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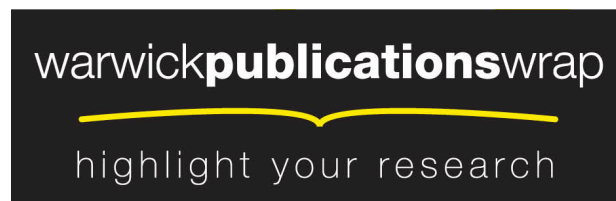
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Work-related psychological health among clergywomen in Australia

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Abstract

Drawing on the classic model of balanced affect, the Francis Burnout Inventory (FBI) conceptualises good work-related psychological health among clergy in terms of negative affect being balanced by positive affect. This paper sets out to explore the relationship between work-related psychological health and psychological type (as assessed by the Francis Psychological Type Scales (FPTS)) among a sample of 212 Australian clergywomen who completed the National Church Life Survey Form L in 2006. The data supported the internal consistency reliability of the FBI and FPTS and found that work-related psychological health was positively related to extraversion and sensing.

Keywords: psychological type, religion, psychology, Australia, clergywomen

Introduction

The issue of Clergy burnout has been explored by a number of books produced over the last three decades including: Sanford (1982), Coate (1989), Fletcher (1990), Davey (1995), Kaldor and Bullpitt (2001), Warren (2002), Lehr (2006), White (2007), and Epperly and Epperly (2008). These books cover a number of areas in relationship to clergy burnout including how to identify burnout, how to deal with burnout, and the causes of burnout. However helpful these texts might be they do not present an overall consistent measurement of burnout among clergy.

Perhaps the best known definition and operationalisation of burnout in the caring professions more broadly conceived is by Christina Maslach (Maslach & Jackson, 1986). Maslach employed a three dimensional model of burnout: emotional exhaustion, depersonalisation, and lack of personal accomplishment. This model has been used in a wide range of studies, including among nurses (Garrett & McDaniel, 2001) and teachers (Bakker and Schaufeli, 2000). Maslach's model of burnout was adapted for use among clergy by Rutledge and Francis (2004).

A different two dimensional model of burnout was proposed by the Francis Burnout Inventory (see Francis, Kaldor, Robbins, & Castle, 2005). This model engaged with positive psychology (Hood, Hill and Spilka, 2009: pp 427-438) and has taken on board the term psychological health. This model traces its origins back to the work of Bradburn (1969) and his term 'balanced affect'. The term psychological health recognises that clergy may well report high levels of emotional exhaustion in their ministry but this can be balanced by high levels of satisfaction in ministry. It is when levels of emotional exhaustion are not adequately balanced by levels of satisfaction that clergy are in danger of burnout.

A number of issues have been considered in relation to work-related psychological health. These may be classified as external factors and internal factors. An example of

external factors was explored by Carroll (2006) in his study *God's Potters*. Carroll found that clergy who are able to keep their ministry and family life separate, even if this was with some degree of permeability, were significantly more likely to enjoy higher levels of good physical and mental health. Another example of external factors is documented by Rediger (1997) in his book *Clergy Killers*. Rediger presented a number of case studies where congregations had negatively impacted the ministry of pastors, sometimes to such an extent that they left ministry. An example of internal factors includes the area of personality theory. A number of personality theories have been employed alongside measures of burnout including the three dimensional model proposed by Hans Eysenck (e.g. Francis, Loudon & Rutledge, 2004), the big five factor model proposed by Costa and McCrae (e.g. Joseph, Luyton, Corveleyn, & De Witte, 2011) and the model proposed by Jungian psychological type theory (e.g. Francis, Robbins, Kaldor, & Castle, 2009).

Psychological type theory, as a measure of personality, perhaps sits more easily within positive psychology than the other two models, given the independence of psychological type theory from any notion of psychopathology. Psychological type theory has been increasingly used among clergy to explore the impact of personality on a number of different aspects of ministry in addition to work-related psychological health. It is this theory of personality that will be employed within the present study.

