity of psychic energy is

manifested in a specific thought or feeling, such a thought or feeling will exercise a strong influence on the person's behaviour. Jung (1969) refers to that psychic energy which is not at the disposal of the conscious as the instincts. Instinct is the concept in which the influence of the psyche and the body are united within the personality and does not exist in isolation.

2.1.3.2 *The principle of opposites*

The principle of opposites explains how psychic energy is generated. It also underlies changes in personality (Jung, 1969). Opposing forces within the personality, for example love and hate, create a conflict from which energy arises. This, in turn, is expressed in behaviour. The same happens with the presence of opposing values. Every desire, thought or feeling has its opposite. The structural systems of the psyche are also in constant opposition to each other, for example the shadow and the ego, or the conscious and the unconscious. The number of possible conflicts from which energy may be generated is unlimited. According to Jung (1969), without antithesis, there can be no energy, and this applies to both physical as well as psychic energy. Polarities lead to a process of equalisation and the result is energy. The greater the conflict, the stronger the energy generated.

2.1.3.3 *The principles of equivalence and entropy*

Jung (1969) adapted two principles from physics (the first and second laws of thermodynamics) in order to explain the movement of psychic energy on the same basis as physical energy:

- According to the principle of equivalence an increase in the functioning of one aspect of the psyche will be accompanied by a decrease in the functioning of another aspect.
- The opposite is also true. If someone's psychological value weakens or disappears in a certain area, that energy is shifted to another part of the psyche. The area to which the psychic energy is transferred must be of the same psychological value, in other words, just as desirable. If this is not the case, the energy will move into the unconscious (Schultz, 1976).
- The principle of entropy refers to the process within the psyche by which elements of unequal force strive to attain equilibrium. For example, if psychic energy is concentrated within the unconscious at a given moment,

energy will be deflected to the conscious in order to achieve a balance. Or, if two convictions differ in psychological value, energy will move from the opinion which is strongly believed to the one with less psychological value (Jung, 1969).

2.1.3.4 Causality and teleology

Human motivation springs from both past causes and teleological goals. According to Jung (1969, 1990), causality holds that present events have their origin in previous experiences. Conversely, teleology holds that present events are motivated by goals and aspirations for the future that directs a person's destiny.

2.1.3.5 Progression and regression

People must adapt not only to the outside environment but to their inner world as well to achieve self-realisation. Adaptation to the outside world involves the forward flow of psychic energy and is called progression, whereas adaptation to the inner world relies on a backward flow of psychic energy and is called regression. Both progression and regression are essential if people are to achieve individual growth or self-realisation (Jung, 1990).

Progression inclines a person to react consistently to a given set of environmental conditions, whereas regression is a necessary backward step in the successful attainment of a goal. Regression activates the unconscious psyche, an essential aid in the solution of most problems. Alone, neither progression nor regression leads to development. Working together, the two can activate the process of healthy personality development (Jung, 1990).

2.1.4 Development of personality

Jung (1969) believed that personality develops through a series of stages that culminate in individuation. The primary developmental task of a person is self-actualisation. Personality development is therefore viewed as a dynamic process which takes place throughout life.

2.1.4.1 *Self-actualisation*

According to Jung (1921, 1959, 1969), self-actualisation is both teleological and causative in nature. Personality is determined by what the person hopes to become as well as by what he was.

Jung (1959) describes two principles underlying growth and self-actualisation, namely individuation and transcendence:

- *Individuation* refers to the process whereby the systems of the psyche achieve the fullest measure of differentiation and development. Individuation is an inborn and inevitable process. It will take place, but it may be restricted or assisted by environmental factors. Individuation, also called psychological rebirth, is the process of becoming an individual or whole person. Self-realisation is the process of integrating the opposite poles into a single homogeneous individual.
- *Transcendence* refers to the integration of the various systems of the psyche in order to achieve unity and harmony within the psyche as well as unity with humankind. Transcendence is also the process of integrating the opposite poles into a single homogeneous individual. Individuation leads to variety within the psyche, whereas transcendence brings unity, integration and harmony, with the development of the self as the highest form of integration.

Self-realisation is relatively rare and is achieved only by people who are able to assimilate their unconscious into their total personality. Self-realised people are able to contend with both their external and their internal worlds (Jung, 1959).

2.1.4.2 *Stages of personality development*

Jung (1969) grouped the stages of life into four general periods – childhood, youth, middle life, and old age.

(a) *Childhood*

Childhood is divided into three sub-stages, namely the anarchic, the monarchic, and the dualistic. The anarchic phase is characterised by chaotic and sporadic

consciousness. Experiences of the anarchic phase sometimes enter consciousness as primitive images, incapable of being accurately verbalised.

The monarchic phase of childhood is characterised by the development of the ego and by the beginning of logical and verbal thinking. During this time children see themselves objectively and often refer to themselves in the third person.

The ego as perceiver arises during the dualistic phase of childhood, when the ego is divided into the objective and subjective. Children now refer to themselves in the first person and are aware of their existence as separate individuals.

(b) Youth

The period from puberty until middle life is called youth. Young people strive to gain psychic and physical independence from their parents, find a mate, raise a family, and make a place in the world. According to Jung (1960), youth is a period of increased activity, maturing sexuality, growing consciousness, and recognition that the problem-free era of childhood is gone forever.

(c) Middle life

Jung (1969) believed that middle life begins at approximately age 35 or 40. This phase is primarily characterised by the expansion of the conscious through new experiences and knowledge. The mid-life phase heralds the second half of life and the focus shifts to the unconscious (as opposed to the conscious). The mid-life is the period in which individuals begin to pay attention to those inner aspects of themselves which they have neglected until now and have to obtain insight into those dimensions of themselves of which they were not aware.

(d) Old age

This stage begins between 60 and 65. During this phase the person has a wonderful opportunity for individuation. This stage should also be characterised by the development of a balance or harmony by reconciling the opposite forces, because the individual has experienced so many situations and their opposites up until this phase. This harmony (and thus self-realisation) also arises from the reconciliation of the opposites of life and death.

2.2 THEORETICAL MODELS

Two theories of personality will be discussed, namely Jung's (1971) theory of psychological types and the Myers and Briggs' (Myers, 1987) interpretation of type theory, known as the Myers-Briggs Type Indicator (MBTI) theory of personality preferences.

2.2.1 Jung's theory of psychological types

Jung (1921, 1971, 1990) recognised various psychological types which grow out of a union of two basic attitudes, namely introversion and extraversion, and four separate functions or orientations, namely thinking, feeling, sensing, and intuiting.

2.2.1.1 Attitudes

Attitude is a predisposition to act or react in a characteristic direction. Each person has both an introverted and an extraverted attitude, although one may be conscious while the other is unconscious. Extraversion is described as an outgoing, candid and accommodating nature that adapts easily to a given situation. The extraverted nature quickly forms attachments, and, setting aside any possible misgivings, often ventures forth into an unknown situation. Introversion implies a hesitant, reflective, retiring nature that keeps itself to itself, shrinks from objects, is slightly on the defensive, and prefers to hide mistrustful scrutiny (Jung, 1990).

The two attitudes do not represent a dichotomy. Every personality has both introvert and extravert characteristics. However, in every personality one attitude, for example, extraversion, is dominant and conscious, while the other attitude is subordinate and unconscious. The subordinate attitude compensates for the dominant attitude and vice versa.

These two attitudes coincide with the flow of general life energy (or libido) and thus with the psychodynamics of the personality. The libido may be directed outwards (extraverted) or inwards to the subjective experiences (introverted). However, this does not mean that one attitude is healthy and the other not. Both may have positive and negative consequences for development. Introversion may be positive (for example, the introvert writes a best-seller) or negative (for example, the introvert manager is so preoccupied with and indecisive about an important matter

that he cannot give any guidance). Similarly, extraversion may be positive (for example, he readily asks others for help and advice) or negative (for example, the advice is not assessed critically, but accepted blindly, with detrimental results) (Möller, 1995).

2.2.1.2 *Functions*

Jung's (1921, 1971, 1990) theory of psychological types is concerned with the conscious use of the functions of perception and decision making (or judgment), and the areas of life in which these functions are used. Jung (1921, 1971, 1990) assumes that apart from a dominant attitude, each person also has a specific way in which he or she observes his or her world and assigns meaning to each experience. Jung (1921, 1971, 1990) distinguishes four such conscious mental functions, or processes, namely two perception processes (sensation or sensing, and intuition), and two judgment processes (thinking and feeling). Both introversion and extraversion can combine with any or more of these four functions, forming eight possible orientations or psychological types of personality. The four functions can be briefly defined as follows:

(a) *Sensation*

Sensation (or sensing) is the initial experience or perception of a phenomenon, without any evaluation. Sensation tells people that something exists. These perceptions are not dependent on logical thinking or feeling but exist as absolute, elementary facts within each person (Jung, 1921, 1971, 1990).

Extraverted people with a dominant *sensing* function perceive external stimuli objectively, in much the same way that these stimuli exist in reality. Their sensations are not greatly influenced by their subjective attitudes (Jung, 1921, 1971).

Introverted people with a dominant *sensing* function are largely influenced by their subjective sensations of sight, sound, taste, touch, and so forth. They are guided by their interpretation of sense stimuli rather than the stimuli themselves (Jung, 1921, 1971, 1990).

(b) *Thinking*

Thinking refers to cognitive processes, and entails the reasonable and logical interpretation of memory so that it acquires meaning. The thinking type can be either extraverted or introverted, depending on a person's basic attitude (Jung, 1921, 1971, 1990).

Extraverted people with a dominant *thinking* function rely heavily on concrete thoughts, but they may also use abstract ideas if these ideas have been transmitted to them from without, for example, from parents or teachers (Jung, 1971).

Introverted people with a dominant *thinking* function react to external stimuli, but their interpretation of an event is coloured more by the internal meaning they bring with them than by the objective facts themselves. Inventors and philosophers are often introverted thinking types because they react to the external world in a highly subjective and creative manner, interpreting old data in new ways (Jung, 1971).

(c) *Feeling*

Feeling entails subjective evaluation of experiences in terms of emotions such as love, pity and hate. Feeling is the process of valuing, sensing or intuiting an idea or event. The feeling function should be distinguished from emotion. Feeling is the valuation of every conscious activity, even those valued as indifferent. Most of these valuations have no emotional content, but they are capable of becoming emotions if their intensity increases to the point of stimulating physiological changes within the person. Emotions, however, are not limited to feelings; any of the four functions can lead to emotion when their strength is increased (Feist & Feist, 2002).

Extraverted people with a dominant *feeling* function use objective data to make valuations. They are not guided so much by their subjective opinion, but by external values and widely accepted standards of judgment. They are likely to be at ease in social situations, knowing on the spur of the moment what to say and how to say it. They are usually well liked because of their sociability, but in their quest to conform to social standards, they may appear artificial, cold, and unreliable (Jung, 1971).

Introverted people with a dominant *feeling* function base their value judgments primarily on subjective perceptions rather than objective facts. Critics of the various

art forms make much use of introverted feeling, making value judgments on the basis of subjective individualised data. These people have an individualised conscience, a taciturn demeanor, and an unfathomable psyche (Jung, 1971).

(d) *Intuition*

Intuition is a direct experience of the world, without interpretation (thus perception by the unconscious). Like sensation, it is based on the perception of absolute elementary facts, ones that provide the raw material for the thinking and feeling functions. It differs from sensation in that it is more creative, often adding or subtracting elements from conscious sensation (Jung, 1971).

Extraverted people with a dominant *intuitive* function are oriented toward facts in the external world. Rather than fully sensing them, however, they merely perceive them subliminally. Because strong sensory stimuli interfere with intuition, intuitive people suppress many of their sensations and are guided by hunches and guesses contrary to sensory data (Jung, 1971).

Introverted people with a dominant *intuitive* function are guided by unconscious perception of facts that are basically subjective and have little or no resemblance to external reality. Their subjective intuitive perceptions are often remarkably strong and capable of motivating decisions of monumental magnitude (Feist & Feist, 2002; Jung, 1971).

Jung (1921, 1971, 1990) refers to thinking and feeling as rational functions because they involve evaluation. Sensing and intuition, on the other hand, involve passively recording, but not interpreting experience and as such are referred to as irrational functions.

The functions usually appear in a hierarchy, with one occupying a superior (dominant) position, another secondary position, and the other two inferior positions. Faithful to his principle of opposites, Jung (1921, 1971, 1990) groups the functions into opposing pairs. As with attitudes, it is believed that one function of a pair of bipolar opposites is weaker and subordinate. The functions of the remaining pair exist in a type of twilight zone, partly conscious, partly unconscious. The dominant function is the most differentiated function, followed by the remaining pair,

with the least differentiation in the subordinate function. Any of the four functions may be dominant.

Most people cultivate only one function so that they characteristically approach a situation relying on the one dominant or superior function. Some people develop two functions, and a few very mature individuals have cultivated three. A person who has theoretically achieved self-realisation or individuation would have all four functions highly developed (Feist & Feist, 2002). The four functions are like the points on a compass, with the self in the center facing a given direction, but using all four points as guides (Jung, 1971). Figure 2.2 illustrates this.

