

PSYCHOLOGY 1B 2009

Personality Lecture 24.8.09

WEEK 5: DEPTH PSYCHOLOGY AND PERSONALITY

OR JUNG AND FREUD

For all students.

This is the same handout you should already have. The material on pages 6-10 and the material on Freud and Jung in the course text are examinable

The Definition and Origins of Depth Psychology.

'Depth Psychology' is a loosely-used term that usually refers to any approach to psychology that takes the unconscious mind seriously. That attempts to define, or categorise the nature of, the unconscious. While interest in the unconscious varies in academic psychology – at times it is a major focus of research, at other times overlooked or even denied as a phenomenon – it is always important in psychotherapy. Thus, the psychoanalytic interest group is the second largest in the APS: while, around the world, there are many thousands of Freudian, Jungian and even Adlerian analysts, psychologists and other therapists. There are dozens of training institutes, 20 or 30 journals and innumerable societies and web sites that cover this area.

All of the major theorists in depth psychology have had theories of personality and some of their ideas about personality have become a part of 'common knowledge' in western culture. Because of limitations of time, we will only be looking at the personality theories of Jung and Freud. Adler, for example, who first thought up the ideas of the inferiority complex, masculine protest, and the importance of birth order in the development of personality, will have to be omitted. Also, we will only have time to look at the most basic (and early) theories of Jung and Freud. These have been enlarged, challenged and sometimes replaced by the post-Jungians and the post-Freudians.

If you want to know more about Jung and Freud, there are a number of personality books in the library. These usually contain a good deal of material about Freud and most cover Jung adequately. The best is *Beneath the Mask* (2009) by Sollod, Wilson and Monte: earlier additions of the same title, most written by Christopher Monte (who died in 1998) are equally good. As we are dealing with historical material and early versions of theories, don't worry if the books are a decade or so old! There are also many other books by, or about, Jung and Freud in the library. Contact me via this website if you want more information.

As for origins, depth psychology emerged at the beginning of the 20th century. There were a number of reasons for this. First, *Darwin's Origin of Species* and theory of evolution made the study of the human mind, including dreams and the unconscious a valid undertaking for science (including psychiatry). Second, the general rise of the importance of science (beginning with the 'hard' sciences like biology and chemistry) led naturally to the birth of scientific psychology. Third, the treatment of the insane was evolving. Shackles, beatings and other 'physical treatments' were slowly replaced by more humane approaches that eventually included even listening to what the 'insane' had to say.

So, by the beginning of the 20th century, psychology/psychiatry was ready for depth psychology. A very large number of therapists contributed theories in this area. But the most important and influential were Carl Jung and Sigmund Freud. What did each bring to the new area of knowledge?

JUNG

Carl Gustav Jung was born in 1875, 19 years after Freud, in Kesswil. He died in 1961. He lived most of his life at Kusnacht, 8km south of Zurich. His old house at Kusnacht is now the C.G. Jung Institut and his consulting rooms/house in Zurich are still used for the same purpose.

Jung's childhood appears to have been a very happy one. Unlike Freud, did not have to be a rebel to reject religious aspects of his upbringing. So that, in turn, he was always comfortable with religious ideas and found it easy to incorporate them into his psychological theories. Jung's mother was important. She was a warm, motherly woman who had a dark, powerful and mysterious 'other self'. She impressed her son greatly, taught him about Eastern religions and (by her behaviour) instilled in him the concept that we all contain a series of opposing tendencies – towards good and evil, the spiritual and the earthy, the masculine and the feminine and so on.

At Basel university (1895) Jung read medicine, because of a lack of archaeological courses. He was going to be a physician, but in 1900 read Krafft-Ebbing and decided on psychiatry instead. In December 1900 Jung arrived at the Burgholzli in Zurich to work under Bleuler. By this time he was charismatic, with a big physical presence and a magnificent physique. He admired the work of Breuer, Janet and Freud: he had read Freud's *The Interpretation of Dreams* in 1900, but put it aside at first.

