

MYERS BRIGS TYPE INVENTORY AND RABBINIC DEVELOPMENT

Taught by Rabbi Elliot Schoenberg and Alfredo Borodowski



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WELCOME

You are here now! Whatever and whomever you left home will be waiting for you when you return, so there is no need to keep yourself from being here now. Here are some ideas that might help enrich your experience at this conference.

1. Smile a lot. It is healthy and it may be catching!
2. Take a risk. Be open to new ideas.
3. Pick and choose what works for you.
4. Take care of yourself. Be active mentally, emotionally, physically and spiritually.
5. Keep notes: thoughts, ideas, issues raised, reactions, etc.
6. Ask to clarify language and ideas that seem unclear. Challenge me. It keeps me honest and learning.
7. Practice the 180 degree rule – Go toward, not away from, that which causes tension.
8. Be gentle with yourself.
9. Take home at least one new idea.
10. Enjoy yourself!

Created by Rabbi Elliot Salo Schoenberg

MBTI AND RABBINIC DEVELOPMENT

SESSION 1: INTRODUCTION TO THE MBTI

SESSION 2: MBTI IN THE RABBINIC WORK SETTING

SESSION 3: MBTI AND THE SOUL

SESSION 4: USING THE MBTI TO BUILD RABBINIC RESILIENCE

Bibliography:

Personality Type in Congregations

by Lynne M. Baab

What is Your Type of Career? Unlock the Secrets of Your Personality to Find Your Perfect Career Path

by Donna Dunning

Introduction to Type in Organizations

by Sandra Krebs Hirsch and Jean Kummerow

Soul Types: Matching Your Personality and Spiritual Path

by Sandra Krebs Hirsch and Jane Kise

Type Talk: The 16 Personality Types that Determine How We live, Love and Work

by Otto Kroeger and Janet Thuesen

Personality Type and Religious Leadership

by Roy Oswald and Otto Kroeger

Do What You Are: Discover the Perfect Career for You Through the Secrets of Personality Type

Paul Tieger and Barbara Barron

Websites to check:

www.online.cpp.com

<http://www.humanmetrics.com/cgi-win/JTypes2.asp>

JEWISH RULES OF ENGAGEMENT, BASED ON MUSSAR PRINCIPLES

כבוד הברית: (*kavod habrit*) Respect for different points of views and for different levels of Jewish knowledge

צמצום: (*tzimtzum*) make space for others; extraverts – be aware of how much you speak; introverts – encourage yourselves to share and create

שמירת הלשון: (*sh'mirat halashon*) guarding one's tongue; being respectful in speech

סבלנות: (*savlanut*) patience... the workshop is a process

דעת: (*da'at*) mindfulness; being aware of what you are thinking and feeling

נדיבות: (*nedivut*) generosity of spirit

מוקד: (*moked*) stay on task; focus; use "parking lot"

למוד: (*limud*) ask questions if you do not understand

סודיות: (*sodiut*) confidentiality; what you say stays in this room

לשון הטוב: (*lashon hatov*) give compliments

זה לחד-זה לחד: (*zeh lihud-zeh lihud*) one person talks at a time

מארבע כנפות הארץ: (*me'arbah kanfot ha-aretz*) learn from others

JOURNALING

JOURNALING, REFLECTING, PLANNING FOR FOLLOW-THROUGH

Whether it be through keeping a personal learning journal or another form of notes, your ability to apply lessons from this seminar will be greatly enhanced through reflection and making note of your thoughts, feelings and ideas.

Throughout the course you will be asked to make specific notes regarding the application of learning to your own organization. Hence the pages that say PAGE LEFT BLANK FOR NOTES

You will be expected to review the content of this course and your learning outcomes with your colleagues back home. The purpose of these discussions includes: a) communicating your learning outcomes, b) communicating applications that you envision for your own area and responsibility, c) engaging your synagogue membership in a way that elicits their input and provides you with a deliberate way to gain their support and coaching.

It will be useful for you to reflect and note, or journal, your reactions to the following questions:

- 1) What was the primary focus for each topic of the course?
- 2) What did you notice during each exercise? What reactions and feelings were aroused?
- 3) What were the important personal or work-related insights?
- 4) What are the implications of these insights for you in your role as a leader and manager?
- 5) Based on these insights, what will you do differently in the future?
- 6) What support will be necessary for you to follow through on implementing changes that you plan? From whom? How will you get it?
- 7) For the activities that you engaged in as part of the homework assignment, what process did you use?
- 8) What did you learn from the processes you chose to use?
- 9) Upon reflection, what would you have liked to have done differently? Why?
- 10) What was different than what you may have done before this training and what was the impact of the training?
- 11) SWIFT Culture – Based on what you have done, and the discussions within this group, what observations or conclusions might you draw about the SWIFT culture?
- 12) What are the implications for you as a leader/manager?
- 13) ACTION COMMITMENTS:

OUR GOALS FOR THE SESSION

1. Introduce the MBTI theory to rabbis
2. Increase self awareness and self knowledge of rabbis
3. Apply the MBTI to our rabbinic work setting
4. Apply the MBTI to our spiritual work
5. Offer tools and tips to a more productive rabbinate
6. Build a community among rabbis
7. Use the MBTI to make us stronger, more resilient rabbis for the long term
8. Have fun!

This image shows a full page of blank, lined paper. It features approximately 20 evenly spaced horizontal grey lines across its entire width, providing a guide for handwriting or typing. The paper itself is a clean, off-white color. There are no margins, text, or other markings present on the page.

MBTI: AN INTRODUCTION

- A tool not a test – seek self-understanding. Self understanding – operate within our own sense of personal integrity. What activities do energize us or motivate us?
- Individuals should have the opportunity to evaluate their own “best fit” type before they share the information with team members – self acceptance. Sense of relief – hear your weakness described as normal – healthy.
- A person’s psychological type should be regarded as a working hypothesis until it is confirmed by the individual.
- Everyone uses every preference. We favor, however, one preference over the other on each of the four scales. Ultimately we seek balance – use our other poles.
- MBTI scores should not be over-interpreted. High scores do not indicate greater skill, magnitude, or use of a preference or excellence. Scores do indicate clarity of choice. Not intelligence or competence but preference. Strong numbers mean clarity.
- Psychological type can explain some human behavior – not all – we use all eight (8).
- Psychological type should not be used as an excuse for doing or not doing something. Avoid stereotyping someone on the basis of his or her type. For example, because one person on the team has a preference for Sensing does not mean that that person ought to be assigned all the details.
Not address fears or anxieties – people of all types can be anxious or concerned. It is a theory like the electron to explain reality – no evidence that it really exists.
- Begun with the archetypes of Carl Jung – Katherine Cook Briggs, Isabel Briggs Myers – put Jung’s typology into an instrument –grew out of WWII work – in use for 50 years. Difficulty in terms because it is a translation from the German.
- Indicator – *Indicate* a person’s preferences – not a predicator of human behavior – description not lock us in – can’t do that – all types healthy and effective.
- Forced choice – not a continuum but a dichotomy.