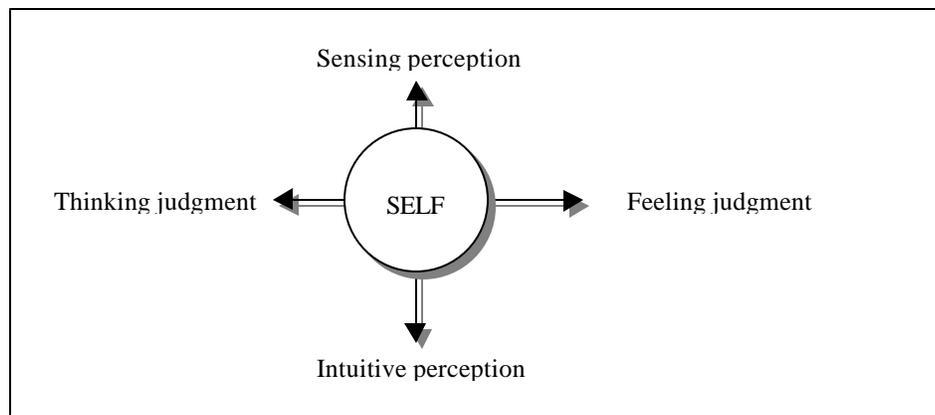


Figure 2.2 The four opposite functions (Quenk, 1993a:3)

Table 2.1 gives an overview of the four mental functions and the four attitudes with their characteristics.

Table 2.1 The four attitudes and the four mental functions (Quenk, 1996: 2, 3)

The four attitudes	
Extraverted	Introverted
Energy is produced through interaction with the outer world of people and objects. Focus is on breadth and variety of experiences in the world.	Energy is produced through interaction with inner experiences and ideas. Focus is on depth and intensity of private reflections.
Judging	Perceiving
Approach to the outer world is to come to conclusions and make judgments. Focus is on closure, predictability, planning, organisation and control.	Approach to the outer world is to gather information and perceive. Focus is on adaptability, flexibility, spontaneity and openness to new information.
The four mental functions	
Perceiving Functions	
Sensing	Intuition
Information is gathered through the five senses. Focus is on concrete facts, details and experiences that occur in the present.	Information is acquired as patterns or global wholes. Focus is on interrelationships, meanings and possibilities in the future.
Judging Functions	
Thinking	Feeling
Conclusions are based on logical analysis of Sensing or Intuitive information. Focus is on impartiality and objectivity.	Conclusions are based on personal values about Sensing or Intuitive information. Focus is on empathy and harmony.

Jung (1921, 1971, 1990) based his theory on clinical observations and consequently portrays each mental process in sharpest focus and with maximum contrast between its extraverted and introverted forms. Jung (1971, 1990) thus describes the rare, theoretically “pure” types (Myers, 1987). Myers and Briggs (Myers, 1987) developed an instrument, called the Myers-Briggs Type Indicator, to make it possible to empirically test and use Jung’s theory with non-clinical populations. An overview of Myers and Briggs’ (Myers, 1987) theory on personality

types or preferences (which is an extension of Jung's theory) will therefore be given.

2.2.2 The Myers-Briggs Type Indicator Personality Type theory

According to Myers (1987), a personality theory must portray and explain people as they are. Jung's theory must, therefore, be extended to include the following three essentials: the constant presence of the auxiliary process; the results of the combinations of perception and judgment; and the role of the auxiliary in balancing extraversion and introversion.

In developing the Myers-Briggs Type Indicator (MBTI), Myers and Briggs (Myers, 1987) built on the dynamic character of the psychological type model. They extended Jung's model by adding the Judging-Perception dichotomy, thereby making explicit one aspect of the theory that was implicit but undeveloped in Jung's theory (Myers, McCaulley, Quenk, & Hammer, 1998). Specifically, they built upon Jung's description of an auxiliary function that supported and complemented the dominant function in every type. The addition of the Judging-Perception dichotomy in the MBTI identified the dominant and auxiliary functions for each type.

Perception refers to all the ways of becoming aware of things, people, events, or ideas. It includes information gathering, the seeking of sensation or of inspiration, and the selection of a stimulus to attend to. Judgment means all the ways of coming to conclusions about what has been perceived. It includes evaluation, choice, decision-making, and the selection of a response after perceiving a stimulus. By adding the Judging-Perception dichotomy, Jung's model was refined so as to describe sixteen personality preference types (Myers et al., 1998):

- Extraverts with dominant Sensing and auxiliary Thinking (ESTP)
- Extraverts with dominant Sensing and auxiliary Feeling (ESFP)
- Introverts with dominant Sensing and auxiliary Thinking (ISTJ)
- Introverts with dominant Sensing and auxiliary Feeling (ISFJ)
- Extraverts with dominant Intuition and auxiliary Thinking (ENTP)
- Extraverts with dominant Intuition and auxiliary Feeling (ENFP)
- Introverts with dominant Intuition and auxiliary Thinking (INTJ)
- Introverts with dominant Intuition and auxiliary Feeling (INFJ)
- Extraverts with dominant Thinking and auxiliary Sensing (ESTJ)

- Extraverts with dominant Thinking and auxiliary Intuition (ENTJ)
- Introverts with dominant Thinking and auxiliary Sensing (ISTP)
- Introverts with dominant Thinking and auxiliary Intuition (INTP)
- Extraverts with dominant Feeling and auxiliary Sensing (ESFJ)
- Extraverts with dominant Feeling and auxiliary Intuition (ENFJ)
- Introverts with dominant Feeling and auxiliary Sensing (ISFP)
- Introverts with dominant Feeling and auxiliary Intuition (INFP)

Myers (1987) states that for people to be balanced, they need adequate (but by no means equal) development of a second process, not as a rival to the dominant process but as a welcome auxiliary. If the dominant process is a judging one, the auxiliary process will be perceptive: either sensing or intuition can supply sound material for judgments. If the dominant process is perceptive, the auxiliary process will be a judging one: either thinking or feeling can give continuity of aim. The auxiliary is thus always formed in the dimension that the dominant is not in.

Good personality type development thus demands that the auxiliary supplements the dominant process in two respects. It must supply a useful degree of balance not only between perception and judgment but also between extraversion and introversion. To live happily and effectively in both worlds, people need a balancing auxiliary that will make it possible to adapt in both directions – to the world around them and to their inner selves. When it fails to do so it leaves the individual literally “unbalanced”, retreating into the preferred world and consciously or unconsciously afraid of the other world (Myers & Myers, 1980; Myers, 1987; Quenk, 1993a).

When the auxiliary process is taken into consideration, it splits each of Jung's personality types into two. Instead of merely the introverted thinker, there are the introverted thinker with sensing and the introverted thinker with intuition. Thus there are sixteen personality types in place of Jung's eight. Each of the sixteen personality types is the logical result of its own preferences and is closely related to other personality types that share some of those preferences (Myers, 1987; Myers & McCaulley, 1992).

2.2.2.1 *The four bipolar preferences*

The Myers-Briggs Type Indicator (MBTI) was developed by Myers and Briggs (Myers et al., 1998) to study personality types empirically. The MBTI questionnaire

is concerned with four bipolar preferences to determine the relative preference of one over the other. The four scales correspond to the four dimensions of the MBTI Personality Type Theory as shown in Table 2.2. The MBTI uses a short hand designation for the eight characteristics as depicted in Table 2.2. The four preferences are as follows (McCaulley, 1990; Myers et al., 1998):

(a) *Extraversion attitude (E) or Introversion attitude (I)*

In the extraverted attitude (E), persons seek engagement with the environment and give weight to events in the world around them. Energy and attention flow out, or are drawn out, to the objects and people in the environment. The individual experiences a desire to act on the environment, to affirm its importance, to increase its effect.

In the introverted attitude (I), persons seek engagement with the inner world and give weight to concepts and ideas to understand events. Energy is drawn from the environment toward inner experience and reflection. One desires to stay focused on the internal, subjective state, to affirm its value, and to maintain this focus as long as possible.

(b) *Sensing perception (S) or Intuitive perception (N)*

When using sensing perception (S), people are interested in what is real, immediate, practical, and observable by the senses. When using intuitive perception (N), people are interested in future possibilities, implicit meanings, and symbolic or theoretical patterns suggested by insight.

(c) *Thinking judgment (T) or Feeling judgment (F)*

When using thinking judgment (T), people rationally decide through a process of logical analysis of causes and effects. When using feeling judgment (F), people rationally decide by weighing the relative importance or value of competing alternatives.

(d) *Judgment (J) or Perception (P)*

When the orientation toward the world uses judgment (J), people enjoy moving quickly towards decisions and enjoy organising, planning, and structuring. For Thinking Judging (TJ) types, the decisions and plans are more likely to be based on logical analysis; for Feeling Judging (FJ) types, the decisions and plans are more likely to be based on weighing and assessing values. But for both TJ and FJ people, who characteristically live in the Judging attitude, perception tends to be shut off as soon as they have observed enough to make a decision.

When the orientation to the world uses perception (P), people enjoy being curious and open to changes, preferring to keep options open in case something better turns up. A person is attuned to incoming information. For Sensing Perceiving (SP) types the information is more likely to be the immediate realities in the environment, what is happening and is observable. For Intuitive Perceiving (NP) types the information is more likely to be new ideas, interesting patterns, and future possibilities. But for both SP and NP types, the Perceiving attitude is open, curious, and interested. They are characteristically spontaneous, curious, adaptable, and open to what is new and changeable.

2.2.2.2 *The sixteen personality types*

While personality type is reported and explained in four parts, it is not merely a combination of parts. Nor is it static, as the term “type” often connotes. Personality type is a dynamic system, and each type is an integrated pattern. Brief descriptions of the sixteen personality types are given in Table 2.3. Table 2.3 highlights the strengths of each personality type, and the similarities and differences of the personality types (Lawrence, 1993). Table 2.4 explains the contribution that each of the preferences (attitudes and functions) makes to each of the types.

Table 2.2 Four preferences are scored to arrive at a person's personality type (Lawrence, 1993: 50)

Does the Person's Interest flow Mainly To	
(E)	(I)
The Outer World of Actions, Objects and Persons?	The Inner World of Concepts and Ideas?
EXTRAVERSION	INTROVERSION
Does the Person Prefer to Perceive	
(S)	(N)
The Immediate, Real, Practical Facts of Experience and Life?	The Possibilities, Relationships and Meanings of Experiences?
SENSING	INTUITION
Does the Person Prefer to make Judgments or Decisions	
(T)	(F)
Objectively, Impersonally Considering Causes of Events & Where Decisions May Lead?	Subjectively and Personally, Weighing Values of Choices & How They Matter to Others?
THINKING	FEELING
Does the Person Prefer Mostly to Live	
(J)	(P)
In a Decisive, Planned and Orderly Way, Aiming to Regulate & Control Events?	In a Spontaneous, Flexible Way, Aiming to Understand Life and Adapt to It?
JUDGMENT	PERCEPTION

**Table 2.3 Brief description of the sixteen personality types
(Lawrence, 1993: 55)**

ENTJ	ISFP
Intuitive, innovative <i>Organiser</i> ; analytical, systematic, confident; pushes to get action on new ideas and challenges	Observant, loyal <i>Helper</i> ; reflective, realistic, empathic, patient with details, gentle and retiring, shuns disagreements; enjoys the moment
ESTJ	INFP
Fact-minded, practical <i>Organiser</i> ; assertive, analytical, systematic, pushes to get things done and working smoothly and efficiently	Imaginative, independent <i>Helper</i> ; reflective, inquisitive, empathic, loyal to ideals, more interested in possibilities than practicalities
INTP	ESFJ
Inquisitive <i>Analyser</i> ; reflective, independent, curious: more interested in organising ideas than situations or people	Practical <i>Harmoniser</i> and worker-with-people; sociable, orderly, opinioned; conscientious; realistic and well tuned to the here and now
ISTP	ENFJ
Practical <i>Analyser</i> ; values exactness: more interested in organising data than situations or people; reflective, a cool and curious observer of life	Imaginative <i>Harmoniser</i> and worker-with-people; sociable, expressive, orderly, opinioned, conscientious; curious about new ideas and possibilities
ESTP	INFJ
Realistic <i>Adapter</i> in the world of material things; good natured, tolerant, easy going; oriented to practical, first hand experience: highly observant of details of things	People-oriented <i>Innovator</i> of ideas; serious, quietly forceful and persevering; concerned with the common good, with helping others to develop
ESFP	INTJ
Realistic <i>Adapter</i> in human relationships; friendly and easy with people, highly observant of their feelings and needs: orientated to practical, first hand experience	Logical, critical, decisive <i>Innovator</i> of serious intent, highly independent, concerned with organisation; determined and often stubborn
ISTJ	ENFP
Analytical <i>Manager of Facts and Details</i> ; dependable, decisive, painstaking and systematic; concerned with systems and organisation; stable and conservative	Warmly enthusiastic <i>Planner of Change</i> ; imaginative, individualistic; pursues inspiration with impulsive energy; seeks to understand and inspire others
ISFJ	ENTP
Sympathetic <i>Manager of Facts and Details</i> , concerned with people's welfare; dependable, painstaking and systematic; stable and conservative	Inventive, analytical <i>Planner of Change</i> ; enthusiastic and independent; pursues inspiration with impulsive energy; seeks to understand and inspire others