Psychological type theory has its origins in the work of Carl Jung (1971). Psychological type theory is based on four opposites: two orientations, two perceiving functions, two judging functions and two attitudes toward the outer world. The two orientations are extraversion (E) and introversion (I). Extraverts take their energy from the outside world of people and things, whereas introverts take their energy from their inner world of ideas. The two perceiving processes are sensing (S) and intuition (N). Sensing types take their information in through their five senses and focus on the here and now, whereas

intuitive types use their imagination and inspiration when taking in information. The two judging functions are feeling (F) and thinking (T). Feelings types tend to make decisions based on subjective understanding of people and relationships, whereas thinking types tend to make decisions based on objective logic. The two attitudes to the outer world are judging (J) and perceiving (P). Judging types tend to organise their outer world in an orderly way, whereas perceiving types are more spontaneous in their approach to the outer world. These constructs proposed by psychological type theory have been operationalised through the Myers-Briggs Type Indicator (Myers & McCaulley, 1985), the Keirsey Temperament Sorter (Keirsey & Bates, 1978) and the Francis Psychological Type Scales (Francis, 2005).

Francis, Robbins, Kaldor and Castle (2009) report the first study designed to explore the connection between psychological type theory (as operationalised by the Francis Psychological Type Scales) and work-related psychological health (as operationalised by the Francis Burnout Inventory) among clergy in Australia, England and New Zealand. The findings reported in the *Journal of Psychology and Christianity* demonstrated that the operationalisation of both Jungian type theory and work-related psychological health among clergy had been successful. Francis, Robbins, Kaldor and Castle (2009) demonstrated that among the 3,715 clergy from Australia, England and New Zealand psychological type is able to predict variations in work-related psychological health: clergy who preferred introversion and thinking experienced lower levels of work-related psychological health than clergy who preferred extraversion and feeling.

A replication of this study among 748 clergy serving in the Presbyterian Church (USA), employing both Francis Psychological Type Scales and the Francis Burnout Inventory, was reported by Francis, Wulff, and Robbins (2008). The findings demonstrated that psychological type was able to predict work-related psychological health: clergy who preferred extraversion demonstrated higher levels of satisfaction in ministry and lower levels

of emotional exhaustion in ministry while clergy who preferred introversion demonstrated lower levels of satisfaction in ministry and higher levels of emotional exhaustion in ministry. The data also demonstrated that feeling types reported higher levels of satisfaction in ministry than thinking types.

Brewster, Francis and Robbins (2011) employed the Francis Psychological Type Scales and the Francis Burnout Inventory among a very specific group of clergy in the Church of England. Each of the 521 clergy in the sample worked in a rural area and held responsibility for at least three churches. The potential pressure clergy experience in such a ministry role provided an excellent opportunity to explore their work-related psychological health alongside psychological type theory. The data demonstrated that clergy who preferred extraversion demonstrated higher levels of satisfaction in ministry and lower levels of emotional exhaustion in ministry, while clergy who preferred introversion demonstrated lower levels of satisfaction in ministry and higher levels of emotional exhaustion in ministry. The data also demonstrated that thinking types were significantly more likely to express higher levels of emotional exhaustion in ministry than feeling types.

Robbins and Francis (2010) surveyed clergywomen serving in stipendiary ministry in the Church of England. This was the first study to explore the relationship between the Francis Burnout Inventory and the Francis Psychological Type Scales among a sample composed entirely of clergywomen. A total of 874 clergywomen completed the Francis Psychological Type Scales and the Francis Burnout Inventory. Clergy who preferred extraversion demonstrated higher levels of satisfaction in ministry and lower levels of emotional exhaustion in ministry while clergy who preferred introversion demonstrated lower levels of satisfaction in ministry and higher levels of emotional exhaustion in ministry. The data also demonstrated that thinking types experienced higher levels of emotional exhaustion in ministry and lower levels of satisfaction in ministry.

These four studies clearly demonstrate, across countries and across denominations that it is the judging functions (thinking and feeling) and the orientations (introversion and extraversion) that predict variations in work-related psychological health among clergy. Against this background, the aim of the present study is four-fold. The first aim is to test the reliability of the Francis Psychological Type Scales (FPTS) and the Francis Burnout Inventory (FBI) among a sample of Australian clergywomen. The second aim is to present the psychological type profile of clergywomen in Australia. The third aim is to explore work-related psychological health alongside psychological type to see if personality factors are able to predict levels of psychological health among this sample. The fourth aim is to compare the results of Australian clergywomen with Church of England clergywomen to see if their levels of psychological health are similar or significantly different.