Bleuler and Jung carried out research using the word association test (WAT), using colleagues and patients as subjects. Jung coined the word **complex** at this point. Jung also used the WAT to uncover lying or dishonesty, to diagnose and to uncover repressed thoughts and feelings with great success. In 1902 Jung's medical dissertation was on the psychology and pathology of so-called occult phenomena. In 1903-5 Jung became clinical director at the Burgholzli (Bleuler's second-in-command). He was lecturer in psychiatry at Zurich university and senior physician in the psychiatric clinic there. By 1906 he had at least 14 publications and a strong theoretical and research reputation.

In 1903 he re-read Freud on dreams. He detected coincidences between his own and Freud's work. He had found Freudian repression using the WAT. However, he had found that in many cases of neurosis, sexuality played only a subordinate role in repressed materials. Nonetheless when he published his findings from the WAT, he gave great credit to Freud's ideas. In early 1906, then Jung sent Freud a copy of his WAT diagnostic paper. Freud replied, in part 'Of course your latest paper Psychoanalysis and Association Experiments pleased me most because in it you argue on the strength of your own experience that everything I have said about the hitherto unexplored fields of our discipline is true. I am confident that you will often be in a position to back me up'. Jung should have been warned!

FREUD

Sigmund Freud (1856-1939) a neuropathologist (with several papers on aphasia) and an early addict of cocaine, eventually became the 'founder' of psychoanalysis. Freud was born in Moravia and was the oldest son of his father's second (or third) wife. He had a prodigious memory and seems to have been more interested in the arts than science, but graduated in 1883 as a doctor in Vienna (one of the few careers open to a Jew at that time) and, after some time as a laboratory scientist, entered private practice, where he hoped to earn more money.

In 1885 Freud studied under Charcot in Paris, where he learned to use hypnosis. In his private practice a doctor called Joseph Breuer became his mentor and Breuer allowed Freud to help with eventually take over, a case of severe hysteria who was called Anna O. Her symptoms included coughs, paralysis, hallucinations, loss of feeling and eventually a false birthing. Breuer found that, under hypnosis, Anna O could recall early experiences that had

caused some of her symptoms and that this recollection could partly relieve them. This he called **abreaction**.

Freud thus acquired the talking cure, abreaction and catharsis. But he found that the effects of hypnosis were limited and that it is important to trace every symptom back to its cause. With another patient – Elizabeth von R – Freud developed the technique of free association and found that the patient's memories were conflicted and that she resisted them in order to avoid psychological pain. This ability he called **repression**.

In October 1896, Freud's father had died and this resulted, in 1897 in Freud's self-analysis. He was traumatized by the ambivalence of his feelings towards this event and he discovered that he had minor neurotic symptoms (!!). He also described his strong love for his mother and his guilt when his 'rival' (a younger brother) died when Sigmund was 19 months old. The analysis bore fruit, however. In 1899 Freud published *The Interpretation of Dreams* and in 1901 *The Psychopathology of Everyday Life*. In 1902 he was given the title of professor at the University of Vienna.

Freud now initiated weekly meetings with half-a-dozen colleagues in his consulting rooms. Two of these were doctors with journalistic credentials: Adler and Stekel. The first meeting discussed the psychology of cigar smoking. In 1903 *The Psychology of Jokes* was finished. In 1905 he published three books, including *Three Essays on Sexuality*. At this point Freud was middle-aged, of average stature and softly spoken, but almost mesmerically articulate. While his theories were advanced, he had no real supporting research or clinical results and he was very little known outside Vienna.

Jung and Freud came together in March 1907 and founded psychoanalysis

THE JUNG-FREUD FRIENDSHIP

After some preliminary letters, Jung and Freud first met on the third of March, 1907. They talked without cease for thirteen hours. Freud and Jung were delighted to meet an equal, working in the same area, with many similar theories and findings. The two became close colleagues and friends until 1911, when things clearly had gone wrong between them. Jung rapidly became Freud's closest friend and 'anointed successor'. A very close relationship, in which Freud acted as a father to Jung and Jung told Freud almost everything about himself. The relationship was very important to both men.