Table 2.4 Contributions made by each preference to each type
(Myers et al., 1998: 38)

		Sensing Types		Intuitive Types	
		With Thinking	With Feeling	With Feeling	With Thinking
Introverts	Judging types	ISTJ I Depth of concentration S Reliance on facts T Logic and analysis J Organisation	ISFJ I Depth of concentration S Reliance on facts F Warmth and sympathy J Organisation	INFJ I Depth of concentration N Grasp of possibilities F Warmth and sympathy J Organisation	INTJ I Depth of concentration N Grasp of possibilities T Logic and analysis J Organisation
	Perceiving types	ISTP I Depth of concentration S Reliance on facts T Logic and analysis P Adaptability	ISFP I Depth of concentration S Reliance on facts F Warmth and sympathy P Adaptability	INFP I Depth of concentration N Grasp of possibilities F Warmth and sympathy P Adaptability	INTP I Depth of concentration N Grasp of possibilities T Logic and analysis P Adaptability
Extraverts	Judging types	ESTP E Breadth of interests S Reliance on facts T Logic and analysis P Adaptability	ESFP E Breadth of interests S Reliance on facts F Warmth and sympathy P Adaptability	ENFP E Breadth of interests N Grasp of possibilities F Warmth and sympathy P Adaptability	ENTP E Breadth of interests N Grasp of possibilities T Logic and analysis P Adaptability
	Perceiving types	ESTJ E Breadth of interests S Reliance on facts T Logic and analysis J Organisation	ESFJ E Breadth of interests S Reliance on facts F Warmth and sympathy J Organisation	ENFJ E Breadth of interests N Grasp of possibilities F Warmth and sympathy J Organisation	ENTJ E Breadth of interests N Grasp of possibilities T Logic and analysis J Organisation

2.2.2.3 *Identifying type dynamics*

Type dynamics refer to the interaction of functions and attitudes for each type (Quenk, 1996). To understand the dynamic relationship within each of the sixteen four-letter MBTI types, the sequence of the letters is first examined. The first letter designates a person's preferred attitude or orientation of energy, which is either E

for extraversion, or I for introversion. The second letter identifies how a person typically gathers information, their preferred perceiving function, which is either S for sensing or N for intuition. The third letter gives a person's preferred judging function, which is either T for thinking or F for feeling. The fourth letter in a person's type is the judging/perceiving index or attitude toward the outer world, which is either J for a judging attitude or P for a perceiving attitude (Quenk, 1993a).

The dominant function represents what people want to devote their attention and activity to most of the time. This is either a person's preferred form of judgment (that is, either thinking or feeling), or the person's preferred form of perception (either sensing or intuition). People tend to use their dominant function primarily in their preferred attitude or orientation of energy, either extraversion or introversion. If a person's dominant function is thinking and he or she prefers the extraverted attitude, he or she probably enjoy spending much of his or her time making logical judgments, reaching conclusions, and accomplishing things out in the world. If the person's dominant function is intuition and he or she prefers the extraverted attitude, then he or she probably enjoys spending much of his or her time coming up with new ideas and possibilities for projects out in the world and letting others know about his or her enthusiasm (Myers et al., 1998; Quenk, 1993a).

The auxiliary function complements the dominant function in two ways. First, it is always from the other pair of functions, that is, if the dominant is a judging function, then the auxiliary will be the preferred perceiving function. If the dominant is a perceiving function, then the auxiliary will be the preferred judging function. Second, it will tend to operate primarily in the less preferred attitude, either extraversion or introversion. Thus, if the dominant function is extraverted, then the auxiliary will be introverted; if the dominant function is introverted, then the auxiliary will be extraverted (Myers et al., 1998; Quenk, 1993a).

The judging versus perceiving dimension indicates one's attitude toward the outer world, that is, whether the preferred perceiving function (either sensing or intuition) or the preferred judging function (either thinking or feeling) is used when a person is extraverting, regardless of whether extraversion is the person's preferred attitude (Quenk, 1993a). Figure 2.3 illustrates how the type dynamics for ESTJ and ISTJ types are determined.

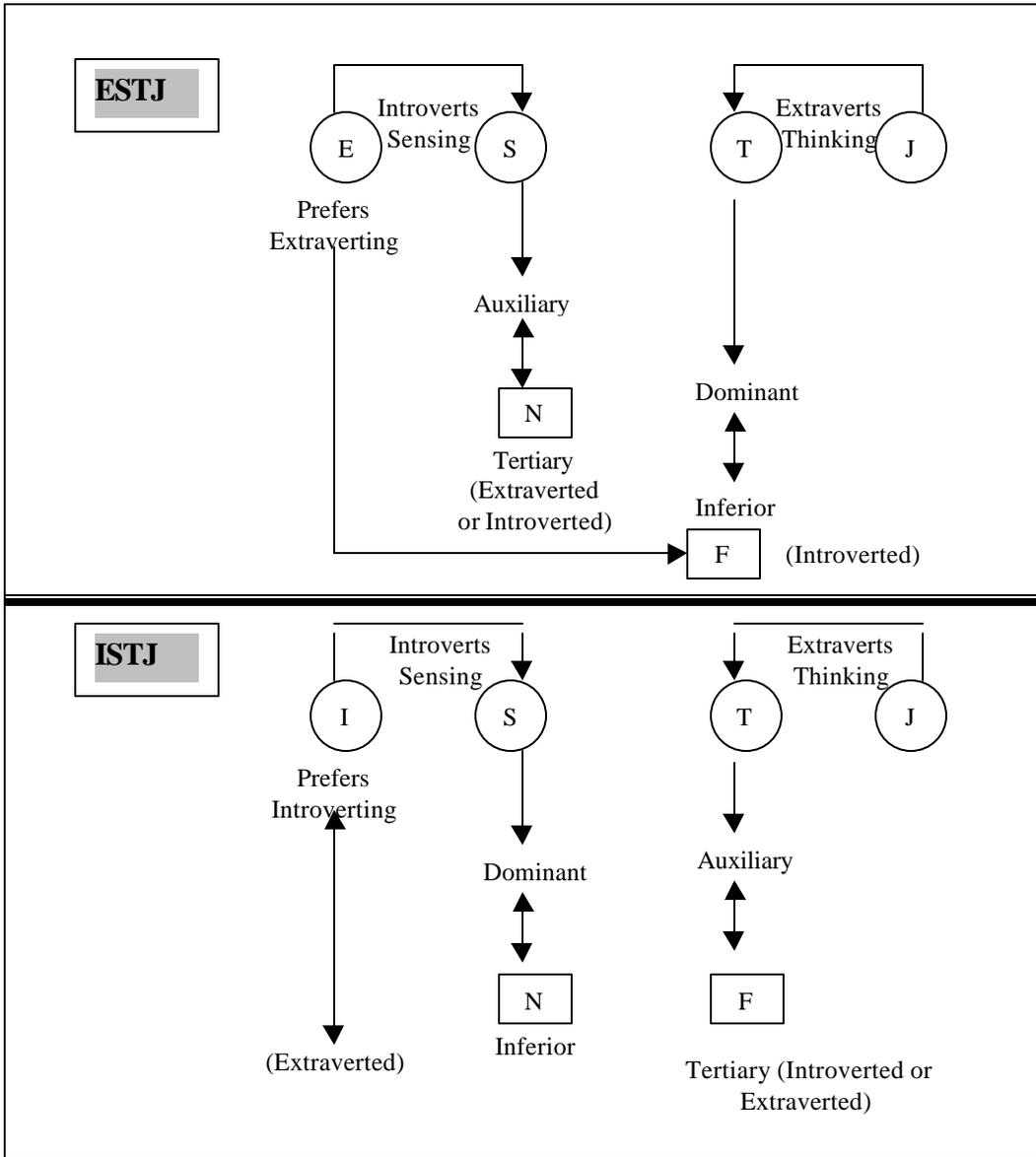


Figure 2.3 Identifying type dynamics of ESTJ and ISTJ (Quenk1993a:35-37)

2.2.2.4 Personality type groupings

The combinations of the two attitudes of energy (Extraversion and Introversion) and the two attitudes toward the outer world, Judging (J) and Perceiving (P), and Extraversion (E) and Introversion (I) with each of the four mental functions Sensing (S), Intuition (N), Thinking (T) and Feeling (F), are of a particular concern to this research project. According to Myers et al. (1998), combinations of the four attitudes (E and I with J and P), and Extraversion with Introversion with S, N, T, and F identify particular type dynamics which provide practical and useful insights for researchers and practitioners. Extraverted Judging types (the EJ types, ESTJ, ENTJ, ESFJ,

ENFJ) are those whose dominant function is an extraverted judging one (ET or EF). Introverted perceiving types (the IP types, ISTP, INTP, ISFP, INFP) are those whose dominant function is an introverted judging function (IT or IF). The dominant function of EP types (ESTP, ESFP, ENTP, ENFP) is an extraverted perceiving (ES or EN) function, and the IJ types (ISTJ, ISFJ, INTJ, INFJ) have a dominant introverted perceiving function (IS or IN) (Myers et al., 1998).

Myers and McCaulley (1992) provide the following characterisations of the personality type groupings pertaining to combinations of the four attitudes (Extraversion and Introversion with Judging and Perceiving) and combinations of Extraversion and Introversion with each of the four mental functions Sensing (S), Intuition (N), Thinking (T) and Feeling (F):

(a) *Combinations of the four attitudes (IJ, IP, EP, EJ)*

According to Myers et al. (1998), the introverted perceiving (IP) types' dominant function is an introverted judging function, and extraverted perceiving (EP) types' dominant function is an extraverted perceiving function. The introverted judging (IJ) types' dominant function is an introverted perceiving function, and the extraverted judging (EJ) types' dominant function is an extraverted judging function.

IJ's are decisive introverts. They are introspective, persevering, and hard to convince or change, unless compelling data are provided that override a decision or foregone conclusion. IP's are adaptable introverts. They are introspective, adaptable in little things, and firm on important issues because their dominant judging function is central to their personality.

EP's are active, energetic, and sociable and often seek new experiences. They adapt even more easily to new outer conditions than do the IP's, for whom the extraverted perceiving function has only an auxiliary status. Their dominant extraverted perceiving function leads them to trust and eagerly engage the outer world. They are optimistic about what that outer world has to offer and about their ability to interact with it in a satisfying way.

EJ's are seen by others as natural leaders. They are fast moving, decisive, and confident looking, and they enjoy making things happen. It can be difficult for them to let go of a decision or conclusion because their dominant judging function (Thinking

or Feeling) tends to be more persuasive than their auxiliary perceiving function (Sensing or Intuition).

(b) *Combinations of attitudes of energy and functions of Perception: IS, ES, IN, EN*

The grouping of IN, EN, IS, and ES combines the functions of perception (Sensing and Intuition) with the Extraverted (E) or Introverted (I) attitude (Myers et al., 1998). IS are likely to avoid leadership roles and may experience considerable discomfort when forced into such roles, regardless of whether their Sensing is dominant and introverted (ISTJ, ISFJ) or auxiliary and extraverted (ISTP, ISFP). IS's prefer to stay in the background of projects and activities, and like to test ideas to see whether they are supported by facts.

IN's (INFJ, INTJ, INFP, INTP) are introspective and scholarly. They enjoy and seek out each other's company, feeling affirmed in their intellectual or philosophical interests and in their disinterest in the practical world. ES's (ESTP, ESFP, ESTJ, ESFJ) are active, realistic doers and are the most practical of the types. They enjoy the material world and devote attention to the appearance of things, both aesthetically and from a practical, utilitarian perspective. EN's (ENFP, ENTP, ENFJ, ENTJ) are described as change agents. They see possibilities as challenges to make something happen. They have wide-ranging interests and like to see new patterns and relationships. EN's are comfortable with and excited by their interactions with the outer world but are more future oriented in their pursuits and goals. These types share a vision of future potentialities in the world, whether for people, structures, intuitions, or the general future of human activities.

(c) *Combinations of attitudes of energy and functions of Judgment: ET, EF, IF, IT*

According to Myers et al. (1998), the grouping of ET, EF, IF, and IT does not identify dynamic entities but rather identifies the combination of an attitude with a judging function, which may be either the dominant or the auxiliary function. ET's (ESTJ, ENTJ, ESTP, ENTP) are described as active and energetic. They are objective and like to make things happen in reasoned, analytical, and logical ways. ET's can be impatient and annoyed with others' self-doubt, hesitation, and low self-confidence. In consequence, Feeling types in particular may experience ET's as harsh, unsympathetic, and intolerant of other's needs.

