

WISE PERSONS' PERSONALITY TEMPERAMENTS:
DIFFERENCES AND SIMILARITIES FOUND
IN THE WISE AND COMPARED WITH
THE GENERAL POPULATION

By

ERNIE L. PERKINS

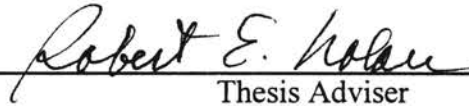
Doctor of Theology
Luther Rice Seminary
Lithonia, Georgia
1969

Doctor of Ministries
Midwestern Baptist Theological Seminary
Kansas City, Missouri
1994

Submitted to Faculty of the
Graduate College of the
Oklahoma State University
in partial fulfillment of
the requirements for
the Degree of
DOCTOR OF EDUCATION
May, 2001

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Thesis Approved:



Thesis Adviser









Dean of the Graduate College

ACKNOWLEDGMENTS

I want to express a sincere appreciation for my major adviser, Dr. Robert Nolan. Without his influence, helpful guidance, and encouragement, a hard task would have been an impossible one. Also, I owe so much to my committee members, Dr. Gary Conti, Dr. James Gregson, and Dr. Robert Cate, who knew how to be firm with compassion. Their guidance, assistance, encouragement, and friendship will be part of the many wonderful memories that the journey produced.

Furthermore, I want to give my deepest thanks to each professor that I had during my studies at Oklahoma State University. They challenged and stretched me beyond my comfort zone, and made my studies most rewarding. Also, I wish to express sincere gratitude to Dr. John Nichols, friend and professor of mathematics at Oklahoma Baptist University who helped me with the statistical analysis. Without his help, I would still be wondering around in the wilderness of mathematical confusion.

But, most of all, I want to say “Thank you” to my wife and best friend, Wanda. Life could have been lived without her, but it would have been neither fun nor exciting. Without her support, encouragement, and listening ear, so many of my dreams would be only that — dreams. But, with her, dreams have a way of becoming realities.

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CHAPTER I

INTRODUCTION

Like a mystical stranger, the concept of wisdom has moved across the pages of history, at times being held in high regard, while at other times being placed in the same category as magic trickery. In a previous work, I stated that if ever human society has needed men and women who can give wise leadership, it is today. Yet, in an era when knowledge has never been more revered, true wisdom seems to be a scarce commodity. At a time when more people hold more degrees from more institutions than at any other point in human history, we join with those in the fable who searched through their city for a wise man . . . and found none (Perkins, 1997, p. 10).

Though wisdom and those few persons associated with it were held in high esteem in almost every society from the beginning of recorded history, the study of wisdom had not found its place in systematic research until recently. Only within the past thirty years, have theorists taken an interest in this mysterious and entreating subject, and have begun scientific research on wisdom and those considered wise (Merriam & Caffarella, 1991). Why this neglect, and why this newly developed interest?

There are several reasons worthy of discussion. But, for this study, only two will be considered. The first reason for wisdom's being neglected in social science studies is theorists' inability to establish a clear definition of the term "wisdom." Without a clear

definition, scientific studies of wisdom have been a challenge. One has only to study the current literature to note the abysses that exist between the various descriptions of wisdom. Sternberg (1990) identified at least fifteen different definitions for wisdom from fifteen different authors. Of the few consistencies among the authors, these were the most apparent: One, the authors were acquainted with the work of their peers. Two, though they may not have agreed with them, the authors had respect for the opinions and definitions of the other theorists. Three, because there is no consistency in the majority of the authors, one could infer an unspoken understanding that wisdom is not an exact science. Four, that a definite definition has yet to be established. Theorists' inability to agree on something as simple as a definition only demonstrates the length theorists have yet to go to be united in their quest for the answer to wisdom's most fundamental question: "What is wisdom?"

The second reason for wisdom's being neglected in social science studies was its being considered metaphysical by the social scientists. Therefore, since modern systematic research had not placed much value on those literary descriptions of wisdom that did not avail themselves to measurable evaluation, modern researchers overlooked it for years (Merriam & Caffarella, 1991). In recent years, however, led by the writings and studies done primarily by Sternberg (1981, 1982, 1984, 1985, 1986, 1989, 1990a, 1990b) and Baltes (1973, 1988, 1990, 1992, 1997, 2000), theorists have developed a new interest in this age old phenomenon.

Statement of the Problem

Despite the historically high regard for wisdom and current theorists' newly found interest in the subject, no known study had examined the correlation between wise persons and their personality characteristic preferences. Baltes and Smith (1990), reporting on their study of wisdom, related that though their empirical findings and those of others (e.g., Clayton & Birren, 1980; Holliday & Chandler, 1986; Sternberg, 1985a) indicated wisdom to be a viable topic for scientific psychological research, all known studies had been directed toward the cognition nature of wisdom and not toward the personality characteristics of wise persons. This acknowledgment that additional study needed to be done concerning the personality characteristics of wise persons was the problem this research addressed.

Purpose of the Study

The purpose of this study was to identify the personality characteristic preferences of a select group of volunteers whom professional peers had nominated as wise persons. Furthermore, the purpose of this study was to compare the degree of differences, if any, of the personality characteristic preferences of this select group of wise persons to those of the general population.

Research Questions

1. Do subjects nominated by their peers as “wise” possess common personality characteristic preferences as measured on the Myers-Brigs Type Indicator?
2. Do the personality characteristic preferences of subjects nominated as “wise” by their peers differ from those of the general population?

Definitions

Connatural Knowledge – Knowledge one has of a particular virtue, not because he or she has studied the virtue, but because he or she has it (Maritain, 1952).

Data Collection Instrument – A psychometric-type questionnaire or inventory designed to “measure” certain theoretical constructs.

Descriptive Stimuli List – Another secondary data collection instrument used in this study. This was a list of 10 suggestions from which the nominator could base his or her opinion why he or she considered the nominee to be a wise person (see Appendix A).

Extraversion-Introversion (EI) – The first of the four sets of opposites in the MBTI describes the manner in which people relate to the world of things, people, and environment (Myers, 1962).

Folk-Wisdom – In this study, folk-wisdom is used to define the practical wisdom that is unique to a particular cultural, ethnic, area, religious, or social group. Its cognition qualities will be the knowledge that is important to the group.

General Population – For this study, general population referred to the population of the United States.

Generation – For this study, generation referred to each progressive set of nominees that made up the population. Thus, the first generation nominated the second generation, which nominated the third generation, etc.

Judging-Perceiving (JP) – The fourth set of MBTI opposites describes different life style orientations and contrasting ways of relating to the external world (Myers, 1962).

Myers-Briggs Type Indicator (MBTI) Form F – The primary data collection instrument used in this study. The MBTI is a personality assessment tool consisting of self-descriptive statements, which are rated to indicate personality characteristic preferences.

Personal Information Form – A secondary data collection instrument used in this study (see Appendix B) to detect demographic factors. The personal information form was a simple form in which the subjects were asked their age, highest education level, ethnic group, gender, and profession.

Population – The group of people possessing some specific characteristics perceived to be wise by other people in the population.

Sample – The group of volunteers from the population who agreed to take part in the survey by taking the MBTI test or by submitting scores from a MBTI test that they had recently taken.

Sensing-iNtuition (SN) – A second set of MBTI opposites, which is used for describing the manner in which people take in, or gather, information (Myers, 1962).

Snowball Method – The method used in this study for building a population from which to draw a sample. Those nominated in turn nominated others, and, thus, using this “snowball” method a population was established.

Thinking-Feeling (TF) – The third set of MBTI opposites used to designate the way persons make decisions and thus deal with the world of judgment (Myers, 1962).

Limitations

1. Since the study was conducted on a convenient sample of 186 persons who were nominated as wise, the results cannot be conclusive for all wise persons.
2. Furthermore, since those nominating wise persons had a stimuli list that had been composed by the researcher based upon Baltes and Smith (1990) and Sternberg (1989) criteria for wisdom, other stimuli lists might have produced different nominees.
3. The first generation was composed of persons whom the researcher knew personally. Therefore, his strong Christian convictions may have created personal cultural biases that influenced his choices.
4. The gathered data was based upon the volunteer's being able to interpret the data collection instrument (MBTI) without supervision.

5. Wisdom, especially when defined by folk-wisdom, may have a certain degree of regional, ethnic, religious, and social influences. Therefore, different cultures may define wisdom differently. Thus, in various cultures, different personality characteristics may be associated with wisdom. If this were to be the case, cultural differences would be as much an indicator of those considered wise as would be cognition or other factors.

Assumptions

1. It was assumed that the reader would understand that as a Christian essentialist in philosophy, the researcher subscribes to absolutism. He believes there are truth claims that are true and others that are false. Those that are true are absolutely true. Thus, religious, philosophical, and scientific truth is all the same and need no distinctions. In the same manner, an untruth is not true whether spoken by a scientist, theologian, or philosopher. Therefore, in the literature review, there were no differentiations made between wisdom as defined by the various disciplines. If the statement were true, it was true regardless from where it came. If it were not true, authorship could not make it become so.
2. Since the goal of this study was to identify personality characteristic preferences of those considered wise, there had to have been some population established from which to do research. The criterion for

establishing this population was as follows: The researcher assumed that the reader would keep in mind that the studied group was wise persons as determined by others. Unfortunately, there was no acknowledged population from which to draw a sample easily. In addition, the studied group of wise persons would have been nominated by peers whose notion of wisdom would be formed by their own belief and understanding of what constructed wisdom. Though an effort was made to provide various descriptive stimuli from which the nominator could draw in his or her process of nominating other wise persons, it must be assumed that some possibly made their nominations based primarily upon their own folk-concepts of wisdom.

3. It would be assumed that those nominated as wise would be willing to nominate others whom they believed to be wise.
4. It would be assumed that those nominated by their peers as wise would be willing to take part. That they would honestly answer the personal information form and the questions found in the MBTI instrument. And, that they would be willing to return the instrument's answer sheets for evaluation.

Summary

This study was an attempt to do an empirical comparison of the personality characteristic preferences of those considered wise with the personality characteristic

preferences of the general population. The primary data collection instrument (MBTI, Form F) had a total of 166 questions with multiple-choice answers. There were no right or wrong answers. The answers indicated what the individual's personality characteristic preferences were. The study was limited to 126 wise persons (118 wise persons who returned the answer sheets from the MBTI, and 8 others who returned their scores from recently taken MBTI tests) from the total sample of 186 wise persons. This study attempted to develop an empirical base for comparing the personality characteristic preferences of wise people versus those of the general population.

Organization of the Study

The study is organized as follows: Chapter II is a literature search with two components. The first component was an effort to explore the various definitions of wisdom from ancient and current literature, and to probe those definitions for personality characteristic descriptions associated with wise persons. The second component was to define and describe the personality types as they are identified by the MBTI. Chapter III is a step by step process by which this study was done. Special attention is given to the method by which the population and sample were established, and to the method by which the MBTI answer sheets were scored. Chapter IV gives the data analysis and finding of the study including an analysis of the demographic characteristics of the wise persons in the sample as indicated from the personal information forms. In addition, the personality characteristic preferences are identified, and the personality data is analyzed and compared with the norm of the general population. Chapter V is the summary and conclusion of this study.

CHAPTER II

REVIEW OF THE LITERATURE

Introduction

Baltes and Smith (1990) expressed both a challenge and a need when they wrote,

Our initial empirical findings and those of others . . . are encouraging and suggest that wisdom is a viable topic for scientific psychological research . . . Though we have emphasized that our conceptual approach to the study of wisdom is to define it . . . and not to restrict wisdom to characteristics of individuals, . . . at a later stage . . . we may be interested in developing proposals about the personal and life characteristics of wise persons. (pp. 96, 113, 114)

The challenge was to study wisdom. The need was to study the personal and life characteristics of the wise. It was the purpose of this literature review to find general definitions from which inductive research would attempt to find personal and life characteristic descriptions within those various definitions of wisdom and wise people. Furthermore, it attempted to link the descriptions from literature to empirical findings, using the classifications of the Myers-Briggs Type Indicator (MBTI).

Across the ages, from the wisdom literature of ancient Egypt, Sumer, and Israel to the Greek philosophers to the early and later Christian apologists, wisdom has been associated with character and personality temperaments as much as, if not more than, intelligence.

The wisdom literature of Egypt covered a period of more than two thousand years, from the Old Kingdom to the Hellenistic period. The most prominent of their notions of wisdom was built around *Maat*, often translated “justice.” To be in harmony with *Maat* was to live in peace and prosperity. And, harmony was achieved by justice and right living. When one opposed it, that one destroyed himself or herself. The task of the wise person was to learn the mystery of *Maat*, comprehend it, and live in accord with it (Wurthwein as cited in Garrett, 1993; Freeman, 1996). Furthermore, the wisdom literature espoused other interpersonal moral qualities. The husband was urged to take kindly care of his wife. The king was encouraged to exercise not only authority over the land, but to also nurture that which was under his care (Wilson, 1946).

The large collection of the Sumerian proverbs written between 3,000 and 2,000 B.C. were reproachful, humorous, practical, and moralistic in character. Those that were moralistic had many characteristics of the biblical proverbs, mixing praise to a god while warning about the divine judgment that would come to the disobedient (Garrett, 1993).

Ancient Israel’s wisdom literature saw wisdom in three dimensions. The first two, and these were the dimensions referred to most often, were skill and sagacity. The last dimension saw wisdom as a moral quality (Harris, 1962). In these ancient wisdom literatures wisdom was a mastery of life that did not allow the individual to be swept along by passion, but gave that person the ability to see the hidden connections between things (Welsh, 1965).

The Greek philosopher Plato conceived wise persons as not necessarily being educated persons, but persons of character. While the unwise may be educated, the wise

person may not be. The difference was in character, self-control, the ability to subordinate passion and a desire for the authority of reason. While Plato had no way of judging intellectual ability, he would have argued that a high intellectual ability was not the most important ingredient in wisdom. The wise person was a certain kind of person who temperamentally and morally had developed an appreciation and affection for order, beauty, and truth (Robinson, 1990).

Socrates also associated character with wisdom, seeing the wise person as one who desired the timeless and unchanging truths, never being content with the shifting phenomena of the material world, relying more on intuition than the senses (Robinson, 1990).

Aristotle associated wisdom with commonsense realism that showed itself in deliberated choices and dispositions. The wise person, he would have argued, was one who had his or her passions and desires under control. The wise person knew of the causes behind the events. Aristotle felt that wisdom produced within the wise an inner quality, or virtue. The wise person knew himself or herself, and knew those things that separate him or her from others (Robinson, 1990).

Stoic and Epicurean concepts of wisdom related to self control and prudence. They associated wisdom as a special gift given by outside forces over which the wise person had no control. Wisdom was not so much the result of achieving knowledge through study and discipline as it was a surrender to the understanding that “what will be, will be,” and the accepting of that understanding (Robinson, 1990).

Christian teaching saw wisdom as based upon revealed truth and as a state of being. It was reached through discipline, experience, study, good genes, good teachers, some luck, and much effort. Christian theology differed from group to group, and even from individual to individual. Therefore, the concept of wisdom in the Christian writings was widely varied ranging from an almost Stoic Epicurean concept of surrendering to the supernatural, to something akin to Aristotle. There was, however, a constant in Christian teaching. That constant was the essential belief that wisdom was built on truth that was absolute and universal (Robinson, 1990).