MBTI EIGHT PREFERENCES: MENTAL FUNCTIONS

Sensing 70%	iNtuition	Thinking 50%	Feeling
Internal Mental Function: Ways to gather information		Decision Making Scale	
Present Focus Here-and-now Specifics – facts Details Literal Actual 5 Senses Get upset with new ideas Love people	Future focus Possibilities –new ideas Generalizations Patterns Figurative Theoretical 6 th Sense	Objective Cause and effect Clarity Analytical Problem 1 st /People 2 nd Critique Justice Builders-Architects Challenge authority	Subjective Person-centered values Harmony Circumstantial People 1 st /Problem 2 nd Appreciate Mercy Idealist Non-profit –serve human interests

Extraversion 60%	Introversion	Judging 55%	Perceiving
Source of Energy		Outward Orientation	
Externally directed Action Gregarious Expressive Publicly disclosing Speak-to-think Breadth	Internally directed Reflection Reserved Contained Publicly guarded Think-to-speak Depth	Closure Structure Ordered Decisive Scheduled Control Directive	Options Open-ended Go-with-the-flow Tentative Flexible Adapt Non-directive/facilitative Don't like surprises

MBTI: THE SIXTEEN TYPES

<p>ISTJ "DOING WHAT SHOULD BE DONE"</p> <p>Detailed Organizer Private-Trustworthy Rules 'n Regs - Practical</p> <p>MOST RESPONSIBLE</p>	<p>ISFJ "A HIGH SENSE OF DUTY"</p> <p>Amiable Works Behind the Scenes Ready to Sacrifice- Accountable Prefers "Doing"</p> <p>MOST LOYAL</p>	<p>INFJ "AN INSPIRATION TO OTHERS"</p> <p>Reflective/Introspective Quietly Caring-Creative Linguistically Gifted - Inner Flashes of Future Possibilities</p> <p>MOST CONTEMPLATIVE</p>	<p>INTJ "EVERYTHING HAS ROOM FOR IMPROVEMENT"</p> <p>Theory Based - Skeptical- "My Way" High Need for Competency Sees World as Chessboard</p> <p>MOST INDEPENDENT</p>
<p>ISTP "READY TO TRY ANYTHING ONCE"</p> <p>Very Observant-Cool and Aloof Hands-on Practicality Unpretentious Ready for what Happens</p> <p>MOST PRAGMATIC</p>	<p>ISFP "SEES MUCH BUT SHARES LITTLE"</p> <p>Warm and Sensitive- Unassuming Short Range Planner-Good Team Member In Touch with Self and Nature</p> <p>MOST ARTISTIC</p>	<p>INFP "PERFORMING NOBLE SERVICE TO AID SOCIETY"</p> <p>Strict Personal Values Seeks Inner Order/peace Creative-Non-Directive- Reserved</p> <p>MOST IDEALISTIC</p>	<p>INTP "A LOVE OF PROBLEM-SOVLING"</p> <p>Challenges other to Think Absent-minded Professor Competency Needs-Socially Cautious</p> <p>MOST CONCEPTUAL</p>
<p>ESTP "THE ULTIMATE REALIST"</p> <p>Unconventional Approach- Fun Gregarious - Lives for Here and Now Good at Problems Solving</p> <p>MOST SPONTAEIOUS</p>	<p>ESFP "YOU ONLY GO AROUND ONCE IN LIFE"</p> <p>Sociable-Spontaneous Loves Surprises-Cuts Red Tape Juggles Multiple Projects/ Events Quip Master</p> <p>MOST GENEROUS</p>	<p>ENFP "GIVING LIFE AN EXTRA SQUEEZE"</p> <p>People Oriented-Creative Seeks Harmony-Life of Party More Starts than Finishes</p> <p>MOST OPTIMISTIC</p>	<p>ENTP "ONE EXCITING CHALLENGE"</p> <p>Argues Both Sides of a Point to Learn Tirelessly raises the bar Tests the Limits Enthusiastic - New Ideas</p> <p>MOST INVENTIVE</p>
<p>ESTJ "LIFE'S ADMINISTRATORS"</p> <p>Order and Structure-Sociable Opinionated - Results Driven Producer-Traditional</p> <p>MOST HARD CHARGING</p>	<p>ESFJ "HOST AND HOSTESSES OF THE WORLD"</p> <p>Gracious-Good Interpersonal Skills Thoughtful-Appropriate Eager to Please</p> <p>MOST HARMONIZING</p>	<p>ENFJ "PASSIONATE PERSUADER"</p> <p>Charismatic-Compassionate Possibilities for People Ignores the Unpleasant- Idealistic</p> <p>MOST PERSUASIVE</p>	<p>ENTJ "LIFE'S NATURAL LEADERS"</p> <p>Visionary-Gregarious- Argumentative Systems Planners- Take Charge Low Tolerance for Incompetency</p> <p>MOST COMMANDING</p>

THE TEMPERAMENTS: AN OVERVIEW

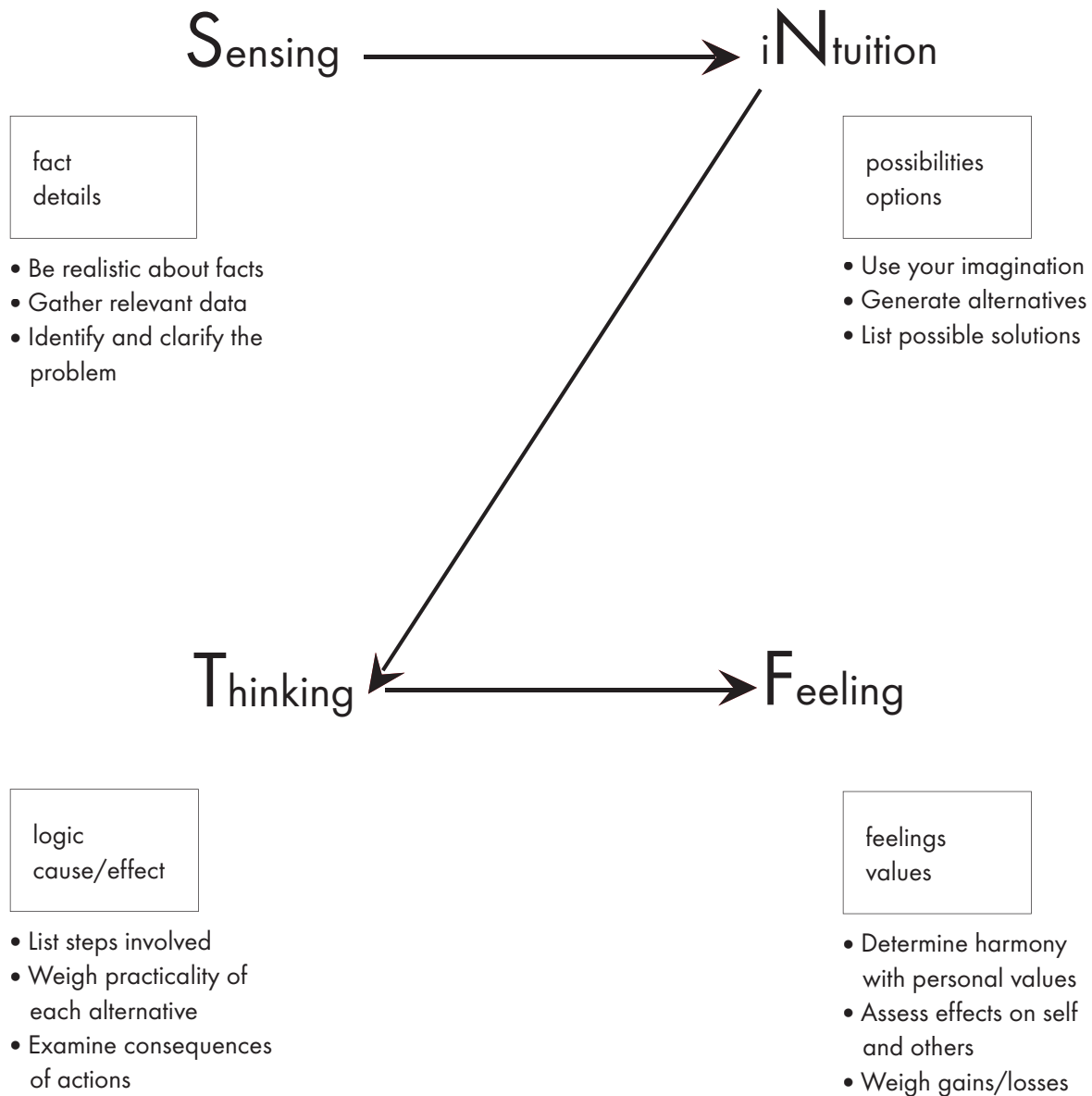
- 8 Preference Options (E/I, S/N, T/F, J/P)
- 4 preferences are selected by responding to the MBTI assessment
- 2-letter combinations provide behavioral predictions
- David Keirsey's 2-letter Temperament combinations give the widest behavioral prediction with the highest accuracy
- The first split is between S/N; with S add J or P; with N add T or F.