EF's (ESFP, ENFP, ESFJ, ENFJ) are sociable, friendly, and sympathetic. They like to make things happen for the pleasure and welfare of others. They focus on liking others and being liked and on connecting people with each other. They are sensitive to the nuances of emotion that they pick up from those around them, and they find it hard to function at their best when they are in an environment characterised by frequent conflict and divisiveness. EF types try to defuse contentious situations or mediate among people who are at odds with each other. IF's (ISFJ, INFJ, ISFP, INFP) are quiet and caring. They have concern for deep and enduring values, as well as for people and the way people feel. The depth of feeling about individual values can make them appear overly serious and excessively sensitive to their own and others' emotional state. IF's are likely to withdraw from disharmony, rather than deal directly with the distressing feelings that exist in the situation.

IT's (ISTJ, ISTP, INTJ, INTP) are quiet and contemplative. They have concern for basic principles that explain the causes and consequences of events or the workings of things. IT's are the most removed from daily social intercourse and are the slowest to develop social skills. They tend to be indifferent to or dislike small-talk and may find social interactions unwelcome and stressful. They can be seen as socially awkward or may come across as overly formal and even unfriendly.

According to Myers et al. (1998), it is useful to present type groupings in a type table format as it provides data on the construct validity of the MBTI, that is, evidence that the MBTI accurately reflects Jung's theory and the constructs it includes. Type tables also provide information and insight into the characteristics of the type grouping, particularly the similarities and differences of the types by their placement in the table. A type table of type groupings also shows the contribution that each preference grouping makes to the sixteen types, regardless of the unique dynamics of each of the sixteen personality types.

However, Myers et al. (1998) caution not to restrict the description of the type group to the common characteristics found in every type in the group. Characteristics found in only one or two personality types in a group of four should not be reported as typical of the whole group. According to Myers and McCaulley (1992) type group descriptions apply to mature, well-developed members of each grouping and may not apply to all people who self-report that type. Table 2.5 gives an overview of the terminology used for describing combinations of preferences.

Myers et al. (1998) state that being familiar with the type table and knowing the characteristics of combinations of type preferences and dynamic commonalities are valuable ways of acquiring understanding of the individual differences that are identified through psychological type. However, the unique contribution the MBTI makes to the understanding of personality is through knowledge of the sixteen types as complex, dynamic systems. Focusing on whole types enables one to recognise them as broad, complex structures that interact dynamically and develop over the life span. The suggestions of type groupings should be viewed as hypotheses that require careful empirical research and observation. It is important to be cautious in generalising any of the research results to individuals of any type, especially in over-interpreting both positive-seeming and negative-appearing characteristics. The same behaviour can be motivated differently for different types, as each type may fulfill the same needs and desires through quite different behaviours. It is important to take this into account when trying to understand type similarities and differences.

Table 2.5 gives an overview of the combinations of the different personality preferences.

Table 2.5 Terminology for describing combinations of preferences
(Myers et al., 1998:38)

Dynamic Combinations		E-I with the Functions	
ESP Types	The two dominant extraverted Sensing types – ESTP and ESFP	ES Types	Extraverts with Sensing The four types – ESTP, ESFP, ESTJ, ESFJ
ISJ Types	The two dominant introverted Sensing types – ISTJ and ISFJ	IS Types	Introverts with Sensing The four types – ISTP, ISFP, ISTJ, ISFJ
ENP Types	The two dominant extraverted Intuitive types – ENTP and ENFP	EN Types	Extraverts with Intuition The four types – ENTP, ENFP, ENFJ, ENTJ
INJ Types	The two dominant introverted Intuitive types – INTJ and INFJ	IN Types	Introverts with Intuition The four types – INTJ, INFJ, INTP, INFP
ETJ Types	The two dominant extraverted Thinking types – ESTJ and ENTJ	ET Types	Extraverts with Thinking The four types – ESTJ, ESTP, ENTJ, ENTP
ITP Types	The two dominant introverted Thinking types – ISTP and INTP	IT Types	Introverts with Thinking The four types – ISTP, ISTJ, INTP, INTJ
EFJ Types	The two dominant extraverted Feeling types – ESFJ and ENFJ	EF Types	Extraverts with Feeling The four types – ESFP, ESFJ, ENFP, ENFJ
IFP Types	The two dominant introverted Feeling types – ISFP and INFP	IF Types	Introverts with Thinking The four types – ISFJ, INFJ, ISFP, INFP

2.2.2.5 *The dynamics of the hidden personality*

According to Quenk (1996), the psychic energy available to the four mental functions does not go anywhere without being directed or pushed. The push comes from an Extraverted or Introverted attitude. An Extraverted attitude pushes Sensing, Intuition, Thinking, or Feeling outward toward people, things, and action; an Introverted attitude pushes a mental function toward inner ideas, experiences, and reflection.

In Jung's (1921, 1959, 1969) view of personality, using all of one's psychic energy in only one direction makes the individual one-sided, out of balance, and poorly equipped to deal emotionally intelligently with life. Therefore, the psychological type approach describes a balance of energy use. Energy is pushed in different directions for each of the four mental functions. Extraverts do not direct all their mental functions toward the outer world just because they prefer extraverting; Introverts do not use all their mental functions inside them, even though that is a comfortable place to be (Quenk, 1996). According to Quenk, 1996:4), the following rules tell us how each of the mental functions typically operates:

- A person's dominant function is typically used in the direction of the preferred attitude – either Extraversion or Introversion;
- A person's auxiliary function is usually used in the direction of the opposite, non-preferred attitude – if the dominant is extraverted, the auxiliary is introverted, and vice versa;
- A person's tertiary function may be used in either direction, depending on circumstances or individual habits;
- A person's inferior function is typically used in the opposite direction to that of the dominant – if the dominant is introverted, the inferior is extraverted, and vice versa.

The Judging attitude versus Perceiving attitude, combined with the rules described above, identifies which function is dominant, auxiliary, tertiary, and inferior. Table 2.6 (see next page) shows which function is dominant, auxiliary, tertiary, and inferior in combination with the direction in which psychic energy typically flows for each function.

Table 2.6 Type dynamics (Quenk, 1996:5)

Type	Dominant	Auxiliary	Tertiary*	Inferior
ESTJ	Extraverted Thinking	Introverted Sensing	Intuition	Introverted Feeling
ENTJ	Extraverted Thinking	Introverted Intuition	Sensing	Introverted Feeling
ISFP	Introverted Feeling	Extraverted Sensing	Intuition	Extraverted Thinking
INFP	Introverted Feeling	Extraverted Intuition	Sensing	Extraverted Thinking
ISTP	Introverted Thinking	Extraverted Sensing	Intuition	Extraverted Feeling
INTP	Introverted Thinking	Extraverted Intuition	Sensing	Extraverted Feeling
ESFJ	Extraverted Feeling	Introverted Sensing	Intuition	Introverted Thinking
ENFJ	Extraverted Feeling	Introverted Intuition	Sensing	Introverted Thinking
ESTP	Extraverted Sensing	Introverted Thinking	Feeling	Introverted Intuition
ESFP	Extraverted Sensing	Introverted Feeling	Thinking	Introverted Intuition
INTJ	Introverted Intuition	Extraverted Thinking	Feeling	Extraverted Sensing
INFJ	Introverted Intuition	Extraverted Feeling	Thinking	Extraverted Sensing
ISTJ	Introverted Sensing	Extraverted Thinking	Feeling	Extraverted Intuition
ISFJ	Introverted Sensing	Extraverted Feeling	Thinking	Extraverted Intuition
ENTP	Extraverted Intuition	Introverted Feeling	Feeling	Introverted Sensing
ENFP	Extraverted Intuition	Introverted Feeling	Thinking	Introverted Sensing

* Note that an attitude (Extraverted or Introverted) is not specified for the tertiary function column, as that function may be associated with *either* attitude.

Jung (1921, 1959, 1969) saw the human psyche as containing everything necessary to grow, adapt, and heal itself. People are viewed as capable of directing their own personality development and of recognising and benefiting from both positive and negative life experiences. Jung (1921, 1959, 1990) focused on the potential for growth and development of both individuals and humanity as a whole. His clinical work with people demonstrated to him that one-sidedness was maladaptive. When people devote excessive energy to one thing, they ignore, reject, or devalue its opposite. If one of the attitudes or functions embodied in psychological type theory is overemphasised, the opposite attitude or function will be neglected. When this happens, people may risk having inappropriate perceptions or making poor judgments, since only one aspect of a situation is allowed into awareness. As a general rule, when people overdo one function or attitude to the exclusion of its opposite, their use of it tends to become rigid, automatic, and stereotypical. Its exaggerated form appears as a caricature of a normal, effective mental process. Table 2.8 shows some of the typical adaptive qualities of type attitudes and functions and provides a comparison of how they appear in an exaggerated, one-sided form.

(a) *The inferior function*

Jung (1976) looked at all behaviour, including neurotic symptoms, as ways of stimulating an individual's growth toward wholeness. Personality development is seen as an ongoing process that continues during adulthood, midlife, and even advanced age. The way we move toward wholeness or individuation is by expanding our knowledge and awareness of ourselves, which increases our ability to control and direct our lives. People are continually discovering their actualities and potentialities through living, working, relating to others, and contemplating their lives.

The inferior function is the undeveloped component of an individual's basic character or type. While the dominant, auxiliary and tertiary functions are capable of consciousness, the inferior function remains largely unconscious. The route to the unconscious is through the inferior function. Entry to the unconscious is the important first step toward acquiring the personal and archetypal information that encourages individuation (Jung, 1976). The inferior function phenomenon is thus seen as a normal, adaptive way of promoting personality development. Inferior function experiences aid people's personality development, even if they do not understand and interpret them. Inferior function episodes force people to examine the essence of their character and personality. These experiences can therefore be understood as

the psyche's attempt to move one in the direction of completion and individuation (Quenk, 1993a).

Table 2.7 Adaptive versus one-sided type preferences (Quenk, 1993a: 6)

Preference	Adaptive Form	One-sided Form
Extraverted Attitude (E)	Charming Enthusiastic Sociable	Boastful Intrusive Loud
Introverted Attitude (I)	Deep Discreet Tranquil	Aloof Inhibited Withdrawn
Sensing Perception (S)	Pragmatic Precise Detailed	Dull Fussy Obsessive
Intuitive Perception (N)	Imaginative Ingenious Insightful	Eccentric Erratic Unrealistic
Thinking Judgment (T)	Lucid Objective Succinct	Argumentative Intolerant Coarse
Feeling Judgment (F)	Appreciative Considerate Tactful	Evasive Hypersensitive Vague
Judging Attitude (J)	Efficient Planful Responsible	Compulsive Impatient Rigid
Perceiving Attitude (P)	Adaptable Easygoing Flexible	Procrastinating Unreliable Scattered

The relationship between the inferior function and the shadow (which is an archetype) is very important. The shadow supplies the personal contents that appear when the inferior function is constellated or evoked. The first sign of an activated inferior function is its appearance in the form of a projection. Projection is the mechanism underlying people's biases about people who have opposite type preferences (Quenk, 1993a). Quenk (1993a, 1996) describes the following predictable features of the inferior function, which may also accompany other psychic manifestations such as unconscious complexes: tunnel vision which makes whatever is being experienced real and believable; loss of sense of humour; exaggerated or extreme behaviour; inexperienced or immature behaviour, with the person coming across as childish, touchy, easily angered and categorical, all-or-none statements. The form in which the inferior function appears is similar for most people who share

that function. However, each individual brings a unique personal history, including the contents of her or his unconscious, to the experience.

Falling into the grip of one's inferior function is most likely to occur when a person's conscious psychic energy is at a low level; the unconscious energy of the inferior function can then emerge. Quenk (1993a,1996) describes the following four circumstances as very effective ways in which conscious energy is diminished and unconscious parts of one's personality become sufficiently energised to take over control:

- **Fatigue:** When people are physically tired due to overwork, lack of sleep, or excessive activity, their energy is depleted and unavailable to deal with everyday events.
- **Illness:** When people are ill their bodies are out of balance, either too hot, or too cold, or in pain. The extra strain they experience saps their energies, causing low energy and fatigue.
- **Stress:** Both physical and psychological stress forces people to use all their energies to combat whatever is causing the stress. This depletes conscious energy resources.
- **Alcohol and mind altering drugs.** These directly lower people's level of consciousness by lowering control of physical reflexes, social inhibitions, and the like.
- **Life transitions:** Inferior function experiences are likely to accompany important life transitions such as midlife. During the midlife transition the inferior function may emerge in two general ways: the person may become quite interested and excited by activities and pursuits that held little interest earlier in life, with a lessening of interest in usual motivations and activities; and the person may adopt some opposite, extreme, and grossly out-of-character behaviour that both she or he and others may see as irrational.