Throughout the pre-modern period, wisdom was found in the literature. However, under the influence of Bacon, Locke, Hume, and Descartes, who gave the notion that sense-perceptual experiences are the major avenues through which knowledge can be achieved and successfully used, the modern period placed it in the metaphysical, and, as such, it had been ignored (Robinson, 1990). In recent years, led by the writings and studies done primarily by Sternberg (1981, 1982, 1984, 1985, 1986, 1989, 1990a, 1990b) and Baltes (1973, 1988, 1990, 1992, 1997, 2000), theorists have developed a new interest in this age-old phenomenon.

As the theorists take a fresh look at wisdom, they are finding current expressions for the old truths. Fung's (1996) study emphasized wisdom's personality and concluded that wisdom was a cognitive factor that influenced a person's behavior in a particular setting. Csikszentmihalyi and Rathunde (1990) concluded that the personality characteristics of wisdom were personal goodness and virtue as well as cognitive growth. Thus, wisdom will seldom be used to describe those who are hateful, spiteful, self-

centered, egotistic, and greedy. These may be described as clever, smart, shrewd, or even streetwise, but wisdom in its purest sense is seldom, if ever, used for such persons (Maciel, Sowarka, Smith, & Baltes, 1992; Perkins, 1997).

Various Definitions for Wisdom

There are almost as many definitions for wisdom as there are theorists. Blewett (1996) suggested part of the reason for theorists' inconsistency is the possibility that philosophical convictions substantially influence wisdom definitions. It would appear, however, that regardless of philosophical convictions or other theories for theorists' inability to agree upon a general definition, there is almost complete agreement on two factors. One, most theorists' definitions recognize wisdom as a complex construct, giving it two or more components. Two, the single component found in all the wisdom definitions found in this research project is some expression of cognition. But, while theorists generally agree that cognition plays a fundamental role in wisdom, they are in disagreement as to the role it plays. Some believe the knowledge is general knowledge.

The extreme of this view is Meacham (1983) who believed the accumulation of knowledge was not the determining factor, but it was the knowledge of knowing what one did not know and balancing that with what he or she did know. For example, Meacham would see wisdom in the statement of the chief executive officer when he said, "I don't pretend to be an expert at everything. Knowing what I don't know and surrounding myself with people who do know is a big part of the challenge" (Eisenstein, 2000, p. 40). Others with similar thoughts include Macdonald (1996), who wrote that

wisdom was knowing how to place the significant facts already known into practical and helpful use. Chandler and Holliday (1990) concluded that wisdom was not a matter of learning new secret truths, but was knowing the significance of public domain truths. Freire (1970, 1973) said it more pointedly when he argued for the ability of uneducated people's being recognized by their community as being wise people. On the other extreme are Elias and Merriam (1995) who came very close to equating academic knowledge with wisdom. In their argument for a difference between knowledge and information, they wrote, "Knowledge differs from information in that the person who possesses it can go beyond the facts to grasp the principles or assumptions, analyze a situation, and develop ordered synthesis," concluding with the statement, "though information and knowledge are necessary for a person to be educated, it is only in the possession of wisdom that one truly becomes educated" (p. 23). They made no distinction between the word "knowledge" in the first part of their statement, and the word "wisdom" in the latter part. It would seem from their interchanging of the two words, that they view them as synonyms. Most theorists fall somewhere between these extreme views, distinguishing knowledge and wisdom but strongly associating the two (Arlin, 1990; Baltes & Labourie, 1973; Baltes & Smith, 1990; Perkins, 1997; Sternberg, 1989; Sternberg, 1990).

Baltes and Smith (1990) and Baltes (1997) definitions for wisdom contended that it was an expert knowledge system in the domain of fundamental life pragmatics. Their criterion for wisdom consisted of the following: rich factual knowledge, rich procedural knowledge, life-span contextual knowledge, relative knowledge, and a knowledge of the

uncertainty of life. In more detail they were defined as follows: 1) Rich factual knowledge was general and particular knowledge about the conditions of life and its variations. 2) Rich procedural knowledge was general and particular knowledge about the strategies of judgment and advice concerning the matters of life. 3) Life-span contextualism was knowledge about the contexts of life and their temporal (developmental) relationships. 4) Relativism was knowledge about differences in values, goals and priorities. 5) Uncertainty was a knowledge about the relative indeterminacy and unpredictability of life and ways to manage. While these definitions included interpersonal relationships, each of them, nevertheless, had a knowledge base.

Frankl (1985) included knowledge in his definition for wisdom, but warned that the truly wise person also had an “awareness of its limitations” (p. 70). Thus, while acknowledging that knowledge was not all there was to wisdom, Frankl, nonetheless, acknowledged that it was definitely a vital part. Building upon studies she did earlier (1975a, 1975b), Clayton’s research (1976) purposed to determine the meaning of wisdom as it was used in contemporary society. She listed 15 stimuli previously used to describe wise persons, and asked 83 participants, representing three age levels, to make the possibility combinations necessary to describe wise persons as they perceived them to be. Clayton based her study on the assumption that persons, if given an opportunity, could describe the qualities of wise persons. She hypothesized that wise persons would be above average in intelligence. Her research revealed that “wisdom is a multidimensional construct having definitive affective, reflective and cognitive components” (p. 66). While

this did not confirm her hypothesis, it did confirm her belief that wisdom and cognition were related.

Sternberg (1990) also concluded that wisdom and intelligence could not be separated. While he denied that intelligence was sufficient, of itself, for wisdom, he acknowledged its necessity. He wrote of the wise person as one who could scrutinize knowledge to understand its meaning. One cannot scrutinize what one does not have. It would seem that a logical conclusion of Sternberg's definition is that the wise person is one who has a knowledge base from which to work, leading one to assume that the greater the knowledge base, the greater would be one's ability to understand. Perkins (1997) worked from Sternberg's conclusion to develop a working model of progressive steps toward wisdom. In his model, knowledge played a major role.

Arlin (1990) related wisdom not so much by its ability to solve problems as by its cognitional ability to know what the question or problem was. While others identified wisdom as the ability to know how to be subtle, indirect, unobtrusive, and discrete (Brent & Watson, 1980; Clayton & Birren, 1980; Csikszentmihalyi & Rathunde, 1990; Holliday & Chandler, 1986), Skinner (1995) identified wisdom as intuitive knowledge that could be acquired by social contact with others. Even Meacham (1983), who insisted that wisdom is more than accumulating an ever increasing amount of knowledge, nevertheless acknowledged that it "is to continually discover new uncertainties, doubts, and questions . . . continually considering what one knows within the context of what one does not know" (p. 126).

In a study on aging, Erikson, Erikson, and Kivnick (1986) divided life into stages. Each of these stages had two components. They identified the last stage of life (the eighth stage) as reflective, providing time for integrating all the other stages of life. Reflection can lead to despair as the older person meditates on lost opportunities, bad choices, and past failures. If, on the other hand, the older person ignores the negatives and reflects only on the positive, he or she can develop an unrealistic disposition, presuming that they know more than they do. Erikson saw the solution to the presumption versus disdain tension as wisdom, which he defined as “the detached concern with life itself, in the face of death itself. It maintains and learns to convey the integrity of experience, in spite of the decline of bodily and mental functions” (pp. 37-38). Wisdom, simply stated, was the satisfactory perception of a life well lived.

Fowler (1981), building on the works of Erikson, Piaget and Kohlberg, developed various stages of faith, somewhat similar to the stages of life developed by others. In describing the manner in which small children looked toward their parents, he wrote that these “preimages” of their parents were those “of power and wisdom coupled with tender care” (p.121). Thus, in this case, wisdom seems to be in the eye of the beholder, and even small children had an awareness of folk-wisdom. Peck (1978) also argued for children’s having a high idealistic picture of their parents’ intelligence and all-knowing wisdom.

Maritain’s (1952) definition of wisdom bordered on the metaphysical when he identified wisdom as knowledge that in one way or another reveals to the individual the

“very being of things” (p. 8). Stevens-Long and Commons (1992) defined wisdom as a detached concern coupled with an awareness of life in the face of death.

In each of these current definitions, knowledge is an active part of wisdom. This conclusion is not in conflict with ancient literature. The wisdom literature of ancient Egypt in its definition of the wise person identified him or her as one who had discovered the mystery of *Maat*, comprehended it, and lived in accord with it (Wurthwein as cited by Garrett, 1993; Freeman, 1996). This comprehension would have demanded a certain degree of cognition. In addition, *Maat* (justice, right-dealing, truth) was to be administered by the ruler in relationship to need, even to do more than was due. How can one administer according to need, if one does not know what the need is? Wisdom meant one understood and practiced *Maat*, and to understand and practice it demanded knowledge (Wilson, 1946).

The moralistic Sumerian and Biblical proverbs had a common theme that included mixing praise to a god while giving warning about the divine judgment that would come to the disobedient (Garrett, 1993; Irwin, 1947; Jacobsen, 1946). To obey, one must know the laws or requirements. Cognition was a part of their definition for wisdom.

The Greek philosophers placed reason in their definitions for wisdom. The wise person may or may not be educated. Nevertheless, he or she would know how to use reason to an uncommon level (Robinson, 1990).

The Christian view held for two types of wisdom, one being earthly, the other heavenly, with each having highly defined personality characteristics, and with each having a cognitive foundation (Perkins, 1997).

The literature appears to demonstrate theorists' agreement that knowledge is a part of wisdom. While knowledge is important, even essential, this study has found no theorist who advocates that knowledge alone accounts for wisdom. In every study this research has examined there is a stated, or implied, belief that wisdom goes beyond the mere accumulation of knowledge. The notion of wisdom's having multiple components is basic to most theories of learning development. However, there has not been agreement among the theorists as to how many components there are, what their functions are, or even what to call them.

The theologian, John Calvin, gave simplistic designations when he said "Nearly all wisdom we possess, that is to say, true and sound wisdom, consists of two parts: the knowledge of God and of ourselves," (Calvin, 1960, p. 36). Current theorists are not quite as simplistic, but they, too, have their theories.

Baltes and Staudinger (2000) divided their psychological study of wisdom into two areas, implicit wisdom and explicit wisdom. They associated implicit wisdom with folk-wisdom, and its use in everyday language. Explicit wisdom, on the other hand, they associated with the more scientific aspects of behavioral characteristics.

Maciel, Sowarka, Smith, and Baltes (1992) used the model for wisdom-related knowledge developed by Baltes and Smith (1990) as a base to find what they believed was another component, or other components, of wisdom besides that of knowledge. They proposed that the Baltes Model that advanced wisdom as a body of expert knowledge in the fundamental pragmatics of life did not fully explain the full aspects of wisdom. Their major question was whether such a knowledge-based approach ignored

other facets more closely tied to personality, interpersonal skills, and emotional maturity. Their conclusion named the characteristics of an ideal wise person as a coalition between knowledge and personality. Thus, to Maciel, Sowarka, Smith, and Baltes, the first mode was knowledge and the second mode was personality.

Clayton and Birren (1980) divided wisdom into what they called the ability-intrinsic versus ability-extrinsic factors. By these definitions they were defining the second mode of wisdom as instinctive knowledge. This instinctive knowledge, they argued, could be developed through experience, age, and effort to give the person with little knowledge the ability to reach beyond his or her limitations and show great insight, ability, or wisdom. Thus, to Clayton and Birren, the first mode was acquired knowledge and the second mode was instinctive knowledge.

If knowledge is a part of wisdom, the logical conclusion could be that the better one's definition is of knowledge, the better one's definition would be of wisdom. If one can better understand knowledge, is it a step closer to understanding wisdom? Inasmuch as many of the conclusions concerning knowledge were compatible with those of wisdom, much of the findings could be applied toward defining wisdom.

Since many theorists argue for knowledge having two parts, the better the parts of knowledge can be defined, the greater the possibility of defining other components of wisdom. Some names used to identify these knowledge divisions were as follows: crystallized versus fluid (Rybash, Roodin & Santrock, 1991), practical experience and expertise versus abstract (Simonton, 1990), mechanics of intelligence versus pragmatics of intelligence (Dittmann-Kohli & Baltes, 1988), primary versus secondary, and

physicognomic versus formal-technical (Labouvie-Vief, 1990). These are only samples of the various words and terms used in trying to identify two divisions of knowledge, and most of these samples which relate primarily to the knowledge aspects of the learning development should be taken into consideration as additional components for wisdom are evaluated.

The study done by Sternberg, Conway, Ketron, and Bernstein (1981) theorized that knowledge was not the same as intelligence. They concluded that intelligence was more than knowledge, but less than wisdom. While they did not suggest that intelligence was the same as wisdom, much of their findings could be applied toward defining wisdom.

Peck (1978) made no distinction between the mind and the spirit. Therefore, one could argue that his approach toward spiritual growth could be interpreted as growth toward mental maturity, or wisdom. Perkins (1997) and Peck (1978) were the only theories found that advocated a clearly defined method by which a person could hope to grow wise.

Perkins (1997) proposed a two-dimensional model of wisdom. The first dimension represented the essence of wisdom as having a cognition quality, an idea that is basic in its definition by theorists as well as by the general population. He acknowledged its cognition quality with the word knowledge. The second dimension, which is much harder to describe, he identified as understanding.

Perkins chose these terms, knowledge and understanding, in an attempt to show that there was a route to wisdom. That route, ideally, was from information to knowledge

characteristics of wisdom, he felt that together they better produced and described those characteristics of matured learning necessary for the learner to reach the level recognized by others as wise. He theorized that when the composition of knowledge (the acquiring of information) and understanding (the applying of information) was fully developed in the human person, it would lead to the level of growth that was acknowledged by the community as wisdom.

In addition, he argued that in the learner this merging of knowledge and understanding evolved from one level of growth to another. Each developmental thrust will build upon the other in a manner similar to the social context of human development in which society has evolved from the agricultural revolution to the industrial revolution to the information revolution.

As these two functions (knowledge and understanding) develop, each has important roles to play in the various stages of human development, and influences the subject's personality temperament preferences. Perkins's model showed the progression of a person from simple to wise with steps in between, and suggested that while knowledge was important, even essential, it was not enough. The person who successfully reached the plateau of cognition recognized by others as wise had added other lifestyle attributes to his or her knowledge base.

Lifestyle Attributes Found in the Definitions

But, what are these other lifestyle attributes? While the above definitions hinted at their existence, none of them gave a clear statement as to what they were. Some

theorists have named or have inferred certain personality characteristics in their definitions. The New Testament writer, James (3:17), listed several terms, or categories, into which most of these personality characteristics could fall. Some of these categories are as follows: high moral qualities, joyful, humble, peaceful, gentle, flexible and open-minded, unselfish, and willing to work toward making others and themselves better (Perkins, 1997).

Wise Persons Have High Moral Qualities

High moral qualities have been associated with wisdom from ancient literature. Those ancients who believed that they were a product of a creation usually associated themselves with their concept of the creator. The Hebrews felt that man was a worthy creation made just a little lower than God. His goal was to grow more like God, and the more he did the wiser he became. Since they saw God as good, wisdom then carried with it those absolutes of goodness (Irwin, 1947).

Much of the current literature also associates wisdom and high moral qualities. Although they used different words to identify this personality quality, the meanings are very similar. For example, the finding of Sowarka (1987) suggests that wise people have “excellent character” (as cited in Chandler & Holliday, 1990). Labouvie-Vief (1990) discovered that “moral and spiritual integrity . . . have been associated with the concept of wisdom” (p. 52). Sternberg (1990a) did not use terms, instead electing to use a descriptive definition of this quality when he wrote, “The wise individual is not only smart, but also has a personality structure that enables him or her to transcend personal

needs, thought, and feelings” (p. 6). Kramer (1990) used the term “theoretical wisdom” for what this researcher would define as a wisdom component other than a separate wisdom. “Theoretical wisdom,” he wrote, which has been “associated increasingly with religion and theology over time, would serve the function of questioning the nature of human existence and providing meaning to life” (Kramer, 1990, p. 283). When Kramer gave the function of “theoretical wisdom” as being to question “the nature of human existence” and to provide “meaning to life,” it could be argued that he was describing moral qualities. No (1993) wrote, “Wisdom always implies value and virtue” (p. 29).