Method

Procedure

In 2006 a total of 212 clergywomen from 14 denominations completed the National Church Life Survey Form L that contained the Francis Psychological Type Scales and the Francis Burnout Inventory.

Instruments

Psychological type was assessed by the Francis Psychological Type Scales (FPTS: Francis, 2005). This is a 40-item instrument comprising four sets of 10 forced-choice items related to each of the four components of psychological type: orientation (extraversion or introversion), perceiving process (sensing or intuition), judging process (thinking or feeling), and attitude toward the outer world (judging or perceiving). Recent studies, as mentioned above, have demonstrated that this instrument functions well in church-related contexts. For example Francis, Robbins, Kaldor and Castle (2009) demonstrated the following alpha

coefficients among a sample of clergy across Australia, England and New Zealand: extraversion and introversion, .80; sensing and intuition, .74; feeling and thinking, .68; perceiving and judging, .79.

Work-related psychological health was assessed by the Francis Burnout Inventory (FBI: Francis, Kaldor, Robbins, & Castle, 2005). The FBI consists of two scales, each comprised of 11 items, assessed on a five-point scale: agree strongly, agree, not certain, disagree, and disagree strongly. The FBI is designed to measure balanced affect. The first of the two scales, Scale of Emotional Exhaustion in Ministry (SEEM) includes items such as ‘I feel drained in fulfilling my functions here’. The second of the two scales, Satisfaction in Ministry Scale (SIMS) includes items such as ‘I am really glad that I entered the ministry’.

Data analysis

The research literature concerning psychological type has developed a distinctive method for displaying statistical data in the form of ‘type tables’. This convention has been observed in this paper in order that the findings from this study can be integrated with the wider literature on psychological type. Type tables have been designed to provide information about the sixteen complete psychological types, about the four dichotomous preferences, about the six sets of pairs and temperaments, about the dominant types, and about the introverted and extraverted Jungian types.

Sample

Of the 212 respondents, 8% were in their twenties; 17% were in their thirties; 27% were in their forties; 32% were in their fifties; 15% were in their sixties; 2% were in their seventies. A total of fourteen denominations or streams of churches were represented, including Anglicans, Assemblies of God, Uniting Church, and Baptists.

Results

Table 1 presents the scale properties of the Scale of Emotional Exhaustion in Ministry (SEEM) together with the item-endorsement, representing the agree and agree strongly responses added together. These data demonstrate that the Scale of Emotional Exhaustion in Ministry has high internal consistency reliability with an alpha coefficient of 0.84 (DeVellis, 2003: Cronbach 1951). The level of item endorsement indicates that approximately one-fifth of the clergywomen are experiencing high levels of emotional exhaustion in ministry. For example 22% agree that 'I feel drained in fulfilling my functions here' while 21% agree that 'fatigue and irritation are part of my daily experience'. Nearly a third (32%) of the clergywomen agree that 'I find myself frustrated in my attempts to accomplish tasks important to me'.

Table 2 presents the scale properties of the Satisfaction in Ministry Scale (SIMS) together with the item-endorsement, representing the agree and agree strongly responses added together. These data demonstrate that the Satisfaction in Ministry Scale has high internal consistency reliability with an alpha coefficient of 0.86 (DeVellis, 2003: Cronbach 1951). The level of item endorsement indicates that the clergywomen are experiencing high levels of satisfaction in ministry. For example 97% agree that 'I feel that my pastoral ministry has a positive influence on people's lives'. While 92% agree that 'I gain a lot of personal satisfaction from working with people here' and 92% also agree that 'I am really glad that I entered ministry here'.

The Francis Psychological Type Scales produced the following alpha coefficients; extraversion and introversion .84; sensing and intuition .79; feeling and thinking, .71; perceiving and judging, .81. All four alpha coefficients exceed DeVellis (2003) recommended threshold of 0.65. As mentioned above the psychological type literature has a distinctive way of presenting type data in the form of type tables. Table 3 presents the type table for the sample of Australian clergywomen. The type table demonstrates that the

Australian clergywomen have a clear preference for introversion (55%) over extraversion (45%), for sensing (60%) over intuition (40%); for feeling (61%) over thinking (39%); for judging (84%) over perceiving (17%). In terms of dominant type, 36% of the clergywomen present the practical sensing profile, 25% the humane feeling profile; 20% the imaginative intuitive profile, and 18% the logical thinking profile. The two most strongly represented types were ISFJ (21%) and ISTJ (14%). In other words, dominant introverted sensing was preferred by over a third (35.4%) of clergywomen.