(b) The role of the inferior in self-regulation

The dynamic approach of Jung (1959, 1971, 1990) and Myers et al. (1998) permits the fullest opportunities for individual development of personality and personal effectiveness. All four processes and all four attitudes identified by psychological type theory can be used effectively by everyone. Jung (1976) viewed psychological opposites as a mechanism employed by people's psyches to correct one-sidedness.

Jung (1976) called this mechanism for correcting one-sidedness compensation. Compensation is a way to regulate and balance one's functioning. According to Jung (1976: 419), "whenever life proceeds one-sidedly in any given direction, the self-regulation of the organism produces in the unconscious an accumulation of all those factors which play too small a part in the individual's conscious experience." Jung (1976) put forward the compensation theory of the unconscious as a complement to repression theory. In this context, while out-of-character inferior function experiences may be jarring, they play a critical role in encouraging and restoring the psyche's equilibrium by tempering a one-sided devotion to one or another typological function.

An inferior function experience may simply be serving as a warning that one is doing too much of something. Or a person may become aware through such an experience that she or he is overtired or quite stressed and needs to slow down, get needed relaxation, or take steps to reduce stress. The more important episodes of falling into the grip may force one to acknowledge an important attitude, feeling, habit, or way of thinking that is unconsciously influencing one's perceptions and actions. This may promote a change in self-concept that can encourage new approaches to oneself and significant life issues. According to Quenk (1996), this kind of new knowledge often results from the inferior function experiences that occur during periods of transition, such as a transition to midlife. The process whereby equilibrium is achieved seems to occur through constellation or activation of the tertiary and, more directly, the auxiliary function. This process enables the gradual reestablishment of trust and confidence in oneself. The grip of the inferior diminishes through activation first of the tertiary function, then increased energy and attention to the auxiliary function, and finally to re-experiencing the confidence, competence, and centeredness of one's dominant function (Quenk, 1993a).

According to Quenk (1993a, 1996), there are two conscious ways people use their inferior function, both important for avoiding one-sidedness: Everyone uses all four of the mental functions and all four of the attitudes intentionally and purposefully at least some of the time. Intentional and appropriate use of the inferior and tertiary functions increases people's experience and comfort with them and is an important aspect of good type development. However, it is important to note that getting into the grip of one's inferior function is quite different from consciously and purposefully using one's least preferred function. People often find that they use their inferior and tertiary functions when relaxing in non-work activities. The unfamiliar parts of oneself may be somewhat alien and discounted, but they are also mysterious and intriguing.

Relaxation activities and hobbies provide a non-threatening way of incorporating the usually neglected parts of one's personality (Quenk, 1996).

Table 2.8 provides an overview of the major features of the inferior function experiences of the eight dominant functions, Extraverted Thinking (ESTJ, ENTJ); Introverted Feeling (ISFP, INFP); Introverted Thinking (ISTP, INTP); Extraverted Feeling (ENFJ, ESFJ); Extraverted Sensing (ESTP, ESFP); Introverted Intuition (INTJ, INFJ); Introverted Sensing (ISTJ, ISFJ); and Extraverted Intuition (ENTP, ENFP).

Table 2.8 Major features of the inferior function experiences of the eight dominant functions (Quenk, 1993a: 73-61)

Dominant Versus Inferior Introverted Sensing (ENTP, ENFP)		Major Features of Inferior Introverted Sensing (ENTP, ENFP)		
	<i>Qualities Associated with Introverted Sensing</i>	<i>Triggers</i>	<i>Forms</i>	<i>New Knowledge</i>
As Dominant (Conscious) Function	Solitude and reflection Attention to facts and details Awareness of internal experiences	Violation of values and principles	Withdrawal and depression	Acceptance of physical limitations
As Inferior Function	Withdrawal and depression Obsessiveness A focus on the body	A focus on facts	Obsessiveness	Value of facts and details
		Physical exhaustion	A focus on the body	Increased structure and planfulness
Dominant Versus Inferior Introverted Intuition (ESTP, ESFP)		Major Features of Inferior Introverted Intuition (ESTP, ESFP)		
	<i>Qualities Associated with Introverted intuition</i>	<i>Triggers</i>	<i>Forms</i>	<i>New Knowledge</i>
As Dominant (Conscious) Function	Intellectual clarity Accurate interpretation of perceptions Visionary insight	Excessive focus on the future	Internal confusion	Less fear of possibilities
As Inferior Function	Internal confusion Inappropriate attribution of meaning Grandiose visions	Closing off of options	Inappropriate attribution of meaning	Appreciation of the unknown
		Excessively structured activity	Grandiose visions	Access to their own intuition
Dominant Versus Inferior Introverted Thinking (ESFJ, ENFJ)		Major Features of Inferior Introverted Thinking (ESFJ, ENFJ)		

	<i>Qualities Associated with Introverted intuition</i>	<i>Triggers</i>	<i>Forms</i>	<i>New Knowledge</i>
As Dominant (Conscious) Function	Impersonal criticism Logical analysis Search for accuracy and truth	Absence of trust	Excessive criticism	Less need for harmony
As Inferior Function	Excessive criticism Convoluting logic Compulsive search for truth	Pressure to conform	Convoluting logic	Trust in one's own thinking
		Interpersonal conflict	Search for truth	Tempered response to adversity
				Continues on next page...

Dominant Versus Inferior Introverted Feeling (ESTJ, ENTJ)		Major Features of Inferior Introverted Feeling (ESTJ, ENTJ)		
	<i>Qualities Associated with Introverted Sensing</i>	<i>Triggers</i>	<i>Forms</i>	<i>New Knowledge</i>
As Dominant (Conscious) Function	Inner harmony Economy of emotional expression Acceptance of feeling as non-logical	Disregard of values	Hypersensitivity	Recognising limits
As Inferior Function	Hypersensitivity to inner states Outbursts of emotional expression Fear of feeling	Other's emotional expressions	Emotional outburst	An acceptance of the irrational
		Regret for one's own harshness	Fear of feeling	The importance of close companions
Dominant Versus Inferior Extraverted Thinking (ISFP, INFP)		Major Features of Inferior Extraverted Thinking (ISFP, INFP)		
	<i>Qualities Associated with Introverted intuition</i>	<i>Triggers</i>	<i>Forms</i>	<i>New Knowledge</i>
As Dominant (Conscious) Function	Competence Truth and accuracy Decisive action	Negativity	Incompetence	An acceptance of power needs
As Inferior Function	Judgments of incompetence Aggressive criticism Precipitous action	Fear of loss	Aggressive criticism	Acknowledged competence
		Violation of values	Precipitous action	Moderated idealism
Dominant Versus Inferior Extraverted Feeling (ISTP, INTP)		Major Features of Inferior Extraverted Feeling (ISTP, INTP)		
	<i>Qualities Associated with Introverted intuition</i>	<i>Triggers</i>	<i>Forms</i>	<i>New Knowledge</i>
As Dominant (Conscious) Function	Comfortable inattention to logic Sensitivity to the welfare of others Sharing of emotions	Strong emotions by others	Overemphasised logic	Acceptance of the illogical

As Inferior Function	Logic emphasised to the extreme Hypersensitivity to relationships Emotionalism	Disconfirmation of feeling values	Hypersensitivity to relationships	Acknowledgement of vulnerability
		Insensitivity to introversion needs	Emotionalism	Ability to express depth of feeling
Continues on next page...				

Dominant Versus Inferior Extraverted Intuition (ISTJ, ISFJ)		Major Features of Inferior Extraverted Intuition (ISTJ, ISFJ)		
	<i>Qualities Associated with Introverted Sensing</i>	<i>Triggers</i>	<i>Forms</i>	<i>New Knowledge</i>
As Dominant (Conscious) Function	Comfortable inattention to sense data Flexibility, adaptability, risk taking Optimism about future possibilities	Denial of reality	Loss of control over facts and details	Broadened perspective
As Inferior Function	Loss of control over facts Impulsiveness Catastrophising	Anything unknown	Impulsiveness	Clarified values
		Overdoing their own type	Catastrophising	Flexibility in relationships
Dominant Versus Inferior Extraverted Sensing (INTJ, INFJ)		Major Features of Inferior Extraverted Sensing (INTJ, INFJ)		
	<i>Qualities Associated with Introverted Intuition</i>	<i>Triggers</i>	<i>Forms</i>	<i>New Knowledge</i>
As Dominant (Conscious) Function	Focus on external data Seeking sensual/aesthetic pleasure Delight in the outer world	Dealing with details	Obsessiveness with external details	Adaptability to outer details
As Inferior Function	Obsessive focus on external data Overindulgence in sensual pleasure Adversarial attitude toward the outer world	Unexpected events	Sensual overindulgence	Pleasure in template sensuality
		Excessive extraverting	Adversarial attitude to the world	More realistic goals

(c) *Using knowledge of the inferior function in the workplace*

People show their competence in areas where they are skilled and experienced and where they are appreciated by co-workers and rewarded for competent work performance. According to Quenk (1993a), understanding the forms of different inferior functions can provide the potential for understanding, predicting, and explaining out-of-character behaviour at work. Extreme out-of-character reactions to the stresses of the workplace can be viewed in the context of the consistency of personality rather than its unpredictability. This can provide the rationality necessary to distinguish between true unreliability, poor performance, and faulty leadership and intermittent episodes of the inferior function. People who recognise their own and others' inferiors at work report that they are better able to keep things in perspective for themselves and others. This can have a positive effect on productivity and employee satisfaction, which in turn may reduce some of the stresses in the workplace (Quenk, 1993a). Table 2.9 (see next page) illustrates typical workplace experiences of the inferior function.

Job burnout symptoms can be interpreted to be the result of overuse or one-sided use of one's personality type. The characteristics of job burnout in different types reveal predictable patterns consistent with inferior function attributes (Garden, 1985, 1988). Garden (1988) noted that a major reported effect of job burnout is negative, hostile, and depersonalised reactions to people – responses quite opposite to those that are typical of people-oriented feeling types. Garden (1988) explored the relationship between personality type preferences (specifically the functions S, N, T, F) and the ways people experienced and expressed job burnout. She found a similar reversal for each of the four functions:

- For feeling types, a loss in (or lower level of) the inclination to care for others
- For thinking types, a loss in achievement orientation or ambitiousness
- For sensing types, a loss in groundedness
- For intuitive types, a loss of enthusiasm and originality

**Table 2.9 Examples of workplace experiences of the inferior function
(Quenk, 1993a: 216 – 226)**

Paul & Tom	Patsy & Ginny
<p style="text-align: center;">Paul, ENTJ Inferior Introverted Feeling KEY FEATURES OF INFERIOR FUNCTION</p> <ul style="list-style-type: none"> • Hypersensitivity to inner status <ul style="list-style-type: none"> • Outbursts of emotion • Fear of feeling <p style="text-align: center;">Tom, ESFP Inferior Introverted Intuition KEY FEATURES OF INFERIOR FUNCTION</p> <ul style="list-style-type: none"> • Internal confusion • Inappropriate attribution of meaning • Grandiose visions 	<p style="text-align: center;">Patsy, ENFP Inferior Introverted Sensing KEY FEATURES OF INFERIOR FUNCTION</p> <ul style="list-style-type: none"> • Withdrawal and depression <ul style="list-style-type: none"> • Obsessiveness • A focus on the body <p style="text-align: center;">Ginny, INTP Inferior Extraverted Feeling KEY FEATURES OF INFERIOR FUNCTION</p> <ul style="list-style-type: none"> • Logic emphasised to an extreme • Hypersensitivity to relationships <ul style="list-style-type: none"> • Emotionalism
Frank & Zeke	Sam & Anita
<p style="text-align: center;">Frank, ENFP Inferior Introverted Sensing KEY FEATURES OF INFERIOR FUNCTION</p> <ul style="list-style-type: none"> • Withdrawal and depression <ul style="list-style-type: none"> • Obsessiveness • A focus on the body <p style="text-align: center;">Zeke, ESTP KEY FEATURES OF INFERIOR FUNCTION</p> <ul style="list-style-type: none"> • Internal confusion • Inappropriate attribution of meaning • Grandiose visions 	<p style="text-align: center;">Sam, ENFJ Inferior Introverted Thinking KEY FEATURES OF INFERIOR FUNCTION</p> <ul style="list-style-type: none"> ▪ Excessive criticism ▪ Convoluted logic ▪ Compulsive search for the truth <p style="text-align: center;">Anita, INTJ Inferior Extraverted Sensing KEY FEATURES OF INFERIOR FUNCTION</p> <ul style="list-style-type: none"> ▪ Obsessive focus on external data <ul style="list-style-type: none"> ▪ Overindulgence in sensual pleasures ▪ Adversarial attitude toward the outer world

2.2.2.6 *Personality type development*

An important aspect of Jung's (1959, 1971, 1990) psychological type theory is its focus on the development of personality throughout the life span. The hierarchy of dominant, auxiliary, tertiary, and inferior functions permits and encourages the kind of development and adaptation that is likely to be most useful for an individual at each stage of life (Myers et al., 1998; Quenk, 1993a). In Jungian typology the optimum use of the four functions is to be obtained not through equal development of the functions, but rather through selective development of each function in proportion both to its relative importance to the individual and to its useful relationship to the other functions. According to Myers et al. (1998), the general goal of development is to:

- Become differentiated with the preferred functions – adequately develop a dominant, most conscious function used primarily in the preferred attitude, and a balancing and somewhat less conscious auxiliary function used primarily in the less preferred attitude.
- Eventually admit the least developed processes to conscious, and purposefully use them in the service of the dominant process and for selected tasks or for limited periods of time. This use may require the dominant and auxiliary functions to temporarily relinquish control in consciousness so that the third or fourth function can become more dominant. People learn to use each of the functions for the tasks for which they are best fitted. For example, a dominant Thinking type may find employees to be less resistant to organisational change when they are given an opportunity to voice personal concerns and issues.

