A MIDLIFE PSYCHO-EDUCATIONAL INTERVENTION

BASED UPON JUNGIAN TYPOLOGICAL FOUNDATIONS

by

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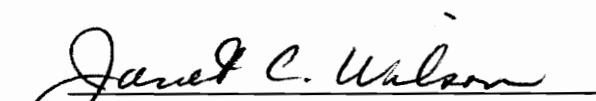in partial fulfillment of the requirements for the degree of

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(ABSTRACT)

According to Jungian typology, the essence of most problems encountered in navigating the midlife journey stem from inadequate development and/or inappropriate use of one's inferior ego function, yet the use of typology has not been directly applied as a midlife transition technique. Implicit in Jungian literature, when one is familiar with one's inferior ego function and knows how to identify and contend with its outward manifestations, one is likely to cope with psychic conflicts more appropriately and may maneuver through the midlife years more smoothly. Conversely, when one is not familiar with the inferior ego function and its outward manifestations, one may become easily confused and/or distressed with the inevitable psychic conflicts, which typically surface during midlife.

This research addressed the development of a short-term psycho-educational intervention to assist persons in midlife transition, specifically addressing the development of the inferior ego function, and assessing how such an intervention would impact upon the midlife transition in terms of stress-anxiety and depression reduction. The nine-hour intervention was composed of three three-hour sessions.

This action study considered these questions: (1) whether there were overall significant differences in stress-anxiety and depression levels of workshop participants versus comparison group participants; (2) what kinds of insights about midlife transition would be identified by subjects as a result of participation in a

short-term psycho-educational intervention focusing upon midlife; (3) what manifestations of this training would be experienced in participants' everyday lives regarding typical features, sensitivities, projections, eruptions, and expressions of each of the four inferior ego functions in midlife; (4) what strategies would be identified for coping with midlife change; and (5) whether there would be evidence of internalization of material presented in the intervention.

An experimental pre- and post-test design using an off-the-shelf stress-anxiety measurement instrument, the State-Trait Anxiety Inventory (STAI), and an off-the-shelf depression measurement instrument, the Personal Assessment Inventory (PAI), were used for the study. The two groups were compared according the results of the pretest/post-test STAI and PAI scores. Four qualitative components also were included in the research design (1) participants' journalized reflections; (2) researcher's observations; (3) post-intervention evaluation questions; and (4) post-intervention follow-up questions. Qualitative data was collected, analyzed, and reported narratively with supporting tables where necessary.

Quantitatively, a statistical analysis of the STAI and PAI indicated a significant difference among individuals grouped according to ego function and a significant interaction between ego functions and group membership. Another significant difference was identified in post-depression means of the two groups. Within-group comparisons indicated a significant decrease in state anxiety for the treatment group and in depression for the comparison group. Qualitatively, all psychological types in the treatment group were able to report tangible effects of the workshop in terms of understanding and utilizing their learnings in their everyday lives -- whether it be a cognizance of their own formerly unconscious behaviors or the behaviors of significant others. Participants further characterized the workshop as a very positive and enlightening experience.

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TABLE OF CONTENTS

LIST OF TABLES

CHAPTER 1

INTRODUCTION

Midlife change, a transition from the first half of life to the second half of life, can be a traumatic crisis, turbulent, and emotionally painful for an individual. It also can be a time of illumination, exhilaration, and great joy. Why do some people experience midlife as a negative experience, while others experience it as a positive one? What is happening to the human psyche during this stage of development? How does midlife change fit into the scheme of lifecycle growth and development?

Carl Gustav Jung (1875-1961), a Swiss psychiatrist and a seminal figure in the study of midlife dynamics, suggested that the basis and cause of all the difficulties of this transition are to be found in a deep-seated and peculiar change within the psyche (Jung, 1933), emanating from a process of ego function development. In beautiful poetic terms, he used an apt metaphor anthropomorphizing the sun to describe this insidious shift into the second half of life. To characterize the shift, he compared the daily course of the sun, albeit a sun endowed with human feelings and humankind's limited consciousness. As the sun ascends in the morning and steadily widens, the higher it climbs throughout the day, it discovers its significance and establishes its goal. However, at the stroke of noon, when the descent begins, there is a reversal of all the ideals and values that were of merit in the morning. In fact, the sun falls into contradiction with itself as though it should be drawing in its rays instead of emitting them. Jung felt that there is something sunlike within humankind and that adult development follows a similar pattern. Furthermore, speaking of the morning and spring of life and of the evening and autumn of life is valid terminology and appropriately descriptive of life's changes.

Jung devoted over sixty years of his professional life to studying adult development. In reflecting upon midlife-change dynamics, he (1933) further

1

elaborated that the worst part of adult development is that even intelligent and cultivated people are unaware of the possibility of such inevitable transformations; consequently, they embark upon the second half of life wholly unprepared. Jung sarcastically inquired: "Or are there perhaps colleges for forty-year-olds which prepare them for their coming life and its demands as the ordinary colleges introduce our young people to a knowledge of the world and life?" (pp. 108-109). He concluded that there are none [schools for forty-year-olds].

For the most part, thoroughly unprepared, most adults transition into the second half of life with the false presupposition that the same truths and ideals of youth will continue to serve them adequately and indefinitely. However, Jung (1933) posited a fundamental truth that what was of great value in the morning will be of little value in the evening, and what was true in the morning will have become untrue in the evening. In other words, a shift in truths, ideals, and values begins at midlife, marking a significant shift in personality. Opposites within the individual's personality begin to emerge, initiating the transition from an ego-centered personality -- where the outer environment is the primary influence on the growth of personality during childhood and youth -- to a more self-oriented way of being -- where the inner environment becomes the primary influence on the growth of personality in midlife and mature years. This involves moving from reliance upon a conscious dominant ego function through three stages to an unconscious inferior ego function, deep within unconsciousness, which is totally opposite of the dominant.

Restated, during the middle-adult years, one experiences the principle of "enantiodromia," or "running counter to," in which, sooner or later, everything turns into its opposite. Martin (1992) stated that although enantiodromia underlies the dynamic balance between consciousness and unconsciousness, which is the basic

2

principle of psychic functioning, midlife might be considered the "enantiodromic" period par excellence. It is characterized by behavior, experience, and perception that continually "runs counter to" all that one has assumed to be stable and self-defining in life. Examples of enantiodromia are the historical account of the conversion of Saint Paul and the great literary work <u>Doctor Jekyll and Mr. Hyde</u>. In other words, through one's dominant, auxiliary, and tertiary ego functions, the inferior ego function begins to emerge, opposite of the dominant way of being, causing opposite behaviors and a new and different way of being. Like all chaos, midlife brings with it astonishing, exciting new potential -- but only for those who attend to it and honor these strange new urgings flaring up and surfacing from within the unconscious.

Significant clues to the pattern of adult developmental processes can be amplified typologically. The general purpose of this action study is twofold: (1) to provide a psycho-educational intervention specifically addressing the patterns of unconscious adult typological development with a special emphasis upon the surfacing of the inferior ego function and how it is manifested in consciousness during midlife, and (2) to investigate how familiarity with the inferior ego function can assist individuals with midlife development.

Background of the Problem

Numerous books, articles, and media broadcasts devoted to the changing lifestyle patterns of American adults have been emerging during the past few years (Robbins, 1978). This emergence reflects the very important social changes that are taking place in the world and an expanding public awareness of the impact of these changes. There seems to be an increasing global awareness of the profound disrespect for human beings in modern life. Business and politics encourage humanity to think of itself as human capital; advertising appeals to humanity's fears

and insecurities; religions teach people to be good, but do not help them to know who they are; psychologists help people learn to accommodate to situations via reduction of symptoms, and not to take their journeys to find out what possibly could be; and educational institutions train people to be cogs in the economic machine rather than educating them about how to be fully human (Pearson, 1991).

Pearson (1991) acknowledged that various cultures give confusing and contradictory messages about the relative roles of ego, soul, and Self. (The word "Self" is capitalized throughout most Jungian literature to acknowledge and honor its specialness and sacredness, which is also our own sacredness -- realities neglected, unaccented, and denied by contemporary materialistic cultures.) She pointed out that management and political literature as well as most psychological approaches focus upon a healthy ego, to the exclusion of both soul and Self. Transpersonal psychology and most contemporary religions (whether Eastern or Western) tend to develop the soul, but many times to the detriment of the ego and Self. Jungian analytical psychology, however, holistically honors all three. In fact, in a time when satellite communication has turned our disparate towns and villages into one global village, Jung offers a viable method of intercultural understanding with the utmost respect for personal, individual development based upon understanding and acknowledging the development of an individual's four ego functions and their impact upon soul and Self. Pearson (1991) further stated there is a crying need in the contemporary world to honor ego, soul, and Self and to recognize the ways that the ego should be reeducated rather than eliminated when higher order transcendent functions are developed. It is the union of ego and soul, through one's inferior ego function -- work usually accomplished during midlife -- that makes possible the birth of the Self (Pearson, 1991). Pearson discovered it is

quite possible for individuals to be happy, successful, self-actualized, and spiritual with proper psycho-educational comprehension of ego functional development.

Integrating aspects of ego, soul, and Self never is more poignantly grappled with than when passing through the middle-adult years. During this midlife phase, individuals go through a period of inner instability, questioning the most fundamental structures and relationships within their lives. Midlife causes people to rethink and replace lifestyle goals -- ranging from career changes to marital status changes -- for the second half of life. Major contributing factors to midlifers recharting lifestyle plans are awareness that one is aging, awareness that one now bears full responsibility for one's actions, awareness that various opportunities are narrowing, and awareness that death itself is a personal and identifiable issue. Recognizing that only so much time is left to reach one's goals can cause heightened sensitivity to the value of the hours in a day and the years in a lifespan. Consequently, an undercurrent of grief generally afflicts one approaching the midpoint of the expected life span (Siegel, 1990). Midlife awareness itself is a stimulus for lifestyle change.

Jungian analytical psychology, also known as depth psychology, encourages persons to encounter and experience all that is deep within and offers age-old, universally applicable methods for understanding the challenging mystery of humankind. This approach offers a vision of how the second half of life can be a new beginning and not a gradual deterioration. The goal of Jungian psychology, according to Pascal (1992), is to make conscious what has hitherto been unconscious within one, and one's inferior ego function lies in the deepest recesses of unconsciousness. It is imperative, therefore, that this journey begins with a look at the nature and structure of psychic consciousness. In all of life's unpredictable changes, one begins with the psyche and ends with the psyche -- the totality of all

5

that one experiences in life is done via the psyche predominantly through the development of one's inferior ego function. Under optimal circumstances (Siegel, 1990), a metamorphosis is to occur as one emerges from midlife.

Among other researchers (Buhler, 1935; Erikson, 1950; Havighurst, 1952; Peck, 1968; Jacques, 1970; Gould, 1972; Sheehy, 1974; Neugarten, 1976; Lowenthal, Thurner, and Chiriboga, 1976; Levinson, 1978; Stein, 1983; Mahdi, Foster, and Little, 1987; Brewi and Brennan, 1989) Faucett and Faucett (1990) recognized that Americans are becoming ever more aware that there is a major life change involving dynamic psychic shifts during the middle-adult years. They suggested as one moves and grows in life, one is called to develop gifts that are latent during the first half of life, but which begin to come to the fore during the time known as midlife. This is accomplished primarily through developing the opposites within one's personality (the dominant ego function versus the inferior ego function), a frightening but necessary experience leading to either growth and development or rigidity and stagnation. Faucett and Faucett (1990) further commented:

> "To fail at midlife is an all-too-common experience. In fact, some of the estimates of the number of us who make a successful midlife transition, compared to those who fail at midlife, are dismaying. Some estimates run as high as a 90-percent failure rate. As you can see, many choose not to make the journey. To fight the transition at midlife is to invite tragedy and failure" (p. 158).

Martin (1992) summarized the midlife drama by concluding that, for many, the demands of true individuality materializing during midlife are too overwhelming, thus neurotic imbalance ensues. For others, the midlife era becomes an opportunity for transformation, for the evolution of a dynamic wholeness.

Perhaps those who "choose not to make the journey" and who become too "overwhelmed" are not realizing that, in fact, there is a choice to be made. Prior to making a journey, an action plan, a roadmap, a compass, a mode of travel, and a vague idea of departure and arrival times all are important and helpful. These tools assist in clarifying the overwhelming choices available. However, very few interventions exist that deal with midlife transition and adult psychology in a non-therapeutic context. Although educational institutions incorporate sundry aspects of adult development into various disciplines, to date, no structured educational programs from a Jungian perspective seem to exist specifically designed to equip individuals with the necessary tools for their midlife journeys.

Personality Typology

The fact that many Americans are becoming aware of some type of change occurring during midlife might be depicted by the unbelievable growth in activity around a Jungian-based personality typological measuring instrument called the Myers-Briggs Type Indicator (MBTI). This is evidenced by the fact that the Association for Psychological Type (APT), to which the majority of individuals who disseminate typological information relating to the MBTI belong, has increased its membership from 1,700 individuals in 1983 to over 5,000 individuals in 1994. Developed by Katharine Cook Briggs and Isabelle Briggs Myers, the MBTI well may be the single instrument most highly responsible for the increasing popularization of Jungian original theories.

With over thirty years of substantial empirical research behind it, this quantifiable instrument has proven to be eminently valid and reliable as it codifies some outstanding clues about the dynamics of midlife change. The MBTI personality inventory is an instrument that broadens the framework for understanding human personality by mapping out sixteen basic paths of development, but allowing for

7

ample variations within each of the sixteen types. Personality typology, as measured by the MBTI, reports individual preferences on four distinct scales: *Extraversion/Introversion (E/I)*, referring to the direction of a person's energy flow; *Sensing/iNtuition (S/N)*, referring to a person's preferred form of data gathering; *Thinking/Feeling (T/F)*, referring to a person's preferred form of decision making; and *Judging/Perceiving (J/P)*, referring to a person's orientation within the outer environment. A capital "N" is used to denote iNtuition since a capital "I" designates Introversion. Thus, the various combinations of these eight categories *(E/I, S/N, T/F, J/P)* yield the sixteen distinct personality types.

Equipped to provide this kind of information, the MBTI embodies significant theoretical innovations which are worthy of consideration by anyone interested in Jung's original work about psychological types, specifically with respect to the development and impact of four distinct ego functions, which emerge from the sixteen personality types. Typology depicts the various ego patterns available to the personality and conveys a rich and detailed picture of the psyche from the point of view of ego consciousness. Spoto (1989) stated that while one can use typology exclusively as a psychology of consciousness at the expense of any realization of the unconscious, this clearly was not Jung's intention. With this flurry of activity presently taking place around personality typology, it now seems timely to transfer this positive energy into a deeper understanding of midlife ego dynamics through the combined lens of Jungian psychological typology and the MBTI.

Although the MBTI's use increases significantly from year to year, it is used almost exclusively as a psychology of consciousness at the expense of any realization of the unconscious. In nearly all cases, the initial structural presentation is given to participants usually without the benefit of follow-on developmental and dynamics amplifications. Individuals generally are administered the instrument and given

feedback in situations that provide limited information (if any) about the dynamic character of the theory underlying this instrument. Consequently, they learn the "four letter" code of their type, but they seldom (if ever) learn the depth and richness of information that typology can provide them. Instead, if anything follows the initial introductory presentation, it usually is with reference to application within the external world (i.e., team-building and/or problem-solving techniques within organizations) predominantly, without reference to the internal psychic dynamics (i.e., what is happening within the human psyche, which is at the heart of all problems in the external world). Furthermore, since the internal ego functions have a far greater impact upon the external personality characteristics, the information presented -- in the form of four static letters -- may ring hollow and appear shallow to participants in the midst of the individuation process. Following this limited model, participants may be left with an impression that typology is rigid and stagnant while personality is ever fluctuating and variable.

Typology not only explains conscious structural processes, but focuses upon and explains the unconscious developmental and dynamic processes, where substantive personality shifts occur via dominant, auxiliary, tertiary, and inferior ego function differentiation. It is at this level that one can attain a meaningful, somewhat concrete understanding of the ever-fluctuating variableness in personality -- one's own and others'. There appears to be an increasing unmet need to address the inner environment of the individual. The MBTI was designed to do precisely that -- providing an inner blueprint of the adult developmental process, reflecting Jung's (1933) quote that "All true things must change, and only that which changes remains true." The MBTI provides a unique, non-threatening method of helping individuals to understand and to deal with new material emerging from the

9

unconscious and facing puzzling personality situations which have not been developed during the first half of life.

Those who are ready to embark upon their midlife journey, as well as those who are in the midst of this journey, need an awareness of where they are headed and at least a nebulous idea of how, when, where, and why they will arrive at their particular destinations; it is a matter of giving people tools to make responsible change and not just act out. Often, during midlife, people are experiencing something with which they cannot deal because they have no names for it, no way to think about it, and no way to articulate it. However, if translated into plain language, and delivered in a non-therapeutic setting, it is the hypothesis of this research that individuals can understand it easily and react in a positive sense. This proposed educational intervention addressing midlife change typologically will attempt to offer this initial awareness through the application of Jungian psychological theory as reflected by the MBTI.

Statement of the Problem

Navigating the midlife journey through the successful development of one's typological inferior ego function neither has been specifically addressed in midlife literature nor has it been directly applied as a midlife transition technique. Yet according to Jungian typology, the essence of most problems encountered in midlife stem from inadequate development and/or inappropriate use of one's inferior ego function. Resolution of this issue is necessary in order to deal effectively with midlife.

Implicit in Jungian literature, when one is familiar with one's inferior ego function and knows how to identify and contend with its outward manifestations, one is likely to cope with psychic conflicts more appropriately and may navigate through the midlife years more smoothly -- with less distress and with a promise of

renewal opportunities. Conversely, when one is not familiar with the inferior ego function and its outward manifestations, one may become easily confused and/or distressed with the inevitable psychic conflicts and ultimately may experience the web of tragedies associated with a stereotypical midlife crisis.

In today's society, an in-depth comprehension of typological midlife development is attained predominantly via individual therapy, self-initiated literature reviews, and/or self-guided study. These methods limit dissemination of midlife typological dynamics and can be very costly, time consuming, and/or perplexing. Because of the lack of readily available resources addressing this subject, and the unprecedented numbers of individuals in the baby-boomer generation approaching middle adulthood (United States Census Bureau, Publication P25-1018, revised June 1992), there appears to be an immediate need for the development of an expanded group educational intervention.

Such a psycho-educational intervention may facilitate the midlife transition by getting participants to understand their personal perceptions as being highly autobiographical up to this point in their lives and laying the groundwork to shift to a more comprehensive focus. This is no trivial ordeal. Like any aspect of human development, the midlife experience can be either denied and aborted or nurtured and celebrated. An intervention that addresses the difference between being "in the grip" of the inferior ego function and appropriately using the inferior function may provide participants with insights and training about how to nurture and celebrate their midlife experience and some tips to recognize and more effectively deal with insidious manifestations of the inferior ego function.

What is lacking is a short-term psycho-educational intervention to assist persons in midlife transition to address the development of the inferior ego function. Specifically, this study addressed the problem of how to provide such an

intervention and assessed how familiarity with one's inferior ego function appropriately may assist individuals with midlife development. Currently, there are no appropriate non-therapeutic interventions exclusively devoted to middle adulthood personality development and addressing key midlife issues stemming from the inferior ego function development as determined by the Myers-Briggs Type Indicator. The actual problem, then, is how a short-term psycho-educational intervention will impact upon the midlife transition.

Purposes of the Study

Many midlife adults need help to facilitate a smoother transition into midlife. One may resolve a crisis, but one cannot necessarily resolve a transition. Transitioning involves gradual acceptance of change, and that gradual acceptance might be facilitated by illuminating one major aspect of the transition -- continued adult typological development.

There were two major purposes of this study. The first was to develop and assess whether a short-term psycho-educational intervention that addresses midlife change typologically will alleviate some tensions associated with midlife change, specifically in regard to inferior ego function development. If successful, a tested intervention will serve as a useful technique to help individuals maneuver through midlife change -- a technique which is transportable to other adult groups and settings and that easily can be used by other facilitators familiar with Jungian theory and who are certified users of typology. By exploring some general themes of midlife and looking at their possible meanings, this action study explored midlife within the larger context of human development and examined the stages of midlife transition, emphasizing how people with different psychological types experience their transition. This was accomplished through a survey of each of the four inferior ego functions at a theoretical level and giving general examples of each

manifestation, providing a conceptual apparatus and strategic guidance for how to handle oneself through the process of midlife development.

The second purpose of this study was to develop a strategy to elucidate the degree to which the Myers-Briggs Type Indicator (MBTI) can be utilized through training to do justice to Jung's theory about midlife. By reporting on the work of Jung, Briggs, Myers, and others, and by processing documented examples representative of the sixteen different psychological types, intellectual insights about the midlife experience for each type (as identified by the MBTI) was explored. Consequently, typological comprehension of vertical type development examined the dynamics of the midlife transition process as a vehicle in which one begins to see one's place in a larger, more connected and comprehensive system of existence.

Research Questions

This action study considered the following questions:

1. Are there overall significant differences in stress-anxiety and depression levels of workshop participants versus comparison group participants as measured by the Self-Evaluation Questionnaire State-Trait Anxiety Inventory (STAI) and the Personal Assessment Inventory (PAI) Depression Scale?

2. What kinds of insights about midlife transition would be identified by subjects as a result of participation in a short-term psycho-educational intervention?

3. What manifestations of this training would be experienced in participants' everyday lives regarding typical features, sensitivities, projections, eruptions, and expressions of each of the four inferior ego functions in midlife?

4. What strategies can be identified for coping with midlife change?

5. Is there evidence of internalization of material presented in the pyscho-educational intervention as reflected in the post intervention interview?

Significance of the Study

This action study focused upon a systematic process for problem solving and project development regarding midlife personality typological shifting and addressed the problem of developing a group-oriented process through applying and assessing a group psycho-educational intervention. This type of a tested intervention contributed a useful technique to deal with midlife transition. The group-oriented psycho-educational intervention is transportable to other adult groups and settings and can be easily used by other facilitators who are familiar with Jungian psychological theory and certified users of the Myers-Briggs Type Indicator (MBTI).

Furthermore, this study contributed to adult learning by breaking new ground, combining adult personality typological development via the MBTI with midlife developmental issues. The study investigated and documented the process of drawing out the experiences of participant's inferior ego functions during midlife and clarified the development of this function during midlife. This study commenced setting the stage for the development of non-therapeutic methods to help individuals deal with the process of midlife transformation.

By participation in the intervention workshop, participants began to recognize that the goal of midlife is not to "become" the opposite type, but to move toward increased integration of some attributes of the ego functions that are not represented in their four-letter MBTI code. Ultimately, one may have become more comfortable with one's new emerging midlife identity, enjoying the new energy that results from increasingly effective and appropriate use of all four ego functions in both introverted and extraverted directions. Perhaps the most important insight to be gained from this intervention was in the area of paradigm shifting, when

14

individuals in midlife transition finally recognize the composite picture of consciousness in another way through their newly acquired typological discernment.

Definition of Terms

Jungian literature consists of technical vocabulary, esoteric to those with whom it is unfamiliar. Jungian psychoanalytical terms were used extensively throughout this project. Definitions are provided to facilitate readability and comprehension of the text in a glossary presented in Appendix A.

Organization of the Study

This dissertation is organized into five chapters. Chapter One is an introductory chapter that provides background information about the problem, a statement of the problem, purposes of the project, a statement of the significance of the project, and definitions of terms. Chapter Two contains a review of the related professional literature in relation to the stated problem. Chapter Three reports the procedures used in the study: population involved, design and instrumentation, data collection, and analysis procedures. Chapter Four includes the analysis of the quantitative data collected during the study and non-evaluative reporting of the qualitative data. Chapter Five comprises the summary of the findings, the evaluation of the framework, and the products produced by the framework. This dissertation ends with conclusions attained as a result of the research and recommendations for future research. The Appendix to the dissertation provides a myriad of forms and related items used in implementing the project.

Limitations of the Study

There are three important limitations to consider when reviewing the findings of this research. First, generalizability is the principle limitation. The representativeness of the population may have been affected by the self-selection of participants into groups (i.e., workshop group versus comparison group). Second,

participants were recruited primarily from professional organizations rather than the general population. Third, the length of the treatment extended over a nine-hour timeframe composed of three three-hour sessions stretched over a three-week period. Yet it is not unreasonable to expect workshop participants to grasp and internalize the material presented during this term.

CHAPTER 2

REVIEW OF RELATED LITERATURE

Introduction

Chapter 2 contains a review of literature related to the study. Three major areas that give structure to the review include (a) Jungian-based midlife concepts, (b) personality typology, and (c) psycho-educational interventions.

Jungian-Based Midlife Concepts

This section will be divided into two segments. The first segment will focus upon Jung's theories and research; the second will explore the work of other researchers and psychoanalysts following Jung's paradigm.