Adler (1990) associated “making good use” of the intellect, or mind, as absolutely necessary for a highly-developed moral conduct. However, he does not leave it at that. While he said that good intelligence led to a good life, he went on to say that a good life is necessary for good thinking habits. Whether wisdom leads to morality, or morality leads to wisdom, the fact remains that to Adler, wise people do have a high moral quality. Hurst (1989) based his “hierarchy of integrations,” a six-step learning hierarchy, on Popper’s three-world theory. In his hierarchy of integrations, Hurst stated that when one learns, that knowledge becomes a part of the learner, and, as such, the learner is changed. So, learning is changing. Thus, it could be concluded that if one learns good material, one would be changed toward the better. Most would probably agree that for one to be considered wise, one would have to learn good material. Following this argument, the wise person, by nature of that which he or she has learned, would be a good person.

Perhaps it was Marcel (1973) who expressed it more strongly than any of the other theorists. Using the word “passion,” he wrote

I would say without hesitation that a wisdom which does not include passion, which does not acknowledge the subterranean justifications of exaltation and sacrifice, is not worthy of being called wisdom. For passion ought to be a fact as fundamental as life or death. The job of the philosopher is to bring passion itself to light, and above all to cast light into the abysses in which passion can lose its way, in which it is blinded to the point where it takes itself as a law unto itself. (p. 198)

In their study of wisdom, Holliday and Chandler (1986) defined one of its qualities as “socially unobtrusiveness,” with the ability to be discrete, patient, and quiet. Csikszentmihalyi and Rathunde (1990) noted the wise individual as possessing indirect social skills. Perkins (1969) observed that the wise individual could keep conflict to a minimum even when changes were taking place within the community or organization that could be displeasing to some.

The wise person is thought to show emotional mastery such that his or her decisions are not likely to be dominated by such passions as anger or fear. However, the wise person is not entirely detached from the situation. This person can maintain a reflective state of mind that generates alternative, if not novel, solutions to problems (Birren & Fisher, 1990). A wise person is one who “listens to others, knows how to weigh advice, and can deal with a variety of different kinds of people” (Sternberg, 1985, p. 623; Sternberg, 1989, p. 141; Sternberg, 1990b, pp. 145-146). Furthermore, Sternberg (1990b) noted that among the possible functions of wisdom in adult life was its role in enabling the individual to resolve dilemmas.

Macdonald found five attributes of wisdom, two of which could easily be interpreted as having peaceable attributes: number two, “non-reactive acceptance,” and number five, “behavior that benefits others” (Macdonald, 1996, pp. 3-15). However, he

also found “obstacles to wisdom” among which was “emotion-based reactivity,” which he identified as “various forms of wanting what you don’t have and wanting to get rid of what you do have” (Macdonald, 1996, p. 16). It could be argued that an “emotion-based reactivity” attitude would hardly be peaceful, and if Macdonald was correct, this unpeaceful emotional state would be a barrier to wisdom.

Labouvie-Vief (1984) constructed a model that permitted “the expression of the characteristics often associated with maturity (wisdom)” which included among other things, “constructive generativity” and “social responsibility” (p. 160). But, this is not to be “constructive generativity,” a building togetherness, or peace at any price. There are times when the situation may indicate the need for “complex skills of self-other differentiation, of differentiation of self from norms, of knowing why nobody dares to see the obvious, and of having the courage to do so” (p. 127).

This socially gentle quality of a wise person means that he or she will not seek a fight, but neither will that person compromise the truth to keep peace. Sandbury referred to Abraham Lincoln as “velvet steel.” This is a good description of the gentle wise person (Wiersbe, 1989). While peacefulness and gentleness are similar, they are not the same. Peace is usually a situational condition, while gentleness is a personality trait. In some situations, forceful means can achieve peace. In the old West, the Colt 45 pistol was called “The peacemaker.” However, the many definitions used by the theorists were not of a peace which was achieved through force. It was that which the socially gentle wise person produced.

Wise Persons Are Compliant

The wise person would never say, “I’ve got my mind made up, don’t confuse me with facts.” Instead, he or she will be willing to listen to what others have to say (Langes & Van Oosterzee, 1960; Winkler, 1890). Often older people are more associated with wisdom than are younger people because of the level of experience they have.

Unfortunately, however, experience does not equal wisdom. Some people associate experience with truth to the extent that their experience, their way, becomes the only way. Wise people are those who realize that there are two sides to every story, and are willing to listen to the other side (Perkins, 1994).

Wise Persons Are Merciful and Understanding

According to No (1993), the wise person has a definite interest in helping others find a “desirable way of life” (p. 5). Labouvie-Vief (1990) found several moral and spiritual attributes in her study of wisdom, one of which was compassion. Barnes (1949) and Jerdan (1950) were similar in their definitions, and both were heavy into the moral perspective. They defined the wise person as one who was impartial in his or her treatment of others, not influenced by rank or station, but would be disposed to do equal justice to all according to the moral worth, and to show kindness to all according to their needs. Jung’s study gave an explanation of people’s differences, and, thereby, gave an avenue by which understanding and acceptance could be possible. He defined wisdom as the ability to accept others as they are with a desire to understand and appreciate them and the ability to see beyond one’s own characteristics as being the norm (Jung, 1933).

Wise Persons Are Interested in Personal Growth

For Themselves as Well as for Others

The wise person is not afraid to evaluate his or her life, and is willing to do the actions necessary to change those things that need changing (Peck, 1983). Wisdom has a growing personal and interpersonal quality that affects not only the wise, but those of his or her community. Strong and Matross (1973) recognized this when they suggested that there was a high relationship between wisdom and the strength of a person's social influence. Kramer (1990) emphasized five functions of wisdom, the third of which was the management and guidance of society. Whitehead (1974) suggested that wisdom produced power as a natural consequence, endowing the wise with zest and energy.

The wise person will not be a hermit. There is an interpersonal quality about wisdom that affects the community of the wise person. Clayton (1982) advocated that wisdom sees beyond the obvious and goes after that which is beyond the surface. She identified wisdom with an ability of being able to understand human nature with all of its contradictions, paradoxes, and changes. It was both social and personal, with its personal aspects being both intrapersonal and interpersonal. Kramer's (1990) argument was similar. He wrote, wisdom

is a perspective on reality that can be developed in a meaningful sense only if one has evolved a relatively well-balanced personality, where conscious and unconscious processes do not stand in powerful opposition and where one has an understanding of relationship. (p. 309)

Furthermore, he argued, wisdom “would . . . serve the function of governing society” (p. 283). Wise persons handle hard situations because they realize that “this too will pass away,” and, in that reality, are better able to cope (Perkins, 1994).

Wise Persons Are Decisive

The truly wise person would not answer with a “very definite maybe.” He or she is decisive in his or her decision. The wise person is not a wavering, hesitant, and vacillating individual. The person knows his or her own mind and is not afraid to choose his or her own way. And, once the way is chosen, the wise person will abide by it. The wise person will be a person of convictions, some of which are unchangeable (Barclay, 1960).

A wise person is one who “is especially able to make clear, sensible, and fair judgment” (Sternberg, 1985, p. 623). Furthermore, “the solutions that are offered to complex problems tend to be the right ones” (Sternberg, 1990, pp. 145-146). Sternberg did research among different groups: those in the arts, the business world, the world of philosophy, and those in the field of physics. These groups identified different attributes in the wise person, but in each there was an attribute that could be interpreted as consistent with decisiveness. The artists found the attribute of “insightful” in the wise person. The business people found wise people to be in “possession of a long term perspective on things,” and the “acceptance of reality.” The philosophers stated it as a “resistance to fads,” as well as having “balanced judgment.” The last group in the

research, physicists, had seven attributes, but none of which was analogous with decisiveness (Sternberg, 1989, pp.141-142).

Wise Persons Are Sincere

Wise persons are not acting a part. They are honest persons who do not claim or pretend to be what they are not. They are sincere, always being what they seem and profess to be (Barclay, 1960; Barnes, 1949; Jerdan, 1950). Thorndike (1905) suggested that good feelings and good statements have worth only to the extent in which they are backed by good conduct.

Wise Persons Value Their Experiences

Many theorists place strong emphasis on experiences as essential in the cognitional development of a person. Experiences of themselves do not make for wisdom; valuable experiences, however, do make valuable contributions in wisdom's direction (Clayton & Birren, 1980; Habermas, 1970; Perkins, 1997; Russo & Schoemaker, 1989; Simonton, 1990). In order for an experience to have value, the person must be able to make "a critical examination of values in order for wise selections to be made." Wisdom is reached, according to this definition, when the person has grown to a level from which a "consistent principle of selection is operative" (Butler, 1957, p. 468). In other words, one shows evidence of wisdom when one, as a matter of course, can consistently choose those experiences that have value.

Wise Persons Are Humble

We see an association of humility with wisdom in Bronowski's (1973) theory when he wrote, "All information is imperfect. We have to treat it with humility" (p. 353). In addition, consider Meacham's (1983) list of the five characteristics he found in the wise person. That list of five characteristics contained at least two characteristics that could easily be interpreted as an expression of humility. These two, numbers four and five, declared that wise people ought to deny being wise because they appreciate what all they do not know, and wise people ought to keep a balance between knowledge and doubt. More simply stated, it is a humble spirit that recognizes "The more one knows, the more one finds one does not know, and so learning and development necessarily continue" (Meacham, 1983, p. 120).

Likewise, Sternberg's (1990b) wisdom explorations found six components that he believed were to be found in the wise person. In his list of these six, in order of strengths, number two could be easily interpreted as another way of acknowledging the relationship of humility and wisdom. He identified his second component of wisdom as

Sagacity, the ability to display concern for others; consider advice; understand people through dealing with a variety of people; feel he or she can always learn from other people; know self best; is thoughtful; is fair; is a good listener; is not afraid to admit making a mistake, will correct the mistake, learn, and go on; listens to all sides of an issue. (pp. 145-146)

Most of these are characteristics of humility. It takes a humble person to be able to "consider advice," to "feel he or she can always learn from other people," to be "a good listener," and "is not afraid to admit making a mistake."

Labouvie-Vief (1990), also, found attributes in wisdom that cannot be explained by the single word “intelligence.” Among the attributes she listed was humility. One interesting observation, however, was her confession that “It is not clear, however, just what is the underlying theme that holds together these various elements, nor what is their adaptative significance” (p. 52).

Those theorists who associate humility with wisdom seemly would agree with the writer who wrote, “True wisdom will express itself in meekness, not self-assertion; true meekness will be the manifestation, not of weakness, but of wisdom” (Stevenson, 1966, p. 67). The wise person will have no trouble seeing wisdom in others, but he or she will seldom see it in themselves (Davidson, 1995). Some forgotten ancient wrote “Knowledge is proud that she has learned so much, Wisdom is humble that she knows no more” (cited in Vincent, 1887, p. 753).

Introduction to the Meyers-Briggs Type Indicator

The first section of this literature review purposed to explore general definitions of wisdom and wise people, and from those definitions search for personal and life characteristic descriptions. This second section canvassed the literature for a descriptive definition of the personality assessment tool, the Myers-Briggs Type Indicator (MBTI), and its terms, which was used in an attempt to link the descriptions from literature to empirical findings, using the classifications of the MBTI.

Jung (1933) believed that personality types were fundamental to the manner in which people lived their lives. People reacted to similar circumstances differently,

because personality types were different. His theory of personality types consisted of three sets of opposites, i.e., Extraversion-Introversions (EI), Sensing-iNtuition (SN), and Thinking-Feeling (TF). Katharine C. Briggs and her daughter, Isabel Briggs Myers, added a fourth, Judging-Perceiving (JP), and put the personality types into instrument form. Their instrument, which has come to be known as the Myers-Briggs Type Indicator (MBTI), was a practical application of Jung typology theory. The intent of the MBTI was to help the individual discover his or her strength and celebrate his or her uniqueness (Brinegar, 1992; Kostur, 1998).

Myers-Briggs Type Indicator

The Myers-Briggs Type Indicator (MBTI) is divided into four major divisions. The names and the percentage found in the general population are as follows: E (70%) versus I (30%), S (70%) versus N (30%), T (50%) versus F (50%), and J (55%) versus P (45%). From these four major divisions there are 16 subdivisions (2x2x2x2): ISTJ (6%), ISFJ (6%), INFJ (1%), INTJ (1%), ISTP (6%), ISFP (6%), INFP (1%), INTP (1%), ESTP (13%), ESFP (13%), ENFP (5%), ENTP (5%), ESTJ (13%), ESFJ (13%), ENFJ (5%), and ENTJ (5%) (Jeffries, 1991; Keirsey, 1987; Keirsey & Bates, 1984; Kroeger & Thuesen, 1992; Oswald & Kroeger, 1988). Each of the 16 types has its own personality characteristics. This review will look at some key descriptions and phrases which are used for each of the four divisions' indicators: I-E, S-N, T-F, and J-P.

Some Key Descriptions and Phrases

Extraversion (E) and Introversion (I) – Extraverts and Introverts describe the manner in which people relate to the world of things, people, and environment. Extraverts are more concerned with how they relate to the things that are “out there.” Their primary source of energy and interest comes from the outer world, and they will feel a loss of energy if they engage in too much introspection. They are enthusiastic initiators, socially inclined with many “friends” (many of which could be better identified as “acquaintances”). They are gregarious, and they prefer, and are energized by, external group events. They tend to speak first, and then engage their brains, and find themselves wishing they hadn’t said what they did. They are not afraid of failure, and use trial and error with confidence (Kummerow, Barger, & Kirby, 1997; Kroeger & Thuesen, 1992; Oswald & Kroeger, 1988).

Introverts, on the other hand, are more concerned with how they relate to the inner world of ideas, concepts, and feelings. They are more concerned with how the things that are “out there” relate to them. They are re-energized when they can get alone and can look inside themselves. They form their ideas best by reflecting and thinking them through by themselves. They are independent, but territorial with limited relationships. Because they are quiet by preference, they will think before they speak, and will later wished they had said more than they did. They are fatigued by large social events, and will limited their involvement if given a choice. They are energized by reading, mediating, and study. They are passionate, yet guard their emotions (Kroeger & Thuesen, 1992; Kummerow, Barger, & Kirby, 1997; Oswald & Kroeger, 1988).

Sensors (S) and iNtuition (N) – Sensing and iNtuition are the designations for describing the manner in which people take in, or gather, information. People notice and pay attention to different things. Sensing people are more interested in what is real, actual, and factual. They want to know who, what, and where, and focus on present reality. Sensors show themselves as concrete, realistic, practical, experiential, and traditional. They are direct, specific, and factual. They perceive with the five senses, and are accurate observer of details. They value experiences, but are meticulous and systematic. They are contented, fun loving, and enjoy life as it is (Kroeger & Thuesen, 1992; Kummerow, Barger, Kirby, 1997; Oswald & Kroeger, 1988).

INtuition people, on the other hand, like to pay attention to the big picture, the patterns, and connections. They provide a new way to see things. They focus on future possibilities and frequently find the future more interesting than the present. They reveal themselves as being abstract, imaginative, inferential, theoretical, and original. They perceive with memory and associations, and patterns and meanings. They are change-oriented, restless, and imaginative. They prefer to follow their hunches, and are impulsive and spontaneous in their actions (Kroeger & Thuesen, 1992; Kummerow, Barger, Kirby, 1997; Oswald & Kroeger, 1988).