Table 4 explores the relationship between the dichotomous type preferences and their scores on SEEM and SIMS. In line with previous research there is an association between work-related psychological health and the two orientations. Introverts are significantly more likely to experience emotional exhaustion in ministry ($p < .05$), while extraverts are significantly more likely to experience satisfaction in ministry ($p < .001$). Previous studies (Robbins and Francis, 2010; Francis, Robbins, Kaldor and Castle, 2009) found that the judging process was a predictor of emotional exhaustion in ministry and satisfaction in ministry with thinking types expressing lower levels of satisfaction in ministry and higher levels of emotional exhaustion. The clergywomen in the present sample demonstrated no significant difference with regard to the judging function in relation to either the Scale of Emotional Exhaustion in Ministry or the Satisfaction in Ministry Scale. As with previous studies the attitudes to the outer world is not a significant predictor of emotional exhaustion in ministry or satisfaction in ministry. The relationship between the perceiving process and emotional exhaustion in ministry and satisfaction in ministry has not been consistent in the literature. For example Francis, Robbins, Kaldor and Castle (2009) found that intuitives recorded higher levels of satisfaction in ministry and Robbins and Francis (2010) found no significant relationship. The clergywomen in the present sample demonstrate that sensing

types record significantly higher levels of satisfaction in ministry ($p < .01$) than intuitive types and no significant difference with regard to emotional exhaustion in ministry.

Table 5 compares the mean scale scores of the Scale of Emotional Exhaustion in Ministry and the Satisfaction in Ministry Scale of the present sample with the four previous studies. Comparing the clergywomen in the present sample with the Church of England clergywomen (Robbins & Francis, 2010) the present sample demonstrate lower levels of emotional exhaustion in ministry ($t = -6.66, p < .001$); the same is true when compared with clergy serving in rural England ($t = -9.29, p < .001$); clergy in the Presbyterian Church USA ($t = -5.99, p < .001$) and clergy from the 2001 Church Life Survey in Australia, New Zealand and England ($t = -3.72, p < .001$). The clergy in the present sample also demonstrate higher levels of satisfaction in ministry than clergy serving in rural England ($t = +12.1, p < .001$) and clergy from the 2001 Church Life Survey ($t = +2.9, p < .01$).

Discussion and conclusion

This study has demonstrated that the Francis Burnout Inventory and the Francis Psychological Type Scales are reliable among this sample of Australian clergywomen. This study adds to the growing body of literature that demonstrates the reliability of these measures for conducting research into clergy work-related psychological health in different countries, in different denominations, and among both sexes. There is now a developing body of literature that supports among clergy the operationalisation of Jungian personality theory using the Francis Psychological Type Scales and work-related psychological health using the Francis Burnout Inventory.

In terms of psychological type, the findings demonstrate that over a third (35%) of the clergywomen in this sample are either ISFJ or ISTJ. Myers and McCaulley (1985: 20) summarise these types in the following way.

ISFJ

Quiet, friendly, responsible and conscientious. Works devotedly, meets their obligations, lends stability to any project or group: thorough, painstaking, accurate. Their interests are usually not technical. Can be patient with necessary details. Loyal, considerate, perceptive, concerned with how other people feel.

ISTJ

Serious, quiet, earn success by concentration and thoroughness. Practical, orderly, matter-of-fact, logical, realistic and dependable. See to it that everything is well organised. Take responsibility. Make up their own minds about what should be accomplished and work towards it steadily, regardless of protests or distractions.

What is absent from both these profiles is the characteristic strength of the intuitive function to envisage the future and to see possibilities and new ways of doing things. Both ISFJs and ISTJs need to be enabled to draw on their less preferred function to enable them to develop a vision for the church. A potential stress for both these types is instigating and dealing with change.