4 TYPES	TEMP	QUEST	STYLE	ACHILLES HEEL
ENFJ INFJ ENFP INFP	NF	Identity	Catalyst	Guilt
ENTJ INTJ ENTP INTP	NT	Competency	Visionary	Incompetence
ESTJ ISTJ ESFJ ISFJ	SJ	Belonging to Meaningful Institutions	Stabilizer/ Traditionalist	Disarray or Disorganization
ESTP ISTP ESFP ISFP	SP	Action	Trouble Shooter / Negotiator	Routine or Inactivity

PREFERENCE GROUPING BY TEMPERAMENTS (SJ, SP, NF, NT)

Temperament	SJ – Guardians	SP – Artisans	NF – Idealists	NT – Rationals
Characteristics	Tolerant, establishes rules, thorough and responsible	Strong sense of reality, good at crisis resolution	Focuses on possibilities, creative, generates commitment	Conceptual, inventive, comfortable with analysis, intensive
Strengths	Social, responsible, decisive, loyal, maintains consistency	Practical, corrects deviations, adapts easily to new situations, action focused	Brings out the best in people, energizer, lots of bright ideas	Able to see multiple dimensions, holds big picture perspective, generator of ideas
Liabilities	Impatient with delays, may decide things too quickly, competitive	Easily impatient with abstractions, difficulty in considering the future	Often loses track of time, often overlooks objective data	Often neglects feelings, excessive expectations of self and others
Leadership style	Traditionalist, stabilizer, consolidator	Troubleshooter, negotiator, firefighter	Catalyst, spokesperson, energizer	Visionary, architect of systems, builder
Work style	Has a sense of duty, responsibility, loyalty, and industry	Acts with cleverness and timelessness	Persuades people about values and inspirations	Adds ingenuity and logic to ideas and actions
To do best work, they need	Knowledge of the goal and what they're supposed to do to get there	Freedom to do things as they see fit	Personal meaning and congruence with who they are	Intriguing models to challenge their imagination
Learning style	Step-by-step, with preparation for current and future utility	Active involvement to meet current needs	Personalized and imaginative ways of self-awareness	Impersonal and analytical process for personal mastery
Want others to see them as	Hardworking and reliable	Resourceful and risk taking	Authentic and inclusive	Competent and logical
Acknowledged for contributing	Administrative expertise, timely output	Expeditious handling of the out-of-the-ordinary and the unexpected	Something unique or a special vision of possibilities	Strategic analysis of complex issues
Want to be known for their	Dependability	Spontaneity that includes a spirit of play	Ability to inspire others	Expertise
Can get into trouble by being	Too bureaucratic	Too expedient	Too idealistic	Too competitive

PROBLEM SOLVING MODEL



DECIDE ON COURSE OF ACTION.

ACT ON IT!

EVALUATE THE PROCESS.

MY PRAYER

<p>an ESTP prayer ...help me to take RESPONSIBILITY for my own actions, even though they're usually not my fault!</p>	<p>an ESFP prayer ...help me to take things more SERIOUSLY especially parties & dancing</p>	<p>an ISFJ prayer ...help me to be more laid back, and help me to do it exactly RIGHT!</p>	<p>an ISTJ prayer ...help me to begin relaxing about little details tomorrow At 11:41:32am</p>
<p>an INFJ prayer ...help me not be a perfectionist (Did I spell that correctly?)</p>	<p>an INTJ prayer ...keep me open to others' ideas, WRONG though they may be!</p>	<p>an ENFP prayer ...help me keep my mind on one th— LOOK! A BIRD! ing at a time.</p>	<p>an ENTP prayer ...help me follow established procedures today. On second thought, I'll settle for a few minutes.</p>
<p>an ESTJ prayer ...help me to not try to RUN everything. But, if You need some help, just ask!</p>	<p>An ENTJ prayer ...help me to slow downandnot rushthrough whatIdoAmen</p>	<p>an ISTP prayer ...help me to consider people's feelings even if most of them ARE hypersensitive!</p>	<p>an INTP prayer ...help me be less independent, but let me do it my way.</p>
<p>an INFP prayer ...help me to finish everything I sta—</p>	<p>an ISFP prayer ...help me to stand up for my RIGHTS! (If you don't mind my asking)</p>	<p>an ESFJ prayer ...give me patience and I mean right NOW!</p>	<p>an ENFJ prayer ...help me to do only what I can, and trust you for the rest. Do you mind putting that in writing?</p>

TEMPERAMENT IN LEADING FOR AN NF RABBI

Catalyst - Spokesperson – energizer

FOCUS The growth needs of an organization	APPRECIATES IN SELF High energy Ability to value others Unique contributions
ABILITIES Communicates organizational norms Makes decisions by participation Is personal, insightful, charismatic	NEEDS Approval
QUESTIONS ASKED How does this affect workers' morale? Who needs to know? What impact does this have on the organization's principles? What is most important to people?	IRRITATIONS AT WORK Impersonal treatment Criticism Lack of positive feedback
BELIEFS People's potential is organization's strength Organization must utilize workers' talents	IRRITATES OTHERS BY Taking emotional stands Moralistic positions Getting overextended Creating dependencies
VALUES Autonomy Cooperation Harmony Self-determination	PITFALLS AS MANAGE Sweeps problems under rug Plays favorites Others' priorities before their own Too anxious to please
ORIENTATION Motivated workers equal high productivity	