Thinking (T) and Feeling (F) – Thinking and Feeling designate the two ways persons make decisions, and deal with the world of judgment. Those who prefer Thinking like to apply logical principle to make objective decisions. These people are more analytical in their approach to problem solving, preferring to separate themselves emotionally so as to be free and impartial. They like to ask the tough questions, believing

that a problem's correct solution can be found through analysis. Thus, they like to base their decisions on logical, reasonable analysis. They are objective, firm-minded, and analytical. They prefer laws, policies, and a set way of doing things. They can be objective, and can draw from impersonal criteria to see or establish the cause and effect relationship (Kirby, 1997; Kroeger & Thuesen, 1992; Kummerow, Barger, & Kirby, 1997; Oswald & Kroeger, 1988).

Those who prefer Feeling like to make decisions by the process of valuing. They filter situations through their own values, the values of others important to them, and the values of the organizations to which they are committed. They want participation and consensus in decision making, and value the contribution made by others. They are capable of compassionately placing themselves in the other persons' situation during the decision making process. They are empathetic, tenderhearted, humane, and accommodating. They value warm, harmonious, personal relationships, and have a high regard for human values and motives (Kirby, 1997; Kroeger & Thuesen, 1992; Kummerow, Barger, & Kirby, 1997; Oswald & Kroeger, 1988).

Judging (J) and Perceiving (P) – Judging and Perceiving attitudes, the two added by Briggs and Myers to Jung's original three other sets, describe different life style orientations and two contrasting ways of relating to the external world. The Judging preference person prefers to relate to the world in an organized and orderly manner. He or she will prefer to make plans, and then decide to follow those plans. Trips, for example, are detailed with scheduled stops and time tables (Brinegar, 1992). The Judging person likes to close things down, make a decision, or to judge even when data is

incomplete. They are systematic, scheduled, structured, and methodical. They are self-disciplined, purposeful, and exacting (Kroeger & Thuesen, 1992; Kummerow, Barger, & Kirby, 1997; Oswald & Kroeger, 1988; Tieger & Barron-Tieger, 1998).

Perceiving preference people, however, prefer to relate to the world in a flexible and spontaneous manner. They prefer to “go with the flow.” Trips, to follow the example, are loosely organized, with stops as the interest determines. They collect information and respond to things as they occur (Brinegar, 1992). Perceiving persons have an innate desire to keep things open, to keep taking in information, to keep perceiving. They are casual, tentative, and, therefore, pressure-prompted. They seek out experiences and desire to miss nothing. They have no trouble adapting as they go, and responding to the situation (Kroeger & Thuesen, 1992; Kummerow, Barger, & Kirby, 1997; Oswald & Kroeger, 1988; Tieger & Barron-Tieger, 1998).

The Four Temperaments

As demonstrated above, each of the four sets of two types (sixteen groups possibility) has its own particular preferences. In an effort to create a shortcut toward the more practical use of the many type groups, the sixteen groups have been reduced to four broad temperament types. One advantage for breaking the sixteen groups down into the four temperaments is simplicity. By combining certain letters, the person can simplify the number of preferences that he or she is dealing with at any given time. With fewer variables with which to work, it is easier to define a particular subject. A major

disadvantage is the loss of detail that the wider and more detailed sixteen groupings provide (Kroeger & Thuesen, 1992).

The concept of four basic temperament types is as old as Hippocrates. Hippocrates identified the human temperament types as Sanguine, Choleric, Phlegmatic, and Melancholic. More recent theorists who have tried to identify four basic personality types have included Jung, Kretschmer, Freud, Adler, Sullivan, and Maslow. Jung, upon whose work Myers and Briggs expanded and produced the MBTI, divided human personality characteristics, which he called “functions,” into four possible combinations. His divisions were Sensation and Thinking (ST), Sensation and Feeling (SF), iNtuition and Thinking (NT), and iNtuition and Feeling (NF) (Benfari, 1999). Myers and Briggs expanded his work by adding two other groupings, Judging (J) and Perceiving (P), and with these two additional groupings formed the sixteen groups listed. Myers accepted Jung’s combinations of the types without giving consideration to the additional two groups that she and her mother had identified (Myers, 1962).

Later, Kersey and Bates (1984) worked from what they perceived to be the strengths of Jung’s combinations, but incorporating Myers and Briggs’ additional two groups, Judging and Perceiving. They gave new combinations to two of the four temperaments, and named the four divisions of combinations. Their names were as follows: The Dionysian Temperament, which includes the SPs (ISTP, ESTP, ISFP, ESFP), comprises approximately 38% of the population of the United States; The Epimethean Temperament, which includes the SJs (ISFJ, ESFJ, ISTJ, ESTJ), also comprises approximately 38% of the population; The Promethean Temperament, which is

the NTs (INTP, ENTP, INTJ, ENTJ), consists of approximately 12% of the population; The Apollonian Temperament, the NFs (INFJ, ENFJ, INFP, ENFP), which makes up approximately 12% of the population. It would appear that other theorists did not accept Kersey and Bates's identifying names, but did use their combinations. In a later, more detailed work on temperaments (1987), even Keirsey did not use the names he had given in his earlier work, apparently deciding not to use the identifying names he had originally given. Though Kersey and Bates's identifiers were not accepted, other theorists' descriptions are similar to, or include some of, their detailed descriptions of the various personality characteristics of the four temperament types combinations (Oswald & Kroeger, 1988; Jeffries, 1991; Kroeger & Thuesen, 1992; Tieger & Barron-Tieger, 1998).

The Sensible Perceiving Types (SP)

Keirsey and Bates (1984) described the Sensible Perceiving as follows: The Sensible Perceiving is impulsive and must be free. They do not like to be bound by rules or guidelines that are not of their making. They are not nearly as interested in attitudes, spirit, and duty, as they are in action, which, to them, is the important thing. It is not the result of the action that excites and motives them, but the action itself. Though they can have goals, their goals are not as many or as binding as those set by other temperament groups.

Kroeger and Thuesen (1992) described the Sensible Perceiving types as persons who prefer realistic problems, are ready to look at situations from more than one

perspective, are not closed-minded, are ready for action, are perceived by others as being flippant, and demand to be free to follow their own course of action. They are risk takers and are not afraid of hard challenges, but not for a long time. They work best at short-range projects and verbal planning.

The Sensible Judging Types (SJ)

The Sensible Judging Types are parental with a desire to be bound to others by obligations. They are task orientated and legalistic. They respect a chain of command and authority. They are pessimistic about the future, and therefore prepare for it. They are strongly inclined toward social groups, and will have memberships in many different groups. They strive to belong, and if belonging, they will work to make a contribution. They are either cherishing traditions, or establishing and maintaining them if there are none. Conservative in nature, they will try to save any organization of which they are a part if they see that it is in trouble. To do this, they like to move to positions of authority; therefore, titles and entitlements are important to them. They will take more assignments than is good for them, and as a result they will experience pressure and depression on occasions. Their conservative nature gives them the motto, "If it's not broken, don't fix it." They are against change for change sake, and when change must come, they prefer its coming by evolution other than revolution (Kroeger & Thuesen, 1992; Keirsey & Bates, 1984).

The iNtuitive Thinking Types (NT)

This combination of types enjoy knowing how things work, and are responsive to new ideas. They will drive themselves to learn for the sake of learning because the more they know the more competent they feel. Games, for example, are not played for enjoyment, but for improvement. They are good situational analysts, being able to look at possibilities in a nonpersonal manner. They like, and are challenged by, riddles. They want to know how the system, especially their part of it, operates and are ready to design and redesign it. They like to start projects, but are not good with follow-through. They are more interested in the facts of a matter than they are in the feelings of those involved with it (Kroeger & Thuesen, 1992; Keirse & Bates, 1984).

The iNtuitive Feeling Types (NF)

The iNtuitive Feeling Types are very personable. They are encouragers, free with their compliments, and are not afraid to show their appreciation for others. They see the possibilities in things, institutions, and people. They are enthusiastic, and are free with their interpersonal relationships, thus identifying many acquaintances as being their friends. They like to keep in contact with others. While the other temperament types can identify their goals, this type cannot do so easily. They always feel that they are in the process of “becoming.” Using education as an example, while the other temperaments can feel that they have become educated with the achievement of a certain degree, the iNtuitive Feeling will feel that he or she has somehow slipped through the process, and is

not truly entitled to be so identified. The iNtuitive Feeling temperament types are ever becoming, never arriving (Kroeger & Thuesen, 1992; Keirsey & Bates, 1984).

Previous MBTI Studies

Previous studies have used the MBTI to determine the personality characteristics of subjects in various professions and situations. Millner's (1998) study applied the MBTI to determine the impact personality differences had on person's responses to aging. Hennessy (1999) did a study in police personalities using the MBTI as his data instrument. Niednagel (1997) drew from his coaching background to conduct a study among athletes, trying to determine if different personality types excelled in different sports, and, if so, did each type have a different practice and coaching need. In an intense study, Oswald and Kroeger (1988) used the MBTI to compare ministers' types with the general population. Their findings indicated that ministers' personality preferences were different from those of the general population. The purpose of Brinegar's (1992) study was to use the MBTI composite preference scores of 185 clients to determine whether the scores' sums were predictive of the degree of counseling difficulty and successful counseling outcome. His findings indicated that the information gained through the use of the MBTI should help counselors estimate counseling difficulty. The *MBTI Manual* (Myers, McCaulley, Quenk, & Hammer, 1998), considered to be the primary reference for users of the MBTI, is divided into five sections with section four giving the construction, reliability, and validity of the test. In 1999, two million people took an MBTI personality assessment-test (CPP Catalog for 2000). Currently, there are over

900,000 cases in the CAPT data bank from computer scoring the MBTI. The Educational Testing Service of CAPT established the first MBTI Bibliography in 1969 with 81 entries. As of January 26, 2000, the number on the CAPT *Bibliography for the MBTI* had grown to over 6,898 entries with 1439 dissertations and 170 master's theses (Macdaid, 1997).

Conclusion

The literature search was in two different, but equally needed, directions. First, there was the need for an understanding of the various theorists' concepts of wisdom. This understanding needed to include the ancient wisdom with its emphasis on the more mystical, philosophical, metaphysical aspects of wisdom, as well as the current psychological and sociological aspects of wisdom, and of those considered wise. There was the need to find and identify personality characteristic descriptions from the various concepts of wisdom. Second, there needed to be an understanding of the various dimensions of the MBTI types and of the personality characteristics of the various types. Though the MBTI does not determine a person's wisdom, intelligence, or moral qualities, it is an indicator of the individual's preferred personality characteristic response to different situations and social settings. It was those preferences that this study addressed.

CHAPTER III

METHODOLOGY

The study was designed for the subjects to reveal their personality characteristic preferences through their scores from the MBTI tests. From these revealed preferences traits, the study addressed the following questions:

1. Do subjects nominated by their peers as “wise” possess common personality characteristic preferences as measured on the Myers-Brigs Type Indicator?
2. Do the personality characteristic preferences of subjects nominated as “wise” by their peers differ from those of the general population?

This chapter describes the procedures that were used to conduct the study. The sections include: (a) Population, (b) Sample, (c) Research Design, (d) Informed Consent, (e) Validity and Reliability, (f) Data Collection, (g) Data Analysis.

Population

The population was a volunteer group of people in 22 states nominated by their peers as wise. The criterion for establishing the population was as follows: It was assumed that the reader would keep in mind that the study group consisted of wise persons as determined by others. Since there was no acknowledged population of wise

persons from which to easily draw a sample, a population had to be built. This was done by the establishment of a first generation of wise persons that consisted of sixteen individuals, ten men and six women. These persons were selected because it was believed they possessed the characteristics of truly wise persons. The methods by which they were chosen were as follows:

1. Researcher selected the first 16 nominees based on criteria gathered from the literature.
2. Each subject in the original group of nominees had been chosen only after consultation and deliberation with others who knew the individual well, and who did not hesitate to use the terms “wise” or “wisdom” in evaluating him or her.

Each of the first 16 nominees was asked to nominate two other persons whom he or she felt were wise persons. Included on the demographic questionnaire given to each nominee was a list of ten descriptive stimuli (see Appendix A) from which the nominee could base his or her reasons for believing the nominee was a wise person. This list was based upon five components of wisdom which included: rich intellectual knowledge, rich procedural knowledge, relational knowledge, life-span contextual knowledge, and a knowledge of the uncertainties of life (Baltes, 1990), and Sternberg’s (1989) criteria for wisdom which included intellectual knowledge and practical knowledge. (This list will be discussed in more detail later in this chapter.) Fourteen of the original 16 chose to be a part of the project and nominated others, and the 28 persons nominated by these 14 became the second generation. Each of the 28 was written and asked to become a part of

the study in a manner to be explained later. In addition, each nominee was asked to nominate two other persons whom he or she felt were wise persons. Each succeeding generation was contacted in this same manner, and the results were as follows: The second generation nominated 42 persons, the third generation nominated 43 persons, the fourth generation nominated 42 persons, the fifth generation nominated 35 persons, the sixth generation nominated 31 persons, the seventh generation nominated 18 persons, the eighth generation nominated 14 persons, the ninth generation nominated 10 persons, and tenth generation nominated 18 persons, and the eleventh generation nominated 13 which composed the twelfth generation. There were over 300 persons nominated, but because of duplicate nominations, the population totaled 286 different persons from 22 states.

Of the six resources (reason, common sense, intuition, experts, experience, and revelation) from which some theorists have concluded that humans draw their knowledge of any subject (Butler, 1957; Key, 1995; Perkins, 1997), all but two are either metaphysical or implicit in nature. These metaphysically based derivations combined into what Maritain (1952), influenced by Thomas Aquinas, referred to as the connaturality of knowledge. Maritain argued that knowledge of moral virtues could be developed not only from studying the particular virtue, but from having the virtue. Using fortitude as an example, he explained that it was possible for one to gain mentally the moral, scientific, conceptual, and rational knowledge of fortitude. Such a person could give the correct answer to a question about the subject. Thus, the scientist could have total knowledge of the subject, while he or she may be totally lacking in the virtue itself. On the other hand, the uneducated may have trouble giving a scientific answer

concerning fortitude, yet be strong in the virtue itself and able to see it in others. He concluded his argument:

In this knowledge through union or inclination, connaturality or congeniality, the intellect is at play not alone, but together with affective inclinations and the dispositions of the will, and is guided and directed by them. It is not rational knowledge, knowledge through the conceptual, logical and discursive exercise of Reason (capital letter intended). But it is really and genuinely knowledge, though obscure and perhaps incapable of giving account of itself, or of being translated into words. (p. 23)

Michaud's (1998) study, also, indicated the metaphysical source, intuition, as a method by which wisdom may be detected. No (1993) argued for wisdom's being known, not by academic study, but from the experience of observing who is wise.

This study accepted Maritain's (1952) argument of connatural knowledge, and Michaud's (1998) and No's (1993) notions that wisdom could be known by intuition or experience, and, thus, reached the following conclusion: That it was possible for the nominator to have had an accepted base from which he or she could adequately nominate a wise person though the nominator may not have had the scientific knowledge or definition of wisdom, and only had a list of ten stimuli from which to chose. This method of establishing a population from which to draw a sample in wisdom studies is not unique with this study. There has been precedence established by other studies in which socially shared definitions of wisdom populations have been recognized as having researchable value (Baltes and Smith, 1989; Clayton, 1975a; Clayton, 1975b; Clayton 1976; Clayton & Birren, 1980; Holliday and Chandler, 1986; Orwoll, 1988; Orwoll & Perlmutter, 1990; Permuter, Adams, Nyquist, and Kaplan, 1988; Shedlock, 1998; Sternberg, 1989). Each of these studies had to determine a population from which to

work, and each of these studies was faced with the same problem with which this study was faced – “How to establish the population?” Each study, as did this one, built its population from an inexact source.