In line with clergy across other countries and denominations the clergy in this sample are organising their outer world with their Judging function. Perceiving types are not well represented among clergy (or within congregations, see for Francis, Butler, Jones, & Craig 2007; Francis, Duncan, Craig, & Luffman, 2004). It would seem that churches fail to attract perceiving types to both ministry and to congregations.

In terms of work-related psychological health, the findings demonstrate that Australian clergywomen have significantly lower levels of emotional exhaustion in ministry and higher levels of satisfaction in ministry than their Church of England colleagues. There is one caveat to this finding. The Australian sample of clergywomen is not restricted to one

denomination as is the case with the English sample, but rather relates to fourteen different denominations or streams of churches. Unfortunately the total number of Anglican clergy in the Australian sample was not great enough to enable a direct comparison to be made with the Church of England clergywomen. Further research is necessary in order to compare the work-related psychological health of Australian Anglican clergywomen with the sample of English Anglican clergywomen.

In terms of the connection between psychological type and work-related psychological health, the findings demonstrate that psychological type is able to predict work-related psychological health among Australian clergywomen. In particular and consistent with previous research in this area, extraverted Australian clergywomen are experiencing higher levels of satisfaction in ministry. Given that introverts make up over half (55.2%) of the Australian clergywomen in this sample this is an important finding. Over half of the clergywomen are more susceptible to poor work-related psychological health. Those who are responsible for the pastoral care of clergywomen may well find it helpful to take a clergywomen's psychological type profile into account to enable them to support introverted and intuitive clergywomen more effectively in their ministry.

Now that five independent studies have explored the connection between psychological type and work-related psychological health, employing the same measures of both constructs among different samples of clergy, it is reasonable to speculate about the psychological mechanisms both underpinning the findings that these studies hold in common and underpinning the discrepancies among these findings. Each of the four constructs proposed by psychological type theory will be considered in turn.

First, all five studies agree that among clergy the orientations provide a consistent predictor of levels of work-related psychological health: extraverts enjoy a higher level of work-related psychological health and a lower level of burnout in comparison with introverts.

An account needs to be advanced for the consistency of this finding. In the light of this evidence, it is reasonable to conceptualise the clerical profession as one that requires considerable periods of extraverted activity. Clergy can often be seen as the public face of the church. They are required to spend considerable periods of time leading from the front, meeting new people, and being publicly engaged in activity in the outer world. It is not surprising, therefore, that clergy who prefer introversion may find their chosen vocation more taxing and draining than their extraverted colleagues.

Second, all five studies agree that among clergy the attitudes toward the outer world are independent of individual differences in levels of work-related psychological health: neither judging types nor perceiving types record significantly higher levels of work-related psychological health or higher levels of burnout. An account needs to be advanced for the consistency of this finding also. In many professional contexts the work environment may seem to favour the judging approach to the outside world. Where this is the case, perceiving types may struggle to fulfil the expectations of an environment shaped by judging expectation. The clerical profession, on the other hand, continues to devolve a great deal of responsibility on to the individual clergy to structure their own working environment. It is likely, therefore, that clergy who prefer perceiving may approach their working lives in ways that are appropriate for their psychological preference and enjoy the same level of ownership over their world as clergy who prefer judging.

Third, the five studies are not quite unanimous concerning the role of the judging functions in predicting levels of work-related psychological health. The four studies reported by Francis, Robbins, Kaldor and Castle (2009), Francis, Wulff, and Robbins (2008), Robbins and Francis (2010) and Brewster, Francis and Robbins (2011) agree that feeling types enjoy a higher level of work-related psychological health and a lower level of burnout in comparison with thinking types, but the present study found no significant differences between feeling

types and thinking types. An account needs to be advanced for the agreement among four studies and for the exception among Australian clergywomen. In the light of this evidence, it is reasonable to conceptualise the clerical profession as one that draws heavily on the feeling function. The very fact that church congregations in many denominations are so heavily weighted toward feeling types has implications for the ways in which clergy relate to, lead and manage such groups of people (see Robbins & Francis, 2011; Francis, Robbins, & Craig, 2011). It is not surprising, therefore, that clergy who prefer thinking may find themselves working outside their preferred psychological function and experience higher levels of strain than their colleagues who prefer feeling. The different findings among clergywomen in Australia suggests that this tension between styles of ministry shaped by feeling and styles of ministry shaped by thinking may be less in evidence among this group of clergywomen drawn from across a wide range of denominations and streams of churches. Further research is needed to test this hypothesis.