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TEMPERAMENT IN LEADING FOR AN NT RABBI

Visionary – Architect of Systems – Builder

FOCUS The mission and systems of the organization	APPRECIATES IN SELF Ideas Logic Ingenuity
ABILITIES Builds conceptual frameworks Develops prototypes, pilots, models Plans approaches to change	NEEDS Recognition
QUESTIONS ASKED What is involved? What is the strategy? Who has the power? What is the system?	IRRITATIONS AT WORK Redundancy Stupid errors Illogical actions
BELIEFS Organization should run according to its mission Organization must grow and develop	IRRITATES OTHERS BY Skepticism Splitting hairs Hurting feelings Taking people's contributions for granted
VALUES Competence Intelligence Complexity Principles	PITFALLS AS MANAGER Great strengths and great weaknesses Lack of execution after design phase Escalates standards Impatient with human concerns
ORIENTATION Planned change for organizations future	

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TREATMENT IN LEADING FOR AN SJ RABBI

Traditionalist – Stabilizer – Consolidator

FOCUS The hierarchy of the organization	APPRECIATES IN SELF Sense of responsibility Loyalty Industry
ABILITIES Establishes policies, rules, schedules Follows through Is patient, thorough, steady, reliable	NEEDS Appreciation
QUESTIONS ASKED What is the order? What is my duty? Why change? How is this justified? Does it work?	IRRITATIONS AT WORK Others not employing standard operation procedures Ignored deadlines Others not playing by the rules
BELIEFS Self and others must earn their keep Organization must run on solid facts	IRRITATES OTHERS BY Doom and gloom positions Sarcasm Sharp criticism Failure to see humor
VALUES Caution, carefulness, accuracy of work	PITFALLS AS MANAGER Is impatient when projects get delayed Decides issues too quickly Is overly concerned with dire happenings Believes hard and long work is way to success
ORIENTATION Product that meets standards	

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TEMPERAMENT IN LEADING FOR AN SP RABBI

Troubleshooter- Negotiator- Fire Fighter

FOCUS The expedient needs of the organization	APPRECIATES IN SELF Active orientation Cleverness Sense of timing
ABILITIES Immediate response to problems Open and flexible style Strong reality base	NEEDS Response
QUESTIONS ASKED What is the need right now? What are the stakes? Where is the crisis? How soon can we go and do?	IRRITATIONS AT WORK Restrictions Being told how to work Doing it "the way it's always been done"
BELIEFS The present time is the important focus Organization must run to meet current needs	IRRITATES OTHERS BY Lack of follow through Little advance preparation Carelessness and haste Overlooking established priorities
VALUES Flexibility Change Taking risks Action	PITFALLS AS MANAGER Hard to predict Impatient with theory and abstraction Shoots from the hip Ignores the past and its implications for the future
ORIENTATION Product that reflects current needs	

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TEMPERMENTS AND APPROACHES TO THE RABBINATE

Based on *Personality Type and Religious Leadership* by Roy Oswald and Otto Kroeger

SP RABBI

Action oriented. Can implement change with ease. Doesn't need too much planning – just dives in: e.g. spontaneously creates new liturgy as needed or new program for children. Loves responding to a need. Can adapt to new situations. The phone call into the office is not a distraction but attractive. The moment is everything. SP preachers are entertainers at heart. Hard for them to prepare the sermon in advance. SPs are good in changing environments. Good at moving from crisis to crisis or from difficult situation to difficult situation. Better leaders than managers because they do not like routine. Great pastoral counseling when it comes to dealing with crisis. Once crisis is finished less interesting to the SP in follow-up sessions. Trap is lay people who need conformity and order (SJ). See the SP rabbi as a maverick.

SJ RABBI

Well grounded in reality. The boy scout motto 'be prepared' developed by a SJ scout master. Traditionalist. Stabilizing. Tends to be loyal to the Conservative movement and the USCJ. SJs bring about the change envisioned by NTs. Excel at community building because hunger for belonging. Work hard to develop procedures and sound plans. SJs do not like mistakes in procedure. Superior skills in administration. As pastors are realists emphasizing the common sense approach to problem solving. Like liturgical *nusach* to be exact and followed. Enjoy being the *gabbai*. Sermons will be well organized. Potential difficulties. May take communications too literally. May be pessimistic because so realistic. "Murphy's Law" is thoroughly SJ. Sometimes because of their high sense of duty and their loyalty, hard time appreciating the work of others.

NF RABBI

Most idealistic of rabbis. High on inspiration – their strength and can be low on practical down to earth aspects of rabbinic work. Major task in life is search of self. Rabbi that is on own search for self; always on journey. Good sermonizers because believe in what they are preaching. Know how to touch the heart. Good at giving spiritual direction. Best when leading in people-related projects. Bring a natural skill to pastoral counseling. Natural nurturers and rescuers. Develop empathy quickly. See the possibilities. Good at working with constituents values and emotions and less so with practical help. Expend energy trying to be what other people want. Respond to people well so seen as flexible, but sometimes as unpredictable. Potential difficulties. Appear wishy-washy because try to please people when they really do have an opinion. High need for appreciation. Most conflict avoidant of the types. Traps. Seek to rescue too many people. Can be irritated by details, deadlines and structure. May be attracted to latest fad or skills. Does mean they are good at keeping their skills current.

NT RABBI

The architect of change. Not the details mind you, but the vision. Need to turn the next steps over to a SJ partner. Rearrange the organization or school from a new conceptual framework. Usually the resident intellectual. Visionaries. Tend to energize situations. Provide strong leadership. Bring conceptual skill and intensity to their role. Need to project competency. Always strive to be excellent. NTs may try to make their congregation or organization into mini-seminaries – academically and intellectually grounded. Can be disappointed. Press congregants hard on social justice issues. Approach religion like the prophet Amos – Justice over mercy. Sermons tend to have theoretical framework and look at underlying principles. Sermons may not necessarily offer practical applications unless trained to do so. Enjoy giving rational introduction to the Torah reading. Prefer liturgy that is formal and classical. Underdeveloped side may be their interpersonal relations side. Strong thirst for knowledge includes knowledge of self. NT rabbi will press their congregation for self evaluation. Trap may be coming to terms with the non-rational side of organizational life: e.g. group of adults with unconscious fears. Trap NT may appear to be impatient or too demanding. The slow pace of organizational change may be irritating. Their striving for excellence may be misinterpreted. May appear arrogant because are impatient with small talk.

