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## THE THEORY OF PSYCHOLOGICAL TYPES IN THE PSYCHOLOGY OF RELIGION AND SPIRITUALITY

The main objective of this paper is to present the current state of empirical research on the application of the theory of Jungian types to the psychology of religion and spirituality, pointing out the necessity of broadening them by including Polish context. The paper presents an outline of this theory and the methods of studying these types (MBTI, KTS, FPTS) used in religion and spirituality. Next, the author presents the results of research on the relation between aspects of the theory of psychological types and the religiosity variables, prayer, and spirituality of individuals as well as groups and centers connected with religion and spirituality. The paper concludes with comments concerning the most important empirical findings and their value for science and practice. A need for research aimed at the verification and generalization of the obtained results with reference to the modern reinterpretations of Jung's theory and methods of studying personality is also pointed out.

**Keywords:** psychological types; religiosity; Christian spirituality.

The theory of psychological types is probably the best-known part of Carl G. Jung's (1921, 1971, 1997) complex analytical psychology, popularized by his successors. The theory has applications not only in the psychology of personality but also in education and upbringing, interpersonal training and counseling, professional career preparation and development, and, finally, in the psychology of religion, pastoral psychology, empirical theology, and the psychology of spirituality.

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One of the terms used by Jung to present individual differences among people was that of type, which he used to describe attitudes and psychological functions (Dudek, 2006). According to Jung's theory, a specific psychological type is as much part of a person's constitution as being a man or a woman, having eyes of a certain color, or being born as a fair-haired or a dark-haired person (Francis, 2007). Despite the fact that Jung was not interested in the application of his typology to the psychology of religion, he has inspired many scholars to conduct interesting research (Ross, 2011, p. 171). Similarly, combining spirituality with psychological types has its origin in discovering the implications of this theory for the spiritual sphere of the human being (Krebs Hirsh, & Kise, 1997).

Religiosity expresses a person's attitude towards God or towards another transcendental reality that the individual considers to be the ultimate, the deepest, and the highest, transcending everything that is natural, earthly, and perceived by means of the senses (Beile, 1988). The object of the psychology of religion is the psychological aspect of religious relations, including the effect of religiosity on the functioning of personality. The notion of spirituality is less clear-cut than that of religiosity, and it is a more extensive one; it ranges from the spirituality specific to a certain movement or order within the framework of a specific religious denomination to the spirituality that accepts certain values of religion while rejecting its traditional and, in particular, institutional forms at the same time. Religiosity and spirituality have certain areas in common, but they are also distinguished by divergent ones (Hill et al., 2000; Zinnbauer et al., 1997). The psychology of religion and spirituality enters into dialog with pastoral psychology, empirical theology, and the theology of spirituality (McLean, 2013; Piedmont & Village, 2011).

The important issues of religious and spiritual development include two questions, namely: whether certain psychological types can have stronger inclinations towards religion (spirituality) than others, and whether different psychological types exhibit greater suitability for different ways of experiencing religion and spirituality (Francis, 2005). The ever-expanding range of studies in the USA and the UK that use Jung's theory, developed in the meantime by other authors (Meyers) and interpreted in the light of current knowledge (Eysenck, Nosal), as well as the wide application of this concept in the psychology of religion, spirituality, and empirical theology (Francis and associates) encourages reflection on its contribution to the understanding of the individual's religious and spiritual life (cf. Francis, 2005, 2007; Ross, 2011; Chaim, 2013).

In Polish psychology of religion Jung's types of personality has not attracted much interest. In one of the few studies, Nosal (2006) describes individual

differences in religiosity in the context of the Jungian basic cognitive functions by combining the concept of the numinous (R. Otto) with the B-cognition (A. Maslow).

The aim of this review is to present a part of the broad spectrum of research linking religiosity and spirituality with the theory of psychological types. It will give some idea of the scale of research into this subject and may even inspire scholars to conduct studies using the possibilities offered by this theory. Due to the amount of literature on the subject, the current study will focus on the Christian religion and spirituality.