Fourth, the five studies are not unanimous concerning the role of the perceiving functions in predicting work-related psychological health. The three studies reported by Francis, Wulff, and Robbins (2008), Robbins and Francis (2010) and Brewster, Francis, and Robbins (2011) found no correlation between the perceiving functions and work-related psychological health. Evidence for higher levels of work-related psychological health and lower levels of burnout were found among intuitive types by Francis, Robbins, Kaldor, and Castle (2009). Evidence for higher levels of work-related psychological health and lower levels of burnout were found among sensing types by the present study among Australian clergywomen. An account needs to be advanced for the inconsistency of these findings. A major point of tension between sensing types and intuitive types concerned their expectations regarding change and their ways of managing change. Sensing types privilege continuity with the past, while intuitive types privilege developments for the future. Many denominations live

with the same tension through many aspects of church life. It is reasonable to speculate, therefore that clergy who prefer sensing may struggle more than intuitive types in church environments that are pioneering change, while clergy who prefer intuition may struggle more than sensing types in church environments that are resisting change. The connection between the perceiving functions and work-related psychological health may vary according to the dominant culture of the churches within which individual clergy work. Further research is needed to test this hypothesis.

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Table 1 Scale of Emotional Exhaustion in Ministry (SEEM): item rest-of-test correlations (r) and item endorsements (%)

	r	%
I feel drained in fulfilling my functions here	.58	22
Fatigue and irritation are part of my daily experience	.61	21
I am invaded by sadness I can't explain	.59	7
I am feeling negative or cynical about the people with whom I work	.54	5
I always have enthusiasm for my work*	.47	70
My humour has a cynical and biting tone	.40	5
I find myself spending less and less time with attenders	.38	10
I have been discouraged by the lack of personal support here	.47	10
I find myself frustrated in my attempts to accomplish tasks important to me	.56	32
I am less patient with people here than I used to be	.60	14
I am becoming less flexible in my dealings with attenders	.49	8
alpha	.84	

* Note: this item has been reverse coded to compute the correlations, but not the percentage endorsement.

Table 2 Satisfaction in Ministry Scale (SIMS): item rest of test correlations (r) and item endorsements (%)

	r	%
I have accomplished many worthwhile things in my ministry here	.54	89
I gain a lot of personal satisfaction from working with people here	.60	92
I deal very effectively with the problems of the people here	.39	54
I can easily understand how the people here feel about things	.41	63
I feel very positive about my ministry here	.63	84
I feel that my pastoral ministry has a positive influence on people's lives	.56	97
I feel that my teaching ministry has a positive influence on people's faith	.51	85
I feel that my ministry is really appreciated by people	.57	85
I am really glad that I entered the ministry	.61	92
The ministry here gives real purpose and meaning to my life	.60	82
I gain a lot of personal satisfaction from fulfilling my functions here	.67	88
alpha	.86	