MBTI AND RABBINIC FUNCTIONS

<p>E</p>	<ul style="list-style-type: none"> * Speak then think. People want to volunteer with other people * CHANGE: needs opportunity to discuss the change * TEACH: the students like more information – like discussion; think out loud * PASTOR: practice צוים צוים * PREACH: Lots of action. make sure to include personal spirituality, hammer away * PRAYER: like community singing –Express, articulate, God outside 	<p>I</p> <ul style="list-style-type: none"> * People want to work on projects alone * CHANGE: needs opportunity to reflect. At meetings asks for closing comments because that is when the introverts chime in. * TEACH: the students like lectures – work with their own thoughts; expect silence before they dive in. Ask: “Is there any one who has not spoken who would like to?” * PREACH: make sure to include spirituality in action not just reflections * PASTOR: likes pastoring –likes to listen: needs space * PRAYER: meditation, listen to God, God inside * The I’s of the world invented the mental health day.
<p>S</p>	<ul style="list-style-type: none"> * Crave concrete suggestions: Joe Friday; ‘just the facts mam’ * CHANGE: needs details – how it affects them; gets upset with new ideas; may be too limited by the facts. * TEACH: likes applications and hands on * EXAMPLES: Allows time for people to observe the details of the passage. Focuses on what the passage says in its most direct meaning. * PREACH: practical, down to earth; may forget big picture; goes back to lofty themes * PRAYER: external features important like gestures or flowers on the <i>bimah</i> * PASTOR: needs are in the present – will ask what are you feeling now? 	<p>N</p> <ul style="list-style-type: none"> * Don’t want job definition – want to figure things out for themselves * CHANGE: needs to know the big picture and not just the details; thrives in an environment where change going on; focuses on possible future * TEACH: enjoys metaphors, images, abstraction –wants overview – big picture * EXAMPLE: What possibilities are inherent in the passage? What symbols, images, and metaphors are used? What is the connection between this passage and the ones before and after it? What is the meaning of purpose in this passage? * PASTOR: What do you hope for? * PREACH: may omit sensing details; may jump from one meaning to the next with out the connections

MBTI AND RABBINIC FUNCTIONS - CONTINUED

<p>T</p> <ul style="list-style-type: none"> * FOCUS: on tasks * CHANGE: not process emotions – became impatient with others; need to ask questions * TEACH: looking for logical, organized experiences-want to learn cause and effect – welcome questions. It is about clarity. If they don't find order they will be frustrated. * EXAMPLE: What questions does the passage raise? Analyze the various pieces of information raised using sensing and intuition. * PREACH: minister to the mind – must be logical; hammer away, will be redundant * PASTOR: explore causes- source of conflicts – between T-F; 80% of their rabbinate is interpersonal; parishioners under stress, seek a loving parental model-harder for a T who seeks to solve problem – needs help getting their heart in order; maybe too decisive in telling parishioners what to do * PRAYER: like information –explain program – like structure – goal oriented 	<p>F</p> <ul style="list-style-type: none"> * FOCUS: on people * CHANGE: connect to people –sensitive ; skillful to win people over by persuasion–often find it difficult to move on or hard to decide what task to do next –need to know how it will affect people?. * TEACH: students look for a teacher that connects with the class with warmth and compassion-smile –have a hostess. If it appears that the teacher does not care for students, expectations will not have been met. * EXAMPLE: What response to God does the passage evoke? Consider the values present in the information raised using sensing and intuition. * PREACH: minister to the heart –address issues of values –explore personal convictions; may need more head * PASTOR: like pastoring –what kind of support do you need? * PRAYER: want to discover the meaning of prayer – compassion; connect the people to God
<p>J</p> <ul style="list-style-type: none"> * CHANGE: want to know the schedule for change; decisive, benchmarks * PRAYER: symbolic meaning-imaginative –stream of consciousness; likes silent prayer * TEACH: good to know what the teacher expects; tell you what I will; teach, teach it and then tell you what I taught you; needs order, slow progress, appreciates summary * PASTOR: may be too decisive in directing parishioners * PREACH: predictable; follow an outline * PRAYER: Halakha is important; like <i>kevah</i> not <i>kavanah</i> * MEETINGS: Very upset when do not begin or end on time. Need agenda and to follow the agenda. Not like when depart from the agenda. Need to stay focused. 	<p>P</p> <ul style="list-style-type: none"> * CHANGE: possibility for mid-course corrections –opportunity to use their spontaneity, still exist. Say I'm done. Not really * TEACH: students want to know when they can follow their own curiosity – prefer to solve problems their own way. Open ended discussion is great for them does not need formal summary. * PASTOR: may be too indecisive; may need to take more of a stand * PREACH: may not know where Pastor stands at end of sermon; may need to be more concrete * PRAYER: likes <i>kavanah</i> – spontaneity in prayer – may feel bored by halakha. * MEETINGS: hold it open for more options

PASTORAL ROLE BY TEMPERMANTS

NF

Most Idealistic Pastors; Minister to the Heart

Search is internal

Very empathetic, in touch with people

Best when working with parishioners values, emotions and interpersonal problems.

Try Rescue people in trouble

SP

Action oriented-want to deal with the crisis

The moment is everything

The pastor congregations call 'charismatic

Counsel those in crisis well.

Annoyed by the needs to follow rules

Not good at follow thru.

SJ

Caretakers of the world

When counseling offer practical advice

Most adept at bring about change

Follows thru on the NT's vision

Political astute

Looking for tangible ways to contribute

Tends to communicate a sense of social, more and spiritual obligation

Guardian of the genius of the past.

NT

Architects; architects of change

Resident religious authority

Prefer Justice to mercy

Demanding Pastor

Highly self critical

May be impatient with congregant if their pace of change is not quick enough

MBTI TYPE AND RABBI'S ROLE IN CONGREGATION

Based on *Handbook for Congregational Studies*

Program	<ul style="list-style-type: none"> * What a synagogue offers its members * Service to members – more input larger organizations * e.g. good at finding the right movie for <i>Selichot</i>
Process	<ul style="list-style-type: none"> * How people relate to one another and get things done – relating to the underlying dynamic and flow that knit a congregation together * e.g. good at greeting new members
Context	<ul style="list-style-type: none"> * Setting – suburban, urban * What is taking place in its environment * e.g. good at creating institutional relationships; for example with neighboring JCC or university
Identity	<ul style="list-style-type: none"> * Persistent set of beliefs, values, patterns, symbols, stories and style that make a congregation distinct. * Also called culture. Size matters. * Look for identity in history as remembered by the members – not recorded history – like a submerged part of iceberg comes through in symbolic ways. * e.g. you know dress code. Know what kinds of examples get best response in your sermons

1 = favorite 4 = Least favorite	NF	NT	SJ	SP
Program	2	1	2	4
Process	1	3	4	2
Context	3	2	3	1
Identity	4	4	1	3

Are you in or out of your comfort zone?

