

MAKING THE MOST OF INDIVIDUAL GIFTS

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DIFFERENCES IN A CHANGING SOCIETY**

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One day last week when I was revising "the little brown book" -The Introduction to Type that you found in your folders -I came across a sentence. What I was doing was changing "he" and "his" to "they" and "their" out of deference to Women's Lib.

I came across a sentence in my own type description [Ed. note INFP] that struck me with curious force. I had written it thirty years earlier about my own type, and it said that we wanted our work to contribute to something that mattered to us, perhaps human understanding or happiness or health.

What struck me about it was that the thing that I've been working on for those thirty years-and so many of you are working on -contributes to all three of those things -understanding, happiness and health. And the most important thing that the type theory and the Indicator can do, it seems to me, is to enhance people's lives by their knowledge of type in general and their own type in particular So that is what I want to talk about. This is what is nearest my heart -what type can do in your life to make it shine.

FOUR GIFTS IN PERCEPTION AND JUDGMENT

There are four steps in the process, and the very first step of all is to know what your four gifts in the way of perception and judgment are. You come into the world with a problem. We all do. We come into the world not knowing anything about it and we have to find out what the situation is. We have to find out about the world and everything that's going to touch us, and we have to decide what to do about it. So, our indispensable gifts for living are our perception and our judgment and happily we have two kinds of each. I wondered sometime if Kipling had that in mind when he wrote that poem -I can't remember the beginning and I can't remember the first line, so I can't find it -but it ended up, "Praise be to Allah who gave me two separate sides to my head."

The two kinds of perception and the two kinds of judgment are so much easier to think about, and use, and develop, if you know explicitly in words what powers you have and what they are for. Just knowing that you have them and what they are for can make a lot of difference.

I saw this happen when I was giving feedback to a girl. I knew nothing about her except that she didn't smile once while we were talking and she is the only person I can ever remember telling about type who never smiled. She had come out ISFJ and I told her about being an introverted sensing type. Then, not knowing whether it was a good idea to say it or not, I said something which kind of jumped at me from the detail of what she had answered, because I had a printout that showed how she had answered each separate question. I said, "It doesn't look as though you are either using your sensing to look at the situation, or your intuition to see what you can do about it." And she said, "I guess I haven't been looking at the situation." Then she told me what the situation was. She had an eighteen-month old baby and worked a full evening shift. She was getting a very short night's sleep because the baby woke early in the morning. She didn't have time to play with the baby because her husband was taking a correspondence course and was leaving all the assignments for her to do and send in. When she got to the end and told me how tired she was, she said, "And what I could do -I could stop doing those assignments." I wondered whether she would stick to it, and found out afterwards that she did. So that was a lot of result from finding out that she had two powers---one to see a situation, and one to see possibilities to change it.

PROBLEM SOLVING

Now, of course, it is usually not enough to know we have two powers of perception. The next step is to practice using them, using each in the right time and for the right purposes. Whenever you have a problem, you can begin using your powers of perception. (I had a problem the other day jointly with some other people,

and realized finally that we had never actually stated the facts which were the premise of the problem. So I wrote them down -but you can see that I was slow in taking my own advice!)

So -in tackling a problem, you use your sensing first to look at the facts -all the facts -and don't think you have already looked at all of them or that you know all there is pertinent to know about it because unless you are a very well-developed sensing type, you haven't. So few of you are sensing types in this audience that I think the warning applies.

When you have armed yourself with as much knowledge of the facts as is available to you, then you ask your intuition about all the possible ways of dealing with the problem. That doesn't have to be recommended to a group of intuitives like this! I'm sure you do it.

These two steps constitute the perceptive part of problem solving but then you come to the application of judgment. You can begin with either kind, but I recommend starting with your thinking. The job of thinking in this context is to figure out the probable, logical consequences of each of these alternative possibilities that you might try in dealing with the problem. This is not an easy thing for feeling types to do, because you have to include the unpleasant consequences -the results that are logical but not congenial to your feelings -the results you would really rather not think about. And, if you are going to do a really good job of it, you have to count the full cost of each of the courses of action you might follow.

When you have got all the consequences lined up by using your thinking, then you ask your feeling just how much these different results matter to you -how important they are to you. Some of them will be much more important than others. There are almost always some risks and some drawbacks to any method of solving a problem. You need to figure whether the things you value, that may be lost by this course of action, will be compensated for by the things that are to be gained. And in doing this you need to keep the time factor in mind. You don't let the immediate situation, which is close to you, which is going to happen the next minute or the next hour or the next day, outweigh the greater, long-term value -and that takes some counting. And, if your feeling is up to it -and I think for most of you, you don't need telling on this -your feeling will take into account what matters to other people too. As far as you know, and as far as you can figure, you mustn't let the temporary weight of what matters to other people let you in for a long-term

commitment that you cannot, with comfort and equanimity, sustain. This is a trap that feeling types fall into. I phrase it to myself in the vernacular: "Don't be nicer than you're going to be able to keep up."