<u>Jung's Description of the Midlife Era</u>

Carl Gustav Jung (1875 - 1961) was the first twentieth-century theorist to focus upon midlife as a crucial transition and to call our attention to this archetypal transition in adult development. In his psychiatric practice, he found a rise in the frequency of mental depressions in both men and women during their midlife years and believed the depressions were indicative of important changes in the human psyche taking place during this developmental phase. Early in his practice, Jung (1933) noticed that statistical tables showed a rise in the frequency of cases of mental depressions at around forty years old in men, and generally somewhat earlier in women. Jung also noted that somewhere between thirty-five and forty years of age a significant change in the human psyche was in preparation. He described the change as one that was neither conscious nor striking at first but, rather was manifested as indirect signs of change rising from the unconscious. Years later, Siegel (1990), an eclectic psychoanalyst, similarly compared the change to a silent alarm from an internal clock that was set years before to go off at midlife.

Jung (1933) noted that, as a result of hormonal changes, both physical attributes and a person's values tended to change into their opposites. Biologically, men became more affected by estrogen, thus becoming more feminine; women became affected by testosterone, thus becoming more masculine. He described every human being as having a mixture of masculine and feminine traits. In youth and early adulthood, an individual uses up the quality that predominates and, at midlife, begins to dip into the supply of the opposite. Jung believed that we give expression to psychological truths and to physiological facts during the midlife change. Even bodily characteristics begin to change; older women may "develop deep, rough voices, incipient moustaches, rather hard features, and other masculine traits. On the other hand, the masculine physique is toned down by feminine features, such as adiposity and softer facial expressions" (p. 107).

According to Jung, this change was even more noticeable in the psychological realm than in the physical. He remarked that frequently a man of forty-five or fifty concluded his business and subsequently the wife launched into her career. While the husband became the house husband or handyman, many women who had been housewives or mothers began to awaken to a career, to social responsibility, and to increased social consciousness after their fortieth year. Jung also noted that nervous breakdowns in individuals in the forties were a very common occurrence in business life at that time. An examination of the victims revealed that what was broken down was likely to be the masculine style of life. On the other hand, Jung noticed that many women developed an uncommonly masculine toughmindedness in the second half of life (Campbell, 1971). Furthermore, and not surprisingly, very often these changes were accompanied by all sorts of catastrophes in marriage. Jung believed that, typologically, the husband finally was discovering the feeling side of his personality, and the wife finally was discovering the thinking side of her

personality. Jung observed a complete or partial role reversal frequently occurred at this point (Campbell, 1971).

Jung (1933) explained that at midlife men and women must begin to deal with the contrasexual elements in themselves. He compared psychological changes that are occurring at midlife to those changes that occur at adolescence. The psyche is not always ready to absorb what is happening to the body. There are noticeable mood changes and strange, seemingly unexplainable new impulses. Jung (1933) described midlife to be a window of opportunity for self-awareness and personal growth, a time when one is able to become more psychologically integrated by making greater use of one's inner resources.

In a short article entitled "The Stages of Life," (also written in 1933) Jung very forcefully identified many of the characteristics of midlife that only now are being confirmed -- nearly sixty years later -- through empirical research. In this essay, he compared the so-called "first" and "second" halves of life. Jung wrote that it is the task of the "first half" to preoccupy the evolving personality with developing a stable ego identity and a consistent set of values that will allow for comfort and security within a chosen segment of society. He believed that, out of necessity, an individual's primary focus is extraverted. In the "second half," all that was ignored, repressed, or abandoned during the accommodation of the "first half" must be confronted and dealt with. One's focus becomes introverted in the pursuit of determining the meaning of life. To restate, the first half of life deals with a necessary adaptation to outer reality, and the second half deals with a necessary adaptation to inner reality.

Although Jung's division of life into halves may be an oversimplification, it was a useful didactic allowing one to see broad motifs which characterize an individual's development. Jung also described the first half of life as *ascent* -- an

individual's unfolding and striving toward greater achievements; the second half of life he described as *descent* -- an individual's pursuit of meaning, inevitably colored by the approach of life's end and coming to terms with mortality.

If the developmental task of the first half of life is to become *individually* part of the collective society, the call of the second half of life is to become a true and *separate* individual, becoming the whole person one was meant to be. Jung referred to this process "of becoming" as *individuation*. For many people, the demands of individuation are too great, and neurotic imbalance ensues. For others, this "crisis" becomes an opportunity for transformation -- for the evolution of a dynamic wholeness.

Jung (1933) warned that one must be willing to change. Many people find a way of life they believe is right and with which they are comfortable, and they cling to it at all costs, causing a rigid and stagnated personality. While this clinging may shield off fear of the unknown, it is at the very high cost of a diminution in personality, and a person's psychological growth and development becomes stunted. Jung believed that an individual who protects himself/herself against what is new and strange and regresses to the past, falls into the same "neurotic" condition as the person who identifies with the new and runs away from the past. The only difference that Jung saw was that one had estranged himself/herself from the past and the other from the future. Campbell (1971) quoted Jung as saying: "In principle, both are doing the same thing: they are salvaging a narrow state of consciousness" (p. 10).

During Jung's extensive career as a psychiatrist researching adult development, he gleaned many clues into the mysteries of the human psyche. Nowhere is this more evident than in the importance Jung gave to his principle of enantiodromia, where everything eventually turns into its opposite. Enantiodromia

20

underlies the dynamic balance between consciousness and unconsciousness that is the basic principle of psychological functioning, and Jung considered midlife to be a period of intense enantiodromia. During this period, it is not unlikely for business endeavors to give way to poetry, science to spirit, logical deduction to inspiration, and vice versa. Midlife is a time when facing opposites are good and necessary for the individual -- they lead to essential growth and development, producing a change in life that will force one's character to continue in a direction toward its inner goal of individuation.

Jung's understanding of the issues belonging to the second half of life was far ahead of its time. Other psychologies concentrated more upon the injuries of childhood to explain the dissatisfaction and anxiety felt at midlife, or they emphasized behavior modification, or a cognitive approach to change. But Jung believed that much of what worked in the first half of life was no longer likely to work at midlife.

Other Midlife Development Studies

Chronologically following Jung, other researchers, clinicians, and journalists (Buhler, 1935; Erikson, 1950; Havighurst, 1952; Peck, 1968; Jacques, 1970; Sheehy, 1974; Neugarten, 1976; Lowenthal, Thurner, and Chiriboga, 1976; and Levinson, 1978) systematically endeavored to study adult development, influencing subsequent theories and research. Their research confirmed that there indeed seemed to be a clear pattern in adult psychological development that expansion and growth taking place physically were paralleled by similar developments within the psyche. Eventually, in empirical and clinical studies, adult developmental stages were clearly defined, with each stage necessitating that specific tasks and characteristic psychic work be accomplished before progressing onto the next, seemingly continuing to confirm and complement Jung's research, although not "proven." An

underlying current throughout the above-referenced research indicated that sometime during midlife, the question begins to form itself, sometimes inarticulately, sometimes explicitly: "What is the purpose of my existence from now on?" Looking for an answer or explanation, perhaps one sees an older image of himself/herself in a mirror; or suddenly sees his/her home as an empty nest; or experiences a promotion, a demotion, a financial-status change, retirement, a new home, an infidelity, a loss, an illness, a death, the birth of a first grandchild, or a goal finally out of reach or finally accomplished (Brewi and Brennan, 1990; Faucett and Faucett, 1990). Any one of or combination of these experiences is capable of catapulting a person into his/her midlife transformation.

Several researchers have made important contributions to the study of midlife transition. Through questionnaires to 524 participants, Gould (1972) researched the question, "Is there really a 'midlife crisis' and/or transition period?" By probing respondents' attitudes toward life, he found that those who were between forty and forty-three seemed to be experiencing an acutely unstable period, with significantly more personal discomfort than those from other age groups. He further discovered two recurrent questions posed by participants to themselves between thirty-five and forty-three: "Have I done the right thing?" and "Is there time to change?" In his later research (1978), Gould concluded that integration of psychological opposites is the task of the second half of life. During the first half of life, we are testing out and living on what Gould called a major false assumption. One assumes that there are no significant opposite or contradictory forces within ourselves. He further asserted that one experiences this major assumption through a variety of basic attitudes or minor false assumptions which dominate the first half of life. The task at midlife is to integrate the opposites within one's personality.

A popular journalist who delved into the topic of midlife, Sheehy (1976), stated that each person stumbles upon the major issue of midlife somewhere in the decade between thirty-five and forty-five. She believed that individuals in midlife tend to think of their emerging behaviors as evidence of inadequacies, rather than as a valid stage unfolding in a sequence of growth, a concept easily acceptable, however, when applied to childhood. Her review of literature led her to suggest that, without any guide to the inner changes on the way to full adulthood, one experiences the painful process of the personality actually unfolding to its maximum capacity and potential.

Through her journalistic research, Sheehy (1976) reported that everyone has difficulty with the steps of inner growth, even when outer obstacles appear easily surmountable, because society prizes outer, and not inner, achievements. She believed that few tangible rewards are given for reconciling all the forces that compete to direct inner development, although diligently working toward such a reconciliation is what underlies all growth of the personality. It is in the interior realm where crucial shifts begin to throw a person off balance, signaling the necessity to change and move onto a new footing in the next stage of development. To allow for the greater expansion of one's own distinctiveness, Sheehy (1976) stated that with each passage into another stage of development, some magic must be given up, some comfortably familiar sense of self must be cast off, and some cherished illusion of safety must be surrendered. Therefore, times of crisis, disruption, and constructive change are not only predictable but desirable because they signal growth. It is not unlikely for one to discover one's greatest gift or for cherished dreams to come from a less-than-desirable, sometimes tragic event in one's life.

In studying the question of whether most people go through a midlife crisis, Robbins's review of midlife literature (1978) found that there was disagreement

about how severe the experience is and what percentage of the population actually experiences it. Her preference is for the term "midlife transition" rather than "crisis." She stated that a crisis implies both a rapid and a substantial change in personality dynamics, causing significant pain. Some people certainly do experience significant pain, but she speculated that the term "transition" probably would be more accurate for most people, because sometimes midlife awareness arrives very softly, quietly, and gently -- one being just faintly aware of impending, subtle changes. Other times, midlife awareness strikes abruptly, dramatically, and harshly -- one being thrust into traumatic, catastrophic changes.

Stein (1983) has led the way in writing about midlife from the perspective of analytical psychology. He borrowed the term "liminal," ordinarily used in anthropology to describe the middle state of initiation rituals, to characterize some of the typical psychological phenomena that occur in midlife. Examples of such phenomena include a sense of disorientation and despair, the defensive rejection of one's previous life, and the frenzied pursuit of youthful ideals, all of which are aspects of the classic midlife crisis, arising from being "betwixt and between" different ways of being (Stein, 1983; Mahdi, Foster, and Little, 1987; Stein and Stein, 1987). Through his three-decade career in psychoanalysis, Stein (1983) observed that sometime between the years thirty-five to fifty-five, a new Self is being experienced, but at first it feels like a "no Self." In other words, while one's former way of being is waning, the second, more mature way of being has not yet come into focus. It takes time, patience, and tenacity for the integration and individuation processes to maintain the tension until apparently irreconcilable opposites merge into one. Liminality, then, is a stage when one is no longer in the first half of life and yet not in the second half of life either. The transition is like that experienced in

adolescence when one was no longer a child but not yet an adult (Faucett and Faucett, 1990).

Guzie and Guzie (1986) clinically observed midlife as a period during which everyone seems to experience, radically or gradually, some kind of a change having to do with one's personal identity and attitude toward life. From their clinical practice, they found that "midlife crisis" has to do not so much with one's age as with one's relative maturity and how one has dealt with the psychological tasks that belong to each stage of life. For most individuals, there is unresolved business from youth and childhood that has to be settled before a mature self-understanding is possible. Maturity involves the integration of opposites within oneself (Guzie and Guzie, 1986). Most adults generally have put effort into becoming rational, productive, independent, and successful. Mature adults, however, have had to integrate the rational with all of the non-rational aspects of life; integrate productivity with leisure, and simply "letting be." Life tasks that belong to everyone include the integration of independence with one's dependence upon others and interrelatedness with others. Failures also have to be assimilated along with successes (Guzie and Guzie, 1986).

Based upon clinical observation, the Guzies (1986) emphasized that in the first half of life one tends to see others only in the light of one's own story. During midlife, on the other hand, the psyche begins to gravitate towards and to be more accepting of an expanded view of others' perspectives -- becoming more aware of the possibilities of a *both/and* paradigm as opposed to an *either/or* paradigm.

In their most popular publication, Brewi and Brennan (1989), based upon their extensive careers as pastoral psychotherapists, commented that the change that occurs in midlife far surpasses the adolescent transition in intensity and radicalness and ushers in a time for becoming one's true self. In their counseling

25

experience, they also viewed the primary task of midlife is to come to terms with one's "shadow" personality. This midlife experience consists of psychic, emotional, and spiritual movements that occur in an individual, usually couched in some outer or inner life event. The individual does not initiate or choose the midlife experience, according to Brewi and Brennan (1989), any more than the twenty-month-old child chooses to join the ranks of the "terrible twos." A new stage of physical and psychological growth arises -- it chooses the individual, rather than the individual choosing it. In a later publication, Brewi and Brennan (1990) pointed out that paradox is at the heart of life, and in the second half of life, we learn that all of life is a paradox, especially the mysteries of life. Through clinical observation, Brewi and Brennan (1990) found that midlife is when one tends to become conscious of the mystery one may be to oneself. The eruption of midlife itself is a witness to the collective unconscious and its archetypes. It is necessary to come to the point in life where an individual can no longer continue to be simply the person he/she became in youth and hold the same viewpoints.

Spoto (1989), a Jungian psychoanalyst, amplified the midlife drama by discussing the dark side of a person's psychological type, where a psychological inferior ego function presents the midlifer with problems usually fought out on the periphery of consciousness. The midlife drama ends up making the inferior ego function a demanding moral issue in its own right, often dramatizing deep and serious conflicts between conscious and unconscious life which beg for either resolution or integration during the second half of life, with the majority of this work occurring specifically in the middle-adult years, thus emerges the whole issue of psychological type.

Faucett and Faucett (1990), seasoned clinical practitioners, also recognized that Americans are becoming ever more aware that there is a major life change

during the middle-adult years. Based upon their clinical practice, they suggested as one moves and grows in life, one is called to develop gifts that are latent during the first half of life, but which begin to come to the fore during the time known as midlife. This, they reported, is accomplished primarily through developing the opposites within one's personality.

In an essay entitled "Aching in the Places Where We Used To Play," Satinover and Bentz (1992), both Jungian psychoanalysts, recognized that just as biologically timed maturational sequence is set into play at puberty by the release of hormones, the experience of disillusion and ennui at midlife triggers the onset of a new maturational phase. Individuals are moved to explore those aspects of the psyche originally set aside by ambition and desire in the establishment of career and family. At midlife, all those parts of the personality that necessarily were rejected come passing in on the ego, leaving it with a sense that the narrow sector of existence it has staked out as its own is meaningless, and midlife individuals are assaulted by a sense of tedium and painful recognition that continuing into the future with the same paradigm used in the past simply will not do.

Satinover and Bentz (1992) contended the purpose of setting up an elaborate structure in the beginning of life, a vehicle for existence, is to create a kind of platform on which character will continue to develop. A strong ego is just as essential in the second half of life as it is in the first half; midlife transition is not a matter of establishing another kind of ego identity. Character evolves and matures in the second half of life by using the structure already established to integrate parts of its totality. Metaphorically, Satinover and Bentz pictured the totality of individual potential as an archetypal pie. In the first half of life, individuals are encouraged by instinct and by cultural tradition to slice up that pie and to identify with one particular piece. The task at midlife is not to choose some

27

other piece, but to stop privileging that piece already chosen -- to use it, rather, as a base of operations from which to explore the pieces not chosen, to understand them as part of the human endowment, and to know them as part of the Self.

In a synthesis of research on Jungian-based midlife concepts, Corlett and Millner (1993), both practicing counselors, commented in a popular typological publication that people often feel split at midlife, finding themselves concerned with the polarities of practical daily matters versus matters of meaning and purpose. Shifting into the second half of life may not be easily recognizable at first. Many individuals recognize the shift only in retrospect. For others, however, the shift may be acutely recognized and experienced as overwhelming. This insidious shift often may be characterized by any one or combination of the general ambiguous feelings of anger, agitation, anxiety, apathy, boredom, conflict, confusion, depression, discontent, disequilibrium, disharmony, frustration, indifference, lack of concentration, lethargy, loss of control, monotony, powerlessness, restriction, sorrow, and/or stagnation.

To summarize, the necessity to integrate psychic opposites seems to be the recurring theme of midlife. All of life is developmental -- midlife and the mature years are just as developmental as childhood and youth. The midlife experience is the result of the human psyche entering a new phase of its development. As Brewi and Brennan (1990) reported, midlife change not only involves a movement from youth to midlife, but it is a withdrawal of psychic energy from the tasks, goals, and values of the entire first half of life in the same way the adolescent experience was a withdrawal from the tasks, goals, and values of childhood. This predictable individuation process requires the same amount of devotion and commitment once given to the first half of life. The second half of life shifts the focus, the gravity, and the center of attention from the ego to the Self, a particular task which begins with

28

the dawning of the afternoon of life. If one embraces this task in the afternoon, then the evening of life is likely to be a time of great peace and psychological wholeness.

Personality Typology

The world of personality typology began with the work of the Swiss psychoanalyst Carl Gustav Jung, who authored <u>Psychological Types</u> (1922). The English translation of Jung's <u>Psychological Types</u> (1923) was subtitled "The Psychology of Individuation." Jung said this work was an attempt to find "some kind of order among the chaotic multiplicity of points of view." His theory for the types set the stage for different pathways to individuation and the enriching of conscious psychological life. He studied cultures all over the world to discover psychological characteristics inherent in the human race (McCaulley, 1993). Jung used the term *individuation process* for the first time in this book, referring to what he saw as the natural means by which a person becomes his/her own unique Self. A person individuates through becoming more conscious; that is, dealing with unconscious parts of himself/herself by becoming aware of them, owning them, and integrating them into one's overall personality. The result of the process is being more fully oneself and having choice -- the ability to draw upon all the different parts of oneself at appropriate times and as one wishes (Myers, 1993).

Brownsword (1987) stated that Jung is credited as the first to outline the fundamental theory underlying typology, derived from decades of research conducted in his psychiatric practice. It was the work of two American women, Katharine Cook Briggs and Isabel Briggs Myers, a mother-daughter team, however, who developed the Myers-Briggs Type Indicator (MBTI) during the 1930s. Although college educated, neither Briggs nor Myers was formally trained in psychoanalysis or research techniques, but Briggs recognized that her ideas on the development of distinct psychological types -- an intense hobby she had developed as early as the

turn of the century -- paralleled those of Jung. Subsequently, Briggs became an exhaustive student of Jung's and, together with her daughter, devoted their lives to operationalizing the theory via the MBTI -- an organized, constructive, and scientifically validated typological approach to capturing, measuring, and categorizing aspects of human behavior. Type development centers upon Jung's deeper theories underlying the unconscious elements of personality and how they may relate to conscious functioning. Millions of people throughout the world have been introduced to Jung's work by taking the MBTI. According to Brownsword (1987), had it not been for the pioneering work of Briggs and Myers, only trained Jungian analysts and their patients would ever have benefitted from Jung's work.

The MBTI personality inventory is an instrument that broadens the framework for understanding human personality by mapping out sixteen basic paths of development, but allowing for ample variations within each of the sixteen types (Spoto, 1989). Personality typology, as measured by the MBTI, reports individual preferences on four distinct continuous scales: *Extraversion/Introversion (E/I)*, referring to the direction of a person's energy flow; *Sensing/iNtuition (S/N)*, referring to a person's preferred form of data gathering; *Thinking/Feeling (T/F)*, referring to a person's preferred form of decision making; and *Judging/Perceiving (J/P)*, referring to a person's orientation within the outer environment. The various combinations of these eight categories (*E/I, S/N, T/F, J/P*) yield the sixteen distinct personality types.

A developmental perspective of human growth is implicit within Jungian typology. Typological preferences begin to emerge early in life, forming the foundation of personality (Kroeger, 1988). From experience with several thousand students in two universities, Grant (1983) proposed a model including four successive stages of development occurring between the ages of six and fifty. He

believed that all individuals are endowed with two attitudes (*E* or *I* and *J* or *P*) and all four ego functions (*S, N, T, F*). However, individuals differ in preferences with respect to both attitudes and functions as well as to the sequence of stages of development of all behaviors, whether preferred or not. In order "to become whole" (i.e., psychologically integrated or "individuated") individuals need to develop all four ego functions, even those which are not one's preferences, in order to be free to choose behavior appropriate for particular situations.

Grant's model suggests that between the age of six and twelve, a child begins to develop a dominant ego function (a perceiving function of *S/N* or a judging function of *T/F*). At age twelve, gears shift into the development of an auxiliary function. When a perceiving function was preferred in childhood as the dominant, the auxiliary subsequently will be a judging function in adolescence, and vice versa. Between twenty to thirty-five years of age, a tertiary ego function begins to emerge and will be opposite to the function developed during adolescence. Finally, at about thirty-five, the most difficult transition takes place and includes the least preferred of all ego functions; the one in sharpest tension with the dominant ego function begins to find its place in one's conscious investment in life. Grant (1983) stated that by about fifty, an individual enters a new period of differentiated development, in which all four of the ego functions will be exercised on the basis of the four earlier stages of development.

Individuation, then, is the process of integration of the world of consciousness (the four-letter type code such as *INTJ*) and the inner world of the unconscious (the four letters not represented in a person's type code). Conscious life initially emerges from the background of the unconscious. In later adolescence and through the first half of life, a differentiation of the ego takes place. As middle-life is reached and the years pass, subjective life is (or should be, according to the theory) enlarged,

31

because a developmental process has occurred. Bennet (1983) said that our conscious life comes originally from the unconscious and passes gradually to the development of ego consciousness to the wholeness of life. Individuation implies a living relation between conscious and unconscious interaction. Jolande (1965) stated that Western people seem predominately extraverted, and Eastern people predominantly introverted. The former projects the meaning of objects, and considers that the meaning of the object exists within the object; the latter feels the meaning of the object within oneself. But the meaning is both without and within. To surrender oneself to both realms is essential to the full experience of the individuation process.

By isolating the psychology of consciousness from Jung's overall view of personality, MBTI practitioners tend to overemphasize consciousness at the expense of the unconscious and the whole person. The focus of Jungians has been on the inner meanings and possibilities of human existence -- emphasizing introversion and intuition. Many of the applications of psychological type are in practical action -- emphasizing extraversion and sensing. However, each approach is complementary and, by blending each approach, type theory can be used to enlarge, enrich, and deepen one's use of type by better understanding its place in Jung's larger theory of personality (Myers, 1993).

In speaking of her mother-in-law, Myers (1993) stated Myers's genius was that she was able to take psychological type out of the complexity of Jungian theory, recognizing that it was the mechanism for development and most pragmatically useful to her focus on the realizing of human potential. In so doing, she created the MBTI and gave people the key to the door to that complexity. The task of this psycho-educational intervention is to help individuals move through that door.

Jung (1923) made it clear that psychological type is the structure through which we become conscious and move toward individuation, and as Briggs and Myers believed, knowledge of type and the development process actually assists in its unfolding by affirming an individual's way of individuation and removing impending snags (Myers, 1993). Jolande (1965) saw two ways in which individuation takes place: (1) the natural process, occurring more or less autonomously and without participation of consciousness; and (2) the artificial process aided by analysis, developed by definite methods, and consciously experienced. One of the goals of Briggs and Myers was to make the second route accessible to a wide range of individuals (Myers, 1993).

Myers (1993) believed that using psychological type as the basis for understanding development, and consciously directing growth, bridges type theory with the Jungian psyche and the process of individuation. In working with the psychology of consciousness, one is working with a psychology of choice: to the degree that one becomes conscious, one has choice in regard to behaviors and attitudes. Moving toward this freedom of choice is challenging and exciting and is a promise of growth, change, and fulfillment of Self.

Bentz (1992) pointed out, however, the hazards of operationalizing Jung's personality types, although he admitted it is a double-edged sword. On the one hand, the specification of attitudes and functions gives one a way to understand one's own functional inclinations. On the other hand, there is a danger of putting oneself into a box: "I am a Feeling type, so I don't have to be objective." This is a very real danger when the practitioner is unaware of the developmental and dynamic theories and applications of type. It becomes very easy and tempting to turn type descriptions into a kind of static horoscope.