Sample

The study identified a sample of 186 persons who were nominated as wise by others from the population as described. The sample was determined in this method: To each of those nominated as wise and who constituted the population, the researcher sent a personal letter (Appendix C) informing him or her that he or she had been nominated, and the process by which he or she had been nominated. The letter requested the nominee to become a part of the study, and to show his or her willingness to be involved by returning a form (Appendix B) giving general personal information (age, ethnic group, education, profession), as well as listing the names and addresses of two other wise persons. Unless the form was returned, the nominee was not contacted again. Of the 286 in the population, 186 agreed to be a part of the study by completing the brief demographic form, and nominating others whom they believed to be wise persons. The 186 who responded became the study's sample.

Research Design

The study used three data collection instruments. One was a simple personal information form to gather demographic information. The form asked for personal

information in five areas. These were: age, highest education level, profession, gender, and ethnic group.

Another data collection instrument used for this study was a section of the personal information form. On the lower portion of the personal information form, the nominee was asked to nominate two other persons whom he or she felt to be wise. There was a list of ten stimuli from which the nominee could mark indicating indicators for their belief that the nominated person was a wise person. The information gained from the stimuli list was used to examine the bases by which persons judged others as being wise. The stimuli list included factors from Baltes' (1990) and Sternberg's (1989) definitions of wisdom and the wise, as well as cognition factors commonly found in general conversation. It also included factors which were more personality characteristics than they were cognitional. In addition, the list included one quality, egotistic, which is usually thought to be a negative quality. The list of stimuli utilized and their divisions are identified in Table I.

The third data collection instrument this study used was a personality assessment tool to assess the personality characteristic preferences of those in the study. This study chose the Myers-Briggs Type Indicator (MBTI), Form F, as its personality assessment tool, and it became the primary data collection instrument. The MBTI was developed from Jungian psychological types. Jung (1933) argued that personality types were fundamental to the manner in which people lived their lives. People, he suggested, reacted differently to similar circumstances, because people preferred to function

TABLE I
STIMULI LIST

Category
<u>Cognition Factors from Baltes (1990) and Sternberg (1989)</u>
1. Intelligence
2. Knowledge in the basic fundamentals of life, common sense
3. Realization of the uncertainties of life
4. Ability to place the proper value on things
5. Instinctive knowledge, knows when to do the right thing
<u>Commonly Language Cognition Factors</u>
6. Clever
7. Shrewd
<u>Personality Factors</u>
8. Moral qualities
9. Social adaptability
<u>Perceived Negative Quality</u>
10. Egotistic

differently. He identified these preferred functions as types, and listed three different sets of opposites types. These were Extraversion (Jung's preferred spelling) and Introversion (E-I), iNtuition (the "N" is capitalized to distinguish it from Introversion) and Sensing (N-S), and Thinking and Feeling (T-F). It wasn't until Myers and Briggs created a personality assessment tool based upon Jung's types that his types became popular. Myers and Briggs added a fourth set of opposites that they identified as Judging and Perceiving (J-P) (Brinegar, 1992, Keirse, 1998). The data instrument developed by Myers and Briggs became known as Myers-Briggs Type Indicator (MBTI). Because it was felt that this tool had proven its validity and reliability (to be discussed in more detail

later in this chapter), and was one of the best known, most used, and most respected personality assessment tools available, it was chosen for this study.

Informed Consent

Every person in the total population of 286 was sent a copy of the personal information form (Appendix B) enclosed in the letter (Appendix C) they received informing them of their nomination. Filling out the form and returning it in an enclosed stamped, addressed envelope was their acceptance agreement to be a part of the study. The MBTI (Form F), answer sheet, and instructions (Appendix A) were sent to each person who returned the personal information form. The time schedule for the data collection was from March 2000 through September 15, 2000. The data collection was closed at 4:00 p.m. on September 15, 2000.

As the MBTI answer sheets were returned, they were held until after September 22, 2000. Then the 118, which had been returned, were sent to the Center for Applications of Psychological Type (CAPT) where they were scored to determine the MBTI for the individual wise person. Because the MBTI is copyrighted, answer sheets for Form F could only be sent to CAPT for scoring. The four sets of opposites have value scales score ranges from 1 to 65. The values function reflects the degree to which the subject is weak or strong in a particular type. The higher the score in a particular type, the stronger the person's preferences are in that area. The group's total was scaled with respect to how much they were common with each other, and to how much they were common with the general population (see Table II for example of a subject's MBTI

scores). Descriptive statistics and chi-square techniques were used to compare what the study found concerning the nominated wise persons of its sample and the norm found in the general population.

TABLE II
EXAMPLE OF A SUBJECT'S MBTI SCORES

Indicators	E-I	S-N	T-F	J-P
ENTJ	E 33	N 5	T 37	J 45

In the example as shown by Table II, the subject was strong in his Extravert, Thinking, and Judging preferences. He was, however, weak in his iNtuition preference. The MBTI's ability to score each classification with a numerical score provided the means by which the subject's scores could be compared with the scores of others within the sample, as well as the scores of the general population.

Validity and Reliability

It has only been within the past fifty years that construct validity has gained wider acceptance among social researchers. There are, however, few attempts to implement the principles of the construct point of view in practice. The Myers-Briggs Type Indicator (MBTI) has been the notable exception (Wiggins, 1989). The MBTI is a psychometric

questionnaire which was developed to assess the Jungian theory of type. It is possibly the most widely used personality assessment tool currently available. It is based upon four sets of opposites that give 16 different combinations (2x2x2x2), each of which describes a particular and unique personality preference (Noring, 1993). The *MBTI Manual* (Myers, McCaulley, Quenk, & Hammer, 1998), considered to be the primary reference for users of the MBTI, is divided into five sections with section four giving the construction, reliability, and validity of the test. In 1999, 2 million people took a MBTI personality assessment-test (CPP Catalog for 2000). There are currently over 900,000 cases in the CAPT data bank from computer scoring the MBTI. The Educational Testing Service of CAPT established the first MBTI Bibliography in 1969 with 81 entries. As of January 26, 2000, the number on the *CAPT Bibliography for the MBTI* had grown to over 6,898 entries with 1439 dissertations and 170 master's theses. There is sufficient data to determine norm scores for the general population. There are, however, no single numbers available by which the reliability or validity of the MBTI can be determined (Macdaid, 1997).

Three primary kinds of reliability have been reported for the MBTI. These are:

1. Correlations of logical split-half for internal consistency,
2. Correlations of test-retest reliability, and
3. Percentage of agreement of direction of preference on test-retest studies.

Summarized data from many studies on reliability has ranges from the mid 70s to low 90s for internal consistency and test-retest reliability coefficients, while agreement in test-retest studies had percentage ranges of 80% for the combination of all four type letters

being the same, to 90% for three of four being the same (Macdaid, 1997; Myers, McCaulley, Quenk, & Hammer, 1998).

Macdaid (1997) argued for the validity of the MBTI, and reported:

Correlational studies reported in the (*MBTI Manual*) show evidence for convergent validity with correlations in magnitude from 30 to 70. (Correlations higher than 70 would only be found when correlating the MBTI to another scale that purports to measure type as well, e.g., the Gray-Wheelwright Jungian Type Survey.) Additional studies reporting data from Q-Sort, observers, behavioral outcomes, measures on other instruments, etc. are also evaluated using T-test, F-tests, chi-squares, etc. the results from these studies also provide significant support for the validity of the MBTI and . . . defy consolidation into one mathematical value. (1997, p. 125)

The *MBTI Manual* (Myers, McCaulley, Quenk, & Hammer, 1998), considered to be the primary reference for users of the MBTI, is divided into five sections. Section four gives the construction, reliability, and validity of the MBTI test. The many studies and the wide acceptance of the MBTI as indicated by its great popularity for over forty years give strong argument for the psychometric soundness of the MBTI. It should be remembered, however, that the MBTI indicates preferences, and not always actions. Persons may work well in settings where they are required to function outside of their preferences. Though they may do well, it will not change their preferences. The difference preferences of wise people will be addressed in Chapters IV and V more completely.

Data Collection

One hundred and twenty-six responded to the request for their MBTI ratings. One hundred and eighteen of the total completed an MBTI, while eight of the total exercised

their option to send only their MBTI types which had been determined by having recently taken the MBTI test. One hundred and eighteen reports were sent to CAPT for scoring. The basic scoring package included a three-page narrative and a one-page detailed scoring report for each subject's score, and three different group reports. Each answer sheet was scored with the individual's four letter type indicators being identified. In addition, each subject's preference was scaled in relation to the degree of strength found in each individual's particular letter type. An empirical distribution of the scores was done so that the mean and median could be determined.

A total of 126 was considered an adequate sample for the purposes of this study which is descriptive in nature and exploratory in intent. The indicators will be discussed in more detail in Chapters IV and V.

Data Analysis

As the responses were returned by mail, they were coded and entered into various computer data file spreadsheets using the software program Corel Quattro Pro, Version 7. Descriptive statistics and chi-square techniques were used to compare what the study found concerning wise persons and the norm found in the general population. The data analysis was done in the following manner: First, each set of variables was analyzed by the researcher to discover the mean, median, mode, variance, and standard distribution of each. Later, the same figures were entered into the Corel Quattro Pro, Version 7 program to check the validity of the first analysis. A chi-square analysis was conducted to determine how the psychological types of the sample compared to those of the general

population as determined by the hundred of thousands of reports that have been scored by CAPT over a period of almost forty years. Comparing these findings provided an appropriate method by which to compare the similarities and differences of wise people in the sample with those of the general population.

Summary

The design for the research and the methodology by which that research was done have been presented in this chapter. The method for determining the population, and for enlisting a sample from that population has been discussed. Attention was given to the data collection instruments, with special attention being given to the primary data collection instrument, the MBTI. The validity and reliability questions for the primary data collection instrument were discussed illustrating the many MBTI scores that have been tabulated and the large population from CAPT which has determined general population averages. The data collection and analysis procedures for this study were defined. The following chapter will present and analyze the data from the MBTI scores as determined by CAPT.

CHAPTER IV

RESULTS

Chapter I introduced the fact that most studies of wisdom have been directed towards its cognitional aspects. The purpose of this study, however, was to examine the personality characteristic preferences of a select group of volunteers who had been nominated as being wise persons by their peers, and to determine the degree of differences, if any, of the personality characteristic preferences of this select group of nominated wise persons and those of the general population.

This chapter will explore the data collected by three data collection instruments giving special attention to the data from the primary data collection instrument, the MBTI, in response to the research questions presented in this study. These questions are:

1. Do subjects nominated by their peers as “wise” possess common personality characteristic preferences as measured on the Myers-Brigs Type Indicator?
2. Do the personality characteristic preferences of subjects nominated as “wise” by their peers differ from those of the general population?

For purposes of this study, personality characteristic preferences were defined as those identified by the MBTI, and the study used the MBTI’s terms. These terms were:

Extravert-Introvert (E-I), Sensor-iNtuitive (S-N), Thinking-Feeling (T-F), and Perceiving-Judging (P-J).

The chapter is divided into three sections. The first section deals with the data discovered from the stimuli list. The stimuli list provided 10 suggestions from which the nominee could indicate as reasons for his or her belief that the persons he or she nominated as wise persons were, in fact, wise. The second section deals with data discovered from the personal information form. This instrument provided the demographic description of that portion of the perceived wise sample that provided the MBTI information. The last section will give the MBTI statistical information concerning the various personality preference types of the sample as a whole, as well as the individual perceived wise persons. This study used the analysis of variance techniques of descriptive statistics and chi-square tests to compare what the study found concerning perceived wise persons and the norm found in the general population. The section also includes the analysis of these differences. A p value of $p \leq .05$ was predetermined for this study. Each data instrument considered frequency counts and the groups' responses are compared with one another, or with the general population, as was appropriate.

Stimuli List

As identified earlier a total of 286 persons composed the population. Each of these person had been nominated as being a wise person. A stimuli list of 10 possible wise characteristics was provided for each nominee to use as he or she made his or her

nominations (see Appendix A). These stimuli were not given in any particular order or rank, nor, were the nominees told how many they were expected to check. Table III identifies the extent to which the descriptions suggested in the stimuli list were used.

TABLE III
TALLY OF CHARACTERISTICS FROM STIMULI LIST

Population	Frequency	Percent
<u>Cognition Factors from Baltes (1990) and Sternberg (1989)</u>		
1. Intelligence	253	88.46
2. Knowledge in life's basic fundamentals (common sense)	266	93.00
3. Realization of the uncertainties of life	233	81.46
4. Ability to place proper value on things	254	88.81
5. Instinctive knowledge	256	89.51
<u>Common Language Cognition Factors</u>		
6. Clever	130	45.45
7. Shrewd	69	24.12
<u>Personality Factors</u>		
8. Moral qualities	266	93.00
9. Social adaptability	201	70.27
<u>Perceived Negative Factor</u>		
10. Egotistic	15	5.24

Note: n=286

The 10 cognitive and personal characteristics suggestions that composed the stimuli list were placed into four divisions, or sets:

1. The first division was composed of those cognitional factors from Baltes (1990) and Sternberg (1989).
2. The second division was composed of cognition factors found in common language use.
3. The third division was personality factors.
4. The fourth division, perceived negative factor, consisted of only one stimulus.

Each of the suggestions was used. Figure 1 illustrates the tally of the characteristics of the 286 nominees.

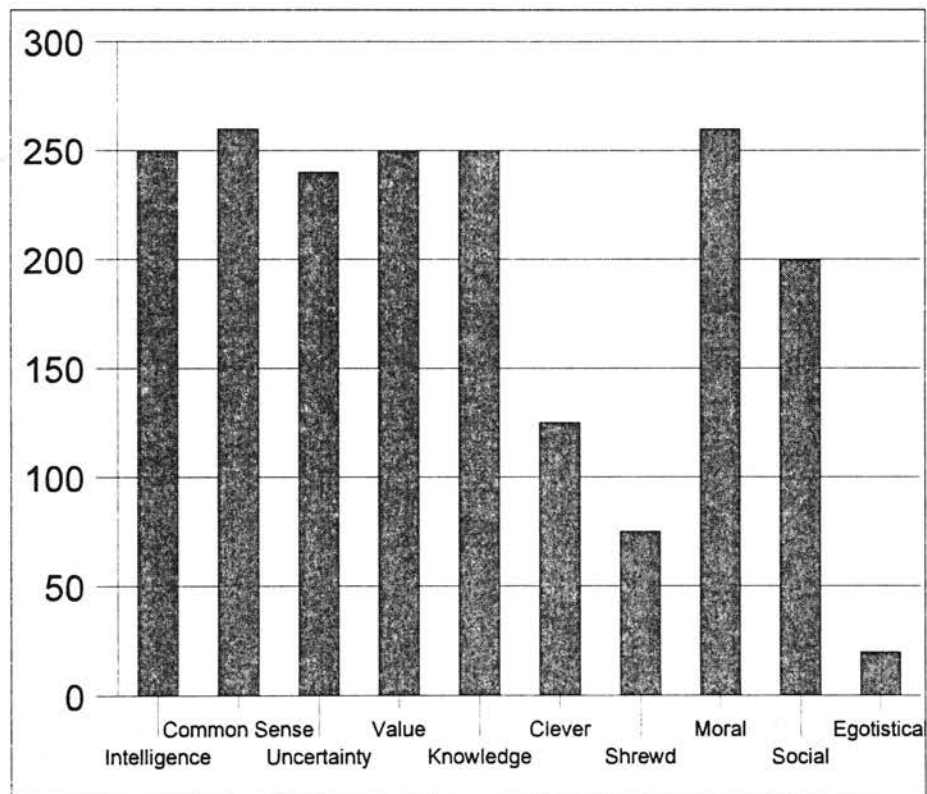


Figure 1. Tally of Characteristics from Stimuli List.