So, when you have gone through the whole range of the four functions, you will make up your mind, and you will probably make it up in accord with the aims of your favorite process. But your decision will be a much better balanced judgment, and much more likely to get you what you really want out of the situation, than if you hadn't invited all your processes to work on it. This is a formulation of the use of the four that I have used lots of times, and it's in "Introduction to Type" which you have. My daughter-in-law Kathy has recently embellished it and she added a line that I like and take to heart. She said, "When you have made up your mind, do it. Don't dither, don't vacillate and don't procrastinate."

DOMINANT AND AUXILIARY PROCESSES

Well, there you have the outline for using all four processes on a problem. But that doesn't mean they all have equal standing with you -equal authority with you. You need to trust your own best process, and you may not always know what that is. One of the ways you can help yourself resolve a doubt in this matter is to try this exercise faithfully. Try the four processes - sensing, intuition, thinking, and feeling - and see which of the four is hardest and most distasteful for you to do. The opposite of that one is likely to be your favorite process. The reason one process is hard or distasteful is because it's so downtrodden that it doesn't work very well. The trusting of your best process doesn't mean that you can go it alone on that one, of course. It needs the help of all the others and getting really good service from the two least-developed processes is very often a problem, and is probably a greater problem the more strongly you cleave to your favorite process. I can illustrate from my own situation with introverted feeling being the favorite process. That one says type is marvelous, and what it could do is marvelous -that next to the family, type is the greatest thing there is, and so on. And then feeling says to my intuition, which is the auxiliary and does my extraverting, "Go out there and find ways of getting people to understand type and use it." But there is a limitation to that. If you operate solely on just feeling and intuition, you don't criticize your intuitions and you don't criticize the course that you are usually, joyfully setting out on. There may be something awfully wrong about the particular hypothesis you're using. You may not have enough of a sample to support this "enchanted improvement." And so it behooves you to ask your thinking if there are any

flaws in the idea before you go out telling it to people. And you ought to ask your sensing, "Why don't we get a whole lot more data before we consider that we've got a big enough sample?" The only way I can bring myself to call on thinking and sensing -and to shut off my two favorite processes so I can really listen to them -is on the explicit assurance that they are helping me in the service of my favorite process. That way, you see, feeling is not abdicated. Feeling is simply waiting in line to listen to its servicers with what they can contribute and give you in pursuit of your own goals. So I have done unending days and weeks of "coolie-work" with my sensing -scoring and item analysis and the like -because it is in the service of my main goal.

WHO LIVES IN YOUR HOUSE?

One way I like to look at the four processes is to see them as four people living under the same roof. My daughter always used to say I personified the kinds of perception and judgment, and I do. I can't help thinking of them this way. So there are four people living under the same roof, and the favorite process is the head of the household. Notice, I don't say "master" of the house. And the auxiliary is the trusted assistant. Now the question is, "What are you going to do with those other two? What is their status going to be in the house?" If you altogether devalue them, and if you're mainly aware that they get in the way of processes you like, then they become slaves, prisoners. You put them down in the cellar and lock the door.

Sometimes they manage to come up swinging a club and then you have a slave insurrection which may have embarrassing and unfortunate results. So the status of those two should be children in your house, not children that are seen and not heard, but children who are invited into the family council, have a chance to state whatever they can contribute as a useful part that they play, but these two are not given authority to go against the head of the household.

I once told a young couple about this. When they left, the man said "Now we know who are living in our house," and I liked that.

DEVELOPING YOUR GIFTS

Everything I've said so far is about using your four processes as they exist, as you have them today. But there is a whole marvelous lifetime in which to get more and more out of them as you develop them and find out what they can do and apply them to practically every aspect of life. The key to developing a process is to use it trying to do something well. I think there's a real distinction between using a process when it's just idling and using it with purpose. When you are riding in a car as a passenger, then you are not looking out of

the windshield with a purpose of being sure that you see everything that is involved in the safety of the car and passengers; you are just a spectator and you're not trying to do anything. If you walk through your days without the purpose of doing something well, your days will pass by you, and it is very much like the motor of a car, idling. It's going, it's turning over, but it isn't getting anywhere. You need to be using your processes purposefully, and I think that with children almost anything that is not positively antisocial is good training in type development.