It usually takes awhile for newcomers to the subject of type to fully understand its developmental and dynamic implications. Newcomers are likely to initially think of a type formula as the result of simply adding together its four letters, the sum of two attitudes and two functions. For practitioners at this stage of understanding, type -- although useful and helpful -- is little more than a shorthand, shallow way of describing some very interesting personality characteristics. Without an understanding of the interaction amongst the preferences and without a comprehension of the theoretical underpinnings of the dominant, auxiliary, tertiary, and inferior personality functions, practitioners are likely to remain unaware of the unique character and profound potential of its developmental and dynamic systems. It is the critical feature of type theory which makes the whole greater than the sum of its parts and gives the MBTI its potency as a system of explanation. It permits understanding and assessment of a very broad range of human characteristics, from everyday attitudes and behaviors to complex unconscious processes. It also provides insight into personality development over the lifespan. If it were not for the developmental and dynamic features of type, the MBTI would likely be a mere footnote in the history of personality testing (Quenk, 1992).

Any psychological theory is a kind of matrix or template laid over human experience with the purpose of interpreting, naming, and understanding the experience. No psychological instrument, however well conceived and normed, can sum up all of human personality. Human personality is far too rich. If personality were to be illustrated by an iceberg, then perhaps type is the rather substantial tip, but there is much more below the surface than there is above (Jeffries, 1991).

34

Psycho-Educational Interventions

Diversity is upon us, and whatever the merits of living in a relatively homogeneous world of people somewhat like us, we find ourselves continually challenged, confronted, and even assaulted with others' differences (Kroeger, 1988). Typology, via the MBTI, is a tool that can give individuals continuing insights into themselves, others, and sundry situations. This tool can be used to identify and make the most effective use of personality strengths; to recognize and develop personality weaknesses; and to help understand, appreciate, work, and live more productively and harmoniously, enabling individuals to more effectively meet life's demands (Brownsword, 1987).

The MBTI is used widely in business and industry; fortune 500 companies; small and large companies; federal, state, and local governments; all five branches of the military; educational, medical and religious/spiritual institutions; and in 74 out of 240 known countries (in 28 languages). According to the Center for Application of Psychological Type, over two million MBTIs were administered worldwide in 1993. Professionals certified to administer, interpret, and present the MBTI are continuously introducing organizations to the nonjudgmental, nonpejorative use of typology to provide new insights on familiar or old puzzles and problems, with the objective being to recognize and understand the source of differences in others and to use these differences creatively in leadership and problem-solving situations.

After an exhaustive review of literature, surprisingly, only three Jungian-based programs specifically focused upon typology and midlife issues, similar to what this study proposes, have been identified. None of the three, however, concentrate exclusively and in depth upon typological issues. The three programs were (1) *The Center for Midlife Development*, founded in 1992 by the C. G. Jung

Foundation of New York; (2) *Midlife*, a video cassette series on midlife issues developed in 1990 by a husband-wife team, both full-time Roman Catholic lay ministers in Effort, Pennsylvania; and (3) *Midlife Directions*, founded in 1981 by two Roman Catholic Sisters of Saint Joseph of Brentwood, Long Island, New York.

The Center for Midlife Development was formed with the belief that a person can move from stagnation and uncertainty at midlife to the hidden wealth of personal opportunity and potential available in the second half of life. Although *The Center* is no longer in operation due to severe budget difficulties, it was an adult continuing education project designed to help people with the changes and issues that surface in the middle-adult years. Composed of choices including two-day workshops, evening seminars, weekend formats, and/or a ten-week program, the basic approach was to teach people how to take a psychological inventory, both personally and professionally, and to provide participants with a learning experience to give their outer lives more coherency with their true inner beliefs.

The *Midlife* video cassette series, an outgrowth of two successful book publications on the same subject, was designed to help individuals recognize the spiritual and psychological changes and developments occurring during midlife and to indicate the path to reintegration, healing, and growth (Faucett and Faucett, 1990). The authors, a husband-wife team, both Roman Catholic lay ministers, are trained users of the MBTI and have conducted seminars on personality type and the midlife journey. The video focuses heavily upon Christian spiritual development.

Midlife Directions is a full-time frontier ministry devoted to the personal and spiritual growth of people in midlife (Brennan and Brewi, 1985). The founders are team consultants who conduct workshops, retreats, courses, and seminars in the United States, Canada, and Europe for laity and clergy of various denominations.

The approach is primarily didactic, based upon over 15 years of experience in adult Roman Catholic religious education and spirituality.

A review of literature and discussion with several Jungian authors and psychoanalysts yielded an unawareness of any type of study or psycho-educational intervention, even remotely similar to that described in this dissertation, which proposed pretesting, treatment, and post-testing in an attempt to determine if knowledge and comprehension of the midlife typological process can subsequently alleviate midlife stress.

CHAPTER 3

METHODOLOGY

Introduction

Personality type, ego functions, and the developmental dynamics of the inferior ego function all serve to partially explain the midlife problem. This study explores the related hypothesis that acquiring a deeper understanding of one's typological nature will provide participants in a psycho-educational intervention with a new, more advantageous perspective in regard to stage transition, enabling them to more effectively handle other problems with diminished stress-anxiety levels. This study is designed specifically to impart to the participants an awareness and understanding of midlife typological development and dynamics. Chapter 3 explains the research design, sample selection, intervention, instrumentation, and data collection and analysis procedures.

Selection of Participants

Voluntary participation of individuals were solicited from the Association for Psychological Type, the Northern Virginia Type Talk Group, the United States Department of Health and Human Services, and Virginia Tech's Northern Virginia Campus. A mass distribution of approximately 575 flyers (Appendix B) announcing the workshop was initiated in September 1994. Referrals from people involved in these organizations also were considered for participation. A registration form for workshop participation (Appendix C), a registration form for comparison-group participation (Appendix D), and a self-addressed envelope were attached to the flyer. Upon registration of 68 workshop participants, each individual was telephoned and administered a screening questionnaire (Appendix E). Additionally, 52 individuals volunteered to be in a comparison group.

As indicated on the workshop flyer (Appendix B), prerequisites for participation included that each individual: (a) be between the ages 35 and 55; (b) be familiar with the MBTI and one's type; (c) be willing to disclose one's type in a group setting; (d) be willing to participate in pre-workshop and post-workshop interviews; (e) have an interest in the developmental dynamics of typology; (f) have a curiosity about midlife transformation; (g) have a desire to explore midlife transformation in one's personal life; and (h) be willing to take the Self-Evaluation Questionnaire State-Trait Anxiety Inventory (STAI) and the Personal Assessment Inventory (PAI) Depression Scale pre and post workshop.

The Registration Form (Appendix C) required potential participants to provide their four-letter MBTI type. This information was crucial for workshop participation and served to prescreen participants: those individuals who had not been exposed to the MBTI and/or did not know their typology were given remedial MBTI instruction prior to admittance into the workshop. This remedial training time was arranged by the researcher. Only two participants required remedial work.

A pre-workshop screening interview (Appendix E) was administered to each interested individual to further determine who would be admitted into the workshop. This interview established the potential participant's familiarity with typology, Jungian psychology, and midlife issues. It also assessed the individual's expectations of the workshop. Finally, pre-intervention questions (Appendix F) were mailed to selected participants, and participants were instructed to answer the questions in writing and bring the completed form to the initial workshop. The responses to the pre-intervention questions were used to fine-tune the workshop agenda accordingly.

Rejection for participation would have resulted if the respondent (a) did not meet the criteria as established in the announcement flyer; (b) answered "no", "none", or "I don't know" to 60 percent or more of the pre-workshop screening interview questions (Appendix E); (c) revealed that his/her expectations far exceeded the intent of the intervention; and/or (d) was not able to meet with the group at the scheduled time and place for the intervention.

Although the intervention was not intended for, nor did it actively solicit individuals in deep personal crises, it might well serve as an adjunct to individual therapy or a follow-up to it. Furthermore, this psycho-educational intervention was accessible to individuals who are not necessarily interested in therapy and/or who did not have the time or interest in sorting through the literature.

Research Design

An experimental pre- and post-test design using two off-the-shelf measurement instruments were used for the study: a stress-anxiety measurement instrument, the Self-Evaluation Questionnaire State-Trait Anxiety Inventory (STAI), and a depression measurement instrument, the Personal Assessment Inventory (PAI) Depression Scale. The instruments were intended to measure the impact of the psycho-educational intervention and to provide the quantitative data that was expected to build a relatively clean view of the before and after scores.

With 68 registered workshop participants, an additional 52 individuals registered to serve as the comparison group. The treatment group (workshop participants) experienced the nine-hour intervention; comparison-group participants did not. Comparison-group members were interested in taking and receiving feedback on the STAI and PAI, but their schedules prevented them from attending the workshop. Consequently, the research design is diagrammed below:

TREATMENT GROUP	pretest	intervention	posttest
COMPARISON GROUP	pretest	- - -	posttest

A qualitative component also was included in the research design. In response to the treatment, all workshop participants were encouraged to journalize experiences, incidents, and episodes throughout the intervention, allowing free-style self reflection. Subjects were asked to journalize major issues, events, and/or memories demonstrating the four ego-function developmental periods of their lives and to relate these issues, events, and/or memories to the midlife developmental stage. Additional qualitative components included the researcher's own observations of what occurred, with tape recordings of the workshops as supplemental data, post-intervention evaluation questions, and post-intervention interviews.

Intervention

The nine-hour intervention was a workshop entitled: *"TYPOLOGY AND MIDLIFE: TIME FOR HIBERNATION OR CELEBRATION? UNDERSTANDING MIDLIFE THROUGH THE MYERS-BRIGGS TYPE INDICATOR AND THE THEORIES OF RENOWNED PSYCHIATRIST DR. CARL GUSTAV JUNG."* The content of this workshop was approximately 30 percent didactic (consisting of interspersed lecturettes) and 70 percent experiential (consisting of group interactive exercises).

The nine-hour intervention was composed of three three-hour sessions. Each session was limited to a one-hour lecturette and two hours of experiential exercises involving small-group discussions, consisting of inferior-ego-function-alike individuals. During small-group discussions, groups recorded on newsprint the content of discussion, afterwhich a group representative presented data to the entire group, encouraging large-group discussions. Thereby, participants learned from

41

each other via two types of group settings. The researcher and a co-presenter facilitated the sessions.

In addition, homework assignments, providing an opportunity for introspection throughout the week, involved individual journalizing, and was assigned during the first two weeks of the intervention. All exercises, homework assignments, lecturettes, and handout materials were designed to be experiential learning, taking into consideration the introverted and extraverted preferences of the participants. These assignments furnished the reflective occasion for participants to record relevant experiences and review episodes and incidents in the history (or in the midst) of their midlife transition, making them cognizant of recurrent patterns, problems, and possible solutions associated with emerging personality ego functions because each ego function has a strategic format for causing difficulties.

Week one commenced with (a) an overview of material to be covered; (b) the administration of the STAI and PAI; (c) a small-group activity identifying midlife issues; (d) a period of time to process the group exercise, followed by each small group presenting their issues to the large group; (e) a one-hour lecturette -- given by Eleanor S. Corlett, the co-author of *Navigating Midlife: Using Typology as a Guide* (1993) -- on the psychological dynamics of midlife issues, using the groups' findings as examples; (f) a wrap-up period of questions and answers from the group as a whole; and finally (g) the homework assignment.

Week two consisted of (a) a small-group activity whereby participants shared themes that were journalized in their homework assignment; (b) a large-group exercise to process midlife issues identified by the individual groups; (c) a one-hour lecturette by Nancy B. Millner, the second co-author of *Navigating Midlife: Using Typology as a Guide* (1993) on Jung's life stages using the developmental model of

typology; (d) a small-group exercise to discuss the impact of the group's inferior function upon midlife issues as determined by the previous week's midlife exercise and journalized information; (e) a large-group exercise, having each small-group present their findings to the other groups; (f) a wrap-up period of questions and answers from the group as a whole; and finally (g) the homework assignment.

Week three involved (a) the same small- and large-group activities of the previous week whereby participants shared journalized experiences from their homework assignment; (b) a one-hour lecturette on the insidious emergence of the inferior ego function and coping with midlife issues typologically; (c) administration of the post-intervention evaluation questions (Appendix H); and (d) readministeration of the STAI and PAI.

Instrumentation

The instrumentation used in this study consisted of three off-the-shelf instruments, with one, the Myers-Briggs Type Indicator (MBTI), being used as a categorical foundation for participation in the workshop. The remaining two instruments, the Self-Evaluation Questionnaire State-Trait Anxiety Inventory (STAI) and the Personal Assessment Inventory (PAI) Depression Scale provided quantative data used in the study. Qualitative instrumentation consisted of four data collection techniques: (1) participants' journalized reflections; (2) the researcher's own observations of what occurred during the workshops; (3) post-intervention evaluation questions; (4) and post-intervention interviews with four workshop participants, each representing one of the four dominant ego functions.

<u>Quantitative Instrumentation</u>

<u>The MBTI</u>. The psycho-educational intervention was based upon the theories of the MBTI, which was used as a criteria for admittance into the workshop and determined how participants were divided into groups. The MBTI personality

43

inventory is an instrument that broadens the framework for understanding human personality by mapping out sixteen basic paths of development, but allowing for ample variations within each of the sixteen types (Spoto, 1989). Personality typology, as measured by the MBTI, reports individual preferences on four distinct continuous scales: *Extraversion/Introversion (E/I)*, referring to the direction of a person's energy flow; *Sensing/iNtuition (S/N)*, referring to a person's preferred form of data gathering; *Thinking/Feeling (T/F)*, referring to a person's preferred form of decision making; and *Judging/Perceiving (J/P)*, referring to a person's orientation within the outer environment. The various combinations of these eight categories *(E/I, S/N, T/F, J/P)* yield the sixteen distinct personality types. Scores toward the middle of the scales indicate a slight (or weak) preference on that scale. Scores toward the extremes of a scale indicate a very clear (or strong) preference for the function on that end of the scale (Jeffries, 1991).

Over the past thirty years, dozens of studies on instrument reliability have indicated greater test-retest reliability for those with very clear preference strengths (Jeffries, 1991). However, according to the Myers and McCaulley (1987), even for slight preference strengths, reliability coefficients are generally in the .70 range, which is considered impressive and strong in the social and behavioral sciences and in psychological research. For very clear preference strengths, coefficients in the .80 to .95 range were routine. These studies used product-moment correlations for X and Y split-half scores. Except for the youngest ages, reliability was consistent over adult age ranges, but increased with education level. Reliability coefficients for gender difference were basically the same (Myers & McCaulley, 1987).

Construct validity for the MBTI is approached in a number of ways (Jeffries, 1991). An ordered table of the sixteen possible types illustrates group tendency. If a group (e.g., an occupationally related group) exhibits significant characteristics

related to type, it is a factor of construct validity. Jeffries (1991) explained that another method of addressing validity, concurrent validity, would be to examine correlations of the MBTI with other instruments that measure the same or similar typological aspects. While correlations only look at each of the four preference scales, as opposed to the entire range of the sixteen types, they may indicate less relationship than is actually there. Jeffries (1991) also reported that when the MBTI was compared to more than two dozen popular and widely used inventories, including the Minnesota Multiphasic Personality Inventory, the Kuder Occupational Inventory, the California Psychological Inventory, and the Rokeach Dogmatism Scale, a large number of statistically significant correlations was identified, indicating a relationship between elements of each inventory with the MBTI. Different inventories measure different aspects of personality based upon varying theories, but on many MBTI scales, a reasonable number of correlations were made.

The STAI. Quantitative measures of anxiety were obtained through the Self-Evaluation Questionnaire State-Trait Anxiety Inventory (STAI). Trait anxiety (T-anxiety) refers to relatively stable individual differences in anxiety-proneness -- that is, to differences between people in the tendency to perceive stressful situations as dangerous or threatening and to responses to such situations with elevations in the intensity of their state anxiety (S-anxiety) reactions (Spielberger, 1983). S-anxiety, like kinetic energy, refers to a reaction or process taking place at a given time and level of intensity. T-anxiety, like potential energy, refers to individual differences in reactions. T-anxiety may also reflect individual differences in the frequency and intensity with which anxiety states have been manifested in the past, and in the probability that S-anxiety will be experienced in the future. The stronger the anxiety trait, the more probable that the individual will experience more intense elevations in S-anxiety in a threatening situation (Spielberger, 1983).

The STAI was selected for use in this study because a review of literature revealed this instrument has been used extensively in research and clinical practice since its introduction in the 1950s. Since that time, according to Spielberger (1983), the STAI has been used increasingly as an outcome measure in research on various forms of treatment, widely used by investigators within the fields of counseling and guidance, criminal justice, education, nursing, physical education, sports psychology, and speech and hearing, among a host of other disciplines. Additionally, and most significantly, use of the STAI to evaluate process and outcome in behavioral and cognitive treatment studies has increased dramatically over the past decade (Spielberger, 1983).

Normative data for Form Y (the current version of the STAI, 1980) are available for working adults, college students, high school students, and military recruits. Spielberger (1983) stated that norms based upon Form X (an earlier edition of the STAI, 1968) also are reported for male neuropsychiatric patients, general medical and surgical patients, and young prisoners. While these norms are not based upon representative or stratified samples, according to Spielberger (1983), STAI scores reported by other investigators for samples drawn from similar populations are quite comparable. Reliability coefficients for S-anxiety ranged from .86 to .95. For T-anxiety, reliabilities ranged from .82 to .91 (Spielberger, 1983).

The STAI, used extensively in research and clinical practice, comprises separate self-report scales for measuring state and trait anxiety. Spielberger (1983) elaborated that the S-anxiety scale consists of twenty statements that evaluate how respondents feel *right now, at this moment.* The T-anxiety scale consists of twenty statements that assess how people *generally* feel. The STAI scales are printed on opposite sides of a single-page test form, and are easy to administer individually and

46

in group settings. The inventory has no time limits, but most individuals complete both sides in approximately six to ten minutes.

The STAI was given both prior to and following the intervention workshop; pre and post scores were analyzed. Scores for each STAI item range from 1 to 4. A rating of 4 indicates the *presence* of a high level of anxiety for ten S-anxiety items and eleven T-anxiety items (e.g., "I feel frightened," "I feel upset"). On the other hand, a high rating indicates the *absence* of anxiety for the remaining ten S-anxiety items and nine T-anxiety items (e.g., "I feel calm," "I feel relaxed"). To obtain scores for the S-anxiety and T-anxiety scales, simply add the scores for the twenty items that make up each scale, taking into account the fact that the scores are reversed for selected items (i.e., 4 will be 1, 3 will be 2, etc.). Scores for both the S-anxiety and the T-anxiety scales may each range from a minimum of 20 to a maximum of 80 points.

The PAI. Quantitative measures of depression were obtained through the Personal Assessment Inventory (PAI) Depression Scale. Historically, depression was among the first of the psychogenic disorders to be recognized and identified as a distinctive entity. The PAI was selected for use in this study on the recommendation of three seasoned practicing psychologists, and selection was based upon four factors as reported by Krug and Laughlin (1976).

First, the construction of the test represents a careful blend of two distinct validation strategies: factor analysis and empirical keying. As a result, the test conforms to the best understanding of depression as a factorially distinct trait and shows practical validity with respect to the diagnostic criterion.

Second, from a practical point of view, the test is relatively inexpensive, it is easy to administer and score, and it requires minimal time demands by both the examinee and the examiner. Norms are available for nonclinical adults, and gender differences in the scale are negligible.

47

Third, the reliability of scale, evaluated for a variety of clinical and normal groups totaling more than two thousand cases, is high -- with internal consistency estimates averaging about .93.

Finally, the validity of the test was examined from three aspects -- its underlying factorial validity, discriminatory power, and theoretical consistency with other constructs -- and found to be quite satisfactory on all three counts.

Qualitative Instrumentation

Several qualitative vehicles were utilized to measure each participant's response to the intervention.

Self-generated journalized reflections. Participants were given several opportunities to reflect upon experiences, incidents, episodes, and/or memories relating to their own developmental typology and midlife issues. During the initial workshop, they were given a homework assignment to journalize the major issues, events, and/or memories in their lives that are illustrative of typological development. This assignment was in support of the first workshop objective, whereby each participant will be able to validate their own developmental typology (see Appendix G). In order to validate the personal developmental typology, each participant was provided with handouts extracted from Grant, Thompson, and Clarke (1983) and was directed to use them as a basis to recall one significant typological experience that occurred during their formative years that deals with the first two emerging ego functions. For example, an individual with *INTJ* preferences would have been developing a dominant ego function of *Introverted iNtuition* during six to twelve years of age and may report something along the lines of recalling a general atmosphere of developing imagination and creativity. Although remembering details of this period might be difficult for an *INTJ*, perhaps a vague recollection of creating imaginary playmates, sharing an imaginary world

48

of make-believe with only a favorite friend or two, or living in a world of dreamy silence might be reminisced. The auxiliary ego function of *Extraverted Thinking* would have begun to develop between ages twelve to twenty. The *INTJ* individual might recall beginning to find enjoyment in managing and directing groups and projects in an orderly, logical fashion during this timeframe.

During the second workshop, the homework assignment was the same; however, the focus switched to the emergence of the last two ego functions -- for an *INTJ* individual, those of *Introverted Feeling* as a tertiary ego function and *Extraverted Sensing* as an inferior ego function. To follow the previous example, during the development of *Introverted Feeling* between ages twenty to thirty-five, the individual might find himself/herself developing compassion, sensitivity, and the ability to express emotions with slightly greater freedom. The *Extraverted Sensing* midlife developmental period, occurring roughly from ages thirty-five to fifty-five, might be characterized for an *INTJ* preference as beginning to notice the details of life which previously, in the dominant preference for exploring the possible, had not engaged his/her interest. Now at midlife, this emerging *Extraverted Sensing* might be manifested by becoming somewhat impatient with inexactitude, daydreaming, and disorder in self and others.

During the second and third workshops, a half hour per workshop was devoted to a small-group exercise designed to relate journalized experiences that were described for the homework assignments. During the exercise, each participant was asked to share with other participants in his/her small group what had been journalized, looking for similarities and differences among the like-type group members. A large-group exercise followed, allowing small groups to focus upon similarities and differences among all groups.

Researcher's observations. The researcher observed and recorded group dynamics and interactions of subjects participating in small- and large-group sessions. In addition, all three sessions were audio taped to provide supplementary information (e. g., patterns or models of behaviors occurring in participants grouped according to same inferior functions). The researcher recorded group interactions and analyzed workshop tape recordings for patterns or models of behaviors occurring in inferior function-alike groups. All findings are presented in a narrative summary.

Post-intervention evaluation questions. The post-intervention evaluation questions are provided in Appendix H and were administered to all participants in writing during the last hour of the final workshop. Participants were asked to respond in writing. Their responses are reported by the researcher in a narrative summary.

Post-intervention follow-up interviews. Post-intervention follow-up interviews were administered to four participants (one from each inferior ego function) 16 weeks following the conclusion of the final workshop. Questions designed for the interviews are in Appendix I.

Data Collection and Analysis

Two quantitative measures of the data (the Self-Evaluation Questionnaire State-Trait Anxiety Inventory and the Personal Assessment Inventory Depression Scale) and four types of qualitative data (participants' journalized reflections; researcher's observations; post-intervention evaluation questions; and post-intervention follow-up questions) were collected, analyzed, and reported narratively with supporting tables where necessary.

Quantitative Data Collection and Analysis

Pre and post scores of the Self-Evaluation Questionnaire State-Trait Anxiety Inventory (STAI) and the Personal Assessment Inventory (PAI) Depression Scale were analyzed and reported in table formats. Workshop participants (treatment group) were administered pre-STAI testing in order to establish internal validity. The comparison group's STAIs were collected by mail survey. Subsequently, each group was compared against each other for external validity. An alpha level of p = .10 rather than p = .05 was selected to determine significance. For the purposes of the research, it was necessary to provide a nine-hour treatment instead of a more extensive, in-depth treatment. As a result, any quantitative differences are expected to be startling.

In order to determine the impact of the intervention upon the treatment group, post intervention S-T anxiety scores and depression scores of the treatment and comparison groups were compared by an analysis of covariance (ANCOVA). Pre S-T anxiety scores and depression scores served as the covariate and adjusted the post scores to determine if there was a significant difference between the post-score means of the two groups. Within-group changes were measured for each group individually by completing paired t-tests on pre- and post-test difference scores.

The second STAI and PAI post-tests along with post-intervention evaluation questions (Appendix H) were administered to treatment-group participants during the last hour of the final workshop. The comparison group was readministered the STAI and PAI three weeks following their first take. A quantitative analysis of the STAI and PAI data materials were conducted and reported narratively with supporting tables where necessary.

Qualitative Data Collection and Analysis

Qualitative information obtained through this study was collected and reported by the researcher. Qualitative data consists of (a) participants' journalized reflections, (b) the researcher's own observations, (c) post-intervention evaluation questions, and (d) post-intervention follow-up interviews.

Participants' journalized reflections. During the last two workshops, group exercises allowed participants the opportunity to share their journalized reflections. Following the exercises, the researcher collected the groups' findings, which had been recorded on newsprint by the participants. The researcher reported a descriptive summary and analysis of data according to typological categories.