(a) Type development during childhood

Personality Type theory assumes that children are born with a predisposition to prefer some functions to others. Children are most interested in their preferred functions. They are motivated to exercise their dominant function and to a somewhat lesser extent their auxiliary function, becoming more skillful, adept, and differentiated in their use. Jung (1959, 1971) describes a differentiated function as one that is separate and exists by itself, so that it can operate on its own without being mixed up or contaminated by any other function.

A sense of competence comes from exercising a function well, and with the reinforcement of constant practice these functions become more controlled and trustworthy. According to Myers et al. (1998), the pleasure of using preferred functions generalises to other activities requiring use of the functions and leads to the acquirement of a set of surface traits, behaviours, and skills that grows out of the basic preferences. While this development of preferred functions is occurring, there is relative neglect of the opposite functions, which become relatively undifferentiated.

(b) Type development during adolescence and adulthood

Type development is seen as a lifelong process of gaining greater command over the functions of perception and judgment. For each type, two of the four functions are assumed to be more interesting and more likely to be consciously developed and used. Continued exercise of the dominant and auxiliary functions throughout adolescence and adulthood promotes further development and differentiation of them as compared with the less-preferred, opposite inferior and tertiary functions that are assumed to be less interesting and are likely to be relatively neglected. Development comes from striving for excellence in those functions that hold the greatest interest and from becoming at least passable in the other less interesting but essential functions (Myers et al., 1998).

In youth and adulthood, the task is to develop the dominant and auxiliary functions. According to Myers et al. (1998), Personality Type theory assumes that these innate, natural functions are best suited to helping a person find a comfortable and effective place in the world, which is the task of youth and adulthood. Specialising by devoting a great deal of energy to one's dominant and auxiliary functions is therefore appropriate during the first half of life. Jung (1959: 238) states that when energy is shared equally between two opposite mental functions, differentiation cannot occur. Both functions remain undeveloped, which produces an unconscious primitive mentality in which neither function can be directed and controlled. Differentiated functions and attitudes focus a person's intentions and direction. Thus, if either one of a pair of functions is to develop, the other must be shut off most of the time to give the person a chance to gain experience and confidence in the natural, preferred function.

However, it is important to remember that all four processes (functions) and all four attitudes identified by Psychological Type theory can be used effectively by

everyone. People need to learn through the process of differentiation to use their less preferred functions and attitude consciously and in service of a preferred one (Quenk, 1993a). Quenk (1993a: 25) states that the dynamic approach of Jung (1959) and Myers (1980) permits the fullest opportunities for individual development of personality and personal effectiveness. Quenk (1993a: 25) further argues that Psychological Type theory may constitute the basic structure of personality, serving as a template that guides and colours other aspects of people's lives. If this is true, both genetic endowments and environmental influences affect and are affected by people's underlying typological character structure.

(c) *Type development during midlife and old age*

Psychological (Personality) Type theory assumes that type does not change over the life span. Rather, the expression of type may vary in accordance with different stages of life and different life circumstances (Myers et al., 1998). According to Myers et al. (1998), a very few exceptional persons may reach a stage of development at which they can use each function relatively easily as the situation requires. For most people, however, striving for a comfortable and effective expression of the four mental functions and attitudes is an interesting and challenging lifelong process, with no expectation that a person will arrive at a predetermined level of development.

Quenk (1993a: 59) refers to the midlife as a transitional and transformational decade that can be both enhancing and destructive in causing people to come to terms with the neglected aspects of their psyche. The often frequent eruptions of the inferior that occur during midlife can provide the crucial awareness necessary for the individual's transition from the follies of youth to the wise acceptance of old age.

Myers et al. (1998) mention that people appear to be naturally motivated toward completing their personalities through gradually adding the previously neglected tertiary and inferior functions to the sphere of operation during their midlife. In the second half of life, it is appropriate to be a generalist rather than a specialist in using the functions and attitudes. Development of this kind allows individuals to add new perspectives and experiences that were previously not very fulfilling to them. Giving greater energy and attention to the tertiary and inferior functions involves a corresponding lessening of energy and attention to the dominant and auxiliary functions. However, this does not involve a change in a person's personality type, but should rather be viewed as becoming skillful in the conscious and purposeful use

of the less preferred functions and attitudes in service of the preferred functions and attitudes.

In typological terms, those things that were unimportant, uninteresting, or unvalued in the first half of life are embodied in the inferior and tertiary functions. Accordingly, people consistently report that beginning around middle age, they find themselves attracted to pursuits requiring the least preferred processes. According to Quenk (1993a), older or retiring people develop a new career based on a former hobby that may have involved less preferred processes. Von Franz (1971:8) describes incorporation of the inferior as follows:

“To the general outline of the inferior function belongs the fact that it is generally slow, in contrast to the superior function... If you think of the turning point of life and the problems of aging and of turning within, then this slowing down of the whole life process by bringing in the inferior function is just the thing which is needed. So the slowness should not be treated with impatience ... one should rather accept the fact that in this realm one has to waste time.”

Quenk (1993a) points out that some older people do not appear to follow this path. Rather, they become more rigidly committed to their dominant and auxiliary processes, which they use in an exaggerated and extreme manner. Slowly integrating previously neglected functions furthers the task of wholeness and individuation. Stubborn adherence to the consciously well-developed processes appropriate to the tasks of early adulthood seems to impede progress toward the goal of individuation and can even be maladaptive when applied compulsively and exclusively.

According to Quenk (1993a), people with different personality types show consistent patterns of development within their type. However, the ways in which different types approach the task of integrating formerly ignored aspects of themselves can differ greatly. Some types, such as types who prefer intuition and a perceiving attitude (NP), enjoy the natural unfolding of their midlife development. Others, often those who prefer sensing and a judging attitude (SJ types), may take an active part in developing previously neglected parts of themselves.

2.3 VARIABLES INFLUENCING THE EXPRESSION OF PERSONALITY PREFERENCES

According to Myers et al. (1998), a psychological type is much more than a composite of four separate preferences. Rather, each type is a unique combination based on the interactions of the preferences within that type. Within typology's system of opposites, it is the flow of psychic energy between and among systems that gives a type its dynamic character (Quenk, 1993a). The preferences indicated by the MBTI are underlying patterns whose expression and development are influenced by environmental factors such as parents and family, education, cultural values, religion, individual life experiences, and profession (Myers et al., 1998).

According to Myers et al. (1998), the growing evidence regarding the biological basis of psychological type gives credence to Jung's (1959) assumption that psychological type is universal, that is, that the personalities of all human beings are structured in accordance with type dichotomies. Support for universality comes from the fact that many translations of the MBTI are being used successfully. Users in other countries and cultures report excellent results in applying personality type concepts. All four dichotomies and all sixteen types are recognised in other countries and cultures. However, the way the opposite preferences in each dichotomy are expressed in other cultures may vary considerably. The major variables that appear to influence the expression of personality preferences are environmental and cultural influences (Myers et al., 1998).

2.3.1 Environmental influences

Environmental factors can foster development of each person's natural preferences, or they can discourage their natural bent by reinforcing activities that are less satisfying and less motivating, making skill development more difficult. For example, Myers and Myers (1980) contend that Western-based civilisation socialises men towards the personality preference Thinking (T), women towards Feeling (F), and both gender groups towards Extraversion (E), Sensing (S), and a Judging (J) attitude. Thus, ESTJ (men) and ESFJ (women) represent the majority or dominant population in Western society, while INFP (men) and INTP (women) fall in the underrepresented or minority population.

Fitzgerald and Kirby (1997) mention that the function most frequently ignored in decision-making in Western organisations is Feeling Judgment. Research conducted on managers and leaders of organisations reports an overrepresentation of Thinking types in proportion both to the overall population and to reports of Thinking-Feeling distributions within organisations. Myers and Myers (1980) argue that a climate that stresses conformity and consequently the rejection of non-conformity, helps thwart the process of healthy type development. This thwarting process results in the lack of trust in one's own personality type, with the emotional result of developing a feeling of inferiority and loss of satisfaction with oneself.

True type experiences can be described as authentic self-expression which enables individuals to immerse themselves in a valued and esteemed self-conception, thereby allowing them to derive intrinsic positive feelings from being themselves. In turn, this reinforces the worth of the self-conception (Blake, Ashforth, & Tomiuk, 2000). Emotional dissonance occurs when the behaviour expected demands the use of less preferred and least developed functions and attitudes. One regards oneself as behaving inauthentically, leading to one's not feeling oneself - one may even feel inefficient and incompetent, which may lead to experiences of distress and consequently unconscious inferior function eruptions which are damaging to one's self-esteem (Myers et al., 1998). Emotional dissonance experiences are positively associated with emotional exhaustion, job dissatisfaction, work alienation, depressed mood, and low self-esteem (Ashforth, & Tomiuk, 2000).

Furthermore, environmental interference with personality type development can result in a "falsification" of type. Falsified individuals may become skillful in using an initially less preferred function, but may be less content, may feel less competent, or may be out of touch with their own best talents. When an individual answers the MBTI, one cannot know the extent to which natural development has been fostered or thwarted. Damaged or falsified types develop feelings of inferiority or negative self-esteem (Pidduck, 1988). Damaged type refers to the acquirement and use of non-preferred perceiving and judgment processes due to environmental pressures that discourage the development of a child's natural preferences (Myers & Myers, 1980; Winn, 1990 - as cited in Schaefer, 1994).

Research conducted by Schaefer (1994) reports a significant relationship between total academic self-esteem and the Extraversion-Introversion, Sensing-Intuition, and Judging-Perceiving scales of the MBTI. The stronger one's preference for the MBTI

dimension Extraversion, Intuition, and Judging, the higher one's total sense of academic self-esteem. The MBTI personality preference scales Extraversion-Introversion and Judging-Perceiving related significantly to a sense of belonging, identity, and purpose as dimensions of academic self-esteem. The MBTI personality preference scales Sensing-Intuition and Thinking-Feeling related significantly to a sense of security and sense of purpose.

Industrial and organisational psychologists and counselors can however apply specific strategies to help individuals identify their true preferences. The strategies for fostering personality type development could include helping individuals to learn to identify the functions and attitudes; to understand the dynamics of Personality Type; to use the processes appropriately and to overcome personality type falsification (Myers & McCaulley, 1992).

2.3.2 Cultural influences

MBTI researchers and practitioners in a wide variety of cultures report results very similar to those found by researchers and practitioners using the MBTI in the United States, the origin of the instrument. Current evidence supports use of the MBTI in most multicultural settings (Myers et al., 1998).

However, Myers et al. (1998) emphasise that in cultures with value systems that can be described as collectivist, the MBTI may not be appropriate. Collectivist values may make it difficult for individuals within these cultures to respond to the MBTI for at least two reasons, namely:

- The centrality and importance of group identity and cultural norms may make it difficult for individuals to identify and report their natural individual preferences. Broad cultural norms may also influence an individual's desire and ability to determine his or her underlying preferences.
- The ways in which type preferences are expressed within these cultures may be significantly different from the ways in which those preferences are generally described from the perspective of an individualistic culture. In a culture that expects and values family/group interaction, for example, Introversion may not be expressed by finding time alone. Instead, individuals preferring Introversion may have found other ways – acceptable in their culture – to support their need for internal processing time.

Myers et al. (1998) recommend that in deciding whether the MBTI is appropriate for clients from collectivist cultures, practitioners need to assess degrees of acculturation. Clients whose primary cultural reference is their collectivist culture may find taking the MBTI unhelpful or even offensive, while those who are bicultural or whose primary reference is the majority culture are less likely to experience such difficulties. Thus, when using the MBTI in multicultural or international settings, practitioners need to be aware that cultural values are likely to affect the ways in which individuals express their type preferences.