COMMUNICATING TO OTHER TYPES

The various ways you can try to do something well are numerous, and don't have to be something you're paid to do, although that's useful. It can be a matter of communication. You must have noticed that some people are much easier for you to communicate with than others. It's rather a shock to find out occasionally, by accident, that a communication you thought you made did not arrive at the other person's ears or brain in anything like the form it left you. This difficulty can be dealt with in part if you have any sort of workable notion of what the other person's type is. It is particularly important to communicate when something is at stake, as when you have a beautiful new idea and your carrying it out depends on somebody in authority over you. The whole success of the enterprise depends on how well you can get this across. If the person in authority is a sensing type, you must not start in the middle. You must start in the beginning with the facts. It annoys the sensing type if you start in the middle.

If the person in authority over you is an intuitive, however, you mustn't start by stating the problem, because that intuitive will toss off to you the first idea that comes into his or her head about what you could do about the problem. Then you have this to overcome before presenting your own suggestion, and this is a real handicap. So, with an intuitive, I think you should start in the middle. You have a great idea for so and so. If the person in authority is a thinker, you have got to give some logical consequences, desirable ones, that could result from adopting your idea. And if the person in authority is a feeling type, you need to start with how much your idea will mean to somebody, or a lot of people, or humanity in general, or the enterprise you are involved in.

Now, since the person you are presenting your idea to has developed both one kind of perception and one kind of judgment, this can be a little complicated, but it also gives you more openness.

TYPE AND SELF-IMAGE

Another way in which you can enhance your life with attention to type is in your own self-image. The idea that you don't have to be good at everything can be consoling. You only have to be good at your own kind of thing and decently appreciative of the other fellow's excellence. This attitude really works marvelously in your relations with the other fellow. It is always nice for anybody to know more about something, about how it should be done, or about the facts of the situation, and to pass this knowledge on to an appreciative audience.

USING TYPE TO BUILD A GOOD MARRIAGE

I did a study of 275 married couples and did it in the faith of Jung's statement that married couples are likely to have married their opposites, complementary maybe. Others have also reported that in marriage opposites attract. It didn't seem to me that this was a very reasonable proposition because communication is so much easier when there is not so much difference, when the way that you naturally state a thing or go at a thing makes sense to the other person. When I analyzed the data on the 275 married couples from a variety of sources, the most frequent situation was where they had three preferences in common and were different on one. Pretty close to that were two preferences in common and different on two. Both these combinations give a good amount of similarity to bridge, to communicate with, and a nice amount of difference to make things interesting and unexpected. In my own marriage, we have three preferences which are different. We are both introverts. This is marvelous for the study of type! It is perennially interesting to me that after nearly 60 years of being married, I can still make the mistake of starting out in the middle of something when talking to my husband. And occasionally I still make the mistake of talking too long about the same thing. Feeling types have a much greater tolerance for a quantity of words than introverts with thinking. I can still be totally surprised by a reaction, even though, when it happens, I can see that it's perfectly in character. When we were much younger and went to the theater more than we do now, our favorite kind of play was character comedy where one of the characters is a very consistent and marked kind of person, and keeps exhibiting this characteristic reaction in a series of situations where you don't expect him to. But he does, and when he does, it's funny. So this goes on all the time.

It is worthwhile in a marriage to take very good account of the differences in type. It doesn't mean that you can't have an awfully good marriage because someone is different on three preferences, because I

have had an awfully good time. But it wouldn't have been as good as it was if we hadn't both known about type or if my husband hadn't been such a marvelous example of ISTJ.

There is also a situation where you may marry someone who is like you on all four preferences. In this case, there is no problem of your being different in type, but you will both have the same weak places and there will be no one to pick up the pieces from the part of your life that you don't handle as well, because your partner won't have those skills either.

If there are differences in marriage, there will always come times when a difference in point of view is unresolvable. You have one point of view, and your partner has another, and there you are! Now there are three ways of treating that kind of thing. You can consider that it is wrong of your partner to be different from you, and you can be indignant. That diminishes your partner and gets you nowhere. Or you can consider that it is wrong of you to be different from your partner and be depressed. That diminishes you and gets you nowhere. The proper solution is to consider that the two of you are justifiably and interestingly different, and be amused. Now this suggestion does not rest on my own experience alone.