Researcher's observations. Any subjectively significant and/or unusual occurrences observed during the workshops were reported in terms of the group's typological profile. Participants' interactions and discussions in all three workshops were recorded and descriptively analyzed. Tape recordings of the three workshops supplemented the researcher's observations, preserving verbatim discussions to more accurately reflect in the narrative report all aspects of the group's dynamics.

Post-intervention evaluation questions. The post-intervention evaluation questions (Appendix H) were administered to all participants during the last hour of the final workshop session to determine if workshop objectives had been met. Responses and data obtained were descriptively analyzed and narratively reported according to typological profile.

During the post-intervention evaluation questions, participants were asked if they were able to identify strategies for coping with midlife change and how these strategies could be applied specifically for coping with the emergence of the inferior ego function. The post-intervention interviews also served as a vehicle to determine (1) whether participants had developed a conceptual framework of midlife typology

and how so; (2) whether they can recognize and identify what circumstances cause negative inferior ego function episodes; (3) whether they can cite examples distinguishing between the negative experiences and "utilizing" the inferior function appropriately; (4) whether they are able to determine how type dynamics effect midlife behaviors; and, in general, (5) if they are able to identify the various forms of midlife transition in people of different types.

Post-intervention follow-up interviews. For a further analysis of the impact of this project, four participants were selected as case studies, with a follow-up interview occurring 16 weeks after workshop completion. The purpose was to evaluate post hoc reaction to the intervention and if the information had been internalized. Follow-up questions are presented in Appendix I.

During the post-intervention interviews, participants were asked (1) how their workshop expectations have been met; (2) how they are able to apply information gained from the workshop to their present stage of midlife development; (3) how they have been using the information gained from the workshop; (4) how they have benefitted from workshop participation; (5) what impact the workshop has had on their life; and (6) what might be the overall value of the workshop. Responses were descriptively analyzed and narratively reported.

CHAPTER 4

RESULTS

Introduction

There were two major purposes of this study: (1) to determine whether a short-term psycho-educational intervention that addresses midlife typologically will alleviate some tensions associated with midlife change, specifically in regard to inferior ego function development, and (2) to develop a strategy to expand the degree to which the Myers-Briggs Type Indicator (MBTI) can be utilized through training to pragmatically use Jung's theory about midlife.

This chapter presents descriptions of workshop participants and discussions of findings of the research questions. The first segment of the chapter will look at the quantitative analyses of the participants in both the treatment group and comparison group. All segments thereafter will explore qualitative aspects of this research. In total, five research questions will be addressed.

Profile of Participants

Voluntary participation of individuals was solicited from the Association for Psychological Type, the Northern Virginia Type Talk Group, the United States Department of Health and Human Services, and Virginia Tech's Northern Virginia Campus. A mass distribution of approximately 575 flyers (Appendix B) announcing the workshop was initiated in September 1994. Referrals from people involved in these organizations also were considered for participation. A registration form for workshop participation (Appendix C), a registration form for comparison-group participation (Appendix D), and a self-addressed envelope were attached to the flyer. A total of 131 persons responded; the first 120 of 131 responses were used in the study. Of these respondents, 68 volunteered to participate in the workshop, and 52 indicated preference for the comparison group. Comparison group members did not

attend the workshop, but answered the stress-anxiety and depression measurement instruments twice during a three-week interval.

Response to the workshop by interested volunteers was much greater than anticipated by the researcher. Due to classroom space, participants were limited to 68, although many more in addition to the 120 selectees expressed the desire to attend. The registration deadline was September 24, 1994, but interested individuals continued to telephone in and mail in their registrations up to the morning of the first workshop, which was held on October 15, 1994.

<u>Workshop Participants</u>

Table 1 shows a Myers-Briggs Type Indicator (MBTI) Type Table for this workshop. With an N of 68, ENFP was the most frequently indicated group type and modal type of participants, with 15 individuals (22 percent) comprising this type. Group type refers to the composite four-letter type created by indicating the preference most often represented on each of the four scales (e.g., ESTJ versus INFP). To further explain, a count is taken of the number of extraverts in the group, followed by the number of introverts. This process is used on all four MBTI scales. Whichever is the higher *composite* count on each of the fours scales becomes the group type. The bottom of Table 1 illustrates the computation of group type. Modal type, on the other hand, is the type-table block with the greatest frequency -- the most common of types represented in a group. Group type and modal type may or may not be the same. In the case of the workshop group, both were the same; in the case of the comparison group, the group type and modal type were different (see Table 2 on page 60 for the comparison group type table).

According to Jungian theory, individuals are born with their type, and type does not change throughout life. Individuals begin to lock in on their preferences

Table 1. Type Table for Treatment Group

N = 68 [55 Women (81%); 13 Men (19%)]
GROUP TYPE: *ENFP*
MODAL TYPE: *ENFP*

ISTJ	ISFJ	INFJ	INTJ
9% 4 women 2 men	1% 1 woman	6% 3 women 1 man	8% 5 women
ISTP	**ISFP**	**INFP** 10% 7 women	**INTP** 12% 4 women 4 men
ESTP 3% 2 women	**ESFP**	**ENFP** 22% 13 women 2 men	**ENTP** 13% 8 women 1 man
ESTJ 1% 1 man	**ESFJ** 6% 3 women 1 man	**ENFJ** 6% 3 women 1 man	**ENTJ** 3% 2 women

<u>Calculation of Group Type</u>: To be read horizontally, with the E/I dimension composing the first scale continuum; S/N, the second; T/F, the third; and J/P, the fourth.

$$E \quad = \quad 37 \quad | \quad 31 \quad = \quad I$$

$$S \quad = \quad 14 \quad | \quad 54 \quad = \quad N$$

$$T \quad = \quad 33 \quad | \quad 35 \quad = \quad F$$

$$J \quad = \quad 27 \quad | \quad 41 \quad = \quad P$$

56

in a patterned way as they mature. During elementary school years, children tend to develop what will become their dominant ego function. Around high school years, the auxiliary ego function begins to develop. In early adulthood, the tertiary ego function begins to make an appearance; and, finally, sometime during midlife (anytime between ages 35 to 55), the inferior ego function begins to emerge. Jeffries (1991) contends that a knowledge of type theory and what actually is occurring during these periods of development can be valuable springboards for inner growth and interpersonal understanding. Often, individuals state that their type "changed" as they aged, but -- providing their type was accurately identified -- what changes they are experiencing tend to be more a reflection of their type development rather than an actual change in their type.

Participants were required to be between the ages of 35 and 55 to be included in the study. Of the workshop participants, 36 percent were 50 to 55 years old; 35 percent were 45 to 49 years old; 25 percent were 40 to 44 years old; and only 4 percent were in the 35 to 39 age range. The gender split was 81 percent female, 19 percent male. Academically, 22 percent had bachelors degrees, and 76 percent had masters degrees or beyond.

Participants' familiarity with the MBTI was more advanced than expected by the researcher. Consequently, the workshop presented more advanced content than anticipated in order to meet the needs of the group. Preworkshop questioning revealed that 61 percent had been certified in the use of the MBTI through one of the following institutions: Otto Kroeger Associates (75 percent); Type Resources, Incorporated (15 percent); Association for Psychological Type (5 percent); Center for Application of Psychological Type (5 percent). Of this group, over three-fourths (77 percent) indicated they use the instrument routinely, ranging from personal use only (14 percent) to a combination of personal and professional use in a variety of

57

settings (63 percent). Although familiarity with the MBTI was high, over three-fourths (78 percent and 77 percent of the participants, respectively) expressed minimal familiarity with Jungian psychological theory and midlife transition. Trainers, consultants, and counselors were the most frequently represented occupations within the group.

It is interesting to note that during the course of the workshop, five participants (7 percent) realized that they had been mistyped. In other words, their MBTI codes (their "reported type") did not correctly capture their personality preferences (their "true type"). A person's "reported type" is the four letters generated by the MBTI instrument; "true type" is the actual type of the individual, which may or may not agree with the letters generated by the instrument. To further explain the difference between "true" and "reported" types, one of the unique premises of Jungian typology is that as an individual comes to understand the dichotomous concepts of *Extraversion/Introversion*, *Sensing/iNtuition*, *Thinking/Feeling, and Judging/Perception*, only that individual has the authority to validate his/her type, regardless of the MBTI derived four-letter code. Five workshop participants suspected their MBTI codes did not correctly capture their personality preferences. They attended the workshop with the ulterior motive of identifying their true type preferences. The structure of the workshop provided participants the flexibility to do just that via participating in small groups of like-type individuals. Five individuals realized by observing their initial small-group members that the "fit" was not reflective of their identity. Consequently, these individuals moved to another group (or in some cases, group̲s̲) in which the individual, based upon his/her knowledge of typology, suspected would be a closer fit. By the end of the final workshop, a total of five participants reported being extremely satisfied with their newly validated personality types. All data derived

58

from these participants were analyzed according to their end-of-workshop reported "true types."

Comparison Group Participants

Table 2 shows an MBTI Type Table for the comparison group. With an N of 52, the group type (the composite four-letter type created by indicating the preference most represented on each of the four scales) was INTJ. The modal type (most common of types represented in this group) was bi-modally ISTJ/INTP, with seven individuals apiece comprising these types.

Like the experimental group, comparison group members were required to be between 35 and 55 to be included in the study. Constituting this group, 37 percent were 50 to 55 years old; 29 percent were 45 to 49 years old; 13 percent were 40 to 44 years old; and 21 percent were in the 35 to 39 age range. The gender split was 75 percent female, 25 percent male. The general academic level and the percentage of MBTI certified users of comparison group members is not known. Differences between the workshop group and the comparison group members may be the result of the self-selection of all participants into the group of their choice (i.e., treatment or comparison group).

Stress-Anxiety and Depression Levels

The quantitative research question explored if there were any significant differences in participants' stress-anxiety and depression levels as measured by the Self-Evaluation Questionnaire State-Trait Anxiety Inventory (STAI) and the Personal Assessment Inventory (PAI) Depression Scale. Based upon a review of literature, midlife can be a period of elevated levels of stress, anxiety, and depression. A major concern of the study was to determine if a psycho-educational intervention focused upon midlife transitions would reduce the levels of stress-anxiety and depression levels in participants. To answer the question, these psychological instruments --

Table 2. TYPE TABLE FOR COMPARISON GROUP

N = *52 [40 Women (77%); 12 Men (23%)]*
GROUP TYPE: *INTJ*
MODAL TYPE: *ISTJ/INTP*

ISTJ	ISFJ	INFJ	INTJ
13% 6 women 1 man	6% 3 women	10% 4 women 1 man	10% 3 women 2 men
ISTP	**ISFP** 4% 1 woman 1 man	**INFP** 4% 2 women	**INTP** 13% 5 women 2 men
ESTP	**ESFP** 2% 1 woman	**ENFP** 11% 4 women 2 men	**ENTP** 7% 4 women
ESTJ 6% 2 women 1 man	**ESFJ** 4% 2 women	**ENFJ** 6% 2 women 1 man	**ENTJ** 4% 1 woman 1 man

<u>Calculation of Group Type</u>: To be read horizontally, with the E/I dimension composing the first scale continuum; S/N, the second; T/F, the third; and J/P, the fourth.

$$E \; = \; 21 \; | \; 31 \; = \; I$$

$$S \; = \; 18 \; | \; 34 \; = \; N$$

$$T \; = \; 28 \; | \; 24 \; = \; F$$

$$J \; = \; 30 \; | \; 22 \; = \; P$$

60

one to measure stress-anxiety and one to measure depression -- were administered to workshop participants the first hour of the first workshop and to comparison group participants through the mail to provide a baseline. These pre tests subsequently were followed three weeks later by post tests. The workshop participants were administered the post tests during the last hour of the final workshop. The comparison group participants were instructed through the mail to take the post tests three weeks from taking the first set.

Between Group Analyses

Several statistical analyses were completed to determine between-group differences in means of state anxiety, trait anxiety, and depression, as measured operationally by the STAI and PAI. Analyses of covariance (ANCOVAS) were used to provide comparisons of covariate-adjusted means of post-test scores. For each analysis, the pre test served as the covariate; the covariate adjusts the post-test scores to control statistically any initial differences which might have been present in the subjects and might have confounded differences between the groups being compared. When a covariate is found *not* to be significant, it is an indication that the groups were initially fairly equivalent, and an analyses of variance (ANOVA) would best compare post-test means over groups. Results here, however, indicated a significant covariate for each analysis (p = .0000) and support the use of the ANCOVA.

Table 3 delineates the results of the ANCOVA completed to determine differences in levels of state anxiety, and includes the following comparisons: (1) mean differences between the workshop participants and comparison group, (2) mean differences among individuals grouped according to inferior ego function, and (3) interactions between the two variables. Results indicated no significant difference in covariate-adjusted means for any of the three comparisons (p = .20,

61

Table 3. Analysis of Covariance Report

ANOVA Table for Response Variable: Post State Anxiety

source	df	sum squares	mean square	f-ratio	prob > f
X (pre-state anxiety)	1	2203.06	2203.06	28.49	0.0000[a]
A (group)	1	129.58	129.58	1.68	0.20[b]
B (ego function)	3	24.13	8.04	0.10	0.96[c]
AB	3	309.51	103.16	1.33	0.27[d]
ERROR	86	6649.35	77.32		
TOTAL (Adjusted)	94	9423.69			

Note: [a] significant covariate at the .10 level

[b] no significant difference between workshop participants and comparison group

[c] no significant difference among individuals according to ego function group

[d] no significant interaction

$\underline{p}$ = .96, and $\underline{p}$ = .27, respectively). Table 4 includes a summary of adjusted means and standard errors for post-state anxiety.

A second ANCOVA was completed to determine differences in trait anxiety. Once again, however, no significant differences in covariate-adjusted means were identified between the workshop participants and comparison group ($\underline{p}$ = .49). A significant difference was found, however, among the individuals grouped according to inferior ego function ($\underline{p}$ = .06). Trait anxiety of dominant Sensors was found to be equivalent to dominant Thinkers, and that of dominant Feelers equivalent to dominant iNtuitives. The trait anxiety of the dominant Feelers and iNtuitives was higher than Sensors and Thinkers. A significant interaction between the two variables also was identified ($\underline{p}$ = .07). As portrayed in Appendix K, trait anxiety scores for dominant Feelers in the treatment group were much higher than those in the comparison group. Table 5 provides the ANCOVA report for trait anxiety, and Table 6 provides the adjusted means and standard errors.

Table 7 reports the results of the ANCOVA completed to determine differences in depression. Findings again indicated no significant differences in covariate-adjusted means between the workshop participants and comparison group ($\underline{p}$ = .37) and among individuals grouped according to inferior ego function ($\underline{p}$ = .20). There was also no significant interaction between the two variables ($\underline{p}$ = .64). Table 8 provides the adjusted means and standard errors for depression.

Multivariate tests of significance (MANOVA) also were completed to determine differences between the two groups and among the four dominant ego functions for all three measures analyzed jointly. Pre scores and post scores were assessed individually. Results indicated a significant group (workshop participants versus comparison group) difference in post scores ($\underline{p}$ = .0475) but no significant difference among the dominant ego functions ($\underline{p}$ > .1292). When significance is

Table 4. Adjusted Means and Standard Errors for Post-State Anxiety

term	count	adjusted means	standard error
all	95	30.34	

A: GROUP

term	count	adjusted means	standard error
treatment group	46	29.08	1.30
comparison group	49	31.60	1.26

B: EGO FUNCTION

term	count	adjusted means	standard error
Sensing	20	29.44	1.97
iNtuition	37	30.47	1.45
Thinking	18	30.48	2.07
Feeling	20	30.97	1.97

AB: GROUP, EGO FUNCTION

term	count	adjusted means	standard error
treatment, Sensing	8	25.55	3.11
treatment, iNtuition	24	29.59	1.79
treatment, Thinking	6	28.53	3.59
treatment, Feeling	8	32.65	3.11
comparison, Sensing	12	33.32	2.54
comparison, iNtuition	13	31.36	2.44
comparison, Thinking	12	32.43	2.54
comparison, Feeling	12	29.28	2.54

Table 5. Analysis of Covariance Report

ANOVA Table for Response Variable: Post Trait Anxiety

source	df	sum-squares	mean squares	f-ratio	prob > f
X (pre-trait anxiety)	1	6031.15	6031.15	168-36	0.0000_a
A (group)	1	16.88	16.88	0.47	0.49_b
B (ego function)	3	272.92	90.97	2.54	0.06_c
AB	3	259.00	86.33	2.41	0.07_d
ERROR	84	3009.06	35.82		
TOTAL (Adjusted)	92	9896.99			

Note: $_a$ significant covariate at the .10 level

  $_b$ no significant difference between workshop participants and comparison group

  $_c$ significant difference among individuals according to ego function group

  $_d$ significant interaction at the .10 level

65

Table 6. Adjusted Means and Standard Errors for Post-Trait Anxiety

term	count	adjusted means	standard error
all	93	34.66	

A: GROUP

term	count	adjusted means	standard error
treatment group	44	34.18	.90
comparison group	49	35.13	.86

B: EGO FUNCTION

term	count	adjusted means	standard error
Sensing	18	33.34	1.41
iNtuition	37	36.19	.98
Thinking	18	32.27	1.41
Feeling	20	36.84	1.34

AB: GROUP, EGO FUNCTION

term	count	adjusted means	standard error
treatment, Sensing	6	30.99	2.44
treatment, iNtuition	24	35.17	1.22
treatment, Thinking	6	31.08	2.44
treatment, Feeling	8	39.48	2.12
comparison, Sensing	12	35.68	1.73
comparison, iNtuition	13	37.20	1.66
comparison, Thinking	12	33.46	1.73
comparison, Feeling	12	34.20	1.73

Table 7. Analysis of Covariance Report

ANOVA Table for Response Variable: Post Depression

source	df	sum-squares	mean square	f-ratio	prob > f
X (pre-depression total)	1	6598.77	6598.77	198.81	0.0000[a]
A (group)	1	26.44	26.44	0.80	0.37[b]
B (ego function)	3	158.66	52.89	1.59	0.20[c]
AB	3	55.94	18.65	0.56	0.64[d]
ERROR	85	2821.29	33.19		
TOTAL (Adjusted)	93	10490.31			

Note: [a] significant covariate at the .10 level

[b] no significant difference between workshop participants and comparison group

[c] no significant difference among individuals according to ego function group

[d] no significant interaction

67

Table 8. Adjusted Means and Standard Errors for Post Depression

term	count	adjusted means	standard error
all	94	11.12	

A: GROUP

term	count	adjusted means	standard error
treatment	46	11.71	.85
comparison	48	10.53	.83

B: EGO FUNCTION

term	count	adjusted means	standard error
Sensing	19	11.11	1.32
iNtuition	37	11.08	.95
Thinking	18	9.01	1.36
Feeling	20	13.27	1.29

AB: GROUP, EGO FUNCTION

term	count	adjusted means	standard error
treatment, Sensing	8	11.32	2.04
treatment, iNtuition	24	12.04	1.18
treatment, Thinking	6	8.41	2.35
treatment, Feeling	8	15.05	2.04
comparison, Sensing	11	10.90	1.74
comparison, iNtuition	13	10.13	1.60
comparison, Thinking	12	9.60	1.66
comparison, Feeling	12	11.48	1.66

identified through multivariate tests of significance, ANOVAS subsequently identify where differences lie. A closer look at univariate ANOVAS indicates the variable that explains the group differences is post total depression ($\underline{p}$ = .04). The post depression unadjusted mean for the workshop group was 13.91, and the comparison group unadjusted mean was 8.57. The MANOVA table is presented in Table 9.

Multivariate tests of significance identified no significant differences in groups for pre scores of all three measures analyzed jointly. Unadjusted pre and post test means of all three measures for each group and dominant ego function are reported in Tables 10 and 11.

Within-Group Analyses. Data describing changes in state anxiety, trait anxiety, and depression within each individual group (workshop participant group versus comparison group) were analyzed by paired t-tests. For the treatment group, results indicated a significant decrease at the .10 level in state anxiety ($\underline{p}$ = .07). As indicated on Table 10, state anxiety means decreased from 32.39 to 29.26. There were no significant changes for the other two measures ($\underline{p}$ = .11 for trait anxiety, and $\underline{p}$ = .19 for depression). For the comparison group results indicated that there was a significant decrease in depression, $\underline{p}$ = .02. There were no significant changes for either anxiety measure ($\underline{p}$ = .53 for state anxiety, and $\underline{p}$ = .43 for trait anxiety). See Table 12, which presents t-tests to measure within-group change in state anxiety, trait anxiety, and depression.

Summary

The State-Trait Anxiety Inventory Self-Evaluation Questionnaire (STAI) and the Personal Assessment Inventory (PAI) Depression Scales were administered to measure levels of stress, anxiety, and depression. Statistical analyses were completed to determine differences between groups and changes within individual groups. Results of between-group comparisons (ANCOVA) indicated a significant

Table 9. MANOVA Report: Treatment Group Versus Comparison Group

name of test	statistical value	f-ratio	probability level
Wilk's Lambda	.91	2.76	$.05_a$
Hotelling-Lawley Trace	.10	2.76	$.05_a$
Pillai's Trace	.09	2.76	$.05_a$
Roy's Maximum Root	.10	2.76	$.05_a$
univariate ANOVAS			
post state anxiety	62.26	.70	.41
post trait anxiety	214.92	2.37	.13
depression	454.47	4.40	$.04_b$

Note: $_a$ significant difference at the .10 level

$_b$ significant group difference at the .10 level

Table 10. Unadjusted Group Means

state anxiety	pre-mean	standard deviation	post-mean	standard deviation
treatment group	32.39	11.14	29.26	8.57
comparison group	32.47	10.96	31.84	11.17

trait anxiety	pre-mean	standard deviation	post-mean	standard deviation
treatment group	38.24	9.58	36.29	10.09
comparison group	34.45	9.89	33.78	10.40

depression	pre-mean	standard deviation	post-mean	standard deviation
treatment group	15.48	12.34	13.91	11.20
comparison group	10.96	12.40	8.57	9.36

71

Table 11. Dominant Ego Functions over Both Groups

Dominant Sensing, Inferior iNtuition: ISTJ, ISFJ, ESTP, ESFP

	mean	*standard deviation*
pre state anxiety	32.25	9.30
pre trait anxiety	36.70	8.99
pre depression	13.10	9.73
post state anxiety	30.55	8.52
post trait anxiety	36.80	11.64
post depression	13.10	11.08

Dominant iNtuition, Inferior Sensing: INTJ, INFJ, ENTP, ENFP

	mean	*standard deviation*
pre state anxiety	29.76	6.87
pre trait anxiety	34.06	6.88
pre depression	6.88	5.81
post state anxiety	28.35	10.22
post trait anxiety	31.88	5.78
post depression	6.41	5.32

Table 11, continued

Dominant Thinking, Inferior Feeling: ISTP, INTP, ESTJ, ENTJ

	mean	*standard deviation*
pre state anxiety	32.39	8.38
pre trait anxiety	37.94	11.28
pre depression	14.67	16.21
post state anxiety	31.11	9.95
post trait anxiety	34.22	12.14
post depression	10.56	13.57

Dominant Feeling, Inferior Thinking: ISFP, INFP, ESFJ, ENFJ

	mean	*standard deviation*
pre state anxiety	32.57	12.33
pre trait anxiety	34.97	9.30
pre depression	14.14	12.21
post state anxiety	30.27	9.38
post trait anxiety	34.89	8.73
post depression	12.32	9.93

Table 12. T-Tests Measuring Within-Group Change

Workshop Treatment Group

measure	t-value	probability level
state anxiety	-1.83	.07[a]
trait anxiety	-1.61	.11
depression	-1.34	.19

Comparison Group

measure	t-value	probability level
state anxiety	-.63	.53
trait anxiety	-.80	.43
depression	-2.32	.02

Note: [a] a significant decrease in means at the .10 level

difference among the adjusted post-test means of individuals grouped according to ego function and a significant interaction between ego functions and group membership (treatment versus comparison groups) for trait anxiety. Another significant difference was identified (MANOVA) in unadjusted post-depression means of the two groups, no doubt attributed to the significant decrease in depression for the comparison group. Results of within-group comparisons (paired t-test) indicated a significant decrease in state anxiety for the treatment group and in depression for the comparison group. All significant differences in this research were at the .10 level.