Myers et al. (1998) mention that to date, almost every culture for which there are type data reports a predominance of Sensing Judging Types, and the great majority report STJ as the modal type in the culture. In De Beer's (1997) analysis of type preference in South Africa, she reports that South African type experts shared a common assumption that the indigenous black people are probably more Feeling than Thinking, based on the UBUNTU values characteristic of Black South African culture and observations of the behaviour of Black South Africans. Yet, the South African database of 6,452 people reports ESTJ and ISTJ as the most common types for Black South Africans, as well as for Whites. A culture-neutral description of STJ's pictures them as factual, reality-based types: These types take reality as a given and internalise the history, traditions, and customs of their culture as the way things are. They enjoy belonging to a group and feel great loyalty toward that group's past, present, and future. Preserving culture and traditions is a primary value. Interpretations of type-related behaviour requires a thorough understanding of the underlying type pattern and then exploration of how that pattern may be expressed within a particular culture.

2.4 THEORETICAL INTEGRATION

Jung's (1921, 1959, 1971, 1990) theory of personality is dynamic and developmental. Jung (1921) developed three dimensions to explore individual cognitive style, namely how individuals approach life; the way in which individuals become aware of the world; and the way in which individuals reach conclusions about the world. In developing the explicatory framework, Jung (1921) articulates a number of his underlying assumptions, which are:

- Past experience, and expectations about the future, influence behaviour and personality;

- Individuals are capable of constant and creative development;
- Personality is an open system which is receptive to inputs and exchanges. Behaviour is a sub-system of personality and one which can change as a result of inputs from, and interactions with, the external behaviour. The influences of other people have a significant impact on behaviour.

Based on Jung's (1921, 1959, 1971, 1990) theory of psychological types and Myers and Briggs' (Myers, 1987) theory of personality type, personality preferences are defined for the purposes of this research as the dominant and conscious attitude or predisposition to either act (in the case of a dominant extraverted attitude) or react (in the case of a dominant introverted attitude) in a characteristic direction when (a) observing one's outer world (which may be directed toward either seeking sensory data or being guided by inspirational hunches), and (b) assigning meaning to each experience (which may entail either the subjective evaluation of experiences in terms of emotions or the objective, logical and reasonable interpretation of people, things and events).

The Myers and Briggs' (Myers, 1987; Myers et al., 1998) model of personality type will apply to this research. This model operationalises Jung's (1959, 1971, 1990) dynamic model of psychological type in the MBTI, which is an instrument designed to make the theory of Psychological Type both understandable and usable. The personality preferences postulated in Psychological Type theory do not exist in isolation but instead interact with each other to form distinctive personality patterns. These personality patterns are not an indication of personality traits such as an individual's intelligence, knowledge, or skills; rather, they are indications of predictable patterns in behaviour, values, orientations, and motivations. Furthermore, the personality preferences do not indicate whether individuals in these type groups use the behaviour with skill, whether their values are fully considered and consciously direct their actions, whether they are well-developed individuals, or whether they enjoy performing certain activities (Myers et al., 1998).

Psychological types are not static boxes into which people fit. The personality preferences evolve and become more effective as people learn and develop. A psychological type is much more than the adding together of four separate preferences and each type is a unique combination based on the interactions of the preferences within that type.

In Myers and Briggs' (Myers, 1987) Personality Type theory, each of the sixteen personality types has a favourite mental process, called the dominant function. It forms the core identity and direction for the overall personality (Myers & Myers, 1980, 1995). The favourite mental process is normally used in the individual's favourite world: the outer world for those who prefer Extraversion, the inner world for those who prefer Introversion. The auxiliary function assists the dominant function by providing balance between perception and judgment and between extraverting and introverting. The developmental approach to personality type recognises that each type has an ideal order of development over time. Early in life the dominant function emerges and then the auxiliary so that by the time one enters the work world, both are accessed and functioning together. The tertiary and finally the inferior function are often accessed more in midlife and beyond. Integration of all the functions is a natural interest and task in the second half of life. Theoretically, then, there are sixteen paths to development depending on the individual's type (Myers et al., 1998).

The major variables that appear to influence the expression of personality preferences are environmental and cultural influences (Myers et al., 1998). True type experiences can be described as authentic self-expression which enables individuals to immerse themselves in a valued and esteemed self-conception, thereby allowing them to derive intrinsic positive feelings from being themselves (Ashforth, & Tomiuk, 2000).

Type tables and type groupings present data on the construct validity of the MBTI, that is, evidence that the MBTI accurately reflects Jung's (1959) theory and the constructs it includes (Myers et al., 1998). Type tables also provide information and insight into the characteristics of the types. The focus of this research project will be on the combinations of the four attitudes (E and I with J and P) and the two attitudes extraversion and introversion (E and I) with the four mental functions (S, N, T, F). Figure 2.4 provides an overview of the personality type groupings and their key characteristics that will be studied in the context of this research. The type table format is based on the principles underlying the Myers and Briggs' (Myers, 1987) personality type theory regarding personality type groupings and the use of type tables.

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COMBINATIONS OF ATTITUDES	DOMINANT ATTITUDE & FUNCTION	TYPES	INFERIOR FUNCTION
<p>IJ</p> <p>Introspective</p> <p>Persevering</p> <p>Hard to convince/change</p>	<p><i>Introverted Perceiving-Sensing</i></p> <p>IS</p> <p>Thoughtful realists</p> <p>Quiet testing of facts/ideas</p>	<p>ISTJ</p> <p>ISFJ</p>	<p><i>Extraverted Intuition</i></p> <p>EN</p> <p>Impulsiveness</p> <p>Catastrophising</p> <p>Loss of control facts/details</p>
	<p><i>Introverted Perceiving- Intuition</i></p> <p>IN</p> <p>Thoughtful innovator</p> <p>Introspective and scholarly</p>	<p>INTJ</p> <p>INFJ</p>	<p><i>Extraverted Sensing</i></p> <p>ES</p> <p>Adversarial attitude</p> <p>Obsessive focus on external data</p>
<p>IP</p> <p>Introspective</p> <p>Adaptability can be overridden by important inner judgments (resistance to change)</p>	<p><i>Introverted Judging-Thinking</i></p> <p>IT</p> <p>Reflective reasoner</p> <p>Quiet and contemplative</p>	<p>ISTP</p> <p>INTP</p>	<p><i>Extraverted Feeling</i></p> <p>EF</p> <p>Extreme logic</p> <p>Hypersensitivity to relationships</p> <p>Emotionalism</p>
	<p><i>Introverted Judging- Feeling</i></p> <p>IF</p> <p>Reflective harmoniser</p> <p>Quiet and caring</p>	<p>ISFP</p> <p>INFP</p>	<p><i>Extraverted Thinking</i></p> <p>ET</p> <p>Judgments of incompetence</p> <p>Aggressive criticism</p>
<p>EP</p> <p>Active</p> <p>Energetic</p> <p>Sociable</p> <p>Seek new experiences</p> <p>Adaptable</p>	<p><i>Extraverted Perceiving-Sensing</i></p> <p>ES</p> <p>Action-oriented realist</p> <p>Practical, realistic doer</p>	<p>ESTP</p> <p>ESFP</p>	<p><i>Introverted Intuition</i></p> <p>IN</p> <p>Internal confusion</p> <p>Grandiose vision</p> <p>Inappropriate attribution of meaning</p>
	<p><i>Extraverted Perceiving-Intuition</i></p> <p>EN</p> <p>Action-oriented innovator</p> <p>Change agent</p>	<p>ENTP</p> <p>ENFP</p>	<p><i>Introverted Sensing</i></p> <p>IS</p> <p>Withdrawal and depression</p> <p>Obsessiveness</p>
<p>EJ</p> <p>Decisive</p> <p>Take action</p> <p>Confident</p> <p>Hard to convince</p>	<p><i>Extraverted Judging-Thinking</i></p> <p>ET</p> <p>Action-oriented thinker</p> <p>Active and energetic</p>	<p>ESTJ</p> <p>ENTJ</p>	<p><i>Introverted Feeling</i></p> <p>IF</p> <p>Hypersensitivity to inner states</p> <p>Outbursts of emotion</p> <p>Fear of feeling</p>
	<p><i>Extraverted Judging-Feeling</i></p> <p>EF</p> <p>Action-oriented cooperator</p> <p>Sociable/friendly/sympathetic</p>	<p>ESFJ</p> <p>ENFJ</p>	<p><i>Introverted Thinking</i></p> <p>IT</p> <p>Excessive criticism</p> <p>Convuluted logic</p>

Figure 2.4 An integrated model of personality preferences (based on Jung, 1959, 1990 & Myers et al., 1998)

2.5 IMPLICATIONS FOR LEADER DEVELOPMENT

Jung's (1921, 1959, 1971, 1990) theory of psychological types and the MBTI Personality Type theory provide a framework for understanding personality differences in cognitive and perceptual styles, motives and values in leader development coaching. It also allows for self-assessment activities to enhance self-insight and informed choice. According to Fitzgerald (1997), the MBTI has become a key resource in leader development and is widely used in leader development and executive coaching. Fitzgerald (1997:311) points out that type dynamics and development have been largely untapped in leadership development work and offer powerful potentials for increasing leader effectiveness and growth. Myers et al. (1998) offer information that can be readily applied to using the MBTI in leadership development: improving communication, dealing with conflicts, enhancing problem solving and decision making, dealing with organisational change, managing stress, and using the MBTI with teams.

As a leader development framework, the MBTI Personality Type theory contains the following essential elements to ensure a process of self-enlightenment (Hammer, 1993; Lynch, 1985; Myers & McCaulley, 1992):

- It allows self-assessment of personality type and the identification of true personality preferences;
- It also provides a coaching and counseling tool for appreciating human differences and enhancing self-esteem; and
- It assists counselors and clients in gaining knowledge about careers, job roles and work settings, and how clients' personality preferences interact with different work situations. As such it also provides a powerful tool to aid leaders and employees in adapting to organisational changes.

2.5.1 Identifying true preferences

The first step in leadership counseling and coaching is to discover the client's true preferences. Personality Type theory assumes that personality preferences are inborn and can be falsified by family and other environmental pressures. Therefore, each stage of interpreting the MBTI results is essentially testing the hypothesised personality type based on the MBTI Personality Type theory against the respondents' experiences of their behaviour (Myers & McCaulley, 1992).

If a client has doubts about the accuracy of the reported personality preference, activities associated with true preferences are usually described with pleasure, or in an off-handed manner, taking them for granted. When the client follows these activities they are motivated and energetic. Activities associated with less preferred processes are often described in terms of effort, struggle, or discomfort. Following such activities is tiring and can be depressing.

Identifying personality type falsification is important as it can cause emotional difficulties. A goal of leadership coaching is therefore to identify and strengthen the inherent preferences, not to continue the falsification process (Myers & McCaulley, 1992).

Myers et al. (1998) point out that professionals working in the area of leader development will usually find themselves interacting with a majority of TJ's. The challenge for practitioners is to understand and support the natural style and developed skills of TJ leaders while assisting them in seeing the benefits of modifying those skills and that style. The corollary to the preponderance of TJ's in management is that managers with different combinations of preferences normally will have developed a number of skills and behaviours related to Thinking and Judging. With such TJ skills encouraged and supported by their environment, they may not have valued or developed their own natural style of leadership. According to Type theory, people are most effective when they have developed their own natural style and then learned to use non-preferred areas as appropriate. For some leaders who are not TJ's, this development of their natural way of leading may not have occurred, as the organisational cultures in which they have worked and succeeded may not have supported such development.

Fortunately, much of the current leadership literature includes recognition of the need to develop some of the behaviours that are not naturally part of the TJ style, and many organisational development programmes identify skills more naturally related to Intuition, Feeling and Perceiving preferences as necessary for effective leadership in changing organisations. Thinking-Judging leaders highly value being competent and effective. Using the MBTI allows practitioners to affirm their competence and effectiveness while helping them identify areas where they can improve (Fitzgerald, 1997; Higgs, 2001; Myers et al., 1998).

2.5.2 Developing emotional competence

Furthermore, the assertion by Dainty and Anderson (2000) that the MBTI should be used by organisations to develop the emotional intelligence of people in the new millennium suggests a strong relationship between the MBTI personality preferences and emotional intelligence competencies of people. A study conducted by Higgs (2001) reported a positive relationship between the dominant MBTI function of Intuition (and the associated MBTI profiles), a strong negative relationship with Sensing, and higher levels of emotional intelligence. The study provides some support overall for a proposed relationship between the MBTI and emotional intelligence as a potential area for future research.

The MBTI is widely agreed to be a developmental framework, given its theoretical underpinnings (Cook, 1993; Higgs, 2001; Maxon, 1986). The MBTI Intuition and Extraversion were identified as developable, and showed a strong relationship to the developmental elements of emotional intelligence (Higgs & Dulewicz, 1999; Higgs, 2001). Myers and McCaulley (1998) and Jung (1921) propose that the analysis of type be used to help individuals develop. Thus individuals can focus on developing behaviours relating to their less dominant functions. Higgs (2001) suggests that it may be helpful to use MBTI as an element of a development process for leaders, particularly one that will support the development of their emotional intelligence.