Table 3. Type Distribution of clergywomen in Australia.
N = 212 += 1% of *N*

The Sixteen Complete Types				Dichotomous Preferences		
ISTJ <i>n</i> = 30 (14.2%)	ISFJ <i>n</i> = 45 (21.2%)	INFJ <i>n</i> = 17 (8.0%)	INTJ <i>n</i> = 9 (4.2%)	E	<i>n</i> = 95	(44.8%)
+++++	+++++	+++++	+++++	I	<i>n</i> = 117	(55.2%)
+++++	+++++	++++	S			
++++	++++	++++		N	<i>n</i> = 84	(39.6%)
	++++	++++		T	<i>n</i> = 83	(39.2%)
	+	+		F	<i>n</i> = 129	(60.8%)
				J	<i>n</i> = 177	(83.5%)
				P	<i>n</i> = 35	(16.5%)
ISTP <i>n</i> = 1 (0.5%)	ISFP <i>n</i> = 4 (1.9%)	INFP <i>n</i> = 9 (4.2%)	INTP <i>n</i> = 2 (0.9%)	Pairs and Temperaments		
+	++	++++	+	IJ	<i>n</i> = 101	(47.6%)
				IP	<i>n</i> = 16	(7.5%)
				EP	<i>n</i> = 19	(9.0%)
				EJ	<i>n</i> = 76	(35.8%)
				ST	<i>n</i> = 48	(22.6%)
				SF	<i>n</i> = 80	(37.7%)
				NF	<i>n</i> = 49	(23.1%)
				NT	<i>n</i> = 35	(16.5%)
ESTP <i>n</i> = 0 (0.0%)	ESFP <i>n</i> = 2 (9.3%)	ENFP <i>n</i> = 12 (5.7%)	ENTP <i>n</i> = 5 (2.4%)	SJ	<i>n</i> = 121	(57.1%)
	++	+++++ ++		SP	<i>n</i> = 7	(3.3%)
		+		NP	<i>n</i> = 28	(13.2%)
				NJ	<i>n</i> = 56	(26.4%)
				TJ	<i>n</i> = 75	(35.4%)
				TP	<i>n</i> = 8	(3.8%)
				FP	<i>n</i> = 27	(12.7%)
				FJ	<i>n</i> = 102	(48.1%)
ESTJ <i>n</i> = 17 (8.0%)	ESFJ <i>n</i> = 29 (13.7%)	ENFJ <i>n</i> = 11 (5.2%)	ENTJ <i>n</i> = 19 (9.0%)	IN	<i>n</i> = 37	(17.5%)
+++++	+++++	+++++	EN			
+++	+++++	++++	++++	IS	<i>n</i> = 80	(37.7%)
	++++			ES	<i>n</i> = 48	(22.6%)
				ET	<i>n</i> = 41	(19.3%)
				EF	<i>n</i> = 54	(25.5%)
				IF	<i>n</i> = 75	(35.4%)
				IT	<i>n</i> = 42	(19.8%)

Jungian Types (E)			Jungian Types (I)			Dominant Types			<i>The psychological type profile of clergywomen in Australia</i>
	<i>n</i>	%		<i>n</i>	%	<i>index</i>	<i>n</i>	%	
E-TJ	36	17.0	I-TP	3	1.4	Dt. T	39	18.4	
E-FJ	40	18.9	I-FP	13	6.1	Dt. F	53	25.0	
ES-P	2	0.9	IS-J	75	35.4	Dt. S	77	36.3	
EN-P	17	8.0	IN-J	26	12.3	Dt. N	43	20.3	

Table 4 Mean scores of emotional exhaustion and satisfaction in ministry by dichotomous type preferences

comparisons	mean	sd	N	t	P<
<i>Scale of Emotional Exhaustion in Ministry</i>					
extraversion	23.4	5.4	95		
introversion	25.1	6.2	117	-2.1	.05
sensing	24.4	5.9	128		
intuition	24.2	5.9	84	+0.2	NS
thinking	23.9	6.0	83		
feeling	24.6	5.8	129	-0.8	NS
judging	24.2	5.8	177		
perceiving	25.0	6.4	35	-0.7	NS
<i>Satisfaction in Ministry Scale</i>					
extraversion	45.6	4.1	95		
introversion	43.0	4.5	117	+4.3	.001
sensing	43.5	4.4	128		
intuition	45.3	4.4	84	-2.9	.01
thinking	44.3	4.9	83		
feeling	44.1	4.2	129	+0.4	NS
judging	44.0	4.4	177		
perceiving	45.1	4.8	35	-1.2	NS

Table 5: Mean scores of SEEM and SIMS across four studies

	N	SEEM				SIMS			
		mean	sd	t	p<	mean	sd	t	p<
Present sample of clergywomen	212	24.3	5.9			44.2	4.5		
Church of England clergywomen ¹	874	27.6	6.6	-6.7	.001	43.7	4.5	+1.5	NS
United States of America ²	748	27.8	7.9	-6.0	.001	44.5	5.7	-0.8	NS
Australia, England & New Zealand ³	3715	26.0	6.5	-3.7	.001	43.2	4.9	+ 2.9	.01
Rural England ⁴	521	29.6	7.4	-9.3	.001	39.5	4.9	+12.7	.001

¹From Robbins and Francis (2010)

²From Francis and Wulff, and Robbins (2008)

³From Francis, Robbins, Kaldor, and Castle (2009)

⁴From Brewster, Francis, and Robbins (2011)