Type and Midlife Insights

Another research question investigated insights about midlife transition as identified by subjects as a result of participation in the short-term psycho-educational intervention. Data providing answers to this research question were obtained from the journal homework assignments of participants, the class exercises, and tape-recorded large-group sessions. Each of the three workshop sessions contained both large- and small-group exercises. During the course of the workshop, participants were organized into groups based upon like-dominant-inferior ego function types. Each session began with an hour lecturette to the entire group about an aspect of midlife development (see Appendix J). Following the lecturette, each group (a total of nine small groups) went to break-out rooms to discuss similarities and differences of midlife development among themselves based upon the lecturette and their journal entries. Each group recorded on flip-chart paper a summary of their small-group discussions. Following the 30-to-45-minute session in their small groups, they then reassembled into a large group in the classroom to report back their small-group findings to the entire group. The report which follows will be described in four groups: Dominant Sensors, Inferior iNtuitives; Dominant

iNtuitives, Inferior Sensors; Dominant Thinkers, Inferior Feelers; Dominant Feelers, Inferior Thinkers.

Dominant Sensors, Inferior iNtuitives

MBTI types in this category include ISTJ, ISFJ, ESTP, and ESFP. Out of 16 possible MBTI types, ESFP was one of only three types not represented in this study. Two groups formed the Dominant Sensors, Inferior iNtuitives: the first contained ISTJs and ISFJs, whose dominant Sensing is introverted, and inferior iNtuition is extraverted; and the second contained ESTPs, whose dominant Sensing is extraverted, and inferior iNtuition is introverted.

Description of ISTJs and ISFJs as a Type. To have extraverted iNtuition in the inferior position is to have iNtuition turned outward to the world. Consequently, when it is in the inferior position comfortable inattention to sensing data, flexibility and adaptability, and optimism about future possibilities are at risk. Individuals of these dominant introverted Sensing types may experience loss of control over facts and details, impulsiveness, and catastrophizing when their inferior extraverted iNtuition is in control of their personality (Quenk, 1993). This tends to lead to a deep need for doing what should be done, a high sense of duty, and being accountable and practical. Myers (1980) characterized these introverted Sensing types as systematic, painstaking, thorough, hard working, and the most practical of the introvert types. Myers (1980) continued that ISTJs and ISFJs carry responsibility especially well (ISTJs generally savoring it better than ISFJs), make an excellent adaptation to routine, and absorb and enjoy collecting and applying immense numbers of detailed facts. Outwardly, these types tend to be very matter-of-fact; inwardly, they are entertained by extremely individual reactions to their Sense impressions, according to Myers (1980). Kroeger (1992) categorizes ISTJs as the "most responsible" and ISFJs as the "most loyal" of types.

76

ISTJ and ISFJ Changes Needed for Growth. Three major growth themes emerged from this group. ISTJs and ISFJs, very detail-oriented personality preferences, identified the need to develop the ability to see the big picture of a situation rather than focusing upon only the immediate facts and details. This group reported that this is beginning to happen by allowing their iNtuition to come into play more frequently during midlife because their lifelong usage of detailed data is allowing them to see some patterns. This newly found iNtuitive ego function, they reported, provides them the freedom to be more creative than when totally dependent upon the sole use of Sensing; as a result, choices to this group now seem unlimited. A group spokesperson reported that group members established the fact that they need to base everything they do upon some specific data, and "until we're comfortable that we have all the information we need, we really aren't ready to do anything to make decisions . . ." They basically decided they all had a strong need to collect specific facts in order to make any kind of judgment and that, as the spokesperson continued, "We're not really comfortable until we are sure we have enough data to make a decision, and that's what we did in our small group was to gather data about each other and about our Sensing mode." As the group reported the need from the past for collecting specific data to back their decision and feeling processes, a group member said, "Now we are more prone to making them [decisions] iNtuitively." Another group member stated, "When we got into doing the homework portion of this course, we all felt fairly comfortable with how we had grown over the years in different areas and how we are going into midlife, making big-picture connections with earlier parts of our lives." Knowing that they will be fine, albeit a little clumsy and uncomfortable, when using iNtuition seemed to be comforting for this group as a whole.

The second ISTJ/ISFJ theme they articulated was the need for the ability to let life flow without controlling it. They saw their strong need for control manifested through insistence upon using the guidance of tightly structured schedules, but recently noticed a shift in their increased comfort levels without reliance upon schedules. The group reported that they now are getting to do a lot more and are less confined by the schedules; but, before midlife, if they didn't have precise schedules, it got very uncomfortable for them. A group member said, "Now it's a little easier, although none of us like surprises." They all agreed they were very heavily steeped in responsibility and tradition, and schedules provide them with a controlling mechanism to ensure upholding their responsibilities and traditions.

A third theme from this group was an increased awareness of differences among themselves and others. As a group, they came in believing they were all very similar, but found they are very different. Most helpful to the ISTJs/ISFJs was the sharing of information from other types (one group member stated that she gained "extraordinary insights during the group reports . . . ") and understanding the potential value of the MBTI. They echoed each other that now they are comfortable with where they are developmentally. The spokesperson summarized the group's feelings, "It's been a good journey, and we are looking forward to the rest of the journey."

Four of the seven members (56 percent) of the ISTJ/ISFJ group turned in detailed homework assignments. Typical comments were related to the value of understanding their inferior function in light of their developmental progression. One ISTJ commented, "I was never sure how much ISTJ fit until this workshop."

Overall, the group reported that they received an excellent explanation of the inferior ego function and the midlife process, making midlife seem more positive and

easier to deal with as the impact of the inferior ego function surfaces. One group member stated: "[this workshop] was really important to me because now I understand why I feel so crazy and [why] I want to change my life." An ISTJ commented that "[Midlife processes] are much clearer [to me] now than previously." Another ISTJ recognized that midlife is a time of trying to achieve balance, and achieving balance is different for each of us; however, there are similarities that types share. Furthermore, this individual realized that knowing about the inferior ego function better enables people to deal with midlife and frees people to progress through midlife as a learning adventure.

Description of ESTPs as a Type. To have introverted iNtuition in the inferior position is to have intuition turned inward to the self. Consequently, when it is in the inferior position, intellectual clarity, accurate interpretation of perceptions, and visionary insight are at risk. Individuals of this type may experience internal confusion, inappropriate attribution of meaning, and grandiose visions when the inferior ego function emerges (Quenk, 1993). This tends to lead to a deep need for living in the here and now; for hands-on, down-to-earth problem-solving techniques; and for a constant need for action. Myers (1980) characterized this extraverted Sensing type as realistic, matter of fact, practical, adaptable, easy going, fond of concrete facts, good at details, and tolerant of others and themselves. Myers (1980) continued that ESTPs, being very much at home in the outer world, are endowed with a great capacity for enjoying life and a zest for experiences of all kinds. More than any other types, extraverted Sensing types are apt to learn most and best from experience and tend to make a better showing in life than in school, according to Myers (1980). Kroeger (1992) categorizes ESTPs as "the most spontaneous" type.

ESTP Changes Needed for Growth. Three major growth themes emerged from this group. The ESTPs identified the need to become more sensitive to others

by realizing that their actions can indeed affect other people. In terms of interpersonal relationships, the ESTPs noticed they were not keyed into others' feelings, perceptions, or realities. They recalled when another individual would be "corrected," or something would happen to others, they (the ESTPs) were not necessarily in touch with nor did they feel badly about how the other person felt. Instead, they (the ESTPs) felt badly about the fact that it happened and questioned how and why these situations happen. Their immediate concern was more toward their perception of the unfairness of the situation or the handling of the situation and knowing that other tactics would be more effective and/or appropriate. Their discovery that they really were not focusing as much on the victim of the situation, but more on the process or the outrage of the situation, leads them to want to develop more of their sensitivity regarding how their behavior impacts others. They also expressed a need to have a better sense of outcome of what they do and how people will react to the things that they do. This is needed because, according to the group members, they tend to be very involved, very quick to react verbally or with action without thinking, thus eliciting sometimes unfavorable reactions from others.

The second ESTP theme for growth is their need for the ability to look inward to their inner personality. Because of this current inability, the ESTPs were very bewildered when thinking about midlife and seeing it so clearly as a real process of inner growth and development. They reported that they did not, however, see anything that they personally were going through or struggling with since they do not spend much time in their inner world. In discussing their dominant extraverted Sensing ego function, they all noticed its development when they were very young. They talked about details in their environment and the richness and sensuousness of the details they noticed. They realized they were valued by their friends and family for this ability. They are very much focused on the information they take in,

80

expressing themselves anecdotally and, according to a group spokesperson, "not being boring." They emphasized their natural ability to tell great stories, with descriptions tending to be extremely precise and detailed. A group member said, "We see life as an external thing and don't see it as coming from within us." Some midlife issues needing to be dealt with sometimes cross their minds; and they sometimes, in the middle of the night, get a sense of some iNtuitive issues they need to address, but according to the spokesperson, "when daylight comes, and people are around, it goes away."

A third theme this group identified is their need to become more aware of systems thinking. Although they reported that they are becoming more aware of systems thinking, their ability and comfort level in doing so is lacking. They felt this is due to the fact that, in dealing with iNtuitive situations involving the big picture, long-range possibilities, and strategic planning, "we feel we are always playing catch up, and it intimidates us." When they do have an iNtuitive moment, a group spokesperson said "we don't trust it. We write down these moments."

One of the two members in the ESTP group (50 percent) turned in a detailed homework assignment. Of interest in her reflections was the fact that, beginning a journey of self exploration several years ago based upon living with poor decisions made earlier in life, she entered into therapy. Therapy led to the recognition that she needed to develop her less-preferred personality mental functions. Upon completion of this workshop, the participant commented: "What a relief to come to this class and find out that I was right on target . . . I don't feel comfortable here, but I need to be here [to learn more about this mental inferior function of introverted iNtuition]."

This group's response to the workshop seemed to be an increased understanding that midlife issues are real for many people and understanding

typological development seems to, as they stated, "fill in the gaps" of their personality. The ESTPs appear to understand midlife as change, which causes people to look more inward and to use different approaches to manage midlife development.

Dominant iNtuitives, Inferior Sensors

MBTI types in this category include INTJ, INFJ, ENTP, and ENFP. All four of these MBTI types were represented in this study. Four groups were formed in this category. The first group was composed of the INTJs and INFJs, whose dominant iNtuitive ego function is introverted, with the inferior Sensing being extraverted. The second group included the ENTPs, whose dominant iNtuition is extraverted and inferior Sensing is introverted. The 15 ENFPs (also with dominant extraverted iNtuition and inferior introverted Sensing), the modal type of the workshop, were divided into two groups for small-group discussion purposes. To generalize, all dominant iNtuitives, whether introverted or extraverted, tend to be drawn to this kind of workshop that deals with possibilities and theories, indeed making this the largest group.

Description of INTJs and INFJs as a Type. To have extraverted Sensing in the inferior position is to have Sensing turned outward to the world. Consequently, when it is in the inferior position, external data, desire for sensual and aesthetic pleasure, and delight in the outer world are at risk. Individuals of these types may experience an obsessive focus upon external data, an overindulgence in sensual pleasure, and an adversarial attitude toward the outer world when the inferior function is in control of their personality (Quenk, 1993). This tends to lead to a deep need for plenty of reflective and introspective time as well as a strong preference for contemplating theory-based abstractions. Myers (1980) characterized these introverted iNtuitive types as driven by their inner vision of the possibilities,

82

determined to the point of stubbornness, willing to concede that the impossible takes a little longer, possess a great deal of drive, and are highly individualistic. Myers (1980) continued that INTJs and INFJs are motivated by inspiration, which they value above everything else and use confidently for their best achievements in any field they choose; conversely, they are deeply discontented in a routine job that offers no scope for inspiration, since they are stimulated by difficulties and most ingenious in solving them. Gifted with a fine insight into the deeper meanings of things, these types are more interested in "pioneering a new road than in anything to be found along the beaten path," according to Myers (1980). Kroeger (1992) categorizes INTJs as the "most independent" and INFJs as the "most contemplative" of types.

INTJ and INFJ Changes Needed for Growth. Two themes emerged in this group as needed for their growth and development. The INTJs and INFJs identified the need to develop their Sensing characteristics and wanted to experience the spontaneous characteristics associated with perception skills. Group members acknowledged they are exploring more sensory experiences, some of which they did not understand in terms of new interests or hobbies they seem to be developing. They never pursued, according to a group spokesperson, "that sort of thing" [sensory oriented] consciously. All INTJs and INFJs shared stories of gross neglect of their sensory world. One participant's story was of "verbally beating up my colleagues for two days for him to return a library book that had been sitting on my desk for so long I had stopped seeing it." Everyone in this group had at least two similar stories. In their small group, they discussed that when confronted with either a person or data on a page, their joy in life is to immediately look behind the surface, searching for the patterns. According to this group, finding the patterns and in going through the exterior appearance is what life is all about and what is enjoyable.

83

The second growth theme identified by the INTJs and INFJs was their need to enhance their skills in dealing with the here and now rather than almost always anticipating future possibilities. Sometimes, they noticed, being strong iNtuitives, they tend to be very hard on themselves physically, emotionally, or mentally. The group spokesperson reported, "Our favorite activity seems to be obsessing." Not to see the inferior ego function as draining in terms of dealing with here-and-now situations was very important to this group, as well as the recognition that the inferior ego function actually could be energizing. The spokesperson further reported: "We live in our worlds of iNtuition. Overuse of the dominant N [iNtuition] during pressure creates stress, and a way to cope with removing the pressure and stress, the only way to do it, is through an S [Sensing] path." Another group member shared that "Overusing the dominant [introverted iNtuition] sets up overwhelming circumstances that we attempt to avoid because it takes [inferior] Sensing to unravel."

An interesting deviation occurred in this group. Two participants experienced the development of their dominant iNtuition later in life. This is in line with the theory proposed by Corlett and Millner (1993) that sometimes Introverts will develop their extraverted auxiliary ego function first, due to pressure from family, society, or both. The United States population is composed of 75 percent extraverts; therefore, extraversion is rewarded significantly more than introversion in our society. To complicate this matter, it is not surprising that later development of the dominant ego function of iNtuition may happen more frequently than with any other types because iNtuition is the least understood of all ego functions, being directly rooted in the unconscious. Since iNtuition is primarily an unconscious process, its nature is very difficult to grasp (Jung, 1923; Jung 1933; Campbell, 1971; Myers, 1980; Spoto, 1989; Corlett and Millner, 1993).

One of the five INTJs (20 percent) turned in their journalized homework assignments, and three of the four INFJs (75 percent). Prevalent throughout all four homework assignments was a very deep, rich inner life, reflected through inner dialogues with the self, active imaginations, and an intense striving for personal independence. One INFJ reported that she enjoyed the preparation that went into the planning of social events rather than the event. She stated that the event itself always bored her, and "all the interesting stuff was going on inside [my mind]."

Learnings of this group focused upon the confirmation of vague feelings and impressions of being involved in transformative life shifts. Overall, they seemed to find the workshop informative and mind opening. Among this group, there was an obvious desire to soak, digest, and talk about the new information presented. They seemed to appreciate the diversity of midlife tasks in different types. Knowing that there are similarities of the experiences of other introverted iNtuitives seemed to be comforting to the group as a whole. Midlife transition theory was identified by this group as a whole new way of informing themselves about what it means, according to a group spokesperson, "to be who I am. If I can label it, then I can hook it, and I can kind of bring it into knowing what this [inferior function] is. Without having that label, and that hook, causes us angst." An INFJ participant noted that "There are various stages of life, and midlife offers time and space for regrouping before reentering probably the most exciting stage -- when perceived correctly." An INTJ member stated that the workshop provided "a way of framing my experience of midlife, including current reality and anticipated future." Seeing midlife as a time for reevaluation and modification, another INTJ offered that her learning in this workshop offered "a way to help understand this transition period and plan strategies to make it less painful."

85

<u>Description of ENTPs and ENFPs as a Type</u>. To have introverted Sensing in the inferior position is to have Sensing turned inward to the self. Consequently, when it is inferior, solitude and reflection, attention to facts and details, and an awareness of internal experience are at risk. Individuals of these types may experience withdrawal and depression, obsessiveness, and an exaggerated focus on dire bodily symptoms when the inferior function emerges (Quenk, 1993). For ENTPs, this tends to lead to a deep need for seeking one exciting challenge after another, arguing both sides of a question for the sake of learning, and testing their limits. For ENFPs, this tends to lead to a deep need for taking on more projects than any human being can finish, doing any and all projects that interest them, finding a quick and easy solution to most any difficulties, and often improvising rather than preparing in advance. Myers (1980) characterized these extraverted iNtuitive types as being alert to all the possibilities, original, individual, independent, versatile, startlingly clever, enthusiastic, gifted with insightfulness, full of ideas about a myriad of topics, easy with people, and extremely perceptive of the views of others. Myers (1980) continued that life is likely to be a succession of projects to these types because they are tireless at what interests them, they hate routine, and they are strong in initiative and creative impulse . . . but not so strong in completing projects. Above all else, according to Myers (1980), ENTPs and ENFPs value inspiration and follow it confidently into all manner of opportunities, enterprises, ventures and adventures, explorations, research endeavors, mechanical inventions, promotions, and projects, coupled with a tremendous amount of power to inspire other people. ENTPs as a group are labeled by Kroeger (1992) as the "most inventive" type; ENFPs as the "most optimistic" type.

<u>ENTP Changes Needed for Growth</u>. Three major growth themes emerged from this group. The first theme ENTPs communicated was their need to spend time

attending to their tertiary ego function of Feeling either prior to or in concert with developing their inferior Sensing ego function. In enriching their Feeling personality side, they would like the ability to tend to people issues and social skills without anger, grief, or guilt being the motivator. They reported seeking out a lot of stimulating companionship and personally possessing a lot of enthusiasm. They agreed upon now having less need for personal ego building at midlife, and more need to share or mentor others. As one individual stated, "I don't need all the medals for myself anymore." Another ENTP expressed that many of the ENTPs in their group want to pass on to future generations their hard-earned knowledge to help others.

In reflecting upon midlife, the second theme ENTPs identified was their need for tighter organization in their lives. One example they gave was to become more tidy and neat with their physical surroundings. They reported that they indeed are becoming more organized within their environment and in their lives, and they sense they still are changing in this respect. A lot of variation within their personality preferences seems to be going on, but they know more of what they do not want rather than what they do want. This knowing what is not wanted, incidentally, is very common among individuals whose orientation to the outer world is Perception (individuals with "P" at the end of their four-letter MBTI code).

The third theme discussed by the ENTP group was their dawning comprehension by observation of each other in their small group and by story telling in their small group that they share common tendencies but were shaped by different environments. A common shared tendency which they recognized was their proclivity to ignore balance and be excessive, which was reflected through their personal stories of having had obsessive, addictive personalities, and getting on one track and just staying on it. Other ways they are alike were reported by a

group spokesperson: "We are seen as creative, we can plan ahead, we all have lots of maps in our car, we're good strategic vision people, we're good at [academic] tests, we can get things done at the last minute. We're not afraid to take guesses. We're flexible and we're enthusiastic. Almost none of us balances our checkbook. We don't notice the spelling of things; we can't see the details. We hate detailed forms, such as tax forms. Because we extravert our iNtuition, we are viewed as not being able to think on our feet . . . need time to ourselves to go back and think. We may be seen as weird and flaky. We have too many ideas that we throw out." Their auxiliary Thinking ego function seemed to moderate what they termed their "way-out N [iNtuition] and P [Perception]." This was their colloquial way of saying their dominant iNtuition ego function and Perceiving orientation to their environment make ENTPs constantly open to new possibilities; the Thinking ego function is their decision-making function, which brings the ENTPs to closure about situations and balances their constant preference for data intake. Another group member said that they (ENTPs) find they live for the present and are ceaseless questioners, and they learned to develop the survival skill of being goal directed only when it was important. Various ENTP group members articulated that currently they seem to be changing and are ready for a new life, that they are experiencing different phases of their lives and are coping with new strategies, that they more clearly are acknowledging their own strengths and weaknesses, that there is a certain degree of boredom with what they have been doing, that they are looking for more diversity, and that they all are experiencing lots of variation in their lives right now.

In reflection upon the changes experienced to this point of their midlife journey, an ENTP member labeled the experience, "a rebirth." Group members concluded this can be a time of regrouping and renewal. Another ENTP said, "Typology gives us words to use to describe what we are going through. We are kind

of in a quality time of our life versus a quantity time of our life, and we seem to be changing roles. Yet another ENTP group member stated, "We're beginning to be obsessive about details. Either we can't get started on it, or we're obsessive about it."

Of the nine ENTP participants, six (67 percent) turned in journalized homework assignments. As a group, along with the ENFPs, they were the most prolific writers. Themes were immensely diverse. Common and immediately recognizable was the plethora of interests, particularly academic interests, accompanied by active involvement in those interests. The generous use of quotes and metaphors in describing their lifelong developmental patterns was routine.

ENFP Changes Needed for Growth. As a group, ENFPs identified five main themes. The first was their unanimous need to slow down and simplify their fast-paced lives. As a group, they tended to be very fast-paced and fast talkers. All ENFP group participants reported that they currently are highly involved in many simultaneous undertakings. They reported that they find dealing with possibilities creatively as being very motivating and energizing. The external physical environment, including the organizational culture in which they work, is very important to ENFPs. Many of the group members reported being seen as nurturers of their work environment, facilitators of peace, and enthusiastic initiators of new projects, although at times these roles become very tiring, and the ENFPs sometimes seek others to take over these roles. They reported having, in a group member's words, "a special gift" for making connections. Without exception, ENFPs want to slow down this hectic pace by redefining accommodations, priorities, and setting limits. Part of their over-active involvements, they reported, stem from their inability to say "no" when asked to engage in another project. Consequently, their need to be more honest and assertive with their own feelings in the interest of truth

and communication steered them to identifying their second major theme for growth.

The second theme, like the ENTPs, was their need to tend to their tertiary ego function, which, for ENFPs is Thinking. The concern for the ENFPs, however, was how to factor in the Thinking function without letting go of their auxiliary Feeling function. In other words, they questioned how to strike a balance between appropriately using Thinking (decisions based upon logical analysis) while maintaining Feeling (decisions based upon personal values). For example, when agreeing to engage in yet another project, a logical analysis (Thinking) would inform an ENFP that it is impossible to add another endeavor to their multitude of already ongoing commitments; on the other hand, the new project may be one of high value (Feeling) to the ENFP. The normal scenario for the ENFP is that the Feeling decision would then override the Thinking decision. They expressed the need to simplify their lives by throwing things out (in an attempt to become more organized with their lives) as well as getting rid of personal emotional baggage. A group spokesperson reported that they (ENFPs) constantly are thinking of possibilities all the time which lead to all sorts of involvements. Lots of internal dynamics go on, but being more honest and more assertive about how they feel, personally, is an emerging midlife issue.

The third theme, which is closely related to the first two themes, is the ENFP's need to integrate more structure into life. All ENFPs, without exception, mentioned this need with one caveat: they do not want to feel overly controlled by the structure. Along these lines, they want to be more organized at home, in the office, and with their finances; and want to be able to finish earlier projects before committing to new projects. ENFPs reported not working well in jobs requiring too much structure. A spokesperson reported: "We need our freedom. We like

generating lots of ideas -- new ideas, creative ideas -- we just keep generating them. Sometimes we interrupt people, because when people are talking, and we get an idea, it's hard to keep quiet." There followed a discussion of too much structure stifling creativity. Yet, the down side of constantly generating ideas is, according to their report, "We get so distracted that it is sometimes hard for us to get our ideas across, and we need an anchor. We know we need an anchor, but we'll do everything to avoid it."

The fourth theme was their need to use their Sensing function in terms of grounding themselves and enjoying the "here and now" rather than almost always anticipating the future. Anything requiring keeping track of details, such as filing or checkbook balancing, is avoided at all costs according to the ENFP workshop group. A group spokesperson said, "We easily overlook details, numbers, and things that would be very obvious to others." They reported that they usually will be right on time with deadlines and for meetings, but they never will be early. Another spokesperson said, "The main reason why we're on time in meeting deadlines is because of our concern for other peoples' feelings."

The fifth common ENFP theme was about their inclination to ignore physical signs. A spokesperson said, "Often we don't realize we're tired or sick -- not until we collapse and somebody says that you'd better go to the doctor." Even though they sometimes are aware of being tired or sick, they find that doing something physical perks them up and leaves them feeling less tired and much better.

During their small-group discussions, ENFPs saw it is acceptable to be oneself. In their usual mode of pondering future possibilities, they discussed getting into their elder years in a different light than they previously envisioned it. A group member stated, "The inferior ego function is wonderful and validating. We are enjoying more of that sensory part of ourselves now." Making things actually

happen (carrying things through to completion) is still a difficulty with members of the group. Midlife is a kind of starting a new life and letting go of the old as they saw it. An ENFP group member articulated that in midlife, "It's not the load we carry, it's how we carry it."

Of the 15 ENFP participants, ten (67 percent) turned in journalized homework assignments. As a group, like the ENTPs, ENFPs were prolific writers. Volumewise, their reports were the most lengthy, and many of the writeups read as mini novels. Like ENTPs, the themes were immensely diverse. Common and immediately recognizable was the plethora of interests, accompanied by active involvement in those interests. The generous use of quotes and metaphors in describing their lifelong developmental patterns was routine.