Jung, though, brought more to the relationship than Freud. The prestige of the Zurich medical school and the Zurich psychiatric clinic, with attached laboratories, where clinicians trained. The possibility of scientific confirmation of Freud's theories. Jung – indeed, the Zurich 'school' as a whole - also brought academic rigour and intelligence to the debates of the Vienna psychoanalytic group. So the relationship was far more complex than a simple teacher-pupil one, as the Freudian myth would have it.

The collaboration achieved a great deal. A new method of psychotherapy was brought into prominence and given some respectability: it eventually gained widespread acceptance. Radical ideas about psychological functioning were suggested and debated. Many became part of our 'common knowledge'.

After the initial visit, Jung became a vigorous defender of Freud against the psychiatric establishment – for example at the International Congress of Psychiatry (IPAC) in 1907. Freud visited Jung in Zurich in September 1908. At the same time Jung's fame was spreading and he received many invitations to lecture – in England the U.S.A. and Germany for example. He resigned as Bleuler's assistant and so began to remove himself from the psychiatric establishment – not a good career move, but one of loyalty to Freud.

In April 1909 Jung and Freud went on a lecture tour to the U.S.A. They met in Bremen, where Jung talked with fascination about recently-discovered ancient corpses in a bog. Freud, feeling that Jung wanted to kill him, fainted. The visit to America was a great success, though (although Jung enjoyed it far more). On the voyage back, though, when engaged in mutual dream analysis with Jung, Freud refused to give his associations to one of his dreams, because he 'might lose his authority'. At that moment, Jung later said, he lost it.

The second IPAC was held in Nuremberg in March 1910, called by Jung. Jung was elected president, proposed by Ferenczi, but at Freud's insistence. Adler and Stekel, in particular, are furious at being passed over after their years of service and were so rude to Jung that he found them intolerable. Freud addressed the Vienna group with a statement that demonstrates how important Jung was to Freud. "Most of you are Jews and therefore incompetent to win friends for the new teaching. Jews must be content with the modest role of preparing the ground. It is absolutely essential that I should form ties with the world of general science.....The Swiss will save us – will save me, and all of you as well."

In June 1910, however, trouble is brewing when Jung writes to Freud that incest dreams signify a personal complication 'only in the rarest cases', that they have spiritual significance and that it is a mistake to take them too literally. Freud's reply reasserts his view that the Oedipus complex is at the root of religious feeling!

By early 1912 quarrels were proliferating and there were many defections from psychoanalysis (including Adler and Stekel). To Jung, Freud had lost much of his authority. Jung and Freud met again in Munich to patch things up. Freud lectured. Jung was conciliatory, but when he said there was no need to keep repeating that Freud had founded psychoanalysis, Freud fainted again. Jung carried him to a couch.

By 1912, Freud was actively plotting to force Jung from the movement, even when Jung was re-elected president at the fourth IPAC in Munich in 1913. Freud, with especially Abrahams, organized votes against Jung (22 of 87 members), organized violent language at the meeting and critical publications and organized for the Vienna, Budapest and Berlin groups to inform Jung that they would leave the international organization if Jung didn't resign. Which, in the end, he did. The final break with Freud is also said to have come about, in the end, when Jung wrote a book entitled *Symbols of Transformation*, in which he stated again - to put it simplistically - that incestuous needs need not have been universal in primitive societies. The book was returned by Freud, pages uncut (explain) with 'Resistance To The Father' written across it. Jung said that he 'had been thrown out of my father's house.' Essentially, though the break was inevitable because of the ways in which the two men differed. Personality was very important here. And some of the differences are shown in the table below.