All the positive characteristics scored relatively high and were relatively uniform. The three lowest positive characteristics were “Clever,” “Shrewd,” and “Social.” The negative characteristic, “Egotistical,” scored the lowest of all 10 traits. If only the positive were considered, the mean would be 214.22 with a standard deviation of 69.74. Thus, two standard deviations from the mean would be located at 74.75 on the low side and 353.69 on the high side. Consequently, the “Shrewd” tally is statistically significant, since it lies more than two standard deviations from the mean. Thus, for a perceived wise person to be characterized as “Shrewd” is somewhat unusual, based on the data (J. D. Nichols, personal communication, December 28, 2000).

Demographic Data from the Personal Information Form

The data from the information form (Appendix B) revealed information concerning age, education, sex, ethnic group, and profession. The age distribution, shown in Figure 2, has characteristics similar to the normal curve, with a slight leftward skew. The age groups of those in the sample who responded were as follows: there were 42 nominees who were in their 60s; 26 who were in their 70s; 23 were in their 50s; 18 were in their 40s; 9 were in their 80s; and, 8 were in their 30s (see Table IV). The mean age for the test study group was 61.39 with a standard deviation of 12.94. Thus, two standard deviations from the mean is located at 35.51 on the low side and 87.28 on the high side. Consequently, perceived wise persons who are younger than 35 or older than 88 are somewhat unusual based on the data.

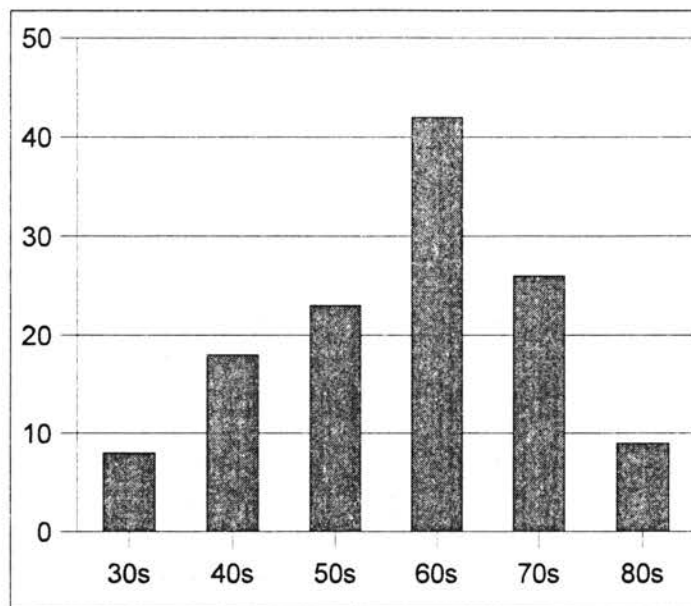


Figure 2. Age Distribution.

TABLE IV
AGE DISTRIBUTION

Age	Frequency	Percent
30s	8	6.3
40s	18	14.2
50s	23	18.2
60s	42	33.3
70s	26	20.6
80s	9	7.1

The education distribution, shown in Figure 3, was clearly not a normal distribution. Two high frequency peaks existed, one for a master degree and another for a doctoral degree. The sample's individual highest education levels were divided as follows: 13 were high school graduates; 1 had one year of college; 9 had two years of college; 2 had three years of college; 20 had their college degrees; 12 had post bachelor work; 31 had their master degrees; 2 had done post master graduate studies; 30 had their doctoral degrees; 2 had done post doctoral work; and 4 had two doctoral degrees. For statistical purposes the following scale was established: High school was given a numeral score of 12; 1 year of college, 13; 2 years of college, 14; 3 years of college, 15; college graduate, 16; 1 year of graduate studies, 17; master degree, 18; 1 year beyond master

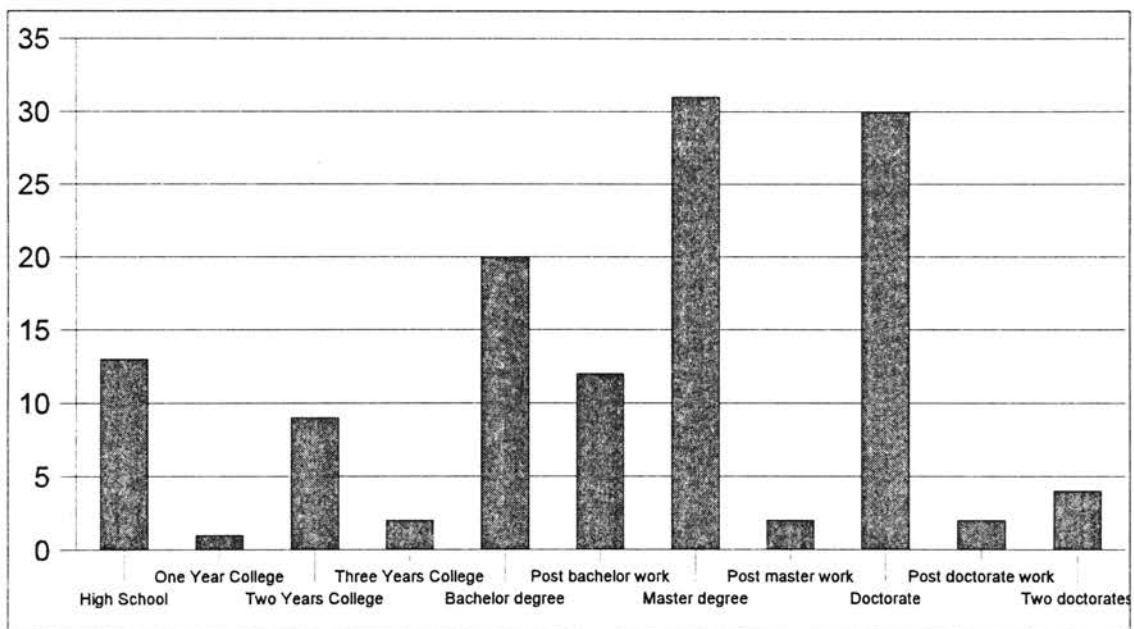


Figure 3. Education Distribution.

degree, 19; doctoral degree, 20; post doctoral work, 22; 2 doctoral degrees, 24. The median education level was a master degree. The mean education level was 1 year beyond bachelor (17.30), and the standard deviation was 2.80. Therefore, 2 standard deviations on the low side was 12.7 (less than a year beyond high school), and 22.9 (almost a year beyond a doctoral degree) on the high side. Thus for one to be perceived as wise in this particular sample of individuals, education was a factor (see Table V).

TABLE V
FREQUENCY DISTRIBUTION OF SAMPLE'S
EDUCATION LEVELS

Education highest level	Scale	Frequency	Percent
High school	12	13	10.3
One year college	13	1	00.7
Two years college	14	9	7.5
Three years college	15	2	1.6
Bachelor degree	16	20	15.8
Post bachelor work	17	12	9.5
Master degree	18	31	24.6
Post master work	19	2	1.6
Doctorate	20	30	23.8
Post doctorate	22	2	1.6
Two doctorate degrees	24	4	3.1

The sample was divided sexually with males being the larger group totaling 93 (73.8%), while the female group totaled 33 (26.2%). This distribution is shown in Figure 4. Since the sample was started with 16 persons which had been divided 10 males (62.5%) and 6 females (37.5%), it would appear that there were a higher number of persons thought to be wise from among males than from females.

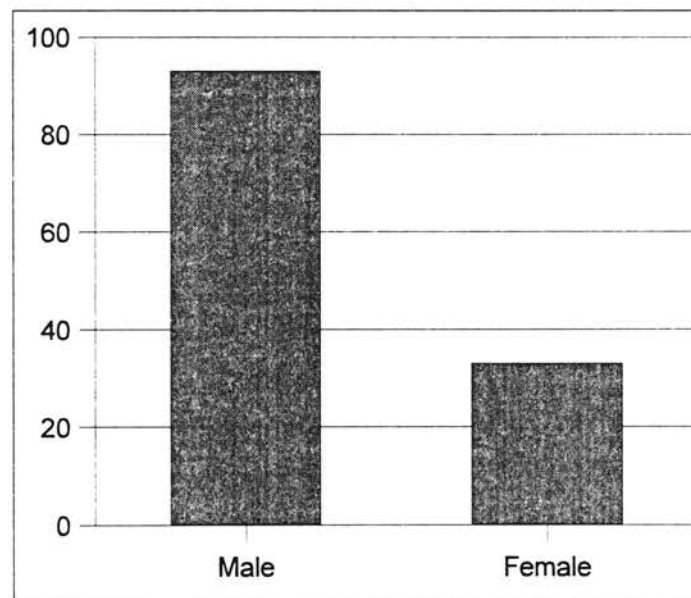


Figure 4. Gender Distribution.

Using the sample as the basis for determining the expected frequency of males versus females, the chi-square value was 6.90. With 1 degree of freedom, the critical X^2 is 3.84. The difference between the beginning gender distribution and the gender distribution of the total sample was statistically different. If we compare the distribution of females in the general population, the difference is again statistically different.

Professionally, the largest group was ministers with 34 (26.9%); educators had 28 (22.2%). These two groups combined for almost 50% of the total sample. There was no significant number in any other professional group. The sample included a politician, a psychologist, a pharmacist, administrators, bankers, missionaries, builders, civil service employees, home makers, business people, lawyers, farmers and ranchers, sales, secretaries, and oil people. Table VI and Figure 5 give the frequency distribution of the professions in the study group.

TABLE VI
DISTRIBUTION OF PROFESSIONS

Professions	Frequency	Percent
Ministers	34	26.9
Education	28	22.2
Other	64	50.9

Data from MBTI

One hundred and twenty-six responded to the request for their MBTI ratings. Eight of the 126 had recently taken the MBTI test, and submitted their indicators. Six of the eight did not submitted their numeral scores. Therefore, in data analysis where the numeral scores were needed, theirs were not available. The data obtained from the 118 scored MBTI answer sheets and the two who submitted their number scores from recently taken tests was transferred to the coding sheets and keyed for percentage data analysis. Each type indicator had a score range from 1 to 65, with 1 being the weakest indicator, and 65 being the strongest indicator. The higher a subject scored in an area, the greater the subject's personality characteristic preference was in that particular area. In the same manner, a lower score showed a lower degree of preference. The MBTI ratings were analyzed and listed according to categories, numbers, percentages, modes, medians, ranges, variances, and standard deviations. In addition, the perceived wise persons' data was compared with the national averages. The results were as follows:

Extraverts (E) and Introverts (I)

Extraverts (E) represented 76 (60.3%) of the sample of 126 responses, 3 of which were unusable for scores analysis. Of the 73 usable responses, the range was 43 with 1 being the lowest score. The mode was 15, and the median score was 19. The mean was 19.85, and the standard deviation was 11.4.

Introverts (I) represented 50 (39.7%) of the sample, with 47 providing their scores. Of the 47, the lowest score was 1, and the range was higher at 55. The mode

score was 1, and the median score was 17. Mean for the group was 19.04, and the standard deviation was 15.26. Table VII reports the Extraverts-Introverts descriptive statistics.

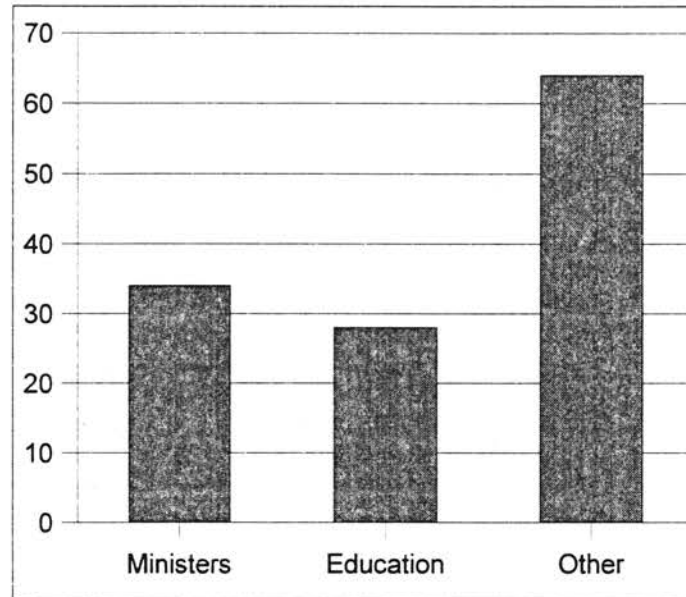


Figure 5. Distribution of Professions.

While the score means were without sufficient difference between each group's ranking in their Extravert-Introvert preference, both the range and standard deviation were less for the Extravert than they were for the Introvert. This indicated a greater cluster among the Extraverts than there was among the Introverts. It would appear that Introverts were more divided, with more being border line Extraverts as indicated by 1 being the mode. Others were more definite in their Introverts preferences with more high scores than their Extraverts cohorts.

TABLE VII
DESCRIPTIVE STATISTICS SAMPLE'S TYPES

DS	E	I	N	S	F	T	P	J
Mean	19.85	19.04	19.33	31.02	17.03	18.63	14.65	32.86
SE	1.02	1.37	1.06	1.62	0.93	1.04	0.87	1.32
Median	19	17	19	29	13	17	11	35
Mode	15	1	5	15.27	11	13	11	35
SD	11.40	15.26	11.89	18.21	10.50	11.69	9.75	14.86
Variance	131.70	238.00	141.30	331.60	110.10	136.60	95.10	220.70
Range	43	55	43	65	38	51	28	55
Minimum	1	1	1	1	3	1	3	1
Maximum	43	55	43	65	39	51	31	55
Count	73	47	30	90	55	65	17	103
Conf Level	.084	.141	.136	.120	.089	.091	.148	.092

There was also a difference in the study group's percentages versus the national general population's percentages. The comparative numbers were Extraverts–national percentage of 72% versus study group percentage of 60.3%, and Introverts–national percentage of 28% versus study group percentage of 39.7%. The percentage for those considered wise differed from the national average by almost 12% (Table VIII). The X^2 value was 8.53. A chi-square critical value was established at 3.84 with 1 degree of freedom and 95% confidence. This test is statistically significant with an associated p-value of 0.00349. Thus, there is very strong evidence that the test study group had a lower proportion of Extraverts than the general population (Table IX).

TABLE VIII
 FREQUENCY DISTRIBUTION SAMPLE'S TYPES VERSUS
 GENERAL POPULATION'S TYPES

Type	Sample Frequency	Sample Percent	General Population Percent
Extraverts (E)	76	60.3	72
Introverts (I)	50	39.7	28
iNtuitive (N)	36	28.6	24
Sensor (S)	90	71.4	76
Feeling (F)	55	43.6	49
Thinking (T)	71	56.3	51
Perceiving (P)	17	13.5	50
Judging (J)	109	86.5	50

TABLE IX
 CHI-SQUARE TEST FREQUENCIES OF SAMPLE'S TYPES

Type	Observed n	Expected n	Residual
Extraverts (E)	76	90.7	-14.7
Introverts (I)	50	35.3	14.7
iNtuitions (N)	34	30.2	3.8
Sensors (S)	92	95.8	-3.8
Thinking (T)	71	64.3	6.7
Feeling (F)	55	61.7	-6.7
Judging (J)	109	63.0	46.0
Perceiving (P)	17	63.0	-46.0

Sensing (S) and iNtuition (N)

Sensors (S) represented 90 (71.4%) of the sample of 126 responses, 2 of which were unusable. Of the 88 usable scores, the range was 65 with the lowest score's being 1. The mean score was 31. The median score was 29. Two figures, 15 and 27, were the mode. Standard deviation was 18.11.