ENTP/ENFP Summary. All extraverted iNtuitive group members expressed an interest in wanting to learn more about midlife dynamics. They generally agreed that descriptions heard of their types in the workshop described where they were psychologically and what they were experiencing. They consistently viewed midlife changes, whether conscious or unconscious, as being positive and needed for continued growth. One ENFP group member summed up what several ENTPs and ENFPs were noticing throughout the workshop: "Because we all have different ways of perceiving and relating to our environment, we need to be more accepting and understanding (and less resentful and resistant) to these differences . . . in fact, all perspectives may have a place in problem solving." Group members acknowledged that midlife is a time to readjust one's thinking and perception of self and others. Themes discussed by both ENTP and ENFP groups in detail revolved around the value of being themselves but recognizing the necessity to grow and adapt by allowing their inferior ego function of introverted Sensing to emerge. Other comments received from the extraverted iNtuitive groups were that their inner

thoughts were validated; questions were answered as to why there was difficulty in relating to some other personality types; and their eternally optimistic viewpoint that, in dealing appropriately with the challenges of midlife type development, there is promise and richness in their future years. Furthermore, an ENFP recognized that midlife changes fit into a vast developmental process -- one that individuals, groups, and nature go through. One ENTP summarized her acknowledgment of midlife as a period of "evaluating and accepting self, developing new goals and standards." An ENFP stated: "Prior to this workshop, [I was] unsure [of what midlife entailed], but now I can see more purpose in my actions as it relates to my personality by the MBTI."

Dominant Thinkers, Inferior Feelers

MBTI types in this category include ISTP, INTP, ESTJ, and ENTJ. Out of 16 possible MBTI types, ISTP was one of only three types not represented in this study. Two groups formed the dominant Thinkers, inferior Feelers: the INTP group with dominant introverted Thinking and inferior extraverted Feeling; the ESTJ and ENTJ group, with dominant extraverted Thinking and inferior introverted Feeling.

Description of INTPs as a Type. To have extraverted Feeling in the inferior position is to have Feeling turned outward to the world. Consequently, when it is inferior, harmony over logic, sensitivity to others' welfare, and sharing of emotions are at risk. Individuals of this type may experience logic emphasized to an extreme, hypersensitivity to relationships, and inappropriate emotionalism (Quenk, 1993). This tends to lead to a deep need for competency, for intellectual problem solving, to challenge others to think, and to be socially cautious. Myers (1980) characterized this introverted Thinking type as analytical, impersonal, inclined toward shyness (especially when young), and primarily interested in underlying principles; perceptive, not dominating, as the decisiveness of the Thinking usually shows only

in intellectual matters. Myers (1980) continued that INTPs enjoy organizing concepts and ideas -- but not people or situations, unless of necessity. Outwardly, INTPs tend to be quiet, reserved, detached, and perhaps even aloof except with intimates; inwardly, they are absorbed in the current analysis or problem, according to Myers (1980). Kroeger (1992) categorizes INTPs as the "most conceptual" type.

INTP Changes Needed for Growth. The least amount of data was gathered from the INTP group -- true to their type, they engaged in introverted conceptualizing rather than discussion that can be captured on tape recordings or flip-chart paper. The single theme identified by the INTPs was seeking to simplify their lives -- a simplistic orientation to life as a need at this stage of their midlife journey. It is interesting to note that this needed change is addressing their tertiary ego function of Sensing rather than dealing with their inferior extraverted Feeling. With dominant Thinking in the introverted mode, they are aware that others see them as serious, inward in their thoughts. They can be intensely engaged in projects, and most had been rewarded for being smart or insightful. A group spokesperson revealed, "Many of us were mediocre all the way through school until graduate school, where we excelled." A group member said, in their younger years, they exhibited interests in drawing, painting, and creating their own patterns, which usually were reinforced and rewarded. Another group member reported, "We tend to be participant observers in life, wondering what's going on. We try to figure out how people could be so certain about things, being on the physical periphery more often than not." The group spokesperson reported that "The task now is to be ourselves and connect. In our small groups, we talked about looking for ways to use the outer world to serve or to learn about the inner world."

Of the eight INTP participants, two (25 percent) opted to complete and turn in the homework assignments. The obvious common threads in both compositions

were their love of reading, studying, and traveling -- and immersing themselves in all three. Both openly expressed their preference to avoid Feeling-provoking situations; but, when exposed to these situations, they reported that they tend to "lose composure" and experience an immense "energy drain."

Group members expressed that they progressed in understanding their inferior ego function. One member commented: "Through lucid and rich descriptions, I learned that there is a whole animal that is 'type' which can be comprehended and valuably employed and expressed." Another stated, "Midlife is not pretty." Understanding that midlife is the period where we begin to integrate our less developed ego function, a group member conceded that midlife provides "a working out of the [ego] functions of one's personality in search of comprehension, validation, engagement, synergistic integration, and enjoyment -- a time of attempted transcendence." Another INTP articulated that it is helpful to have the stages in life organized so that "you have some idea of where you are headed." A group spokesperson summarized their learnings: "[Midlife] issues are of survival but not on a level of just existing; more on a level of integrating the less preferred [ego functions] in order to self actualize and thrive at more enlightened levels." Another added: "It's [midlife] the showdown with the self -- when our hopes, fears, promises, and procrastinations come home to be graded at a point when changes can and must be made in preparation for satisfactory mental and social health in the most productive remaining years we have." Finally, another INTP reflected that midlife changes "vary from person to person and type to type, but it's a good idea to have a roadmap."

Description of ESTJs and ENTJs as a Type. To have introverted Feeling in the inferior position is to have Feeling turned inward to the self. Consequently, when it is inferior, inner harmony, economy of emotional expression, and acceptance

of Feeling as nonlogical are at risk. Individuals of these types may experience hypersensitivity to inner states, outbursts of emotion, and fear of Feeling (Quenk, 1993). This tends to lead to a deep need for expressing opinions and arguments, order and structure, and intolerance for incompetency. Myers (1980) characterized these extraverted Thinking types as analytical, impersonal, decisive, logical, and strong in reasoning power. Myers (1980) continued that ESTJs and ENTJs value truth in the form of fact, formula, and method, and they aim to govern their own conduct and other people's conduct in accordance with thought-out conclusions. As they focus upon organizing the facts (and everything else within reach), their emotional life is accidental; their social life incidental, according to Myers (1980). Kroeger (1992) categorizes ESTJs as the "most hard charging" and ENTJs as the "most commanding" of types.

ESTJ and ENTJ Changes Needed for Growth. Two themes were expressed by the ESTJ/ESTJ group. The first was the need to explore appropriate ways of expressing their Feelings. They verbalized having some difficulty in dealing with Feeling issues and people, because Feeling issues absorb their energy. Group members reported that most of their energy goes out of the self rather than coming into the self in dealing with relationships and with people in general. The impact is that having a relationship is very time consuming and draining to them. A group member reported, "It's extremely fatiguing. I like dealing with bottom lines; telephone conversations are to be information exchanges. Five or ten minutes at the most, to get to the bottom line and get on with what you're doing." Their small group found it interesting and to look at the impact of their inferior Feeling function during midlife. Another group member reported, "I used to just blow off all the Feeling stuff completely, but now for some reason, I'm seeking out situations to deal with it. But I can deal with it for only short periods of time."

96

Their second identified theme was their new awareness that they can indeed change. This was discussed at length in their small-group session. They reported to the large group that they are very comfortable with structure. Major roles in their lives involved problem solving. Being dominant extraverted Thinkers, a spokesperson said: "We figure we've got the right way, and everybody just needs to change and do their behavior right. It's a terrible thing for us to have the realization that we don't have the answer all the time. Change is going to happen anyway. There are more people out there just like us. Tend to be strong, aggressive, take-charge people, get very easily irritated with people who can't deal with closure." Another group member commented, "Recently I learned to meditate. Switching over to find a spiritual side of my life -- a tremendous switch. The people I choose as friends or that are choosing me as friends are different . . . switching from friends who are more the flashy, partying type . . . to friends who are quiet, introspective, philosophical . . . and it feels great." Lesser themes woven throughout their two identified themes were their needs to become less confrontational and to develop their listening skills.

Three participants formed this group, one ESTJ and two ENTJs. Perhaps due to this meager size, the least amount of comments were captured from this group during class exercises. Additionally, no homework assignments were submitted for analysis from this group. However, group members expressed their increased ability to more clearly see their inferior ego function when the function engages. An individual stated that the inferior function "will come out easier if you let it, and be helpful if you use it. Conversely, it [the inferior ego function] is there, and will cause confusion if you try to remain true only to the type preferences of the four-letter code." Members agreed that understanding Jung leads to the understanding of the importance of midlife in the growth process. Two of the group members

articulated the need for further study on midlife and the use of the MBTI. One group member reflected that interesting changes in personality development are moving him from being a shallow person regarding his viewpoint of others, and the workshop brought some structure and insight into, as the spokesperson expressed, "a murky time of life." Group members communicated that one begins to use different aspects of personality beginning in midlife; that emerging issues and Feelings may appear contrary to habits of mind; and that the first half of life is developing a sense of Self, and the second half is growth and actualization -- but both halves must be used and combined, according to a group member, "to succeed" in life.

Dominant Feelers, Inferior Thinkers

MBTI types in this category include ISFP, INFP, ESFJ, and ENFJ. Out of 16 possible MBTI types, ISFP was one of only three types not represented in this study. Two groups formed the dominant Feelers, inferior Thinkers: the INFPs, whose dominant Feeling is introverted, and inferior Thinking is extraverted; the ESFJs and ENFJs, whose dominant Feeling is extraverted, and inferior Thinking is introverted.

Description of INFPs as a Type. To have extraverted Thinking in the inferior position is to have Thinking turned outward to the world. Consequently, when it is inferior, competence, truth and accuracy, and decisive action are at risk. Individuals of this type may experience judgments of incompetence, aggressive criticism, and precipitous action (Quenk, 1993). This tends to lead to a deep need for strict personal values, seeking inner order and peace, and being reserved and non-directive. Myers (1980) characterized this introverted Feeling type as idealistic, loyal, and capable of great devotion to a loved person, purpose, or cause; as valuing, above all, harmony in the inner life of Feeling; and as best at individual work involving personal values, such as art, literature, science, psychology, or the

perception of needs. Myers (1980) continued that INFPs' Feelings are deep but seldom expressed, because inner tenderness and passionate conviction both are masked by reserve and repose. Additionally, INFPs tend to be independent of the judgment of others, being bound by inner moral law; and they have a strong sense of duty and faithfulness to obligations, but no desire to impress or to influence others, according to Myers (1980). Kroeger (1992) categorizes INFPs as the "most idealistic" type.

INFP Changes Needed for Growth. Three themes were identified by the INFP group. The first theme was their desire to assertively communicate their personal needs, feelings, and learnings. Having a dominant Feeling preference made them likely to be real pleasers during the first part of their lives, being very quiet and obedient as children. Pleasing others, keeping harmony at home, accommodating, and in some cases being rejected even though they were trying to please were commonly experienced by the INFPs. They stated that having an introverted Feeling ego function dominant was misleading to others. Others never really knew how strong their Feeling values were because the Feelings are inside -- not out there on display for everyone to see. A group member elaborated " . . . and our auxiliary function, iNtuition extraverted, was on display -- a great imagination of what's out there beyond the world." The INFPs validated with each other the fact that they need to keep their accommodating tendencies in balance. A lesson they are now working on is finding that balance is important. They know they are not being very effective when trying to be assertive in an accommodating way. INFPs are great for turning themselves inside out. They communicated that they all have tremendous problems asserting themselves effectively. A group spokesperson summarized their need: "So, we have to find a way of being true to ourselves without hurting other people's feelings. We all agreed wholeheartedly that we were late bloomers and we

think that this is due to constantly accommodating. We feel that up to about age 35, we spent enormous amounts of energy doing for other people, or doing what we perceived what other people expected of us, and it showed up in a lot of different ways, both in the professional and in the personal lives." And now, they expressed they are, according to a group member, "kind of coming home -- we're coming back to the things that were important values to us long ago, and we are realizing that we need to work on those again." Generally, the INFPs stated that they have become more assertive in midlife, and they learned it is fine to be assertive; it is crucial to their growth that they know they had to do this in order to move on.

A second theme INFPs report is that they want to develop their ability to articulate what they have learned. Their difficulty in expressing themselves is very, very frustrating to each of them individually and as a group. A group member speculated: "Maybe a couple of reasons for our not being so effective at expressing the Thinking function is because we haven't had much practice at it and also because people don't expect it of us. As far as they're concerned, we're moving out of type when we express these things, and it's like 'Where did that come from? How do I detonate her? I had no idea! How did that come about?'" This group discussed "detonation" as the ideal word because they feel like they have been overwhelmed by these explosions that are coming out now and again.

A third theme, this group's task in the second half of life, according to their own conclusions, is to learn to live in an imperfect world. "We adapted to what others want; but we didn't sell out. We knew what we were doing. We figured out what you had to do to get along out there, but we never sold out to ourselves. We sometimes felt that the rest of the world had some key, they understood somehow how everything fit together, and we didn't. We always felt that everybody else understood more than we did."

Two of the seven (29 percent) INFPs submitted homework journal assignments. Both persons were affiliated with the Navy for several years; both initially enjoyed television over reading; but as they approached their 20s, they discovered the joy of reading; and both enjoy highly physical activities.

An INFP group member stated: "Prior to this workshop, I now realize what may have been a one-dimensional look at the types, and I'm realizing how much more there is to it, particularly in midlife." As a group, they expressed feeling very validated and optimistic. One member stated: "In a broad view, I sense a reaching out to the other side of each of the four scales in order to grow and become whole -- a seeking of balance. In a narrower sense, I learned from the workshop how midlife involves the emergence of the shadow and is shaped by how we react to that." Another person reflected that she understands that the issues of transition involve "knowing where you've been, being willing to explore where you want to go, having the courage to move into the unfamiliar, and being willing to ask for help in the process." A group spokesperson mentioned their view of midlife as "the opportunity to examine the paths and methodologies you may have relied on in the past, and take a hard look at how they are serving your needs. This is true whether you are a student of typology or not. The key is to accurately assess and then let go of what isn't working. Typology can help you find new, more effective tools and paths."

<u>Description of ESFJs and ENFJs as a Type</u>. To have introverted Thinking in the inferior position is to have Thinking turned inward to the Self. Consequently, when it is in the inferior position, impersonal criticism, logical analysis, and accuracy and truth are at risk. Individuals of this type may experience excessive criticism, convoluted logic, and compulsive search for truth (Quenk, 1993). This tends to lead to a deep need to please others, to be compassionate, and to ignore the unpleasant. Myers (1980) characterized these types as friendly, tactful, sympathetic,

sensitive to praise and criticism, anxious to conform to all legitimate expectations, persevering, conscientious, orderly even in small matters, idealistic, loyal, able almost always to express the feelings appropriate to the moment, and capable of great devotion to a loved person, institution, or cause. Myers (1980) continued that ESFJs and ENFJs value, above all, harmonious human contacts and are best in situations dealing with people where needed cooperation can be won by good will. Their judgment is outwardly directed, and they like to have things decided and settled, according to Myers (1980). Kroeger categorizes ESFJs as the "most harmonizing" and ENFJs as the "most persuasive" of types.

ESFJ and ENFJ Changes Needed for Growth. Three major themes were identified by the ESFJs and ENFJs. The first was their need to develop the common sense of needing and wanting to give less concern and less weight to what other people feel and to be less concerned with whether other people like them. Closely aligned with this was their need to work out self/other conflicts. All group members needed to be liked from early childhood and always wanted to do the right thing. A group spokesperson reported, "It seems like all of us were harmonizers in the family for one reason or another. Always mediating conflicts, wanting to keep the peace." The need for external approval in midlife has somewhat diminished, not that they do not maintain this need to some degree, but not to the point where it becomes a controlling factor as it had been in the past. In a group member's own words, "Now at midlife, we would like to be less concerned with whether people like us, and more concerned with what we want to do, and we would like to make more time to introvert and more time for contemplation and reflection." As a group, they discussed that their new question in midlife has become, according to a group member, "How can I take care of myself and them?" They are needing to express

102

what they actually feel with less concern about what that will bring in terms of judgment upon them.

The second major theme was their need to let go of some of their perfectionism. The group spokesperson reported: "We are very good at client orientation, and are great humanitarians, but not so great on the details like filling out the paperwork and doing the things that are the routine parts. We tend to be perfectionists in every task and spend a great deal of time being self critical when we cannot accomplish all these tasks perfectly. A group member reported, "Some of us are now mellowing on the need to be perfect, and we are finding a balance between work and play environments." In different ways, group members communicated the need to work on their inferior Thinking function by becoming more logical and less judgmental and critical, especially of themselves.

A third theme discussed by this group revolved around their perception that most organizations do not appreciate their type. Dominant extraverted Feelers are not rewarded in the workplace in our society, according to group members, but one participant walked away from the workshop saying "[I am] feeling OK to be my type even though my work environment values almost the opposite type." Now at midlife, they want to adapt less at work and to be appreciated more for their unique gifts that they bring to the workplace.

The fourth theme of the ESFJ/ENFJ group involved significant learnings around the idea that midlife is an opportunity to develop psychological and spiritual wholeness. Group members collectively contemplated midlife as an exciting opportunity for growth, a period of integration and wholeness, and permission to be "selfish" and to focus upon one's Self. One group member reflected, "I discovered I am following a pattern towards wholeness." An ESFJ stated that midlife is a time to balance, to move toward psychological wholeness, to let go of unproductive "needs

and shoulds," and to become more playful and less dutybound. Another ENFJ saw midlife as a transition in which the values and behaviors of the first half of life are reevaluated, which possibly can lead to substantial changes, and, according to this person, "One needs a corresponding adaptation to produce harmony with the idea of growing older." Another group member stated: "We need to become more comfortable with ambiguity by focusing on the here and now. It is very clear to us that there are no pat answers."

Six participants composed the ESFJ/ENFJ group, but only one (17 percent) elected to complete and submit the homework assignment. Group members acknowledged that their group interactions really helped to identify the common ground for dominant extraverted Feelers. One group member stated, "It was really nice to get validation being in the extraverted Feeling group -- when we could finish each other's sentences." They expressed that much of what they learned was reinforcement of previous knowledge. A therapist in the group commented: "The last session on inferior function nuances blew me away. I need time to think about so many things that seem to be right on for me personally and for other types (clients) I work with in therapy." Another group member reported, "In addition to validating my type, I have more positive appreciation of others . . . I need to think about the inferior function and learn from others. It's comforting to know that I'm not alone in my stuff. I need to discipline myself to change and explore." A group member summarized her workshop experience: "Most revealing and life-affirming experience. Numerous ah ha's."

Effects of Midlife Workshop in Everyday Lives

Another question was concerned with what manifestations of this training would be experienced in participants' everyday lives regarding typical features, sensitivities, projections, eruptions, and expressions of each of the four inferior ego

functions in midlife. Data addressing this research question was taken from the post-intervention evaluations, and will be presented according to psychological type in four paragraphs per group, addressing: (1) A brief description of what the midlife emergence of the ego functions looks like. (2) How the inferior ego function tends to manifest in the individual participants. (3) What forms of midlife transition/inferior function manifestation the participant had observed in people of his/her own type. (4) What forms of midlife transition/inferior function manifestation had the participant observed in people of different types.

Dominant Sensing, Inferior iNtuition. This group included ISTJ, ISFJ, and ESTP. Although ESFP would have been part of this group, no ESFPs were represented in the workshop. For dominant Sensing types, according to Fitzgerald (1993), midlife iNtuition seems to involve a new desire to pay attention to hunches and to patterns. Sensing types in midlife sometimes are drawn to act upon these hunches and patterns. Many times they will express a new interest in psychological issues and processes and in music and art. Sensing types seem to experience their new iNtuitive focus as unsettling, somewhat strange, and sometimes interesting. According to Quenk (1993), if dominant Sensing is introverted, and inferior iNtuition extraverted (ISTJ and ISFJ), predictable forms the inferior ego function will take include: verbalizing negative fantasies; projecting "doom and gloom"; drifting verbally; being distracted, disorganized, unfocused, and confused. If dominant Sensing is extraverted, and inferior iNtuition introverted (ESTP and ESFP): being psychologically locked inside with dire possibilities; being overwhelmed with "swirling clouds of doom"; and giving up mentally (Quenk, 1993).

In dealing with the manifestation of the inferior ego function of iNtuition in themselves, members of this group reported that when their inferior iNtuition is being used consciously, it manifests in producing a more creative, holistic

perspective. Conscious use of their iNtuition enables them to make decisions adequately without having concrete minute details available. When inferior iNtuition is being manifested unconsciously, however, group members said that "worst-case scenarios" often result, many times accompanied by anxiety attacks.

In observing the manifestation of the inferior ego function of iNtuition in people of their own like type, group members noticed people being more willing to rely upon instinct rather than pure facts and openly sharing personal experiences. Group members also observed people of their own like type becoming very rigid and closed to new options as a result of not wanting to deal with emerging iNtuition.

Finally, in observing people of different types, this group reported noticing "the shifting of gears" in others' personalities. One observation was what was important to individuals at 35 is no longer important at 50. One ISTJ had not noticed any manifestations of midlife type shifts, but stated, "Now I am more attuned, and I will be looking out for these manifestations." The group suggested that it is extremely difficult to use the inferior function, whether it be iNtuition, Sensing, Thinking, or Feeling, but it is extremely necessary to do so for healthy adult growth and development.

Dominant iNtuition, Inferior Sensing. This group, the largest of all groups, included INTJ, INFJ, ENTP, ENFP. For dominant iNtuitive types, according to Fitzgerald (1993), midlife Sensing involves a desire to somehow be more present in the immediate time and place. Midlife Sensing seems to take the form of just wanting "to be" (Fitzgerald, 1993), to sit in a place and just look, hear, touch, and smell. Midlife Sensing sometimes focuses upon increased interest in physical comfort and in sense activities such as touching (i. e., painting, knitting). Sometimes midlife Sensing involves a focus upon money as something suddenly real, not just a concept. Dominant iNtuitives often experience their new focus on being more

106

immediately present as simultaneously difficult and exciting. According to Quenk (1993), if dominant iNtuition is introverted, and inferior Sensing extraverted (INTJ and INFJ), predictable forms the inferior ego function will take include: putting the external world in order; making endless lists; vitally controlling something; taking action without planning; wanting someone to take care of them but not being able to ask; getting caught in external Sensing activities (i. e., too much television or radio). If dominant iNtuition is extraverted, and inferior Sensing introverted (ENTP and ENFP): obsessing about one fact; totally focusing upon one fact; displaying obsessive behavior around one concrete belief; having a touchy standard reaction to specific facts; having phobic body reactions (Quenk, 1993).

In dealing with the manifestation of the inferior ego function of Sensing in themselves, members of this group reported an increased awareness of the importance of attention to bodily and health issues. Taking care of oneself via various types of exercises, dieting, getting enough rest, developing new hobbies, enjoying the outdoors, or whatever other subtle clues the body, mind, and soul communicate through the Sensing function was a group theme. On the other hand, working with details, obsessing upon details, fearing sequential tasks (i.e., tax preparation, bookkeeping), and being overly directive with others by viewing only one "right" way to manage the details portray stressors associated with the unconscious use of the inferior ego function.

In observing the manifestation of the inferior ego function of Sensing in people of their own like type, group members noticed others of their type doing the following: letting go of overcommitment, attempting to streamline their lives, slowing down, being obsessed with getting back on time, moderating order and structure (becoming more structure bound for ENTPs and ENFPs, and becoming less structure bound for INTJs and INFJs), and paying attention to bodily limits. Several

107

participants noticed sharp changes in their former behaviors in terms of recognizing that old behaviors are no longer working, redirecting energies, taking more time to look inward to reevaluate what is wanted from life, and then taking appropriate or inappropriate action.

Finally, in observing people of different types, this group noticed a few type specific changes. One ENTP observed that INFPs, when using inferior extraverted Thinking, get exceptionally critical and verbalize it excessively; and ISTJs and ISFJs, using inferior extraverted iNtuition, catastrophizing about a positive situation. An ENFP noticed an INTP cousin, using inferior extraverted Feeling, becoming more "mellow and less nit-picky," in addition to becoming more open to other people's ideas over the course of several years. An INTJ noticed an ENFP, using inferior introverted Sensing, becoming more internal and needing more quiet time than in the past; and an INTP, using inferior extraverted Feeling, utilizing and becoming more competent with accessing Feeling issues. An INFJ was aware of an ISTJ retired Navy captain, now owner of a large firm, using inferior extraverted iNtuition, going hot air ballooning with his granddaughter. All participants reported having observed others going through midlife career changes and developing new interests and hobbies, and group members commented that midlifers all seem to have balance-seeking in common (i. e., accessing new pieces of personality preferences that had been latent during the first half of life). This group found it necessary to point out that some midlife inferior function manifestations are constructive, others are destructive. But in general they stated that there appears to be a mellowing, and things that really mattered in the earlier years are not as important in midlife.