**Freud and Jung:
A Comparison of Personalities.**

Freud	Jung
Concrete Thinker	Symbolic Thinker
Judaic Tradition	Christian Tradition
Rebellious Outsider	Would-be Insider
Radical	Conservative
ESFJ	INTP
Verbaliser	Visualiser
Driven by Sex and Aggression	Driven by Spiritual Needs
Strong Power Drive	Weak Power drive
Gregarious	Rather Solitary
‘Nothing but’ Thinking	‘This and Many More’
Conflict the Norm	Harmony the Norm

JUNG AND FREUD: PERSONALITY THEORIES

Jung and Freud had theories about personality, psychological development, mental health and ill-health and the structure, or composition, of the psyche. For today’s purpose we will only look at their personality theories.

FREUD

Freud believed that everyone goes through the same five basic stages in childhood development, that he called ‘psychosexual stages’, termed **Oral, Anal, Oedipal, Latency** and **Genital**. Personality is described in relation to which stage one is (stuck) in. As you probably know, the sexual drive is all-important in all this.

For each stage of development there is a focus for the ‘erotic’ drive. Freud conceived this focus as being literally sexual. Each stage involves the need to resolve conflict. At the Oedipal stage, for example, the conflict is between overwhelming love for the mother and the practical need to get on with both parents and move on to other relationships. If, at any stage, a conflict cannot be resolved – if it is too overwhelming, or simply ignored - then the whole conflict becomes **repressed** and unconscious **fixation** occurs. That is, the conflict appears to disappear (so far as consciousness is concerned), but lives on in the unconscious, where it appears in dreams, or dictates unconscious behaviours or produces Freudian slips: in times of crisis, when ego defences fail, the person **regresses** - becomes more child-like - and the repressed desires, behaviours or whatever appear. Let us look at this in a little more detail at the **first 3** stages. These were the most important – especially in the generation of neurosis – in Freudian theory.

The Oral Stage. From earliest infancy until about age one. The stage at which the infant receives erotic stimulation via the mouth, as it suckles on the mother's breast. At which stage it is also helpless and dependent upon nurturing and god-like others (that it sees as all-powerful) and seeks to be engulfed by oceanic bliss. The potential conflicts at this stage include being deprived of oral satisfaction during, or at an enforced end of, the stage. An **oral character**, fixated at this stage, is supposed to compulsively do things with the mouth. Eat sweets, smoke, play the flute, suck one's thumb (oral-dependent), bite one's nails (oral-aggressive). They are seen by Freudians as compulsively greedy and are always trying to take things in, to engulf them (like *The Blob*). When stressed, these characteristics are supposed to be far more overt and strong. The Big Bastard in *The Spy who Shagged Me* is a well-illustrated example.

The Anal Stage. From age about one to age three or thereabouts. At this stage, the child is conceived of as learning to control (and gain sexual pleasure from) eliminations (both). Involuntary to voluntary. So, the bottom and the UG system become the sources of control, or erotic pleasure and of pain (if smacked on the bot for misbehaving). Hence a source of conflict and, in Freudian theory, the likely centre for any future sado-masochistic patterns of behaviour. The **anal character**, then, apart from being potentially sado-masochistic is said to be either anally-retentive or anally-expulsive. The former are said to have learned in childhood that they can control others by controlling their eliminations. In adulthood, they are 'tight-arsed' controllers who try to retain control of everything in their world and only dole it out to others reluctantly and after humiliating those to whom they give it. Power, for example (J.R. in *Dallas*), or love. They are, typically, obsessively clean and tidy and organised. They may Hoover their driveways. Anal expulsive characters, in contrast, are said to be compulsively messy, untidy and disorganised: presumably they learned in childhood that they could affect others by eliminating all over the place, or at least refusing to learn proper control, and have carried forward these characteristics into adult life. Example: The fat man in *Jurassic Park*. Also, whoever made *The Spy who Shagged Me*. Anal retentives become store keepers, anal expletives painters or sculptors. The classic examples in films, though, are the major characters in *The Odd Couple*, in which Walter Matthau played an anal expulsive, Jack Lemmon an anal retentive.