### **PSYCHOLOGICAL TYPES AND METHODS OF STUDYING THEM**

The Jungian typology is constituted by two attitudes – that is, extroversion and introversion – and four functions of consciousness: perception and intuition, thinking and feeling. Introverts direct the energy of the libido toward their inner world (the subject), while extroverts direct the energy of the libido towards the external world (the object) (Jung, 1971, 1997; Dudek, 2006). Mental functions orient the person's consciousness in the surrounding reality to serve the realization of his or her needs. Based on the mental attitudes – extroversion and introversion – the individual's consciousness develops four basic functions, which makes its contact with the surrounding reality selective, diverse, and confident. Two of them, perception and intuition, refer to the process of perceiving the world and gathering information. The other two functions, thinking and feeling, refer to the process of assessment, the evaluation of information, and decision making. Thinking is always in opposition to the emotional function, just as intuition is the opposite of perception. These four basic functions form the functional layout, the person's psychological type, whose executive center is his or her conscious self. The best-developed function is called the dominant (main) function, which creates a distinctive psychological type (Dudek, 2006; Nosal, 1992).

According to this theory, some people prefer the use of perception when collecting information, while others prefer intuition. Similarly, when making decisions, some people prefer to think, while others prefer to feel. Jung's theory suggests that some people prefer to assess the external world and perceive their inner world, while others prefer to assess the inner world and perceive the outside world (Dudek, 2006; Jacobi, 1968, 2014). Myers and Myers (1980) supplemented the Jungian model with the dimension of attitude toward the outside

world, according to which some people prefer judgment while others prefer perception. The ease of classifying an individual under a particular type depends on the degree of self-reflection and the clarity of the preferences (Francis, 2005, p. 58). In the reported studies, the following three methods were used:

*The Myers-Briggs Type Indicator* (MBTI) measures four pairs of diametrically opposed preferences: Extraversion (E) vs. Introversion (I); Sensing (S) vs. Intuition (N); Thinking (T) vs. Feeling (F); Judging (J) vs. Perceiving (P). The combination of preference indicators yields 16 psychological types. The G version of MBTI – consisting of 126 items – has high reliability and stability (Myers & McCauley, 1990; Uchnast, 2007).

*The Keirsey Temperament Sorter* (KTS) contains 70 items. It was devised in 1978 by Keirsey and Bates and revised in 1995; it is based on the assumption that the key differences among people can be captured by four main temperaments: Guardian (SJ), Artisan (SP), Rational (NT), and Idealist (NF). The test is characterized by high reliability (Village, Francis, & Craig, 2009).

*The Francis Psychological Type Scales* (FPTS) comprises four sets of 10 forced-choice questions for each of the four dimensions: extraversion – introversion, sensing – intuition, thinking – feeling, and judging – perceiving. It is a highly reliable tool designed for group testing (Francis, 2005; Village, Baker, & Howat, 2012).

### **PSYCHOLOGICAL PROFILE AND RELIGIOSITY VARIABLES**

Among other outcomes, the reported research in the field psychology of personality, psychology of religion, and practical theology resulted in the determination of psychological profiles for groups of people practicing religion and spirituality as well as pastorally active. The few studies (using the FPTS method) of populations professing non-Christian religions show that practicing Muslims usually preferred E, S, T, and J and represented the ENTJ type the most often, while in the Anglican Church the most common type was ISFJ (Francis & Dato, 2012). Members of the New Kadampa Buddhism, like Anglicans and Catholics, preferred introversion and intuition. Buddhists exhibited a balance of thinking and feeling, while Anglicans and Catholics preferred feeling. Buddhists, like Anglicans and unlike Catholics, preferred NF temperament before SJ (Silver, Ross, & Francis, 2012).

Ross and Francis (2006) found that female students without religious affiliation with ENTP as the most common type preferred N, NT, EP, and TP types as compared to the whole population of students in Wales. Catholic female students did not differ from the rest of the student population. Protestant female students preferred S, ES, SJ and SF, with ESFJ being the dominant type. Anglican female students preferred the FP, NF, IF types, with a significantly larger proportion of the ENFP and the ISFP type. Compared to the whole population of the UK, those belonging to different Christian denominations in England preferred introversion and judging. A strong preference for feeling in women reflects the profile of the general population. Men did not manifest a preference for judging and differed from the general population of men in having a lower preference for thinking (Village, Baker, & Howat, 2012). Compared to the whole population, female Anglicans preferred sensing, feeling, and judging, with a balance between extraversion and introversion. Men's profile showed a preference of introversion, sensing, thinking, and judging (Francis, Robbins, & Craig, 2011).