Dominant Thinking, Inferior Feeling. This group included ESTJ, ENTJ, and INTP. Although ISTP also would have been included in this group, no ISTPs

participated in this workshop. For dominant Thinking types, according to Fitzgerald (1993), midlife involves discovering their softer side, or as Jung (1933) called their "tender feelings." In the process, Thinking types often experience a new desire for intimacy with others and a new tendency to be emotionally touched by certain expressions of Feeling. They can become tearful in the most unexpected and embarrassing ways about depictions of Feelings, even when, according to Fitzgerald (1993), these depictions are conventional (such as AT&T ads). Thinking types tend to feel somewhat overwhelmed and out of control of the new Feelings emerging at midlife. According to Quenk (1993), if dominant Thinking is introverted, and inferior Feeling extraverted (ISTP and INTP), predictable forms the inferior ego function will take include: making black-and-white emotional statements; feeling unlovable; loosing emotional control; having emotional outbursts of crying or anger. If dominant Thinking is extraverted, and inferior Feeling introverted (ESTJ and ENTJ): being hypersensitive; feeling alone and unloved; feeling victimized; experiencing despair; and feeling totally under appreciated or martyred (Quenk, 1993).

In reporting manifestations of the inferior ego function of Feeling in themselves, group members most often identified frustration, anger, and uncontrollable surges of emotion. Coping with the inferior Feeling function causes group members to have to slow down mentally. Developing the ability to listen and to be empathetic, as well as wanting to see others' points of view were frequent discussion topics in this group, as communicated by group members.

In observing the manifestation of the inferior ego function of Feeling in people of their own like type, they noticed others of their type who are resisting the newly emerging Feeling issues completely; when this happens, group members reported, growth is stunted and the individual doing the avoiding appears to be

thoroughly confused. Group members generalized that most dominant Thinkers tend to avoid Feeling issues. Squirming when attention and/or praise is focused upon them was a common reaction. They were unable to provide further specifics when addressing this topic.

Finally, in observing people of different types, this group noticed others who seem to be, according to one group member, "lost at sea." As in the paragraph above, they noticed others of different types who also are resisting the emergence of the inferior ego function and also seem to be thoroughly confused. One said, "Upon reflection, it does seem to me that people close to me have been developing some features different from their habitual ones; for example, extraverts seem to become more introverted, etc." The group reflected that most of them seem to recognize inferior function processes -- sometimes it appears exciting, and energy seems to be high; on the other end of the continuum, it can be very scary and cause energy to be very low.

Dominant Feeling, Inferior Thinking. This group included ESFJ, ENFJ, and INFP. Although ISFP also would have been included in this group, no ISFPs participated in the workshop. For dominant Feeling types, according to Fitzgerald (1993), midlife Thinking involves discovering their tougher side, or as Jung (1933) called their "sharpness of mind." Feeling types discover an inner urge to be more objective, more separate from others, and more able to focus upon "I, my, and me" issues as opposed to feeling obliged to respond to others' needs -- although they tend to experience guilt about doing for themselves versus doing for others. In midlife, dominant Feeling types often are drawn to be assertive and competitive in a new way in the world. According to Quenk (1993), if dominant Feeling is introverted, and inferior Thinking extraverted (ISFP and INFP), predictable forms the inferior ego function will take include: being inappropriately critical of others, and then turning

110

on themselves; using irrefutable logic; and coming to irrefutable conclusions. If dominant Feeling is extraverted, and inferior Thinking is introverted (ESFJ and ENFJ): using critical judgments against themselves; appearing angry or mean; going off by themselves to "think"; being clear that current relationships are not of value; and latching onto rigid conceptual systems such as self-help books (Quenk, 1993).

In dealing with the manifestation of the inferior ego function of Thinking in themselves, members of this group reported that when their inferior Thinking is being used consciously, it manifests by enabling them to logically speak their mind. The eruption of unconscious inferior Thinking, however, presents itself by group members being overly self-critical, overly analytical, and providing blunt feedback to people. Worry and guilt, resulting in anxiety and fear ensue, according to group members' reports.

In observing the manifestation of the inferior ego function of Thinking in people of their own like type, they noticed others of their type becoming less concerned about what others think, looking to accept guilt and blame less, and feeling fine if everybody does not love them. Other instances they observed were people letting go of the need to accommodate others at the expense of the Self; recognizing that before accommodating others, taking care of the Self and asserting the Self first is paramount; and allowing more self-reflection time. They also reported observing others of their own type being overly critical of and aggressive with others in an attempt to speak up for themselves. Additionally, they reported seeing examples of being overly self-judgmental.

Finally, in observing people of different types, this group noticed several type-specific changes. One ENFJ observed an ENFP appearing desperate to dominate and affirm all negative stereotypes of her type instead of, in her own words, "looking to listen to differences and grow." Another ENFJ observed an ISTJ

111

boss becoming more interested in his new second family, becoming less rigid about schedules, and dealing quite will with others' Feelings. An ENFJ's ENFP husband consistently has been becoming more detail oriented, noticing things in his environment he had not ever noticed before, and showing up on time. Another ENFJ reported noticing a frequent pattern where, at midlife, extraverts seem to become more introverted, but "not the reverse as much because introverts seem to have developed their extraversion earlier by necessity in our society . . . " An INFP noticed an ENFP becoming totally sensually involved in compulsively satisfying his every desire regardless of those around him. Yet another INFP is observing an ESTJ colleague clearly dealing with his inferior introverted Feeling, but trying to deny it -- the INFP stated "It comes across as suppressed rage to me, and I keep waiting for the dam to burst." Generally, this group suggested that the more people are aware of who they are within, the less emphasis there is upon the outward trappings of life and, consequently, the more freedom there is to be creative, open, and true to the Self.

Coping Strategies

The post-intervention evaluation posed the question: *What strategies can you possibly identify for coping with your midlife change?* Presented below are several strategies for coping with midlife change as offered by 81 percent of the workshop participants. Responses were taken directly from the post-intervention evaluations.

First and foremost, 67 percent of workshop participants identified the importance of viewing change as a positive developmental opportunity and acting accordingly, while 41 percent recognized the significance of cultivating new hobbies and/or developing new interests to complement the various stages of change. Two other responses -- redefining my purpose in life and developing myself accordingly;

112

utilizing support groups to discuss issues with others going through similar changes -- equally were cited by 39 percent of the participants.

Evidence of Internalization

A final research question inquired of participants whether there is evidence of internalization of material presented in the psycho-educational intervention as reflected in the post-intervention interview. Four workshop participants (ISTJ, ENFP, ENTJ, INFP), each representing one of the four inferior ego functions, were interviewed by telephone 16 weeks after the final intervention. A series of six questions were asked each individual.

The first question asked if their workshop expectations had been met. All four respondents answered affirmatively. They all stated that they gained new insights into other personality types, as well as an increased understanding of midlife. Two individuals (ENFP and INFP) indicated they feel they can apply the MBTI more professionally in working with their clients. In general, all respondents suggested that their concepts of midlife and the use of the MBTI were greatly expanded.

The second question inquired how they are able to apply information gained from the workshop to their present stage of midlife development. Two individuals reported that they are applying their newly gained information to their marital situation, now understanding changes that seem to be occurring in their spouses -- as well as an enhanced comprehension of changes within their own lives (participant's). Gaining confidence to approach new opportunities without the usual amount of hesitancy and viewing life as a spiraling journey rather than a linear destination were other reported outcomes of the workshop.

The third question asked how they have been using the information gained from the workshop. In addition to using the information to stimulate many

interesting discussions with colleagues, three of the four respondents said they felt more peaceful with their current stage of development and are more aware that they truly are in midlife. One individual, prior to the workshop, did not realize she was a midlifer. Trying to consider the midlife struggle of others and to use empathy and patience in dealing with other people were other reactions. One individual is incorporating much of the workshop information and considerably more of Jung's work into eclectic psychology courses which she designs.

A fourth question posed to participants asked in which ways they have benefitted by participating in the workshop. Overwhelmingly, answers included that listening to the experiences of other types gave them concrete examples of the myriad of personality differences and a substantially increased understanding of similarities and differences. Another major reported benefit was having the opportunity to observe oneself, comparing and contrasting with others. Realizing that not everyone's life experience is the same and using the concepts in counseling with clients was reported as a significant benefit. Overall, walking away with increased knowledge, being more satisfied with where they (participants) are in their life's journey, and knowing that many more possibilities exist were common responses.

A fifth question queried how the workshop had impacted upon their lives during the past 16 weeks. All respondents indicated that the workshop was a very positive and energizing experience. Being more focused and determined to move forward in life, becoming more competent with their personal knowledge of typology, and appreciating the sunrise/sunset model of midlife were common responses. Once again, two respondents said the main impact was an increased understanding of their family, children, clients, and marital changes.

Finally, the last question asked respondents to ponder the overall value of the workshop. Similar responses came from all four participants. All were impressed by the workshop participants' willingness to openly discuss their lives. This openness substantially increased the workshop's value, according to the respondents, in terms of receiving more first-hand knowledge of types and the midlife process. In conclusion, all reported receiving a much broader perspective of typology and the midlife portion of adult growth and development as a result of attending the workshop.

<u>Summary</u>

Often cited as the *father of adult development*, Jung recognized that the midlife period forms a bridge between the first and second halves of life. In this workshop, we examined this idea for ourselves through the lens of the Myers-Briggs Type Indicator and Jungian theory. A variety of methods were used, including presentation of background material, experiential exercises, individual reflection, and group discussions. Although only nine hours over a three-week period were devoted to the psycho-educational intervention, participants reported qualitative changes and insights new to their comprehension. Large-group lecturettes were received enthusiastically with many questions from participants who were eager to use the sessions as learning laboratories. In small-group sessions, all types readily identified changes unique to their type needed for their typological growth and fulfillment. Examples of major learnings for all eight groups follow:

The inferior extraverted iNtuition (ISTJ/ISFJ) group members came to the realization that they may not clearly see the dynamic patterns of what is going on around them and are likely to be susceptible to their own worst scenarios and fantasies about things being out of control or catastrophizing. They saw a need for

order, discipline, preparation, mastery, and excellence to counter their inferior ego function.

The inferior introverted iNtuition (ESTP) group recognized that the real crisis for them begins when they are required to make long-term plans. It is the planning and the commitment, beyond just handling situations on a daily basis, that tends to bring up their inner issues. The need to be with their inner self begins to emerge at midlife, which they saw as the beginning of a whole new experience for their inferior ego function.

The inferior extraverted Sensing (INTJ/INFJ) group members realized that their sensory experience of the physical world and the outside world is compromised in some way, which sometimes makes them feel overwhelmed by and unprepared for the physical world. Their most characteristic reaction is to develop an arrogance toward the outer world, which tends to mask an underlying uneasiness about going out into a world experienced as unstructured and formless. They placed a heavy emphasis upon their need for form and concept and for assistance in seeing the pattern in the external world.

The inferior introverted Sensing (ENTP/ENFP) group recognized that their constant desire for new insight, new exposure, and new experiences on the one hand leads them at midlife to an underlying fear of emptiness and lack of definition in themselves on the other hand. Contentment and a genuine giving to others is the effect of their emerging inferior ego function.

The inferior Feelers, whether introverted or extraverted (INTP/ESTJ/ENTJ), recognized their serious commitment to justice and to using their mind to bring order, equity, happiness, and well being to the world. The most distressful insight which group members faced was to discover that in the process of trying to do that,

sometimes the people they harmed were the very people they most loved or for whom they wanted to care.

Inferior extraverted Thinking (INFP) group members realized that their inferior ego function is erupting when they begin thinking negatively about the world and blaming the world for not allowing them to live up to high ideals. As they enter midlife, they see actual episodes of having particularly dark thoughts about the world blocking them, defeating them, and being unfair.

The inferior introverted Thinking (ESFJ/ENFJ) group recognized their propensity to manage, to control, and to set the stage and tone of their environment to make others pleased. Their inferior function causes them to get trapped in a cycle of self-doubt and of questioning that inhibits their ability to move.

As discussed above, all types were able to report tangible effects of the workshop in terms of understanding their everyday lives -- whether it be a cognizance of their own formerly unconscious behaviors or the behaviors of significant others. Each of the groups, according to their own affirmations, walked away from the nine-hour workshop with new learnings about themselves and each other typologically.

CHAPTER 5

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Introduction

This chapter contains a summary of the research. It reviews the problem and the procedures. The final part of the chapter presents the conclusions and recommendations for further research.

Summary

This study explored how a short-term psycho-educational intervention focusing upon typological midlife change will impact the midlife transition. The subjects of this study were a treatment group composed of 68 workshop participants and a comparison group composed of 52 non-workshop participants. All subjects were required to be between ages 35 and 55 and to have some familiarity with the Myers-Briggs Type Indicator (MBTI). The treatment group (workshop participants) experienced a nine-hour intervention; comparison-group participants did not.

There were two major purposes of the study: (1) to determine whether a short-term psycho-educational intervention that addresses midlife typologically will alleviate some tensions associated with midlife change, specifically in regard to inferior ego function development and (2) to develop a strategy to expand the degree to which the MBTI can be utilized through training to pragmatically use Jung's theory about midlife.

Five research questions were investigated: (1) Are there overall significant differences in stress-anxiety and depression levels of workshop participants versus comparison group participants as measured by the Self-Evaluation Questionnaire State-Trait Anxiety Inventory (STAI) and the Personal Assessment Inventory (PAI) Depression Scale? (2) What kinds of insights about midlife transition would be identified by subjects as a result of participation in a short-term psycho-educational

intervention focusing upon midlife change? (3) What manifestations of this training would be experienced in participants' everyday lives regarding typical features, sensitivities, projections, eruptions, and expressions of each of the four inferior ego functions in midlife? (4) What strategies can be identified for coping with midlife change? (5) Is there evidence of internalization of material presented in the psychoeducational intervention as reflected in the post intervention interview? Research Question 1 was the quantitative component of this paper; Research Questions 2 through 5 were the qualitative components and included a myriad of self-generated journalized reflections of the workshop participants, the researcher's observations, post-intervention evaluation questions, and post-intervention follow-up interviews.

<u>Stress-Anxiety and Depression Levels</u>

Exploring Research Question 1, several statistical analyses were completed to determine between-group differences in means of state anxiety, trait anxiety, and depression, as measured operationally by the STAI and PAI. Given the brief treatment of this workshop (nine hours as opposed to one of longer duration), all statistical analyses were at the .10 level. Results of between-group comparisons (ANCOVA) indicated a significant difference among the adjusted post-test means of individuals grouped according to ego function and a significant interaction between ego functions and group membership (treatment versus comparison groups) for trait anxiety. Perhaps the increased trait-anxiety levels in the treatment group indicate why those individuals self selected to be in the treatment rather than the comparison group (i.e., to deal with recurrent worry about what may happen). Another significant difference was identified (MANOVA) in unadjusted post-depression means of the two groups. Results of within-group comparisons (paired t-test) indicated a significant decrease in state anxiety for the treatment group and in depression for the comparison group. These results can be expected. State-

anxiety scores reflect an increased comfort level within the treatment group after participants got to know each other. Although the comparison group post-depression scores were significantly lower than the treatment group, it is important to keep in mind that the three measures of this study (state anxiety, trait anxiety, and depression) are impacted by any number of life factors, some of which may have considerably more power than a short-term intervention.

<u>Type and Midlife Insights</u>

In identifying insights about their midlife experiences, changes needed for growth were examined among each group:

The inferior Extraverted iNtuitives (ISTJ/ISFJ) identified two midlife needs: (1) to develop the ability to see the big picture of a situation rather than focusing upon only the immediate facts and details, and (2) to cultivate the ability to let life flow without controlling it. Finally, they reported an increased awareness of differences among themselves and others as a major typological insight.

The inferior Introverted iNtuitives (ESTPs) perceived three major growth and improvement themes: (1) to become more sensitive to others by realizing that their actions can indeed affect other people, (2) to develop the ability to look inward to their inner personality, and (3) to become more aware of systems thinking. ESFPs also would have been included in this group; however, no ESFP participants signed up for the workshop.

The inferior Extraverted Sensors (INTJ/INFJ) recognized two themes for their immediate growth and development: (1) a desire to experience the spontaneous characteristics associated with perception skills through exploring more sensory experiences, and (2) to enhance their skills in dealing with the here and now rather than almost always anticipating future possibilities.

The inferior Introverted Sensors (ENTP/ENFP), were the largest group of the study (35 percent of all participants). The ENTPs classified three areas for improvement; the ENFPs, five areas. ENTPs communicated their need (1) to spend time attending to their tertiary ego function of Feeling, (2) to develop tighter organization in their lives, and (3) to become more balanced and less excessive within their living and working environments. ENFPs communicated their need (1) to slow down and simplify their fast-paced lives, (2) to tend to their tertiary ego function of Thinking, (3) to integrate more structure into their lives, (4) to use their inferior Sensing in terms of grounding themselves and enjoying the "here and now" rather than almost always anticipating the future, and (5) to pay closer attention to physical signs, rather than pushing themselves to the point of illness.

The inferior Extraverted Feelers (INTPs) named a single theme, which was seeking to simplify their lives for further growth and development. This theme is more in line with addressing their tertiary ego function of Sensing rather than inferior extraverted Feeling. ISTPs also would have been included in this group; however, no ISTP participants signed up for the workshop.

The inferior Introverted Feelers (ESTJ/ENTJ) expressed the need to grow and develop in one area and a major insight in another area. The need to explore appropriate ways of expressing their feelings was their area of concern for further development. The major insight was their new awareness that they can indeed change at this stage of their lives.

The inferior Extraverted Thinkers (INFP) distinguished three needs for further growth and development: (1) to assertively communicate their personal needs, feelings, and learnings; (2) to develop their ability to clearly articulate what they have learned; and (3) to learn to live in an imperfect world. ISFPs also would

have been included in this group; however, no ISFP participants signed up for the workshop.

The inferior Introverted Thinkers (ESFJ/ENFJ) recognized three themes to promote further growth and development: (1) to work out self/other conflicts; (2) to let go of perfectionism; and (3) to be appreciated more for their unique gifts that they bring to the workplace.

To summarize Research Question 2, every workshop participant in each group -- without exception -- was able to identify anywhere from one to five insights they personally need for growth and development during their midlife transition.

Effects of Midlife Workshop in Everyday Lives

As with Research Question 2, each group was able to address effects of the Midlife Workshop in their everyday lives by recognition of when conscious and unconscious manifestations of the inferior ego function occur, which is summarized briefly below.

Inferior iNtuition: ISTJ, ISFJ, ESTP. Members of this group reported that when their inferior ego function is being used consciously, it manifests in producing a more creative, holistic perspective, allowing them to make decisions adequately without having concrete minute details available. When inferior iNtuition is being manifested unconsciously, group members reported that "worst-case scenarios" often result, sometimes accompanied by anxiety attacks. They further reported cases of becoming very rigid and closed to new options as a result of not wanting to deal with emerging iNtuition.

Inferior Sensing: INTJ, INFJ, ENTP, ENFP. Members of this group reported, when their inferior ego function is being used consciously, an increased awareness of the importance of attention to bodily and health issues result. When inferior Sensing is being manifested unconsciously, group members reported the tendency

to obsess upon details and to be overly directive with others by viewing only one "right" way to manage the details. Moderating order and structure (becoming more structure bound for ENT/FPs, and becoming less structure bound for INT/FJs) were midlife awareness issues in this groups' everyday lives.

Inferior Feeling: INTP, ESTJ, ENTJ. The ability to listen and to be empathetic is the result when their inferior ego function is being used consciously. Group members most often identified frustration, anger, and uncontrollable surges of emotion when their inferior ego function is being used unconsciously. Coping with the inferior Feeling ego function causes them to have to slow down mentally in their daily encounters.

Inferior Thinking: INFP, ESFJ, ENFJ. When inferior Thinking is being used consciously, members of this group reported they are enabled to logically speak their mind. The eruption of unconscious inferior Thinking, as the group discussed, presents itself by becoming overly self-critical, overly analytical, overly judgmental, and providing blunt feedback to people. Worry and guilt, resulting in anxiety and fear ensue.

Coping Strategies

This research question addressed strategies for coping with midlife change. Sixty-seven percent of the participants identified the importance of viewing change as a positive developmental opportunity and acting accordingly, and 41 percent recognized the significance of cultivating new hobbies and/or developing new interests to complement the various stages of change. Refining life's purpose and utilizing support groups were other coping strategies as cited by 39 percent of the participants.

<u>Evidence of Internalization</u>

This final research question inquired of participants whether there is evidence of internalization of material presented in the psycho-educational intervention as reflected in the post-intervention interview. Four workshop participants (ISTJ, ENFP, ENTJ, INFP), each representing one of the four inferior ego functions, were interviewed by telephone 16 weeks after the final intervention. All respondents suggested that their concepts of midlife and the use of the MBTI were greatly expanded. Gaining confidence to approach new opportunities without the usual amount of hesitancy and viewing life as a spiraling journey rather than a linear destination were other reported outcomes of the workshop. Trying to consider the midlife struggle of others and to use empathy and patience in dealing with other people were additional reactions. Overwhelmingly, all four individuals were significantly impacted by the workshop opportunity of listening to the experiences of other types, giving concrete examples of the myriad of personality differences leading to a substantially increased understanding of similarities and differences. Another major reported benefit was having the opportunity to observe oneself, comparing and contrasting with others. All respondents indicated that the workshop was a very positive and enlightening experience, which increased participants' understanding of family, children, clients, and marital changes. All types were able to report tangible effects of the workshop in their everyday lives.

Conclusions

In relation to course content, six conclusions of this study can be drawn as meaningful. First, a Midlife Transition Workshop can prepare and assist individuals through midlife development by making them consciously aware of potential typologically oriented situations which have not yet been recognized or developed. Out-of-character behaviors in many instances can be linked directly to the

emergence of the inferior ego function. This study has shown that typology can open up a non-threatening way of helping people identify and deal with new material emerging from the unconscious in numerous ways. As was evidenced by workshop participants' comments, midlife is a window of opportunity for self-awareness and personal growth and a time when one is able to become more psychologically integrated by making greater use of one's inner resources. By reframing their views, participants further discovered that individuals in midlife are experiencing a valid stage of unfolding in a growth sequence rather than viewing their emerging behaviors as evidence of inadequacies. Typology, via the Myers-Briggs Type Indicator (MBTI), can facilitate the transition into midlife through familiarity with and comprehension of the inferior ego function and its intricate patterns of development.

Secondly, there were overall significant differences (all at the .10 level) in participants' stress-anxiety and depression levels as measured by the Self-Evaluation Questionnaire State-Trait Anxiety Inventory (STAI) and the Personal Assessment Inventory (PAI) Depression Scale. Results of between-group comparisons (ANCOVA) indicated a significant difference among the adjusted post-test means of individuals grouped according to ego function and a significant interaction between ego functions and group membership (treatment versus comparison groups) for trait anxiety. Another significant difference was identified (MANOVA) in unadjusted post-depression means of the two groups. Results of within-group comparisons (paired t-test) indicated a significant decrease in state anxiety for the treatment group and in depression for the comparison group. Given the brief treatment of this workshop (nine hours as opposed to one of longer duration), it is startling that any significant differences were approached at the .05 level and subsequently found at

125

the .10 level. Had the intervention been of longer duration, additional significant differences conceivably would have been presumed at the .05 level.

Thirdly, numerous insights about midlife transition had been identified by subjects as a result of participation in the short-term psycho-educational intervention focusing upon midlife change. In all, participants representing all four ego functions in both extraverted and introverted modes (yielding eight resultant ego functions) were able to identify not only their inferior ego function, but also identified and actively discussed a composite total of 20 separate insights as a result of their new knowledge. This suggests value not only to the model, but to the tool itself. Unlike most therapeutic treatments, typology is not done "to you" but done "with you" and "by you." Participants are poised to be quite self-directed in working constructively and holistically with their new typological insights.

Fourthly, a myriad of manifestations of this training had been experienced in participants' everyday lives regarding typical features, sensitivities, projections, eruptions, and expressions of each of the four inferior ego functions. Each group was able to report specifically what the manifestations were in their own personal lives with family, friends, co-workers, and acquaintances. Numerous participants reported that the workshop seemed to ease some tensions relating to typological stances among significant others in their lives. The strength of the common language that typology offers can bridge discussions among individuals in a theoretical framework that most anyone can recognize, understand, and consequently be able to modify behaviors accordingly. Without the vocabulary and theory, people are more prone to finger-pointing, accusational behaviors, and diminished communications. With the vocabulary and theory, as workshop participants attested, these negative circumstances can be pivotally avoided or decreased.