Both people being J is not particularly conducive to peace and quiet unless they are both extraverts with sensing. The extravert men in my sample almost invariably married a J if they were J, or married a perceptive if they were P. My theory about that is that it is because ES people are so action oriented -their whole approach to life is doing something. If two such people are going to do something together, they had better both do it in the judging attitude, or both do it in the perceptive attitude, because otherwise it doesn't work.

But in my case, the difference of JP is marvelous because my husband, who is J, writes down the dates of everything that is going to happen, and he does all the things on time that need to be done on time, and he knows where to find things. I wanted a tiny whiskbroom thing to take with me and I hesitated a little to go into his office and bother him but I did it because it was close to leaving time. I said "Do we have such a thing as a tiny little whiskbroom?" and he said, "Well, I think there is one in the attic." And he went up to our attic which is absolutely full of boxes and things and came down in three minutes with the cutest little brush. And he has these things written down in books, little notebooks about where to find

things. So that is purely marvelous! And also he likes the exercise of doing chores, and that is marvelous too.

TYPE AND RAISING CHILDREN

There is also a very fertile field for using your knowledge of type if you have children, or if you have a classroom of children who are under your wing a substantial part of the day. While I think everybody of any age likes to be treated in the perceptive attitude, likes to be understood rather than judged, it is particularly important to take the perceptive attitude with children. An adult already has a terrific advantage over a child, and if adults take the judging attitude, what can children do? So, it is important to take the perceptive attitude with children. I remember my mother had a friend who had difficulties with her children, and mother recommended that she take the perceptive attitude and stick to it and see what happened. We saw her some days later and asked if it worked. She said, "It works like a charm, but it's the hardest thing I ever did in my life!" I hope it gets easier with practice. Since you make up so large a part of the environment of your children, you have a real responsibility to see that they have a fair chance of being themselves within reasonable, tolerable limits. Your responsibility is to help them become the kind of person that it is in them to be, and not be weighed down by the knowledge that you think they ought to be somebody different. There is a big fundamental gulf between having a parent who thinks you might be yourself better than you are being, and having the person in your life from whom there is no escape because you are related and in the same family -having that person think you ought to be a different kind of person. It is not crushing to anyone to admit that they don't have a perfected form of a given skill, so long as it is something that can be learned. But the burden of trying to be a different kind of person shouldn't be put on any child. Yet it happens. It happens a lot. I know it happens because I run into many people who describe their reaction to taking the Type Indicator. When they learn how their type came out, and what the advantages are, and the virtues and respectability of being that type, they say that it is so nice to be told that it's all right to be the person you are. "Because my family always thought I ought to be somebody else. "

So, this is the thing to watch. In the way you make opportunities for your child and the way you afford him experiences, or show him or her how to do things, there is a great deal of difference in the way you put things. There is a right and wrong way to do a lot of things, and I don't mean because it is the accepted way. There is a way that will get results you want, and a way

that won't. You can wait until the child does it wrong and then you say, "That's all wrong. You ought to do it this way." This is informative but it is not a stimulating experience. You can often foresee in many of the aspects of life that there is in this problem a difference between the probably successful way to do it, and the less successful way to do it. If you can tell the child about these different choices, not in a bossy way that the child ought to do it so, but that if a person does it this way, then this unfortunate result is likely to happen; however, if you do it this other way, then it is likely to work. To whatever extent you can introduce a child to new experiences as one craftsman to a younger one who may even surpass you in efficiency and skill, then you are building in the child the fun of things he knows how to do. That's very important, especially to sensing children who thrive on knowing how to do physically skillful things.

CHOOSING YOUR CAREER

I think that the use of type I have left out is the work that you do. Probably nothing can enhance your life more than having the kind of work you really love, that makes you feel alive. and makes you wake up in the morning with the pleasant thought of what there is to do today. I found the text I like. In Ecclesiastes, of all places, the preacher was always saying that there was nothing new under the sun. In one place he breaks down and says, "I perceive that there is nothing better than that a man should rejoice in his work." And as a staff of life, and a way of growing older without minding it, I recommend to you, for yourself and anyone that you have a chance to guide, that they do try to find work that will give them a chance to use the processes they like best. When this comes to vocational training, an approach that would be made is to try to analyze the possible job in terms of what processes it calls for. What is necessary? How much of your time would you be spending in the exercise of processes that you really care most about? How much of the time would it have to be the things you are left-handed about - I mean the ones you do with more difficulty and less joy? So, if career choice can be matched to what you really like to do -and we'll have to know a lot more about careers from that standpoint than I think we do now -then we can really say that there is nothing better than for a man to rejoice in his work.

I think this is all that I had to say. Does anybody have questions?

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