A case study conducted by Garrety, Badham, Morrigan, Rifkin, and Zanko (2003) on the application of the MBTI in a cultural change programme to facilitate people's capability to adopt new forms of emotional management, self-identities and behaviour, showed the following:

- The old traditional company was populated by people who occupied fixed positions in a hierarchy that constrained their actions and relationships with others. They did not reveal personal weaknesses. They were not in the habit of reflecting on themselves, their feelings and relationships with others. If they were, they kept it to themselves.
- In the new culture adopted by the company, hierarchies were supposed to be flatter. People were supposed to be allowed to deal with emotional issues, express emotions, be more diverse and complex. They were encouraged to openly discuss their emotions, perceptions, and relationships. They were

expected to manage themselves and each other in a more emotionally intelligent manner. Whereas the old culture respected IJ-style behaviour, the organisation needed to find and value people who were Extraverted, Intuitive, Feeling and Perceiving.

- The change programme involved a concerted attack on people's defensive barriers in the interests of constructing new, more complex and reflexive selves, capable of more finely nuanced management of their own and other people's emotions. Workers who once possessed stable identities shaped by families, communities and traditional occupational groups were being incited to alter their self-perceptions, and the selves they present to the world. The new cultural practices were fundamentally different to the more traditional hierarchical forms of management, as they were explicitly designed to infiltrate the private realms of subjectivity and emotion.
- Employees reported that the MBTI became an important element in an ongoing reconfiguration of identity. Knowing one's personality preferences were highlighted as having helped to alter the self that was presented to the world. The MBTI was also reported to furnish a broader range of possibilities of behavioural styles. It helped people to sort out and reconfigure their responses to themselves and others. The MBTI was used in helping employees evaluate themselves with respect to discourses that define certain ways of being and acting as more desirable to others in the new organisational culture. It was also successfully used to help people learn to express emotionally intelligent behaviour in interpersonal discussions.

2.6 IMPLICATIONS FOR INDUSTRIAL AND ORGANISATIONAL PSYCHOLOGY

According to Myers et al. (1998), the appropriate use of the MBTI and Jungian psychological type provide a wealth of positive organisational applications such as developing understanding; increasing appreciation for colleagues; improving communication; dealing with conflicts; enhancing problem solving and decision making; improving career decision making; planning, implementing, and managing organisational change; managing diversity; improving team work; and recognising and managing stress. The MBTI has proven to be a practical, positive tool for organisational and individual development activities.

However, although the dynamic and developmental components of Jung's (1921) theory offer some of the most powerful applications of the MBTI, this potential is often underused in organisations. Placing personality type within the Jungian framework also leads clients away from stereotyping and from feeling stereotyped and boxed in (Myers et al., 1998). Using the deeper interpretive level of the Jungian psychological type dynamics in conjunction with the MBTI expands its usefulness, providing the basis for the following applications:

- It gives people information about how others experience them by pointing to the function each type uses when interacting with the external world. This clarifies communication styles and is especially helpful for those who prefer Introversions (Yeakley, 1983; Myers et al., 1998).
- It highlights the role of the dominant function – a central part of individual identity. Research by Hammer (1996) and of practice (Barger & Kirkby, 1995; Kummerow, Barger, & Kirkby, 1997) indicate that identifying a type's dominant function illuminates core values and motivations.
- It creates awareness of the need for the balance potentially provided by a person's auxiliary function – balance between perception and judgment and between extraverting and introverting (Myers et al., 1998).
- It provides a framework for recognising type-consistent reactions to everyday stress and consistent but out-of-character reactions to excessive stress.
- It leads people to explore the impacts of midlife development periods.
- It includes a model of lifelong development that can guide self-assessment and identification of development goals. The dynamic and developmental perspective of the MBTI and Jungian personality theory identify areas for individual growth and improvement of interactions among people in a nonjudgmental way (Myers et al., 1998).
- It is useful in strategies for re-examining job and work processes for ways of introducing elements of spontaneous choice. Tasks could be modified to enlarge the employee's areas for choice and provide opportunities for the exercise of preferred functions or other forms of self-expression, with better morale and satisfaction. Disliked tasks can be made more palatable if they are construed as challenges for personal growth.

Knowledge and understanding of personality preferences can provide an avenue for self-exploration and a tool for understanding employee-client diversity and preferences for different work settings and careers. Industrial and organisational

psychologists can apply their knowledge and skills regarding personality type theory in leader development programmes; employee training and development programmes; culture and climate diagnostic surveys; career counseling activities; recruitment and selection practices; cultural diversity programmes and team development programmes.

2.7 EVALUATION

Personality type theory will be evaluated according to its usefulness as a theory, how it differs from trait theory and the major contributions of the theory.

2.7.1 Usefulness of personality type theory

Möller (1995) contends that Jung's theory is not given the attention it deserves in psychology simply because it is such complex theory. Its concepts are often difficult to understand, there are contradictions and inconsistencies in the theory and it lacks a specific system. The theory is characterised by an unnecessarily large variety of concepts for describing personality and its functioning. A specific type of behaviour may, at a given moment, be the result of a single, a few or various archetypes. However, the theory does not explain why a specific archetype will be dominant and motivate behaviour at a certain moment. According to Feist and Feist (2002), Jung's theory is nearly impossible to either verify or falsify. The collective unconscious, the core of Jung's theory, remains a difficult concept to test empirically. Jung's (1921) theory concerned with classification and typology, that is, the functions and attitudes, can be studied and tested and has generated a moderate amount of research. However, the MBTI has yielded a greater number of investigations (Feist & Feist, 2002). Studies in which the scale has been used offered support for Jung's typology (Carlson & Levy, 1973; Carlson, 1980; Fling, Thomas, & Gallaher, 1981; Higgs, 2001; Mitchell, 1995).

Feist and Feist (2002) view analytical psychology as unique because it adds a new dimension to personality theory, namely the collective unconscious. Although the theory has an ability to organise knowledge, the usefulness of most analytical psychology is limited to those therapists and practitioners who subscribe to basic Jungian tenets. Jung's terminology is often arcane and many of his terms are not adequately and operationally defined, making the theory low on internal consistency. Jung's proclivity for searching for data from a variety of disciplines and his

willingness to explore his own consciousness even beneath the personal level contribute to the great complexities and the broad scope of the theory. Analytical psychology also rates high on similarities among people and low on individual differences.

The MBTI is an instrument which has been designed to make the theory of psychological type both understandable and usable (Myers & McCaulley, 1998). The MBTI attempts to operationalise the Jungian constructs and to identify, from self-report, the basic preferences of people in regard to perception and judgment, so that the effects of each preference (singly and in combination) can be put to practical use. Higgs (2001) points out that the MBTI and the way in which it is constructed and used is seen to differ from many other personality instruments in that it is designed to implement a theory; therefore the theory must be understood in order to understand the MBTI. Furthermore, the theory postulates dichotomies, which makes some of the psychometric properties unusual.

McCrae and Costa (1988) point out that studies using the MBTI, do not always confirm the validity of the underlying theory or operationalisation of the associated constructs. In essence, while adding a new dimension to human personality not greatly dealt with by others, personality type theory is probably more complex than necessary (Feist & Feist, 2002; Higgs, 2001).

Much of the occupational research, to date, has tended to focus on the four basic Jungian functions, which are expressed in the MBTI (that is, Sensing, Intuition, Thinking, and Feeling), (Berthon, Pitt, & Money, 1994). However, although Berthon et al. (1994) claim that the attitude dichotomy of Extraversion-Introversion and the functional dichotomy of Judgment-Perception are somewhat overlooked, there are a number of studies which do incorporate the attitude dichotomy and find this as being the strongest area of correlation between the MBTI and other measures of personality, competency or behaviour (Pinder & Herriot, 1990). Data provided by Huber (1983) show lower level validities for MBTI than either the 16PF or OPQ instruments in measuring individual differences.

The evidence presented by McCrae and Costa (1988) and Furnham and Stringfield (1993) suggests that, whilst there is some evidence of the validity of the MBTI, it remains only a moderate predictor of behaviour. A number of studies of the MBTI focus more on its value as a self-insight or development tool than as a valid

psychometric instrument (Higgs, 2001). Maxon (1986) highlights the value of the MBTI in developing self-insight and stimulating team processes and development based on conclusions from his case study examining “innovation teams” at Hewlett Packard. Similarly, Cook (1993) highlights the value of the MBTI in exploring team development needs. Higgs (2001) argues that further research into the role of MBTI analyses as an aid to the development of emotional intelligence would seem warranted as a result of studies conducted by Dulewicz and Higgs (1999), Higgs and Dulwicz (1999), and Higgs (2001).

Support for Jung’s distinction between Introversion and Extraversion also emerges from studies by the trait theorists. The two dimensions were, for example, incorporated by Cattell (1965) into his well-known 16 Personality Factor Questionnaire and forms the basis for the work of Eysenck (1947, 1952). This research indicates that it is in fact possible to operationalise specific concepts from Jung’s theory with a view to empirical verification.

2.7.2 Personality type theory versus trait theories

According to Quenk (1993b), personality type theory applies a typological approach to understanding personality while nearly all of the major personality theorists advocate a trait approach to understanding personality. Carlson (1993) states in this regard that most modern investigators reject the notion that individuals can be assigned to discrete categories; instead they generally conceive of individual differences as quantitative not qualitative. Rather than classifying people by categories or types, most investigators prefer to measure the degree to which an individual expresses a particular personality trait. According to Carlson (1993), the whole statistical method that is used in psychology and in the social sciences is designed along the lines of the trait model.

Quenk’s (1993b) view of the critical distinctions between the trait and personality type theories is summarised in table 2.10.

Table 2.10 Essential differences between trait and personality type theories (Quenk, 1993b: 11)

TRAIT THEORIES	TYPE THEORY
Universals differing only in amount possessed.	Qualitatively distinct inborn preferences.
Involves measuring amounts.	Involves sorting into categories.
Normally distributed.	Bimodal/skewed distributions.
Extreme scores important for discrimination.	Midpoint separating categories important for discrimination.
Scores show amount of trait possessed.	Scores show confidence in sorting procedures.
Behaviour is caused by traits; a reductive approach.	Behaviour is an expression of type; a purposive approach.
Too much or too little, often negative or diagnostic.	"Too much" or "too little" is irrelevant.

According to Newman (1995), the additive, linear statistical methods preferred by trait psychologists are poorly suited to typological constructs like categorical variables, discontinuities and dichotomous variables. Traits are a matter of degree. Personality types are about qualitatively distinct, inborn preferences. In trait theory, persons differ only in the amount of any given trait they possess.

Trait theory argues that individual differences reflect the fact that many people show a greater-or-less-than-average expression of a dimension, and that such variations – summed across the major personality dimensions – account for individual differences. Trait theory thus assumes that most people are simply average in personality (Newman, 1995).

Personality type theory assumes that personality represents the constellation of a particular combination of traits, not just variation from the average. No one is average – not because individuals share nothing in common – but because they prefer one pole of the major personality dimension over the other (Newman, 1995).

2.7.3 Major contributions of personality type theory

The major contributions of Jung's (1921, 1959, 1971, 1990) theory can be summarised as follows (Lynch, 1985; Myers, 1980; Myers & McCaulley, 1992; Myers et al., 1998; Möller, 1995; Feist & Feist, 2002):

- Jung's construct of the Self is considered to be his most significant contribution to personality. Jung offers a unique analysis of the way in which the Self develops throughout life by maturing and growing.
- Jung makes an important contribution by his description of self-actualisation in particular. In this regard, Jung laid the foundation for the later humanistic theorists such as Rogers, Allport and Maslow. Jung also deserves credit for his emphasis on the goal-directedness of behaviour. According to Jung (1959), behaviour is both causative and purposeful. Although he still emphasised the unconscious, Jung demonstrated, by means of the description of the ego and the personal unconscious, that conscious process can play an important role in the motivation and development of personality, an important aspect to take cognisance of in the development of emotional intelligence competencies explaining individual differences.
- Jung's theory together with the MBTI personality type theory provide a rich theoretical body of literature an instrument and a research base for leader development coaching, organisational development, and career counselling practices; and the professional development of industrial and organisational psychologists.
- Personality type theory offers a powerful practical framework for understanding perceptual and cognitive styles, and especially for understanding personality differences and preferences for different work settings, careers and the development of emotional competence.

2.8 CHAPTER SUMMARY

Chapter 2 had as its aim to conceptualise the constructs personality and personality preferences from the theoretical perspective of Analytical Psychology. The theory and constructs underlying the Myers-Briggs Type Indicator (MBTI) were discussed in depth as the theoretical framework that forms the basis for studying the construct personality preferences. A definition and integrated model of personality preferences were proposed to delineate the context of this research project. Furthermore, the theoretical research implications for leadership development and the field of Industrial and Organisational Psychology were discussed. Finally, the limitations of the Jungian psychological type theory and the MBTI theoretical framework were pointed out.

Part of the first research aim has now been achieved, namely to conceptualise the construct personality preferences from a theoretical perspective.

Chapter 3 discusses the construct self-esteem from a Humanistic and Social Psychology paradigmatic perspectives with the aim of providing further clarification on the first research question.