Practicing Orthodox Christians in London were characterized by a preference for introversion, sensing, thinking, and judging. The study showed an excess of the intellectual type among Orthodox women (Lewis, Varvatsoulas, & Williams, 2012). A comparison of Evangelical Anglicans to Anglo-Catholics (Village et al., 2009) showed, as previously discussed, that the former had a clear preference for sensing, feeling, and judging. The higher proportion of the intuitive type among Anglo-Catholics correlates with an emphasis on mystery, awe, and the centrality of the sacraments in worship.

The attitude to Christianity was more positive among students of the emotional type than in students of the intellectual type (Francis, Robbins, Boxer, & others, 2003; Jones & Francis, 1999). Among students of religion, sensitive types exhibited a more positive attitude to Christianity than intuitive types, and judging types had a more positive attitude towards it than perceiving ones. (Fearn, Francis, & Wilcox, 2001).

The relations of MBTI dimensions with religious attitudes and practices (Ross, Weiss, & Jackson, 1996) are the most dissimilar in the perception vs. intuition dimension. People of the intuitive type emphasize the vagueness of divinity, while perceiving ones separate the sacred from the secular sphere. Religious doubt is more distressing and important for perceptive types, while intuitive ones are more open to religious change. Judging types see religion as the structure for faith and practice, whereas perceiving ones see it as a source of enriching experience. Perception and preference is combined with adherence to the doctrine and orthodoxy and with more frequent presence in the church

(Ross, 2011, p. 183). Christians who prefer perception and thinking cling to traditional beliefs more often than those who prefer intuition and feeling (Francis & Jones, 1998). Among the active believers there were significant correlations between the perceiving type and religious conservatism, as well as between the intuitive type and liberalism (Delis-Bulhoes, 1990).

By testing a sample of secular Anglicans, Village and Francis (2005) found that the sensing types had more conservative views on the Bible and theology. When evaluating, people of the emotional type expressed a stronger belief in healing than those of the intellectual type. In general, Biblical views (conservatism – liberalism) were more closely connected with the process of perceiving than with that of evaluating, whereas in the case of dogmatic views it was the other way round. Village (2012) confirmed the existence of a positive relation between a preference for perceiving and literal interpretation of the Bible.

Secular Anglicans reading the Bible, whose typology was proposed by Village and Francis (2005), preferred the versions of the narrative about healing (Mk 1:29-39) that matched the dominant functions both in the sensing vs. intuition dimension and in the thinking vs. feeling dimension. The respondents opted for the interpretation that was compatible with their preference for sensing and feeling.

When evaluating the personality (“image”) of Jesus Christ by means of MBTI and KTS in the sensing/intuition dimension, 43% of college students saw Him as representing the intuitive-feeling type and 37% as representing the sensing and judging type. Those who looked for a life model in Jesus more often saw Him as an example of the judging type and those who cared less about it classified Him under the perceiving type. The study of perception of Jesus’ personality revealed a fairly balanced distribution of choices: ESFJ (25%), ENFJ (20%), ESFP (18%), and ENFP (22%) (Howell, 2004).

Research has shown that the level of quest religion was higher in the intuitive type than in the sensing type, but was not related to the other dimensions. Internal religiosity was higher in introverts, in the sensing and feeling type, but it was not associated with the judging-perceiving dimension; external religiosity was not related to any dimension of the psychological types (Ross & Francis, 2010). The existence of a positive relation between the level of quest religion and the intuitive type was confirmed by Walker (2014), who, contrary to the previous study, found a significantly higher level of quest religion in perceiving types in comparison to judging ones.

Researchers found a link between mystical orientation and the process of perception by testing the guests of Ampleforth Abbey retreat center (Francis,

Village, Robbins, & Ineson, 2007). It has also been discovered in a study of Anglican clergy that the intuitive types scored significantly higher on mystical orientation than sensing types, which confirmed the results obtained by Ross (Francis, Littler, & Robbins, 2012). Exactly the same result was achieved in a study of participants in the Parliament of the World's Religions held in Barcelona in 2004 (Francis, Robbins, & Cargas, 2012).