Intuitives represented 36 (28.6%) of the sample, with 32 usable scores. Of the 32, the range (43) was considerably lower than it was for the Sensors. Main score was 19; mode was 5; and the median score was 21. Standard deviation was 11.51. Table VII gives the descriptive statistics for the Sensors-iNtuitives.

The lower standard deviation score of the iNtuitives (11.51) versus the Sensors (18.11), plus the higher range for the Sensors, indicated that Sensors were stronger in their preference for Sensing than were the iNtuitives in their preference for iNtuition. There was little different in the study group percentage versus the national general population percentage. The comparative numbers were: The percentage for Sensors was 71.4% compared to 76% for the national average. The percentage for iNtuition was 28.6% compared to 24% for the national average. The percentage differences between those considered wise and the general population were 4.6% (Table VIII).

The X^2 was .62, with an associated p-value of 0.23. Thus, at 95% confidence, the data did not provide evidence that the test study group had a different proportion of Sensors than the general population. Based upon the location of the test statistic with respect to the critical X^2 value, the difference between the test study group and the general population may be explained as merely being random variation (Table IX).

Thinking (T) and Feeling (F)

Thinkers represented 71 (56.3%) of the sample of 126 responses, 65 of which were usable. Of the 65, the lowest score was 1, the highest score was 51, giving a range of 51. The mean score was 18.5. The median score was 17. Mode was 15, and standard deviation was 11.6. Table VII gives the descriptive statistics for the Thinking-Feeling indicators.

Feelers represented 55 (43.6%) of the sample, with all 55 having usable scores. Of the 55, the lowest score was 3, and the highest score was 39, giving a range of 36. The average for the group was 17, with the median's being 13. Mode score for the group was 11, and the standard deviation was 10.4. This indicated that while there was a larger group who were weak in their Feeling preferences with possible leaning toward the Thinking preference, there was an almost equal group who were strong in their Feeling preference. Thus, the mean scores and the standard deviations for the two groups had very little measurable difference. There was measurable difference in the study group's percentage versus the national general population's percentage. The comparative numbers are: Thinking—56.3% versus national percentage of 51%, and Feeling—43.6% versus 49% for national percentage. The percentage differences between those considered wise and the national average was 5.3% (Table VIII). The X^2 value was 1.44. Based upon the location of the test statistic with respect to the critical X^2 value, the difference between the test study group and the general population may be explained as merely being random variation (Table IX).

Judging (J) and Perceiving (P)

Perceivers had the lowest scores in all indicators of any of the groups. They represented 17 (13.5%) of the sample of 126 responses. All 17 had usable scores. Of the 17, the lowest score was 3, the highest score was 31, which gave the smallest range of 28. The mean score was 14.65. The median and mode scores were 11 each. Standard deviation was 9.75 (Table VII).

Judgers represented 109 (86.5%) of the sample, with 103 having usable scores. Of the 103, the lowest score was 1, and the highest score was 55, giving a range of 55. The average for the group was 32.86, with 35 being both the median and the mode scores. The standard deviation was 14.78 (Table VII). The large difference between the mean and median scores of the two groups indicated a major difference between each group's ranking in their Perceiving-Judging preference. Those whose score was in the Perceiving range, scored low, indicating tendencies toward Judging. On the other hand, the Judging scored high with the highest mean of any group and the highest median score of any group. In addition, there was a large difference in the perceived wise group percentages versus the national general population percentages. The comparative numbers were: Judging category— a percentage of 86.5%, and Perceiving category—a percentage of 13.5%. These percentages compared to national percentages of 50% for both Perceiving and Judging. The percentage for those considered wise differed from the national average by 36.5%, the highest variance of any group (Table VIII). The X^2 value 67.18 represented a highly sufficient difference. A chi-square critical value was established at 3.84 with 1 degree of freedom and a 95% confidence level. Thus, the data provided exceptionally

strong evidence that the test study group had a different proportion of Judgers than the general population (Table IX). It should be noted that the chi-square value for this test exceeded even the critical value for an alpha level of .001, which would have a critical value of 10.82.

Within the MBTI data there are four sets of twos. Given that these are viewed as pair-wise exclusive traits, there are $2^4 = 16$ possible ways these traits may be combined. Ratings within these combinations were follows: Of the possible sixteen MBTI ratings categories, the 126 responses fell into 14 of them. The 16 totals were ENFJ (4 for 3.1% versus 5% for general population), ESFJ (26 for 20.6% versus 13% for general population), ENFP (5 for 3.9% versus 5% for the general population), ESTP (0 versus 13% for general population), ENTJ (10 for 7.9% versus 5% for the general population), ENTP (1 for .0079% versus 5% for the general population), ESFP (4 for 3% versus 13% for general population), ESTJ (26 for 20.6% versus 13% for general population), ISTJ (20 for 15.8% versus 6% for general population), INFJ (2 for 1.5% versus 1% for the general population), INTJ (9 for 7% versus 1% for general population), INTP (3 for 2.3% versus 1% for general population), ISFJ (12 for 9.5% versus 6% for general population), ISTP (2 for .78% versus 7% for general population), ISFP (2 for .78% versus 5% for the general population), and INFP (0 versus 1% of the general population). Table X summarizes the attributes of the test study group compared to the general population.

TABLE X
FREQUENCY DISTRIBUTION SAMPLE'S TYPE INDICATORS

Indicators	Population %	Study %	Expected n	Observed n
ENTJ	5	8	6.3	10
ENFJ	5	3	6.3	4
ENFP	5	4	6.3	5
ENTP	5	1	6.3	1
ESFJ	13	21	16.4	26
ESFP	13	3	16.4	4
ESTJ	13	21	16.4	26
ESTP	13	0	16.4	0
INFJ	1	2	1.3	2
INFP	1	0	1.3	0
INTJ	1	7	1.3	9
INTP	1	2	1.3	3
ISFJ	6	10	7.6	12
ISFP	5	2	6.3	2
ISTJ	6	16	7.6	20
ISTP	7	2	8.8	2

There were patterns that appeared in the “goodness of the fit” curve. First, there were some rather dramatic swings when expected versus observed data occurred between Judger versus Perceiver pairs in the observed data. Second, when the absolute value of the differences between expected and observed was computed, the greatest differences in the perceived wise test study group and the general population occurred with the Sensors. Of the eight largest differences, only INTJ is a non-Sensor. All of the six smallest differences belong to the iNtuitives.

When the four MBTI rating categories for which the expected value is below five, that is if the INFJ, INFP, INTJ, and INTP were omitted, a chi-square test statistic of 75.72 was obtained (Table XI). With 11 degrees of freedom, the critical X^2 value was 19.68.

TABLE XI
FOUR TYPES CHI-SQUARE TEST FREQUENCIES

Types	Observed n	Expected n	Residual
ENFJ	4	7.3	-3.3
ESFJ	26	19.0	7.0
ENFP	5	7.3	-2.3
ENTJ	10	7.3	2.7
ENTP	1	7.3	-6.3
ESFP	4	19.0	-15.0
ESTJ	26	19.0	7.0
ESTP	0	16.4	-16.4
ISTJ	20	8.8	11.2
ISFJ	12	8.8	3.2
ISTP	2	10.3	-8.3
ISFP	<u>2</u>	7.3	-5.3
Total	112		

This test had an associated p-value of 0.000. Thus, at 95% confidence, the data provided exceptionally strong evidence that the test study group had a different proportion of Judges than the general population.

The divisions for the four temperaments were as follows: NF (11 for 8.7% versus 12% for the general population), NT (23 for 18% versus 12% for the general population), SP (8 for 6.3% versus 38% for the general population), and SJ (84 for 66.6% versus 38% for the general population) (See Table XII).

TABLE XII
FREQUENCY DISTRIBUTION SAMPLE'S TEMPERAMENTS
VERSUS GENERAL POPULATION'S TEMPERAMENTS

Temperament	Sample Frequency	Sample Percent	General Population Percent
N/F	11	8.7	12
N/T	23	18	12
S/P	8	6.3	38
S/J	84	66.6	38

Ministers Subset Data

MBTI theorists have argued that certain temperaments and types are better suited for certain professions and careers (Jeffries, 1991; Keirsey & Bates, 1978; Kroeger & Thuesen, 1992; Kummerow, Barger, Kirby, 1997; Oswald & Kroeger, 1988; Tieger & Barron-Tieger, 1998). There are more Extraverts to be found among salespeople than there are Introverts, for example. This study seemed to illustrate that the type preferences of the study group were governed by other factors other than their profession. This

possibility surfaced by the data collected on ministers in the study group. Ministers composed the largest group of professional in the study. Oswald and Kroeger's (1988) study, using the MBTI to compare ministers' types with the general population's norm, provided the means by which perceived wise ministers in the study group could be compared with ministers from the general population. The data from the 34 ministers was compared with the national norm of ministers as determined from that study. Table XIII illustrates the findings of that comparison. Figure 6 provides a "goodness of fit" plot of the observed values and the expected values from the Oswald and Kroeger Study.

TABLE XIII
STUDY GROUP MINISTERS' TYPES COMPARED
WITH OSWARD AND KROEGER (1988)
AND GENERAL POPULATION

Type	Frequency	Study Data	Osward & Kroeger	GenPop
Extraverts (E)	23	67.65%	65%	75%
Introverts (I)	11	32.35%	35%	25%
iNtuitions (N)	11	32.35%	57%	24%
Sensors (S)	23	67.65%	43%	76%
Thinking (T)	19	55.88%	32%	50%
Feeling (F)	15	44.12%	68%	50%
Judging (J)	29	85.29%	70%	55%
Perceiving (P)	5	14.71%	30%	45%

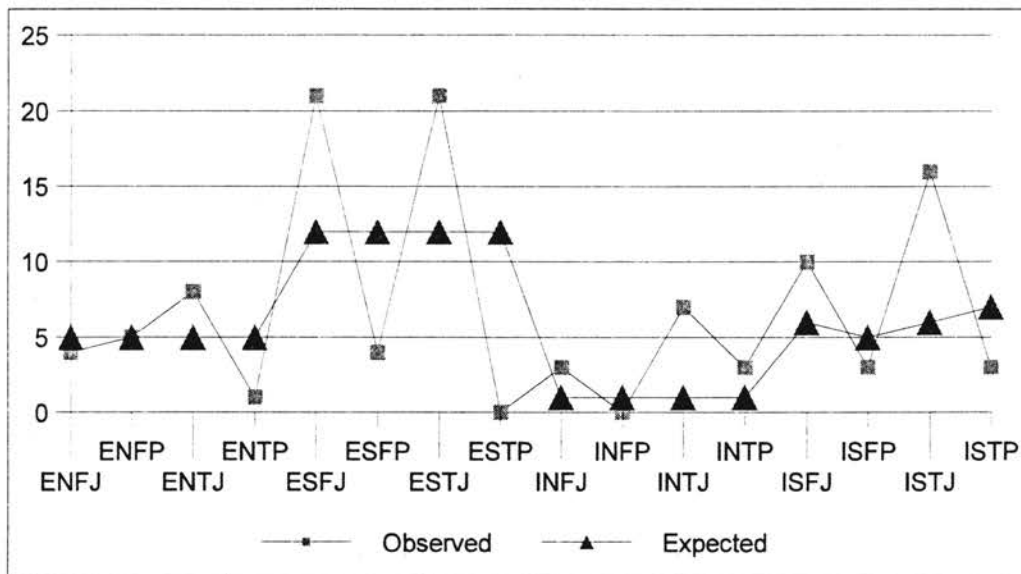


Figure 6. "Goodness of Fit" for Ministers Versus O&K Study Data.

When a chi-square test was conducted on this data, the test statistic of 21.23 was obtained (Table XIV). Using 7 degrees of freedom, the critical X^2 value was 14.07. This test had an associated p-value of 0.00344. Thus, at 95% confidence, the data provides very strong evidence that the perceived wise ministers from the study group have different MBTI proportions than ministers from the Oswald and Kroeger study.

TABLE XIV

CHI-SQUARE TEST FREQUENCIES OF MINISTERS' TYPES

Type	Observed n	Expected n	Residual
Extraverts (E)	23	22.10	0.90
Introverts (I)	11	11.90	-0.90
iNtuitions (N)	11	19.38	-8.38
Sensors (S)	23	14.62	8.38
Thinking (T)	19	10.88	8.12
Feeling (F)	15	23.12	-8.12
Judging (J)	29	23.80	5.20
Perceiving (P)	5	10.20	-5.20

TABLE XV

STUDY GROUP MINISTERS' TEMPERAMENTS
COMPARED WITH OSWARD AND KROEGER
(1988) AND GENERAL POPULATION

Temperament	Frequency	Study Data	Osward & Kroeger	GenPop
SP	1	2.94%	8%	38%
SJ	22	64.71%	35%	38%
NT	6	17.65%	16%	12%
NF	5	14.71%	41%	12%

Summary

The data of this chapter does imply that there were several traits in which the study group of perceived wise persons was distinctly different from the general population, viz., the study group was less Extraverted and more of Judgers than the general population. However, there were other areas where the data did not imply a difference between the study group and the general population, viz., the study group had no essential differences in Thinkers or Sensors than did the general population. In addition, the study group's age was essentially normally distributed with a statistically significant number of males.

The following chapter — Chapter V — will present the summary, conclusions, and recommendations.

CHAPTER V

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

This chapter presents a summary of the research, and the conclusions drawn from the results of the statistical analysis of the data in the previous chapter. Then, it will present an application of the personality characteristic preferences of the majority of those perceived by peers to be wise. In addition, suggestions are made for further study.

Summary

The purpose of this descriptive study was to identify the personality characteristic preferences of a select group of volunteers who had been nominated as being wise persons by their peers, and to explore to what degree of differences the personality characteristic preferences of this select group of perceived wise persons were in comparison with those of the general population.

The following research questions guided this study toward accomplishing its purposes:

1. Do subjects nominated by their peers as “wise” possess common personality characteristic preferences as measured on the Myers-Brigs Type Indicator?

2. Do the personality characteristic preferences of subjects nominated as “wise” by their peers differ from those of the general population?

Conclusions

Analysis of the data gathered from the MBTI supported a positive answer to both research questions. Subjects nominated by their peers as “wise” did indeed possess common personality characteristics as measured by the MBTI to a significant degree in some areas, and to no significant degree in others. They also differed from the general population in some areas, while having no significant degree of differences in others. The conclusions drawn from the data will be presented in the order of the greatest similarities found among the study group to the least similarities found in the study group. Thus, they will be presented in the following order: (1) Perceiving-Judging Preferences, (2) Extravert-Introvert Preferences, (3) Thinking-Feeling Preferences, and (4) Sensing-iNtuitive Preferences. This section will conclude with an application.