See *Studying Congregations: A New Handbook*. Edited by Ammerman, Carroll, Dudley and McKinney

ON THE SOUL: FINDING YOUR SPIRITUAL PATH

Preferred Attitude, Function or Lifestyle	Extraversion	Introversion	Sensing	Intuition
	E	I	S	N
Primary Arena	World/Other	Ideas/Self	Body	Spirit
Preference for	Action	Reflection	Sensory Reality Status Quo	Possibilities
Prayer	Corporate	Private	Sensuous (eyes, ears, etc.)	Intuitive
Natural Spiritual Path	Action	Reflection	Service	Awareness

Preferred Attitude, Function or Lifestyle	Thinking	Feeling	Judgment	Perception
	T	F	J	P
Primary Arena	Mind	Heart	Will	Awareness
Preference for	Objective values	Subjective values	Initiative	Response
Prayer	Cognitive	Affective	Planned	Unplanned
Natural Spiritual Path	Knowledge	Devotion	Discipline	Spontaneity

SPIRITUAL WORK

EXTRAVERTS	INTROVERTS
<ul style="list-style-type: none"> * read the books that introverts write about spirituality * called by some experience with external worth * Like a good teacher * Like singing out loud * Find meditating and silent prayer harder * Prefer Torah discussion to sermon * Speak out even when have little to say 	<ul style="list-style-type: none"> * Feel called from deep personal internal reflection * Always feel God's presence * Like meditating and being alone * Prefer sermon * Reluctant to participate in Torah discussion

N	attracted to the transcendence of God; enjoy the metaphors and imagery; Prof. Gilman's work appeals to them
S	Immanence of God in all things – serve in practical ways; emphasis on what is happening now; want concrete endeavors; raise up the nit. zuzot
T	Most spiritual moments are when allow their intellect to bear on matters of faith = study, learning; Access the text then debate. This is the head and the intellectual.
F	Feeling soul work; search for personal meaning; want compassionate environments where put people first; unhappy if there is too much rationale – logical thinking; this is the in-house mystic.
J	Want regular routine; upset with spontaneous prayer
P	Love spontaneous prayer; not authentic if it does not reflect the moment; want departure as much as staying on task; want as much avenues as possible
SJ prayer	Organized, disciplined; systematic
NF	Wants to find the hidden meaning
NT	Orderly progression of thought from cause to effect; exercise the mind
SP	Their work is their prayer; spontaneous

WORKING ASSUMPTION – NEED BOTH OUT AND INNER APPROACHES TO BE COMPLETE.

MBTI AND PRAYER

Bruce Duncan in *Prayer and Temperament* proposes eight prayer patterns based on Type.

ES	<p>The heavens tell God's glory, and God's handiwork the sky declares. Day to day breathes utterance and night to night pronounces knowledge. Psalm 19:2-3</p> <p>Need a beautiful worship space. Like to move about. Shuckle. Dance God is in the גמישות; tactile; enjoys prayer that is filled with details; enjoys הקפות on Sukkot</p>
IS	<p>On the grandeur of Your glorious majesty and Your wondrous acts let me treat. Psalm 145:5</p> <p>May the words of my mouth and the meditations of my heart be acceptable to You, Adonai, my rock and my redeemer. Psalm 19:15</p> <p>Like personal stories; like contemplative prayer. Smell the incense at Havdalah. Meditate slowly over each line of a psalm. Their prayer is filled with details.</p>
EN	<p>Great is God and highly praised and God's greatness cannot be fathomed. Psalm 145: 3</p> <p>Like opportunity to see the big picture. Enjoy visioning. When we pray for someone who is ill, we see them whole and well. Prayers of hope and expectancy. Seek flashes of insight, bursts of creativity, imaginative leaps. No need to daven every word; willingly skip.</p>
IN	<p>Grandeur and glory You don, wrapped in light like a cloak, stretching out heavens like a tent cloth. Psalm 104:1-2</p> <p>Enjoy contemplating symbols and metaphors of faith; e.g. the difference between God as rock, fortress and loving father. Enjoys imaging without needing the conclusion. Duncan calls it 'butterfly prayer.' Our minds flit from one thought to the next looking for patterns. God speaks in the 'still small voice.'</p>
ET	<p>But God's teaching is God's desire, and God's teaching God murmurs day and night. Psalm 1:2</p> <p>Praying communally out loud. This kind of prayer involves a lot of thinking and questioning. Enjoys the Torah study before the actual davening begins. Prayer through learning. Needs to satisfy intellectual curiosity at the prayer service. Needs מטבע של תפילה (<i>matbeah shel tephila</i>). Confrontational. Seeks the call to justice. Prayer is less intimate and more in the head. דבר תפילה (<i>Dvar Tefilah</i>) by the rabbi can be inspirational. Exhortation in the <i>Haftorot</i> is appealing.</p>
IT	<p>Rise up Judge of the Earth, bring down on the proud requital. How long the wicked, God, how long will the wicked exult? Psalm 94:2-3</p> <p>Creates opportunities for contemplative prayer. Meditates on justice, truth and fairness. Intellectual experience. These congregants need time to mediate on מצוות, הלכה and God as אמת. Congregants will like opportunity to ask hard questions. Drawn to Yom Kippur. Enjoy reflecting on a good sermon.</p>
EF	<p>God is God to all, and God's mercy is over all God's creatures. Psalm 145:9</p> <p><i>Kiddish</i> is most important part of the service. Like personal stories. See מי שברך for the ill as important. Want to pray and meet people's needs. Comfortable when praying in a <i>minyan</i>.</p>
IF	<p>A psalm for David. Kindness and justice I would sing. To you, God, I would hymn. Psalm 101:1</p> <p>Core values that may be hidden; e.g. compassion, justice. Values shaped within us. These congregants will need time to reflect and mediate on values.</p>

Prepared by Rabbis Borodowski and Schoenberg for work with rabbis and congregational leaders.

USING YOUR SHADOW

1. Two middle letters are your temperament. One of these 4 functions: S, N, T, F is used most often by each of us. Dominant function used is the preferred attitude. E or I. Our second most used function is our auxiliary. Inferior is least used.

Pref	Dominant	Auxiliary	Tertiary	Inferior
ESTJ	(E)	S(I)	N	F(I)
INFP	F(I)	N(E)	S	T (E)

2. If Dominant Functions is one of the perceiving, then your Auxiliary Function is one of sensing or intuition

The judging functions – Thinking or feeling

If Dominant is one of the judging functions, then your Auxiliary Function is a perceiving: thinking or feeling function

3. Fourth Function Inferior: where you struggle. Comes into play later in life.
Most unconscious, most undeveloped. Where feel incompetent. Good to know our limits. Value Neutral. Or where we lose control, need to be more deliberate to use this function. Give us a vocabulary to use. Know our strengths and weaknesses. Not good or bad. If learn to use our inferior function we will be less chronically stressed. Understand this process, more accepting of others
4. Shadow – darker side – repressed – not evil but potentially good
Openness to explore our shadow side – the spiritual growth potential
Opposite – experience those parts of ourselves least developed –not need to be all things to all people.
Mid-life– attraction to develop your least preferred areas – looking inward in their move toward wholeness – part of our desire to grow. THEORY: Rabbi does spiritual direction by nudging people in the direction of their least preferred functions.
5. Understand others – build on the letter we have in common.
6. Type theory – can't change your own or someone else's type. Can't shift energy from one side of the continuum to the other.