It has been found that adult Christians who preferred thinking scored higher in a charismatic experience test than those who preferred feeling (Francis & Jones, 1997). In other studies, charismatics had a higher proportion of extrovert, intellectual, and perceiving people; there were also significantly more thinking types among charismatics than among non-charismatics (Jones, Francis, & Craig, 2005).

A comparison of the profile of people with hidden religiosity to the profiles of religious Anglicans and religious British druids has shown that all traditions attract more introverts than extraverts and more judging than perceiving types. "The hidden Church" consists mainly of introvert, intuition, thinking, and judging types (Francis & ap Siôn, 2013). As far as practicing Christians are concerned, those who prefer intuition have a higher tolerance for religious uncertainty than those who prefer perceiving (Francis & Jones, 1999).

American atheists, as compared to the general population in the USA, manifested a significantly higher preference for introversion, thinking, and judging. The predominant types of atheist women were ISTJ and INTJ, compared to ISTJ and INTJ in the general population. This suggests that certain psychological types are more likely to opt for atheism (Baker & Robbins, 2012).

#### **PSYCHOLOGICAL TYPES VERSUS PRAYER AND THE SPIRITUALITY OF PASTORALLY ACTIVE PEOPLE**

The Jungian model of psychological types is also used to develop theories of individual differences in prayer and spirituality practices. Drawing on the MBTI system, Michael and Norrisey (1984) organized methods of reading the Bible and types of prayer as well as proposed a method of prayer and the type of spirituality for each of the temperaments distinguished by Keirsey and Bates (Idealist/NF, Artisan/SP, Guardian/SJ and Rational/NT). Clarke (1988) prepared diverse forms of prayer corresponding to Jungian functions. He described the role of each function in prayer, adjusting the description of individual, group, and liturgical prayer to it by drawing on the Bible and Christian tradition.

Repicky (1988) carried out an analysis of different religious styles, logically connected with the preference for sensing, intuition, thinking, and feeling. Knowing one's personality type, one can consistently focus on specific spiritual strong and weak points as well as on specific sources of difficulties and their consequences. In Repicky's opinion, the integration of the dominant function with the auxiliary and hidden functions is the key to living a fulfilled religious life.

By operationalizing four types of prayer (structured, community, liturgical, and meditation) corresponding to temperaments, Ware, Knapp, and Schwarzin (1989) confirmed the hypothesis – based on the theory of temperament (Keirsey & Bates, 1978) and the theory of types (Myers & Myers, 1980) – according to which the SJ temperament prefers structured prayer. Research has also shown that F and J preferences may be factors favoring community prayer. Dye (1990) examined psychological types using the MBTI method in connection with styles of prayer and meditation. On the basis of the data generated for each of the temperaments, he worked out educational comments, “prayer paths,” and “meditation maps”; he also identified the most convenient Gospel for each temperament. Francis defined and operationalized eight prayer preferences (introverted, extroverted, sensing, intuitive, feeling, thinking, judging, and perceiving) and, by correlating them with the psychological types in a clergy sample, he discovered that the functional types indeed significantly affected the choice of prayer style (Francis & Robbins, 2008).

The FPTS method served to determine the identity and experience of visitors to St. David's Cathedral in Wales (Francis, 2011). The pilgrims experienced a feeling of peace, awe, and a sense of God's presence. Among the tourists who did not identify with the Christian tradition, 18% experienced God's presence, 35% – spiritual inspiration, 50% – a feeling of peace, and 60% – a feeling of admiration. It turned out that the cathedral attracted the introverted, sensing, and judging types to a greater extent. The sensing type was more attracted by the facts, information, and data obtained during a sightseeing tour than the intuitive type. The feeling type was more attracted by the general atmosphere of the cathedral than the intellectual type (Francis, Williams, Robbins, & Annis, 2008).