Fifthly, strategies were identified and articulated by participants for coping with midlife change. To elaborate upon their strategies, ramifications potentially may be beneficial in the workplace to help and counsel employees. In today's world of government cutbacks, corporate mergers, restructuring, decentralizing, and profuse downsizing efforts are causing increased anxiety, stress, and confusion in the workforce. Individuals often are left to their own devices to deal with the impact of such organizational change. Social dynamics currently are conspiring to exacerbate midlife dynamics -- part of burnout is midlife; part of job security is midlife. This workshop offered hints of practical ways of discovering a personal sense of meaning and purpose in the midst of such turmoil. Corporate transition counseling, presently being instituted in business and industry worldwide as a result of the unprecedented workplace changes and substantial monetary cutbacks, could include aspects of midlife typological counseling. A small counseling package that the employee can take with him/her could be devised to include symptomology, theory, and a self-diagnostic instrument with a pamphlet to help one understand what may be happening based upon one's type, along with typologically-tailored recommendations. Additionally, given the high numbers of MBTI practitioners and the massive quantities of people who are exposed to the MBTI through work, community, and religious and educational institutions, this approach and workshop provides other tools without too much additional investment or remediation for trainers and participants.

Finally, there was evidence of internalization of material presented in the psycho-educational intervention as reflected in the post-intervention interview, which was administered 16 weeks following the workshop. This provides beneficial evidence that the developmental model/application of Jung's theory is valid even in a low-impact psycho-educational and/or therapeutic environment. This leads to the

possible conclusion that a workshop of this sort can be antidotal to a multitude of midlife issues.

In relation to course structure, the following conclusion is presented. Large groups of participants, with small-group breakouts, for this prototype of a psycho-educational intervention are highly recommended. First of all, large groups provide typological variety, yielding the richness of first-hand observation of differences among the group types represented. They also provide for an enlightening exchange between individuals of like type. Secondly, in this study, participants who were unsure of their "reported" type were able to validate their "true" type, resulting in 7 percent of participants changing type. (See page 58 of this document for a differentiation between "reported" and "true" types.) This validation would not have occurred without the small-group portion of the workshop directly followed by large-group report outs. Validating their true types provided further potent typological refinements to participants as a direct result of their small-group interactions. Additionally, issues discussed in small groups prior to large-group report outs kept the workshop *psycho-educational* rather than *therapeutic*. Individuals were protected because the small groups reported out their composite findings rather than focusing upon any single individual. In this research, consequently, alternating between large-group and small-group exercises and encounters has proven to afford powerful learning experiences for participants.

The final conclusion references the study's impact. While the design of the study looked only at short-term transfer of a relatively brief intervention, the results obtained were promising indications that such a psycho-educational intervention can impact participants' internalization of material presented in a relatively short period of time. Several of the workshop groups focused upon their tertiary ego function rather than their inferior ego function, the focus of the workshop. This

128

follows the natural course of ego development because the inferior is extremely difficult to access without first encountering the tertiary. Several of the participants were blinded to their inferior ego function from a readiness standpoint; however, with an intervention of longer duration and increased comfort level with group members, the inferior ego function eventually would have been accessed. These findings suggest that this model of intervention can be a useful midlife coping tool. Further studies will be necessary to determine the long-term effects and ultimate impact of such psycho-educational interventions.

Recommendations for Further Research

The results of the study show that significant quantitative and qualitative differences were reported by participants of a short-term psycho-educational intervention focusing upon midlife typological changes. Based upon this research, the following couple of recommendations are suggested:

1. Further long-term studies on diverse populations to include gender and cultural differences are needed. In light of living in today's globally competitive world with its ever-changing workforce, where foreign travel and relocation have become relatively commonplace, it behooves one to recognize, understand, and value differences of culture, race, religion, physical ability, age, gender, and sexual orientation among individuals. The participants in this workshop were solicited primarily from professional organizations in the Washington, D. C. area and, indeed, elicited an academically sophisticated group. Perhaps other groups in the general population participating in the same or similar workshops would yield very different findings. Work in this area should look at specific statistical constructs to define the ways the theory has helped, to devise a taxonomy of change, and subsequently refine the treatment to be even more effective and more applicable to specific needs of specific populations. Paradigms for conceptualizing and working with these

129

differences in relation to typology need to be explored using both theoretical and experiential learning methodologies. These studies can lead to developing a whole new midlife therapy transportable to various sights (e.g., the workplace, the community, religious and educational institutions) and populations of varying needs, which can make a start by looking at one variable: the inferior ego function.

2. A future study presenting a midlife psycho-educational intervention of longer duration should be administered. The present study did not allow sufficient time to adequately discuss other possible interventions or to satisfactorily practice any possible interventions specific to typological strategies for coping with midlife change. A more intensive version of this intervention should provide ample time to explore, practice, categorize, and evaluate these strategies.

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Glossary

Anima: The feminine archetype in man. It predisposes man to understand the nature of woman and is experienced as a feminine voice within the psyche.

Animus: The masculine archetype in woman. It predisposes woman to understand the nature of man and is experienced as a masculine voice within the psyche.

Archetypes: Universal paradigms of meaning, action, thought, possibilities, and energy that the human race has in common; universal thought forms, inherited from the past of humanity, that predisposes apprehending the world in particular ways -- not specific ideas or beliefs; forms without content.

Attitudes: The concepts of extraversion, introversion, judging, and perceiving; in typology, attitudes provide information about how the four ego functions are used.

Auxiliary Function: The second most preferred ego function, which provides critical support to the dominant, superior ego function; the "chief navigator" of the personality.

Dominant Ego Function: The ego function closest to consciousness; the "captain" of the personality; the superior, most preferred ego function.

Ego: The conscious psyche consisting of conscious perceptions, memories, thoughts, and feelings; responsible for one's feelings of identity and continuity; the center of consciousness; the "chief executive officer" of personality.

Ego Functions: The concepts of sensing, intuiting, thinking, and feeling; in typology, mental processes by which we collect information and make decisions.

Extraversion: Any activity requiring attention and energy to be focused upon the world outside the Self; an attitude reflecting how one orients to the world.

Feeling Function: An ego function responsible for data interpretation based upon individual values, promoting harmony within relationships, and subjective analysis.

Individuation: The lifelong process of becoming the complete human beings we were born to be; the process of unfolding of one's potential and unique total personality, brought about by the transcendent function, and ideally leads to the wholeness of the Self.

Inferior Function: The opposite of the dominant, superior function; the most poorly developed ego function, which is most submerged into the collective unconscious; the "novice recruit" of the personality.

Introversion: Any activity requiring attention and energy to be focused upon the world inside the Self; an attitude reflecting how one orients to the world.

Intuiting Function: An ego function responsible for data gathering information from the environment; dependent upon use of the "sixth" sense of seeking meanings, patterns, possibilities, and relationships.

Judging Attitude: A lifestyle choice based upon maintaining an organized, orderly external world.

Perceiving Attitude: A lifestyle choice based upon maintaining open options, spontaneity, adaptability, and flexibility in the external world.

Persona: Masks that are adopted by individuals in response to the demands of social convention and tradition and to inner archetypal needs.

Personal Unconscious: Our own lived conscious history which has been repressed due to a variety of reasons but eventually may be recalled to consciousness; our own story.

Projection: Seeing in another person or thing a characteristic or attitude that really belongs to ourselves, although we are not aware of it.

Shadow: The primitive and unwelcome negative side of one's personality that consists of the animal instincts which were inherited in our evolution from lower forms of life; that part of our personality that has been repressed or not developed for the sake of the ego ideal.

Self: The potential center of personality that results from successful individuation; unifies all the various opposites within the psyche and lies between consciousness and unconsciousness.

Sensing Function: An ego function responsible for data gathering information from the environment; dependent upon using the five concrete senses of touching, tasting, seeing, hearing, and smelling.

Thinking Function: An ego function responsible for data interpretation based upon logic, justice, and objective analysis.

Tertiary Function: The ego function opposite of the auxiliary function; supports the work of the auxiliary; the "assistant navigator" of the personality.

TYPOLOGY AND MIDLIFE: TIME FOR HIBERNATION OR CELEBRATION?

*UNDERSTANDING MIDLIFE DYNAMICS
THROUGH THE MYERS-BRIGGS TYPE INDICATOR
AND THE THEORIES OF RENOWNED PSYCHIATRIST DR. CARL GUSTAV JUNG*

THREE SATURDAYS: October 15, 22, 29, 1994	THREE FREE POSITIVE LEARNING EXPERIENCES!	THREE HOURS: 10:00 a.m. to 1:00 p.m.

Facilitators:
Joseph Palmour, Ph.D.
Founder and Director, Archon Institute for Leadership Development, Inc.
and
F. S. Williamson, Ed.D. Candidate, Virginia Tech

Prerequisites for participation:
▸ BE BETWEEN THE AGES OF 35 AND 55
▸ BE FAMILIAR WITH THE MYERS-BRIGGS TYPE INDICATOR (MBTI) AND YOUR TYPE
▸ BE WILLING TO DISCLOSE YOUR TYPE IN A GROUP SETTING
▸ BE WILLING TO PARTICIPATE IN PRE- AND POST-WORKSHOP INTERVIEWS
▸ HAVE AN INTEREST IN THE DEVELOPMENTAL DYNAMICS OF THE MBTI
▸ HAVE A CURIOSITY ABOUT MIDLIFE TRANSFORMATION
▸ HAVE A DESIRE TO EXPLORE MIDLIFE TRANSFORMATION IN YOUR PERSONAL LIFE
▸ BE WILLING TO COMPLETE A PRE- AND POST-WORKSHOP SELF-EVALUATION QUESTIONNAIRE

THERE WILL BE <u>NO FEE</u> CHARGED, AND REFRESHMENTS WILL BE SERVED!
THE REASON FOR THIS UNIQUE OPPORTUNITY IS IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR A DOCTORAL DEGREE.
TO PARTICIPATE, HOWEVER, YOU MUST MEET THE ABOVE-LISTED PREREQUISITES.

Location of the Workshop:
**VIRGINIA POLYTECHNIC INSTITUTE AND STATE UNIVERSITY
NORTHERN VIRGINIA GRADUATE CENTER
2990 TELESTAR COURT, FALLS CHURCH, VIRGINIA 22042-1287**
(Parking is free! See map and directions on reverse.)

**If you would like a place to be reserved for you,
please respond not later than Saturday, September 24, 1994,
by mailing the attached form in the attached addressed envelope to:**
F. S. Williamson, 6300 Mark Drive, Camp Springs, Maryland 20748-2538.
If you prefer, you may register by telephoning 301/449-6968 between 7:00 p.m. and 9:00 p.m.

HURRY: SPACE LIMITED TO 20 PARTICIPANTS!

TYPOLOGY AND MIDLIFE: TIME FOR HIBERNATION OR CELEBRATION?

UNDERSTANDING MIDLIFE DYNAMICS
THROUGH THE MYERS-BRIGGS TYPE INDICATOR
AND THE THEORIES OF RENOWNED PSYCHIATRIST DR. CARL GUSTAV JUNG

I am interested in participating in the midlife workshop
to be conducted on October 15, 22, and 29, 1994 at:

Virginia Tech
Northern Virginia Graduate Center
2990 Telestar Court, Falls Church, Virginia

NAME (please print): _____

ADDRESS (please print): _____

CITY, STATE, ZIP: _____

TELEPHONE NUMBERS INCLUDING AREA CODE: (work) _____

(home) _____

MBTI TYPE (please print): _____ _____ _____ _____

Please place an X in front of your age category:

[_____] 35-39   [_____] 40-44   [_____] 45-49   [_____] 50-55

When would be the best time to contact you via telephone for the pre-workshop interview? (Place an X in front of the appropriate categories.)

[_____] mornings   [_____] at work

[_____] afternoons   [_____] at home

[_____] evenings   [_____] other: _____

Complete and return this form by
Saturday, September 24, 1994
in the enclosed envelope addressed to:
F. S. Williamson
6300 Mark Drive
Camp Springs, Maryland 20748-2538
If you prefer, you may register by telephoning 301/449-6968 between 7:00 p.m. and 9:00 p.m.
HURRY: SPACE LIMITED TO 20 PARTICIPANTS!

INTERESTED IN FEEDBACK FROM SELF-ASSESSMENT INSTRUMENTS?

If you are not able to attend the *Midlife and Typology Workshop*, but if you are interested in taking and receiving feedback on the self-assessment instruments which will be administered during the workshop, that option is available to you as well. There is absolutely no fee involved, and everything can be accomplished via telephone or through the mail (your choice). The reason for this opportunity also is in partial fulfillment of the requirements for a doctoral degree in adult continuing education at Virginia Tech. To receive further details, please complete and return the bottom portion of this form in the provided addressed envelope to F. S. Williamson, 6300 Mark Drive, Camp Springs, Maryland 20748-2538, by Saturday, October 1, 1994.

. . . .

NAME (please print): _____

ADDRESS (please print): _____

CITY, STATE, ZIP: _____

TELEPHONE NUMBERS INCLUDING AREA CODE:

(work) _____

(home) _____

MBTI TYPE (please print): ___   ___   ___   ___

Please place an X in front of your age category:

[____] 35-39   [____] 40-44   [____] 45-49   [____] 50-55

When would be the best time to contact you to provide you with the details? (Place an X in front of the appropriate categories.)

[____] mornings   [____] afternoons   [____] evenings

[____] at work   [____] at home

1.   Why do you want to participate in this workshop?

2.   What are your expectations of this workshop?

3.   Have you been certified in the use of the MBTI? If yes, when and where?

4.   How do you routinely use the MBTI?

5.   In what ways are you familiar with Jungian psychological theory?

6.   What, if anything, do you know about midlife transition?

7.   Briefly explain if there is anything presently going on in your life that you might classify as a midlife crisis.

8.   How do you feel you might be able to apply information gained from this workshop to your present stage of midlife development?

9.   What are the specific issues you want addressed in this workshop?

10.   What kinds of strategies would you suggest be implemented to deal with typological development?

11.   Are you willing to participate actively in group activities during this workshop?

12.   How will you know if your participation in this workshop was of value to you?

13.   Regarding midlife transition, what kind of knowledge and/or experiences are you willing to share with a group of this nature?

14.   Do you wish to recommend anyone who meets the requirements as advertised on the flyer who might be interested in participating in this workshop?

15.   Are you willing to have your MBTI type displayed on your name badge during the workshop?

TYPOLOGY AND MIDLIFE: TIME FOR HIBERNATION OR CELEBRATION?

UNDERSTANDING MIDLIFE DYNAMICS
THROUGH THE MYERS-BRIGGS TYPE INDICATOR
AND THE THEORIES OF RENOWNED PSYCHIATRIST DR. CARL GUSTAV JUNG

In order to increase the value of this workshop for you, please complete and return this form a few days before Saturday, October 15th, in the enclosed envelope addressed to: F. S. Williamson, 6300 Mark Drive, Camp Springs, Maryland 20748-2538. If you prefer, you may fax it to the attention of F. S. Williamson, 202/205-9339. Please feel free to attach more sheets of paper for your comments if necessary.

1. Rank the top three considerations that led you to take this workshop.

2. How will you know if this workshop is of value to you?

   a. How will you know if you attained valuable, useful information as a result of attending and participating in this workshop?

   b. What ideas might you have about suggesting kinds of strategies to be implemented to deal with typological development?

   c. How do you feel about your experience with beginning this workshop?

   d. How are you hoping to apply information from this workshop to your present stage of midlife development?

Workshop Objectives

Upon completion of this multiple-session psycho-educational intervention, participants will be able to:

1.   validate one's own developmental typology

2.   identify midlife issues

3   identify strategies for coping with midlife change

4.   develop a conceptual framework of midlife typology

5.   speculate upon possible strategies for coping with the emergence of the inferior ego function during midlife

6.   identify how the inferior function might be manifested

7.   identify what circumstances cause "being in the grip" of the inferior function

8.   distinguish between "being in the grip" and "utilizing" the inferior function appropriately

9.   determine how type dynamics effect midlife behaviors

10.   identify what forms the midlife transition takes in the lives of people of different types

Appendix H
Post-Intervention Evaluation Questions

1.   What have you learned in terms of your own developmental typology?

2.   What is your general understanding of midlife issues?

3.   What strategies have you identified for coping with midlife change?

4.   What is your concept of midlife typology?

5.   What strategies have you applied for coping with the emergence of the inferior ego function during midlife?

6.   How is your inferior function manifested?

7.   What circumstances tend to launch you into "being in the grip" of your inferior function?

8.   What is the difference of "being in the grip" and "utilizing appropriately" your inferior function?

9.   How do type dynamics effect midlife behaviors?

10.   What forms of midlife transition have you observed in people of different types?

1.   How have your workshop expectations been met?

2.   How do you feel you are able to apply information gained form the workshop to your present stage of midlife development?

3.   How have you been using the information gained from the workshop?

4.   In which ways have you benefitted by participating in this workshop?

5.   How has the workshop impacted upon your life during the past 16 weeks?

6.   What was the overall value of the workshop?

Life Stages and Midlife Type Development
October 15, 1994

<u>Day 1</u>

10:00   -   10:20   Overview and Introductions

10:20   -   10:30   Administration of State-Trait Anxiety Inventory
                      and Personal Assessment Inventory

10:30   -   11:00   Small-Group Exercise: Identifying Midlife Issues

11:00   -   11:30   Large-Group Exercise: Processing Midlife Issues Identified

11:30   -   11:45   B R E A K

11:45   -   12:45   Lecturette on the Dynamics of Midlife Type Development

12:45   -   1:00   Wrap Up and Assign Homework

HOMEWORK: Review Handouts and Journalize Midlife Issues

At the conclusion of this day, participants will be able to:

--   develop a general understanding of workshop contents
--   identify midlife issues in relation to life stages

The Psyche and Midlife Type Development
October 22, 1994

Day 2

| 10:00 | - | 10:30 | Small-Group Exercise: Journalizing |

| 10:30 | - | 11:30 | Large-Group Exercise: Group Journal Presentations |

| 11:30 | - | 11:45 | B R E A K |

| 11:45 | - | 12:15 | Lecturette:
Jung's Developmental Model of Typology |

| 12:15 | - | 12:35 | Small-Group Exercise:
Impact of Inferior Function upon Midlife Issues |

| 12:35 | - | 12:55 | Large-Group Exercise:
Processing Impact of Inferior Function upon Midlife Issues |

| 12:55 | - | 1:00 | Wrap Up and Assign Homework |

HOMEWORK: Validate Typology and Continue Journalizing Midlife Issues

At the conclusion of this day, participants will be able to:

-- validate one's own developmental typology by identifying one's dominant, auxiliary, tertiary, and inferior functions
-- develop a conceptual framework of midlife typology
-- determine how type development effects midlife behaviors
-- begin to identify what forms the midlife transition takes in the lives of people of different types

Addressing Midlife Typologically
October 29, 1994

<u>Day 3</u>

10:00   -   10:30   Small-Group Exercise: Journalizing

10:30   -   11:00   Large-Group Exercise: Group Journal Presentations

11:00   -   11:30   Lecturette: Jung's Dynamic Model of the Psyche

11:30   -   11:45   B R E A K

11:45   -   12:00   Combination Lecturette/Large-Group Exercise:
                     Understanding Midlife Issues Typologically

12:00   -   12:45   Post Testing

12:45   -   1:00   Wrap Up and Evaluations

At the conclusion of this day, participants will be able to:

--   identify how the inferior ego function might be manifested behaviorally
--   distinguish between using the inferior ego function constructively and destructively
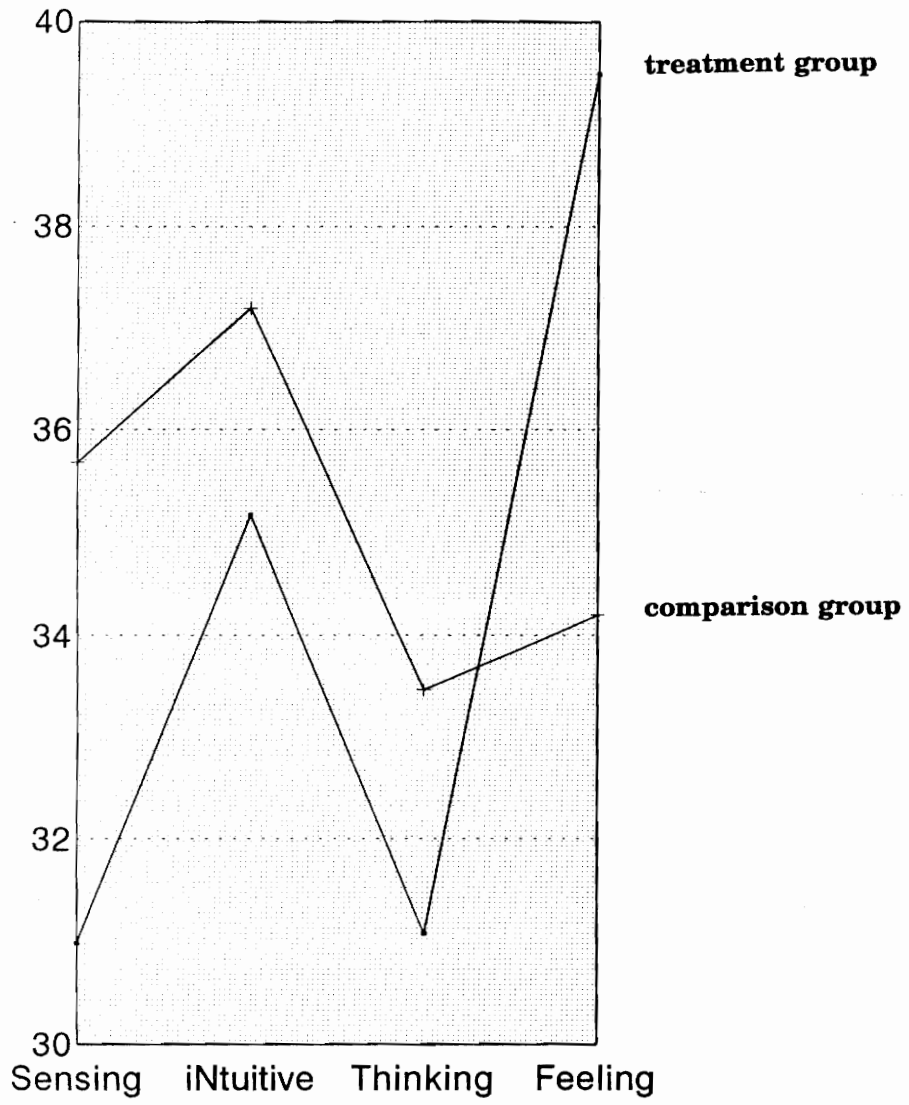
Faith Skordinski Williamson (ENFJ) was born and reared in Wilkes-Barre, Pennsylvania. She received her elementary education in Hudson, Pennsylvania, and completed her secondary education at James M. Coughlin High School, Wilkes-Barre, Pennsylvania. Upon attaining a bachelor of science in business education with a certificate of community service in May 1976 from Wilkes College, Wilkes-Barre, Pennsylvania, she received an Air Force Reserve Officer Training Corps commission and was stationed as a personnel officer at Goodfellow Air Force Base, San Angelo, Texas until 1982.

Eight months after her promotion to captain, Faith transitioned back into civilian life to become a full-time graduate student and earned a master of science in counseling psychology from Angelo State University, San Angelo, Texas. While in graduate school, she became a successful proprietor of a professional image-consulting business in addition to completing a 450-hour internship as a counseling psychologist at the Goodfellow Air Force Base Mental Health Clinic.

Upon moving to the Washington, D. C. area in 1986, Faith entered the federal civil service system as a personnel assistant first at the Federal Election Commission in Washington, D. C., then at the Andrews Air Force Base (AAFB) Civilian Personnel Office. She subsequently was hired by the AAFB Family Support Center as an information-and-referral counselor and career counselor from 1987 to 1992. Faith has been in her present position as an employee development specialist with the United States Department of Health and Human Services, Office of the Assistant Secretary for Personnel Administration, since

January 1992.

Faith received full certification as a Myers-Briggs Type Indicator (MBTI) consultant from Otto Kroeger Associates (OKA), Fairfax, Virginia, and further enhanced her subject-matter proficiency by successfully completing a myriad of advanced applications training courses also from OKA, the Archon Institute for Leadership Development, the Association for Psychological Type, and the Washington Society for Jungian Psychology. Having done extensive research on personality typology, she has presented introductory, intermediate, and advanced workshops to various groups within the federal government; private business and industry; and religious, medical, and educational institutions.

In August 1995, Faith was awarded a Post-Graduate Professional Certificate in Organization Development from Georgetown University. She is a member of the C. G. Jung Foundation of New York, the San Francisco Jung Institute, the Washington Society for Jungian Psychology, the Association for Psychological Type, and the Phi Delta Kappa Professional Education Fraternity.

Faith Skordinski Williamson, ENFJ