THE HIERARCHY OF FUNCTIONS

ISTJ 1. Sensing 2. Thinking 3. Feeling 4. Intuition	ISFJ 1. Sensing 2. Feeling 3. Thinking 4. Intuition	INFJ 1. Intuition 2. Feeling 3. Thinking 4. Sensing	INTJ 1. Intuition 2. Thinking 3. Feeling 4. Sensing
ISTP 1. Thinking 2. Sensing 3. Intuition 4. Feeling	ISFP 1. Feeling 2. Sensing 3. Intuition 4. Thinking	INFP 1. Feeling 2. Intuition 3. Sensing 4. Thinking	INTP 1. Thinking 2. Intuition 3. Sensing 4. Feeling
ESTP 1. Sensing 2. Thinking 3. Feeling 4. Intuition	ESFP 1. Sensing 2. Feeling 3. Thinking 4. Intuition	ENFP 1. Intuition 2. Feeling 3. Thinking 4. Sensing	ENTP 1. Intuition 2. Thinking 3. Feeling 4. Sensing
ESTJ 1. Thinking 2. Sensing 3. Intuition 4. Feeling	ESFJ 1. Feeling 2. Sensing 3. Intuition 4. Thinking	ENFJ 1. Feeling 2. Intuition 3. Sensing 4. Thinking	ENTJ 1. Thinking 2. Intuition 3. Sensing 4. Feeling

USING YOUR MBTI TO MANAGE CHRONIC RABBINIC STRESS

PART I

1. Goal is to be in your type 51% of the day.
2. Build rapport find the letter in common.
3. If there is no letter in common – it will be difficult
4. Flip side of your greatest strength is your worst shortcoming. Provides information on possible blind spot.
5. When you work in your strengths, you will feel confident.
6. Between ages 25 and 50 you begin to develop your third function
7. Over 50 possibly begin to develop your fourth function.
8. Goal is access to all your functions. Work on developing your third and fourth functions; add meaning, enjoyment and CAPABILITY to your life.

PART II

DOMINANT FUNCTIONS	
DOMINANT THINKING	Without equal when it comes to making impersonal analysis; weakest when it comes to dealing with people's feelings
DOMINANT INTUTION	See connections and implication that no one else does; weakness is can by driven crazy by having to attend to details and facts
DOMINANT SENSORS	Unparalleled at remembering facts and putting them to use; at sea when they are obligated to find hidden meaning.
DOMINANT FEELERS	Excellent at evaluating the situation in human terms; at their weakest when they have to be impersonal and logical.

USING YOUR MBTI TO MANAGE CHRONIC RABBINIC STRESS (CONTINUED)

PART III

1. For clergy it is about mostly I-N: The Religious Journey. Advantage to being authentic. Being the Chief Religious Officer. For membership growth it is about E-S. Advantage if need to be the CEO.
2. Most popular clergy types: ENFJ by far, ESFJ, ENFP, INFJ, ENTJ
3. 3/4 of congregants and congregational leaders preference is: S-Sensing
2/3 of clergy are N = frustrating to lay leaders.
S like to tell people what to do; e.g. lay people who are S give out a job description.
Rabbis who are an N like to figure things out on their own. Do not want a job description. Lay people frustrated because the N can lose details.
4. ENFJ: Pedagogue – more letters in common, more effective teachers
ESTJ: Parish Manager
INFP: Resident Holy Person – more mystic, self understanding, self actualization

Spirituality Depth	INFP/INFJ/INTP
Strong Preacher	ENFP/ENTJ
Youth Minister	ESFP/ENFP
Pastoral Counselor	INFJ/ENFP/INFP
Effective Leader	ENTJ/INTJ/INFJ/ENFJ
Parish Administrator	ESTJ/ISTJ

SJ LAITY	NF CLERGY
Respect for tradition	Journey more important
Want practical help	Wants to inspire others
Want clergy in authority role	Would like to be fellow pilgrim
Oriented to the past; Need more heart	Oriented to the future
Need more head	

5. Greatest tension and pain in congregation-operational difference between T and F often don't respect each other.

TASK

T wants to focus on the plan; detached from the people because is too involved in the plan.

F want to be appreciated for their work. PEOPLE.

6. J is looking for clear time lines and clear expectations. Can commit to a decision too soon.
P likes options and want to keep an open mind to be flexible. May not commit early enough to a decision.
7. Introverts need to protect themselves against too much people time. Need break in the middle of a hectic day to meditate.

THE RIGHT FIT

How do you know?

Look forward to going to work.

Feel energized by what you do.

Feel your contribution is respected and appreciated.

Feel proud when describing your work to others

Enjoy and respect the people you work with.

Feel optimistic about the future.

SJ

The traditionalist needs a stable organization; clear cut chain of command; situation where you can maintain order

SP

Live for action. Need a work environment that provides autonomy, variety and action. Allows you to access your spontaneity. Opportunity for immediate results. If it is structure environment, will fit in if you can be the person who notices and responds to crisis.

NF

The idealist needs a work environment that is meaningful rather than routine or expedient. Workplace is democratic and participatory. A rabbinic position that allows you to help others find fulfillment.

NT

The resident intellectual needs a workplace where there is an opportunity to constantly acquire knowledge and provides intellectual stimulation. There will be opportunity to articulate a vision. Need to be surrounded by capable supervisors.

The work place will suit your dominant and auxiliary functions. The comfortable you are with your third function, the more viable will be additional career options.

It is exhilarating to use your natural strengths and very stressful to be made vulnerable by your innate weakness.

How well does this rabbinic position use my skills and interests?

How well does this rabbinic position use my work related strengths?

LEADERSHIP AND THE POWER OF SELF-KNOWLEDGE

ACTION PLAN

1. Goal		
2. Expected Outcomes: What do I expect to see as a result of achieving this goal? How will others benefit from my achievement of this goal?		
3. The Challenge: What behavioral change will be most difficult for me? What will I need to do differently? (List specific behaviors.) Who will challenge me (positively) in seeking to accomplish this goal? Who will challenge me (negatively) and be a barrier to accomplishing this goal?		
4. Support: Who will be a coach for me and give me honest feedback? On an individual level? On an organizational level?		
5. Assessment: How will I know how I am doing? What assessments are available? Formal/Informal		
Milestone #1	Milestone #2	Milestone #3
Action:	Action:	Action:
Date:	Date:	Date:

INDIVIDUAL ACTION PLAN

I hope you have learned a great deal during this workshop that you will use regularly after you leave here. One of the liabilities of training is that pressures from your job and from other sources will result in your not really applying what you have told yourself you would do at the end of the program. I know from experience that if you don't do something active and explicit with your intentions within three days, you probably won't ever get started.

In order to maximize your success in using what you have learned, I encourage you to work on one (or a very few) "projects" at a time, one step at a time, starting immediately.

Your responses to the following eight statements will allow you to sort through the material you have received and the notes you made and determine what your next steps will be in implementing what you have learned here.

1. Things I want to continue doing:

2. The things I want to stop doing or do less frequently:

3. The things I want to start doing or do more frequently:

4. My first project or focus will be:

5. The first steps I will take for this project are:

6. Others (e.g. mentor, manager, peers) can ensure my success by: (e.g. challenging, encouraging, direct assistance, expertise, partnering, opening doors, etc.)