The Oedipal-Electral Stage. The psychosexual orientation that Freud believed to the root of all human mythology. Anywhere around ages 2-6. At this stage, the child is said to discover that it is male or female and then to 'fall in love' with its opposite-sex parent. Thus, a little boy will fall in love with his mother: this is called an **Oedipus complex**. As a consequence, he will sexually desire his mother and look on his father as a hated rival for her love. All of this unconsciously, one should add. He will then, of course, feel unconscious guilt about both his love for his mother and his hatred for his father. He will also unconsciously project his hatred on to his father and fear that his rival/father may plan to kill or castrate him. **Ex: Hamlet.** Hence its fame! We don't consciously understand him – indeed, many people find him irritating, but – at a near unconscious level – he speaks to us despite our resistance!

A little girl will usually fall in love with her father: this is called an 'Electra complex'. She will have the added bonus of (unconsciously) believing that –as she lacks a penis, like her beloved father- she has already been castrated by her rival/mother. If a child falls in love with the same-sex parent, this is called a negative Oedipus or Electra complex, respectively.

Freud, of course, sexualised all of this in a literal way. He was a very concrete thinker. It isn't necessary to do this. Oedipus and Electral complexes can often rather be seen as examples of possible family dynamics. That are often sexualised when remembered later in life. But Freud-style Oedipal and Electral complexes do exist in a minority of people. People fixated at this stage show a variety of characteristic symptoms. Typically, they will have a strange reluctance, or passivity when it comes to sexuality (or even close relations with the opposite sex). Like that of a small child. Dating and courtship will proceed, but either simply not progress, end abruptly with aversion to the (perhaps perfectly appropriate)

partner, or oscillate between childish sexual and other demands and frozen withdrawal. Having a relationship with a person of the same age means giving up fixation and adoration of the beloved parent: so it will create mysterious, but great stress. Or, they may be able to relate to someone with a resemblance to the parent, but then there will be guilt and a morbid fear of father-like rival males. Rambo is perhaps an example of this: his problem is hatred and guilt in relation to a restricting father and a consequent desire to destroy all rival males, coupled with an inability to have non-fatal relationships with women.

Psychological health entails progressing through these early stage with little or no fixation and moving on to the genital stage. Normal, heterosexual relationships with an appropriate (!) partner. With abandonment of what Freud called polymorphous perverse sexuality. Note Freud's lack of **transcendent** thinking: a thing remains what it always was. Pleasure with the lips was – and therefore always will be – 'only' oral eroticism. The fact that it gives pleasure in sexual and many other ways in adulthood is not conceived as a change in function: it is all, still, 'merely' oral eroticism. This is the thinking of a truly fixated person – insisting that childhood is still present. Freud as Peter Pan?

JUNG

Jung's personality theory is something of a surprise. For all his concentration upon the deepest layers of the unconscious, he developed a theory of personality types – based on his observations of his patients – that is largely a description of behavioural preferences. The theory has led to a number of measures of personality – most notably the Myers-Briggs Type Indicator (MBTI) – that are some of the most popular in psychology today. There are many thousands of practitioners using the MBTI, worldwide, today. And about five million people take the MBTI annually, including most American presidents!

Jung's personality theory is actually a modified trait theory called **type theory**, based on the concept of attitude and, function choice as measured (more-or-less) using the MBTI and other psychological tests, including the recent *Majors PTI*, published by ACER, the *Kiersey Temperament Sorter* and others. Jung's theory was developed around 1920 and first published in 1930. This was the period of Jung's recovery from the break with Freud, and was actually a part of his attempt to understand the nature of his friendship with Freud -and its ending- (not to mention to do justice to the theories of both Freud and Adler). Jung realised, first of all, that he was an **Introvert**, whereas Freud was an **Extravert** and things proceeded from there.