The theory of types has also been used to determine the psychological profile of consecrated persons. In the 1980s, Macdaid, McCaulley, and Kainz (cited in: Burns, Francis, Village, & Robbins, 2012) found that the dominant types in a group of nuns were ISFJ and ESFJ; similar typological profiles were found in a group of monks. An empirical confirmation of the existence of psychologically diverse monastic spiritualities is the fact that the Benedictine retreat center

in Ampleforth attracts mostly introverted, intuitive, feeling, and judging people (Francis, Ineson, & Robbins, 2011).

The profile obtained by Mcdaid and colleagues (2012) in a study conducted on a Catholic clergy sample showed the prevalence of the ISFJ and ESFJ types, followed by the ENFJ and ENFP types. Roman Catholic priests in the USA are characterized by marked preferences for introversion, sensing, and judging, with thinking and feeling being equally balanced. This is a high proportion of the ISTJ type in comparison to the male population in the USA (Burns, Francis, Village, & Robbins, 2012). The spiritual profile of Roman-Catholic clergy in Great Britain is characterized by a preference for perceiving and feeling (Craig, Duncan, & Francis, 2006). The first data obtained in studies carried out on Polish clergy show a preference for the introverted type, almost five-fold advantage of perceiving over intuition, a slight advantage of thinking over feeling and a strong advantage of judging over perceiving. The most frequent types are ISTJ and ESTJ (Chaim, 2015).

When compared to the general population, Anglican clergy tend to prefer introversion, intuition, feeling, and judging, but at the same time they prefer perceiving interpretation of the Bible four times more (Mk 1:29-39) than intellectual interpretation; they also show more interest in narration than in the theological issues of the text (Francis, Robbins, & Craig, 2011). Francis and Holmes (2011) confirmed the thesis that ordained local ministers have a different temperament than professional stipendiary parish clergy, often revealing a much larger proportion of the SJ temperament and a lower proportion of the NF temperament. The profile of local clergy, both male and female, harmonizes with the profile of the faithful more than it does with that of mobile clergy. Among local clergy there were more cases of the SJ temperament, which is typical of religious leaders with the “servant” profile (Francis & Village, 2012).

Anglican bishops, both active and retired, showed extroverted, perceiving, and judging preferences in comparison to pastors. The SJ temperament occurred in 47% of bishops and only in 31% of pastors. There was also a significant difference between diocesan and auxiliary bishops as regards the evaluating dimension: 37% of suffragans preferred thinking, but this percentage grew up to 56% in the case of diocesan bishops (Francis, Whinney, & Robbins, 2013).

## CONCLUSIONS

The wide range of application of the theory of psychological types as well as the obtained research results yield important knowledge about the cognitive processes – perception and judgment – in the individual's consciousness, orientations and attitudes, and their functioning in religiousness and spirituality. Empirical data obtained in the fields of the psychology of religion and the psychology of spirituality show that the dimensions of psychological typology, temperaments, and psychological types are activated in the religious and spiritual life of the individual and the community.

Bearing in mind that the psychology of religion and spirituality does not examine the whole religious and spiritual reality – which also includes the supernatural dimension, Church tradition, and the community dimension – makes it possible to keep the interpretation of research results within the boundaries of the methodology of this science. It prevents stretching their interpretation to theology; it also prevents anxiety as well as the abandonment of the research and the practical application of its results. However, both psychological and theological reductionism would be harmful, as has been observed by some of the authors working on the application of the above theories and methods to Christian prayer and spirituality (Clarke, 1988; Francis, 2013; Repicky, 1988; Ware et al., 1989).

Without generalizing the approximate data, one can see that the dimension of focusing energy (E–I) differentiates religious identity, religious beliefs, and pastoral functions. Phenomena such as, for example, the differences between the population of believers and the general population or between believers of different religious denominations, or differences in attitudes toward Christianity and in the reception of Biblical narratives, are connected with the dimension of perceiving (S–N). Differences among religions, among denominations, and between believers and the general population, as well as attitudes towards the Christian religion, religious beliefs, interpretation of the Bible, charismatic experience, etc. are connected with the dimension of evaluating (T–F). The dimension of attitude towards the external world (J–P) is linked to the differences between both believers and atheists and the general population as well as to differences in attitudes towards Christianity, religious attitudes, and interest in spirituality centers (cathedral, monastery, etc.).