7. Additional resources I will need to be successful:

8. I will know I have been successful when:

FEEDBACK FORM

1. The three most important lessons you took from this program:

2. What were your personal goals for this program?

3. How well were they met? (Circle one)

Exceeded Expectations

Met Expectations

Did Not Meet Expectations

4. Comments about presentation and presenters.

5. Comments about breaks, pacing, format, etc.

6. What issues would you like to address at future conferences?

7. If you could change one thing about this conference, what would it be?

8. Additional comments (please use other side)

Name:

Address:

Phone #:

email:

Please return to: Rabbi Elliot Salo Schoenberg, The Rabbinical Assembly, 3080 Broadway, New York, NY 10027
eschoenberg@rabbinicalassembly.org; fax: 212-279-9166

APPENDIX 1: YOUR TYPE PREFERENCE

<p>1. EXTRAVERSION</p> <hr/> <p>___ People and things</p> <p>___ Try, then consider</p> <p>___ Action</p> <p>___ Breadth, different subjects</p> <p>___ Outer energy</p> <p>___ Interruptions are stimulating</p> <p>___ Focus outside</p> <p>___ Say that they are thinking</p> <p>___ Discuss to process ideas</p> <p>___ Offer suggestions freely</p>	<p>INTROVERSION</p> <hr/> <p>___ Thoughts and ideas</p> <p>___ Consider, then try</p> <p>___ Reflection</p> <p>___ Depth on one subject</p> <p>___ Inner strength</p> <p>___ Interruptions are distracting</p> <p>___ Focus inside</p> <p>___ Keep thoughts to themselves</p> <p>___ Introspect to process ideas</p> <p>___ Hold suggestions until clear</p>
<p>2. SENSING</p> <hr/> <p>___ Five senses</p> <p>___ Common sense</p> <p>___ Accuracy</p> <p>___ Past experience</p> <p>___ Real world</p> <p>___ Current reality</p> <p>___ Immediacy, concreteness</p> <p>___ Master, then apply skills</p> <p>___ Simplicity, clarity</p> <p>___ What experiences offer people</p>	<p>INTUITION</p> <hr/> <p>___ Sixth sense</p> <p>___ Insight</p> <p>___ Creativity</p> <p>___ Inspiration</p> <p>___ Unseen world</p> <p>___ Future potential</p> <p>___ Anticipation</p> <p>___ Learn new skills, then innovate</p> <p>___ Complexity</p> <p>___ What possibilities offer people</p>
<p>3. THINKING</p> <hr/> <p>___ Easily sort ideas about data & things</p> <p>___ Acknowledge differences</p> <p>___ Critique</p> <p>___ Logical, analytical</p> <p>___ Reasons</p> <p>___ Head knowledge</p> <p>___ Fair but firm</p> <p>___ Analyze</p> <p>___ Content of message</p> <p>___ Convince through impartiality</p>	<p>FEELING</p> <hr/> <p>___ Easily sort ideas about people</p> <p>___ Acknowledge common ground</p> <p>___ Appreciate</p> <p>___ Harmonious, personal</p> <p>___ Values</p> <p>___ Heart knowledge</p> <p>___ Empathize, make exceptions</p> <p>___ Sympathize</p> <p>___ Impact of message</p> <p>___ Convince through personal meaning</p>
<p>4. JUDGING</p> <hr/> <p>___ Planned events</p> <p>___ Work before play</p> <p>___ Stress reduced by planning ahead</p> <p>___ Enjoy making the decision</p> <p>___ Goal-oriented</p> <p>___ Tasks in order</p> <p>___ Settled and decided</p> <p>___ Choose one option, then explore</p> <p>___ Select the best experience</p> <p>___ Settled, orderly</p>	<p>PERCEIVING</p> <hr/> <p>___ Serendipitous events</p> <p>___ Work and play coexist</p> <p>___ Stress reduced by identifying contingencies</p> <p>___ Enjoy gathering information</p> <p>___ Discovery-oriented</p> <p>___ Several tasks at random</p> <p>___ Open to late-breaking information</p> <p>___ Explore many options, then choose</p> <p>___ Experience as much as possible</p> <p>___ In the moment</p>

My MBTI is: ___ ___ ___

APPENDIX II

1.	EXTRAVERTS	INTROVERTS
___	Are energized by being with other people	___ Are energized by spending time alone
___	Like being the center of attention	___ Avoid being the center of attention
___	Act, then think	___ Think, then act
___	Tend to think out loud	___ Think things through inside their heads
___	Are easier to "read" and know	___ Are more private
___	Share personal information freely	___ prefer to share personal info with a select few
___	Talk more than listen	___ Listen more than talk
___	Communicate with enthusiasm	___ Keep their enthusiasm to themselves
___	Respond quickly; enjoy a fast pace	___ Respond after taking time to think things through; enjoy a slower pace
___	Prefer breadth to depth	___ Prefer depth to breadth
(E) Extraversion _____ I _____ Introversion (I)		
2.	SENSORS	INTUITIVES
___	Trust what is certain and concrete	___ Trust inspiration and inference
___	Like new ideas only if they have practical applications	___ Like new ideas and concepts for their own sake
___	Value realism and common sense	___ Value imagination and innovation
___	Like to use and hone established skills	___ Like to learn new skills; get bored easily after mastering skills
___	Tend to be specific and literal; give detailed descriptions	___ Tend to be general and figurative; use metaphors and analogies
___	Present information in a step-by-step manner	___ Present info through leaps, in roundabout manner
___	Are oriented to the present	___ Are oriented toward the future
(S) Sensing _____ I _____ Intuition (N)		
3.	THINKERS	FEELERS
___	Step back; apply impersonal analysis to problems	___ Step forward; consider effect of actions on others
___	Value logic, justice, and fairness; one standard for all	___ Value empathy and harmony; see the exception to the rule
___	Naturally see flaws and tend to be critical	___ Naturally like to please others; show appreciation easily
___	May be seen as heartless, insensitive, uncaring	___ May be seen as overemotional, illogical, and weak
___	Consider it more important to be truthful than tactful	___ Consider it important to be tactful as well as truthful
___	Believe feelings are valid only if they are logical	___ Believe any feeling is valid, whether it makes sense or not
___	Are motivated by a desire for achievement and accomplishments	___ Are motivated by a desire to be appreciated
(T) Thinking _____ I _____ Feeling (F)		

APPENDIX II (CONTINUED)

4.	JUDGERS	PERCEIVERS	
___	Are happiest after decisions have been made	___	Are happiest leaving their options open
___	Have a "work ethic:" work first, play later (if there's time)	___	Have a "play ethic:" enjoy now, finish the job later (if there's time)
___	Set goals and work toward achieving them on time	___	Change goals as new information becomes available
___	Prefer knowing what they are getting into	___	Like adapting to new situations
___	Are product oriented (emphasis is on completing the task)	___	Are process oriented (emphasis is on how the task is completed)
___	Derive satisfaction from finishing projects	___	Derive satisfaction from starting projects
___	See time as a finite resource and take deadlines seriously	___	See time as a renewable resource and see deadlines as elastic

(J) Judging _____ | _____ Perceiving (P)

My MBTI IS ____ _

Based on *Do What You Are: Discover the Perfect Career for You Through the Secrets of Personality Type*, by Paul Tieger and Barbara Baron