Jung's Theory of Psychological Types. Jung's final theory suggested that personality typology was based on two things: **chance** and **choice**. Or nature and nurture. That one is born with a certain temperamental disposition and with perhaps a greater natural ability in some areas of personality than in others. And that, as one grows up, one **chooses** (whether consciously or unconsciously) to develop some attributes and neglect, or repress others; these choices may be made on the basis of what seems to work for the individual, or be no more than a matter of availability of opportunity. In either case, as time goes on, one's true personality type emerges (usually by early adulthood) in terms of **attitudes** towards the world, and **functional preferences** about how to **perceive** the world and how to make **judgments** about it. Jung always maintained that personality was nothing constant, but rather varied always: but also that most individuals tended to show the same preferences – more or less – in most situations and at most times.

Attitudes. There are two basic attitudes, **Extraversion** and **Introversion**. An extravert believes that the 'real' world -the important world- is **outside** himself/herself. The introvert thinks that the 'real' world is within. Attitude preferences should be regarded as habitual preferences for where (and with how many) one likes to be and from where one gets one's energy. To an introvert, a social evening is reading a book, or eating with (up to) five friends. To an extravert, a quiet evening is one when you only have thirty friends around.

Four **functions** were proposed: two of these are ways of **perceiving** the world, the other two ways of **judging** the world (making decisions). The perceiving functions are sensing and intuition. A **sensing type** takes in the world (inner or outer) through the five senses: through facts, data and the proven. An **intuitive** lives in the world of ideas, of possibilities and is likely to regard facts as mere instruments in the service of ideas. To these two types, the basic structure of reality is different. Note that it is extremely difficult to use the sensing and intuitive functions at the same time. Jung himself was very much an intuitive. He regarded Freud as a sensing type who 'only had about three ideas in his lifetime': a better example of a sensing type might be Al Borland from *Home Improvement* or the father in *Frasier*.

The two ways of judging are **thinking** and **feeling**. Thinking types tend to make decisions on the basis of logic, fairness and rationality. Feeling types make decisions on the basis of human values, sympathy and ethical correctness. Again, it is difficult to use both of these functions at once. Jung was a thinking type (a preference he shared with B.F. Skinner). Carl Rogers would have been a feeling type.

And this was about as far as Jung went. He regarded himself as having preference for (and skills in using) introversion, intuition and thinking. Possibly thinking most of all: he would have said he was a thinking type, with auxiliary intuition and an introverted attitude. Since Jung's death, however, a number of American psychologists have extended his theory and created questionnaires (the most important being the MBTI) to measure the individual's typological preference. They have added another dimension – **perceiving-judging**: this purports to measure whether the individual prefers to utilise their perceiving preference **or** their judging preference **when dealing with the outer world**. Js seem to be decisive, whereas Ps like to bring up possibilities. Jung was probably an INTP (see below), using his all-important thinking for his internal world and his auxiliary intuition when dealing with the (less important) external world. He never made a decision in the outer world if he could postpone it for a decade or so.

The **Kiersey Temperament Sorter** measures personality on 4 scales. Three of these will tell you your relative preferences for **either** I(ntroversion) **or** E(xtraversion), **either** S(ensing) or iN(tuition) and **either** T(hinking) **or** F(eeling). So, if you come out as an **ENF**, you are an extravert with preferences for intuition and feeling. Of course, you do still have the ability to use introversion, sensing and thinking, but these abilities will be used less often and are likely to work less well for you than your preferred abilities.

The fourth scale of the Sorter (the Perceiving-Judging scale) will tell you whether you use your preferred perceiving function or your preferred judging function when dealing with the outer world (i.e. when being extraverted), as outlined above. Thus, if you are an **ENF J**, you are an extravert who uses the feeling function when being extraverted (i.e. most of the time) but probably use intuition when being introverted: as the feeling function is the one you use most it will be called the **dominant** function. If you are an **ENF P**, then you use intuition when dealing with the world, and so on your dominant function is intuition. Note that if you were an **INF P**, then you would be an **introvert** who preferred intuition and feeling and who used **intuition** when dealing with the world: your **dominant** function, though, would be

feeling, as this is what you would use when being introverted (i.e. when **not** dealing with the world).