In the future, in order to achieve more complete and clear results that would make generalization possible, investigators should use a method of random sampling in the process of forming study groups, make intercultural comparisons, and take the age variable into account. Obviously, they should, as much as possi-

ble, use the experimental procedure to check in which cases cognitive functions and other MBTI variables influence religiosity and spirituality and in which they do not, and what other variables mediate this influence.

Jung's dimensions of functions and types, expanded and reinterpreted in the MBTI, are used in the psychology of personality and the psychology of cognition. The clarity and subjectively self-evident nature of the E–I dimension has affected Eysenck's model of personality dimensions (Dudek, 2006). Francis, Craig, and Robbins (2007) show that Jung's model of the E–I dimension and Eysenck's model can be treated as similar. Nosal emphasizes the necessity of using the term "preferences" when analyzing individual differences in describing human attitudes of rationality and intelligence. On the basis of functions (S, N, T, F) as mental processes, styles of perceiving and evaluating information, he obtained four types of mind and operationalized the finding as the Mind Type Scale (Polish: *Skala Typów Umysłu*; STU) (Nosal, 1992). Isaksen, Lauer, and Wilson (2003) found that the MBTI dimensions (S–N, J–P) are measures of cognitive styles. Kendra (2010) shows that Jung's dimensions can be used to describe and evaluate learning styles. Fourqurean, Meisgeier, and Swank (1990) showed a possibility of alternative conceptualization of the E–I and J–P scales in measuring the learning style. The values of correlation between personality inventories (NEO-5 and NEO-4) show that the MBTI is a well-constructed and complete method. When discussing the significance of the data obtained by means of the MBTI, one can refer to the personality dimensions correlating with this method, measured by NEO-5 (Gonsowski, 1999) and NEO-4 (Klinkosz & Iskra, 2010).

In his attempt to connect the concept of the numinous with B-cognition and Jung's theory, Nosal (2006) pointed out the differences in religious paths that resulted from this connection. The analyzed differences stem from the dominance of a specific pair of cognitive preferences in the consciousness. The dominance of the perceiving–thinking pair would define the path of empirical religiosity, practiced in daily life. Preference of the intuition–feeling pair would account for extrarational religiosity, characteristic for experience and particularly for mystical experiences. The consciousness dominated by the perceiving–feeling pair of functions accounts for ritual religiosity, with emotional underpinning. The dominance of the intuition–thinking pair denotes theoretical religiosity (path), with a relatively low level of emotional experience of the numinous (Nosal, 2006). The operationalization of the paths of religiosity and the empirical verification of the suggested links would be an important contribution to the psychology of religion and spirituality.

It appears that one should not reject the concept of Jungian types and the MBTI altogether while examining religiosity. In accordance with the well-known saying that what an individual perceives agrees with his/her predispositions (“Quidquid recipitur ad modum recipientis recipitur,” Thomas Aquinas, *Summa Theologiae*), it might be worthwhile to research how the perceiving and evaluating functions of consciousness determine the features of the perceived object and how they prepare the person for making a decision to react to the religious “object.” Knowing, for example, that there is a relation between cognitive functions and the interpretation of Biblical narratives (Village & Francis 2005), one might examine the cognitive correlates of religious experience in connection with H. Sunden’s role theory (Hood, 1991) and, most likely, obtain interesting data. It seems that other findings based on the reported data may encourage one to pose and test other research questions in the psychology of religion, spirituality, and empirical theology. The current state of research as well as the possibilities of reinterpreting the Jungian theory of psychological types and applying parallel methods point to the need for research that would help to verify and generalize the already known results and yield new knowledge.

From the practical point of view, the findings obtained so far help to understand the reaction of society to the broadly defined religious and spiritual offers of the Church, the difficulties encountered by the clergy in reaching out to the believers with the message, and the sense of failure to fit in and a feeling of being marginalized, experienced by the believers whose preference types are opposite to those of their priests. These findings also help to understand the reasons why certain kinds of prayer or service are attractive or avoided and why certain centers or offers intended to inspire and develop faith and spirituality are ineffective. Such knowledge argues for the need for religious and spiritual development, for an improvement of the methods of work and cooperation within religious communities, for an improvement in the education and selection of priests, for the careful preparation of the religious message, and for the wise usage of the rich spiritual tradition of the West and the East.

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