Perceiving-Judging Preferences

The highest area of similarity in the nominated wise sample was the Perceiving-Judging preferences. There were many more perceived wise people in the Judging group than there were in any other group. Thus, there was less in the Perceiving group than in any other group. While the degree of variance between these two groups was 73%, with Judgers’ being 86.5% and Perceivers’ being 13.5%, indicating the wide degree of differences between the two groups, the fact that almost nine of every ten were found in

the Judging group indicated a tremendous similarity within the sample. The large difference between the mean and median scores of the two groups indicated a major difference between each group's ranking in their Perceiving-Judging preference. Those whose score were in the Perceiving range, scored low. This indicated tendencies toward Judging. On the other hand, the Judging scored high with the highest mean of any group and the highest median score of any group. These two factors combined to indicate that the perceived wise people had a high degree of Judging personality preferences. It must be remembered, however, that from the population of 286 persons, 186 returned the form indicating that they would be willing to take part in the study. Of the 186 to whom the MBTI was sent, 118 returned a completed answer sheet, while another 8 exercised their options to send their MBTI indicators which they had received by having taken the MBTI test at an earlier date. Thus, while there was a greater number of Judgers than there was of Perceivers, Perceivers have a tendency to put things off, while Judgers have a tendency to organize their work, and get the task completed. Therefore, the results of this study must take into consideration that a large portion of those who did not answer the request to take part (100 total), or of those who indicated their willingness to take part, but who, after having received the MBTI form, never returned it (60 total), may have been indicating their life and personality characteristic as being Perceivers as surely as any MBTI answer sheet would have done. However, even if the unlikely event as suggested above had taken place, there still would have been almost 20% difference between the Judging and the Perceiving groups, a significant difference. The data illustrates that those who were

perceived as wise had to a large degree Judging preferences and clustered to a high degree in this area.

Extravert-Introvert Preferences

In the Extraverts-Introverts area the data from the sample showed 20% more Extraverts (60.3%) than Introverts (39.7%). Nationally, there is a 44% difference between these two groups. While the data does not give any reason why, it does indicate that an outgoing, got-to-be-with-people personality is not a major requirement for a person to be considered wise. Instead, it indicated that those considered wise will have approximately 20% greater chance of being an Introvert than what one would normally expect. This difference between the scores of the Extraverts and the Introverts could suggest one of two conclusions.

One, MBTI theorists (Kroeger & Thuesen, 1992; Kummerow, Barger, & Kirby, 1997; Oswald & Kroeger, 1988) identify Introverts as having a great desire to go deeply inside themselves for their answers. They take time away from the maddening crowd to listen to the still small voice within them. This preferred personality pattern could conceivably produce genuine wisdom that can be observed by others, thus, a higher percentage of Introverts. Perkins (1997) identified one stage toward wisdom to be that of "sage." While he did not equate the sage stage with wisdom, he did claim that it was only one step away. He chose sage for his identification of this stage because of its long association with the mythical picture of the old hermit on the mountain to whom the valley people would go with their problems for needed answers. If a larger percentage of wise people are Introverts than that of the general population, the folk lore image of the

hermit isolating himself from others in order to gain wisdom may have a degree of truth to it.

Or, two, it may be that as “beauty is in the eye of the beholder,” so is wisdom. Thus, though the sample had 126 persons who were nominated as being wise persons, this wisdom may be more perceived by the nominators than it is an actual quality by the subjects. Thus, the folk proverb, “Better to keep silent and be thought a fool, than to speak and remove all doubt,” could be paraphrased, “Better to keep silent and be thought wise, than to speak and be proven otherwise.” It could be that if one would want to be thought wise, one would discover that silence is golden.

Thinking-Feeling Preferences

The study found that the proportion of Thinkers versus Feelers in the test study group matched the proportion of Thinkers versus Feelers in the general population. This could seem unusual. The study’s topic, wisdom, has a cognitional base. In every studied definition for wisdom there was a cognition factor. In light of this, it could be expected that there would be a high degree of Thinkers among those nominated as wise. Thinkers prefer logical, reasonable analysis to problem solving. Feelers, on the other hand, made decisions based on how they feel about the matter, and will have a tendency to go by their feelings more so than by the “facts” (Kummerow, Barger, & Kirby, 1997; Kroeger & Thuesen, 1992; Oswald & Kroeger, 1988). To find a possible reason for what appears to be no significant difference between the study group Thinkers and the general population Thinkers, the results of the stimuli list data need to be considered. In the stimuli list, common sense and moral qualities were the two highest checked suggestions accepted by

the nominees. Thus, it could be argued from the data that people do look for other qualities other than cognition in those they associate with wisdom.

Sensor-iNtuitive Preferences

There was no significant difference between the Sensor-iNtuitive preference percentages from the study group and those of the general population. There were 42.8% more Sensors than iNtuitives, but this was comparable with the percentage found in the general population.

Mark Twain was reported to have said that only wet babies liked change. If it is true that, generally speaking, most people do not like change, could it not be reasonable to assume that most would choose as wise people those who project an image of stability? According to several MBTI theorists (Kroeger & Thuesen, 1992; Kummerow, Barger, Kirby, 1997; Oswald & Kroeger, 1988), Sensors project a stable image, and iNtuitives do not. This stability image may have added to the Sensors' wisdom image. But, as pointed out, while it was true that Sensors were the larger group among the perceived wise, they are also the larger group in the general population. In fact, the data indicated the possibility that people look for iNtuitive characteristics in those they associated with wisdom to a slightly higher degree than what is found in the general population. The small difference, however, was of no significant value. The perceived wise persons' Sensor-iNtuitive preferences were of no significant difference than the norm of the general population.

Application

The first research question inquired if perceived wise persons had personality characteristic preferences which could be measured by the MBTI? The data illustrated that they do. However, how do those preferences reflect themselves in the daily lives of the perceived wise persons? This section will apply the research data and the personality characteristics as described by various MBTI theorists.

The research suggested that wise people, or those perceived as wise, are most alike in their Sensing and Judging personality characteristic temperaments. In this study two of every three perceived wise persons (66.6%) could be described as persons who are parental with a desire to be bound to others by obligations. They are task-orientated and legalistic. They respect a chain of command and authority. They are pessimistic about the future, and therefore prepare for it. They are strongly inclined toward social groups, and will have memberships in many different groups. They strive to belong, and if belonging, they will work to make a contribution. They are either cherishing traditions, or establishing and maintaining them if there are none. Conservative in nature, they will try to save any organization of which they are a part if they see that it is in trouble. To do this, they like to move to positions of authority; therefore, titles and entitlements are important to them. They will take more assignments than is good for them, and as a result they will experience pressure and depression on occasions. Their conservative nature gives them the motto, "If it's not broken, don't fix it." They are against change for change sake, and when change must come, they prefer its coming by evolution other than revolution (Keirsey & Bates, 1978; Kroeger & Thuesen, 1992). Three of every five of

them will be outgoing and prefer to be with others, while two of every five will prefer to spend more time alone. They will be almost equal in how they relate to others, with just over half more logical and analytical, and just under half being more empathetic and compassionate. Thus, it could indicate that perceived wise people do project cognitive qualities to a small degree more than emotional qualities. The study indicated that most wise persons in this sample had a common personality temperament preference, the Sensor-Judging personality temperament preference. Furthermore, the study found that, though they were a minority, in comparison with the general population, there was a high degree of Introverts among them.

Recommendations

The study has provided data regarding the demographic characteristics of those perceived as wise persons. The data from the information form (Appendix B) revealed information concerning age, ethnic grouping, education, sex, and profession. A future study could analyze similar data to determine the degree of similarity common among those perceived as wise to investigate the possibility that similar backgrounds (career, age, ethnic grouping, gender, and education) could produce a similarity in personality characteristic preferences.

The first generation of perceived wise persons (a list composed by the researcher) had an African American, a Native American, an Iranian American, and an Asian American in an effort to include as many ethnic groups as possible. However, for reasons not known, there was very little response from the ethnic groups. The African American sent the scores from a recent MBTI test, but nominated no one else. The Asian American

nominated others, and agreed to take the test, but never did. The Iranian American and the Native American verbally agreed to take part, but neither of them nominated any one else, nor did they return the MBTI material. At some point in the future, a study could investigate the possibility of this being a random event, or if ethnic groups have a tendency not to respond to studies such as this, and, if so, why?

The sample was divided sexually with males being the larger group with 93 (73.8%), while the female group totaled 33 (26.2%). Since the sample was started with 16 persons which had been divided 10 males (62.5%) and 6 females (37.5%), it would appear that there were a higher number of persons thought to be wise from among males than from females. A future study would need to be done to determine to what degree, if any, there may be sexual biases considering those thought to be wise.

Because there was a large group of ministers in the study, it became possible to compare perceived wise ministers with ministers from Osward and Kroegar's (1988) study, as well as with ministers from the general population. The data showed wise ministers to have a sufficient higher degree of S-J temperaments than those found in Osward and Kroegar's study. Future studies could be done in other professions to see what degree of differences could be found between "wise" teachers, for example, and those teachers from the general population.

The sample included a politician, a psychologist, a pharmacist, administrators, bankers, missionaries, builders, civil service employees, home makers, business people, lawyers, farmers and ranchers, sales, secretaries, and oil people. And, although there was a total of 40 doctoral degrees, not one was in the field of medicine. Is it possible that a field traditionally held to require high intelligence is not necessarily considered to be

filled with wise people? Further studies need to be done to determine the degree in which medical doctors are held to be wise.

The study also provided data regarding the basis by which people were judged to be wise. From the list of ten descriptive stimuli (Appendix A) given to each nominator from which the nominator could base his or her reasons for believing the nominee was a wise person, there were two which were used to a higher degree than either of the others. These two were common sense and moral qualities. It could appear that people associate common sense and moral qualities with wisdom to a small degree more than they do cognitive qualities. At some point, another study could be done to examine this possibility.

The results of this exploratory study to determine and explore the personality characteristic preferences of those nominated as wise persons should provide a foundation for these possible future studies.

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APPENDIXES

APPENDIX A

SURVEY INSTRUMENT

SURVEY INSTRUMENT SENT TO WISE PEOPLE (This was MBTI Form F)
ADULT EDUCATION RESEARCH PROJECT
Code _____

- A. It is not necessary to identify yourself by name on this form.
- B. Inclosed is a copy of the Myers-Briggs Temperament Indicator. This simple questionnaire has no right or wrong answers. Every answer is right, if it is right for you. Its only goal is to let you express your preference in certain situations. Please do not mark on the Question Booklet. Mark your answer on the enclosed answer sheet using a number 2 lead pencil. After you have finished the questionnaire, please place the Question Booklet and the answer sheet in the enclosed stamped envelope and drop it in the mail. (Enclosed was a copy of Form F booklet and answer sheet. There was also a stamped, addressed envelope in which the booklet and answer sheet could be mailed back.)

APPENDIX B

DEMOGRAPHIC QUESTIONNAIRE

Code _____

Please give the following information:

1. Your age: _____ Your sex _____ Your ethnic group _____
2. Your level of formal education _____ Are you now a student? _____
3. Your profession _____

Please name two persons whom you believe to be a wise person complete with addresses.

Wise Person # 1 _____

Address _____

City _____ State _____ Zip _____

Check the areas in which you are basing your opinion that this person is a wise person

- _____ Intelligence _____ Clever _____ Egotistic
- _____ Knowledge in the basic fundamentals of life (common sense)
- _____ Instinctive knowledge (knows when to do the right thing)
- _____ Moral qualities _____ Social adaptability _____ Shrewd
- _____ Realization of the uncertainties of life
- _____ Ability to place the proper value on things

Wise Person # 2 _____

Address _____

City _____ State _____ Zip _____

Check the areas in which you are basing your opinion that this person is a wise person

- _____ Intelligence _____ Clever _____ Egotistic
- _____ Knowledge in the basic fundamentals of life (common sense)
- _____ Instinctive knowledge (knows when to do the right thing)
- _____ Moral qualities _____ Social adaptability _____ Shrewd
- _____ Realization of the uncertainties of life
- _____ Ability to place the proper value on things

APPENDIX C

NOMINATION NOTIFICATION

Dear ———,

I am currently doing research for my doctorate in adult education from Oklahoma State University. The area of my interest and study is wisdom. I am especially interested in trying to determine if there are personality temperament characteristics common among wise persons. And, if so, to what degree are those temperament characteristics more common among wise persons than they are among the general population?

You have been nominated as being a wise person in the same manner in which I am asking you to nominate two others whom you feel to be wise people. To be nominated is, in my opinion, an honor, and demonstrates the influence that you have had on someone's life.

Will you help me in my research? If you will return the enclosed brief questionnaire in the provided stamped envelope, I will send you a Myers-Briggs Type Indicator questionnaire by returned mail. This questionnaire is a non-judgmental and highly researched preference indicator in which there are no right or wrong answers and is one of the most widely used psychological instruments in the world. It will take you approximately one hour to complete the Myers-Briggs Type Indicator. Or, if you have recently taken the MBTI and know your indicators, especially the scores, you may send that instead.

Your involvement would be greatly appreciated, and I thank you for any consideration that you give to my request. Will you indicate your willingness to help by answering the questions on the next page and returning it to me in the enclosed stamped envelope?

Sincerely Yours,

Ernie Perkins, Th. D., D. Min.

APPENDIX D

INSTITUTIONAL REVIEW BOARD

APPROVAL FORM

OKLAHOMA STATE UNIVERSITY
INSTITUTIONAL REVIEW BOARD

Date: March 20, 2000 IRB #: ED-00-217

Proposal Title: "WISE PERSONS' PERSONALITY TEMPERAMENTS: DIFFERENCES AND SIMILARITIES FOUND IN THE WISE AND COMPARED WITH THE GENERAL POPULATION"

Principal Investigator(s): Ernie Perkins
Robert Nolan

Reviewed and Processed as: Exempt

Approval Status Recommended by Reviewer(s): , Approved

Signature:



Carol Olson, Director of University Research Compliance

March 20, 2000

Date

Approvals are valid for one calendar year, after which time a request for continuation must be submitted. Any modification to the research project approved by the IRB must be submitted for approval with the advisor's signature. The IRB office MUST be notified in writing when a project is complete. Approved projects are subject to monitoring by the IRB. Expedited and exempt projects may be reviewed by the full Institutional Review Board.

2

VITA

Ernie L. Perkins

Candidate for the Degree of

Doctor of Education

Thesis: WISE PERSONS' PERSONALITY TEMPERAMENTS: DIFFERENCES AND SIMILARITIES FOUND IN THE WISE AND COMPARED WITH THE GENERAL POPULATION

Major Field: Occupational and Adult Education

Biographical:

Personal Data: Born in Charleston, Missouri, April 7, 1939, husband of Wanda and father of Timothy and Micah, and "Dad" to Anna and Trinity.

Education: Graduated from Dell High School, Dell, Arkansas, in May, 1957; received Bachelor of Arts degree in History from Arkansas State University in 1961; received Bachelor of Divinity degree from Southwestern Baptist Theological Seminary in 1965; received Master of Theology degree and Doctor of Theology degree from Luther Rice Seminary in 1968 and 1969, respectively; received Master of Divinity degree from Southwestern Baptist Theological Seminary in 1985; received Doctor of Ministry degree from Midwestern Baptist Theological Seminary in 1994. Completed requirements for the Doctor of Education degree with a major in Adult Education at Oklahoma State University, Stillwater, Oklahoma in May, 2001.

Professional Experience: Served as pastor of Southern Baptist churches in Arkansas, Missouri, Tennessee, Texas, and Ohio. President of both Ohio and Arkansas State Pastor's Conferences. Director of Concord Baptist Association, Ft. Smith, Arkansas, 1975-81. Executive Director of Capital Baptist Association, Oklahoma City, Oklahoma, since 1981. Adjunct Professor Oklahoma Baptist University, 1993; Midwestern Baptist Theological Seminary, 1997; Guest Professor Southeastern Baptist Theological Seminary, 1999; Adjunct Professor American Bible Seminary, 2001.