Note. The function that is best-developed, and used most often is called the **dominant** function. Its opposite will be the least-developed, least useful and most primitive of all your functions: it is called the **inferior** function. If your dominant is T, your inferior will be F; and so on. If you have to use your inferior function at, say, work, you will be less effective, be aware that you are not producing and functioning at your best and will be prone to tiredness

Note further, though, that the psychological types derived from, or described by the Sorter (as also the MBTI and other tests of Jungian personality typology) outline general features of personality: templates or patterns, if you like. They do not describe any actual individual and cannot exactly represent the complexities of an individual's psyche. But they are a start. They provide the individual with an understanding of those attitudes and cognitive and other functions that they use most often and most effectively. And they emphasise that our most effective, and most conscious, ways of operating are often undermined by the presence of their equally powerful, but unconscious opposites.

The keynote, though, is **tolerance**. A proper understanding of psychological type will make you more understanding, more tolerant and more efficient when working with those who differ from yourself. This, alongside self-understanding, is the whole point and purpose of the MBTI. As one would expect, though, the pitfall of psychological types work is the precise opposite - an increase in intolerance. Once people find out the reasons why they haven't been able to get along with those of different typologies, they tend to use these reasons as a justification for disliking or despising those of other typologies.

Finally, don't think that you have to have clear preferences. If you score about equally on extraversion and introversion, for example, this may mean that you are still undecided or that you are equally happy using both modes. Also, my own research has strongly indicated, that peoples' 'typologies' are different in different situations. About 80% of accounting students, for example are sensing types at work; but only 40% are still sensing types in their social lives.

A brief description of the 16 personality preference combinations (or typologies) that can be obtained from the 4 scales of the Sorter (or MBTI or PTI) is below: note the disclaimer.

THE SIXTEEN TYPES BY DAVID HAYNES (AND OTHERS)

ENFJ Teacher/preacher. Don Dunstan. Jo Bjelke. Billy Graham.

Characteristically: Silver-tongued persuader.

Motto: 'If you're not with me, let's work on that'.

Prayer: All together now...."Hallelujah, hallelujah, more hallelujahs....."

CPR: Bringing back the death penalty would be logical.

ENFP Celebrator/Herald. Bill Clinton. Gareth (*4 Wedding & a Funeral*).

Characteristically: Giving life an extra squeeze and one's friends an extra hug.

Motto: 'I'll tell you where I was going late...oh, here we are...no...'

Prayer: God, help me keep my mind on ONE TH ----- look! A world crisis! ----- ING at a time.

CPR: Your idea is totally immoral.

INFJ Quiet Researcher and Valuer. Barry Jones. Steve Waugh? Princess Leia. Obi Won Kenobi.

Characteristically: A quiet inspiration and source of values.

Motto: 'There is more to life than surface values'

Prayer: Lord help me to stay with my inner focus and not be distracted by the modern world.

CPR: What capacity of lawnmower do you have?

INFP (Inner) Questor. Mother Teresa. Many Jung Society members. Yoda.

Characteristically: Performing noble service in a very private way.

Motto: My inner journey is more important than anything else in this world.

Prayer: Lord, on my inner journey don't let me be...and there's another thing...the value was...but it doesn't add up...distracted

CPR: Yes, it's a pretty idea, but what is its cash value?

ESFJ Seeker/carer. Florence Nightingale. Lots of nurses. Daphney (in *Frazier*). ?Kevin Rudd.

Characteristically: Hostesses of the world (a rare type among men)

Motto: Come celebrate with me.

Prayer: Lord, help me to help others to join with me in celebrating values. And don't you let me be too bossy!

CPR: The fact that I don't like you doesn't mean that we can't talk!

ESFP Entertainer. Sally Bowles in *Cabaret*. Fanny Hill. Ros in *Frasier*. ?bKevin Rudd.

Characteristically: You live for a while and then you die: make the most of it!

Motto: What you see is what you get. Probably.

Prayer: God, help me to spend more time on my own – perhaps by having smaller groups sessions.

CPR: It's time for us all to separate out for solitary meditation.

ISFJ Conservator. Most politicians' wives. Lots of nurses ?Kevin Rudd.

Characteristically: A high sense of (often self-negating) duty.

Motto: Loyal, dependable and responsible.

Prayer: Lord, help me to relax more: and – of course, if you don't mind – to be more assertive.

CPR: Come and help me spike the lemonade.

ISFP Harpo Marx. ?Mother Teresa. Almost unknown in management.

Characteristically: Sees much, wouldn't dream of making much of it.

Motto: I see sadness and loss everywhere: let me help.

Prayer: Lord, help me to stand up for my RIGHTS! Bearing in mind that they must never interfere with the rights of others: or their wishes.....

CPR: We're downsizing next Monday. Here's the list. Go and tell them while they're relaxed.

ENTJ Field Marshall. Hilary Clinton. Kerry Packer. Lt. Worf.

Characteristically: Life's natural leaders.

Motto: I lead and I organise: and someone else can see to the minor details.

Prayer: God help me to SLOW downandnotrushthroughwhatIdoAmen. Now, item 22: the organisation of all world.....

CPR: A couple of the juniors feel that no one appreciates their work laying the tables: can you go and make them feel better?

ENTP Controller/brain stormer. Frasier.

Characteristically: One exciting challenge after another.

Motto: I'm an enthusiastic, nonconforming performer: no, I'm not a bully!

Prayer: God, help me not to break the rules today...on second thought, I'll settle for tomorrow...what rules are we clinging to here anyway?.....

CPR: Do you promise to always feel just like that?

INTJ Scientist/bossy boots. Paul Keating. Gareth Evans. Jean Luc Picard.

Characteristically: Everything I didn't think of needs improvement.

Motto: Inner vision is my strength: everyone else should just do as I say and implement it!

Prayer: Lord, make me listen to others humbly. But briefly!

CPR: Your idea is piffling: what is its data basis?

INTP Scientist/creator. Charlie in *4 Weddings*. C.S. Lewis. Niles (in *Frasier*). Many film directors.

Characteristically: A quest for inner knowledge.

Motto: I have lots of ideas and I research them. But publication and/or application would be such a bore!

Prayer: Lord, please help me to love even (all those) stupid people.

CPR: Let's go round the room together and share some feelings.

ESTJ Sergeant-major. ?Peter Costello. ?Shane Warne. Janeway. Martin in *Frasier*.

Characteristically: Life's administrators.

Motto: There is always a need for another project.

Prayer: God, the ten commandments aren't enough. I have 364 more I'd like to tell you about.....

CPR: Someone needs a hug!

ESTP Trouble-shooter. James Bond. Tom Jones (in the novel). Tony Blair . Gauguin.

Characteristically: Ultimate realists in a value-free world.

Motto: I negotiated, of course: then I did it my way.

Prayer: God, help me to take RESPONSIBILITY for my own actions, even though they're usually NOT MY FAULT!

CPR: It's time for the film now. It's rather long, but it shows us how Santa Claus should be the role-model for managers at your level.

ISTJ Trustee. John Howard. John Bannon. Geordi LaForge.

Characteristically: Doing what should be done: especially all those things that some irresponsible types overlook.

Motto: The righteous guardian.

Prayer: God, help me not to worry about about little details: we had better begin by defining each of these words in turn.....

CPR: What **is** the meaning of life?

ISTP Artisan. Rommel Sherlock Holmes. Darth Vader. R2D2.

Characteristically: Always open to negotiation, but with a logical core.

Motto: I'm a good negotiator – and tougher than you think.

Prayer: God, help me not to upset – for reasons unknown to me - so many hypersensitive, feely - feely people.

CPR: I feel that God truly loves all of us. What do you feel?

No guarantees whatever of the accuracy or seriousness of the above typologies are even suggested. They are just guesses by myself and others and are included merely for your information and entertainment.

n.b. CPR's are phrases said to guaranty the rapid departure of people of that typology from a cocktail party (or any room, really).