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The psychological type profile of practising British Druids compared with Anglican
Churchgoers

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Abstract

This study employs psychological type theory to profile practising British Druids and to compare their profile with that of Anglican churchgoers. A sample of 75 participants at a camp organised by The Order of Bards, Ovates and Druids (OBOD) in celebration of the Mid-Summer Festival completed the Francis Psychological Type Scales. Compared with the profile of 327 Anglican churchgoers previously published by Francis, Duncan, Craig and Luffman (2004), the Druids were significantly more likely to prefer intuition and less likely to prefer sensing. The implications of these data are discussed for understanding the contemporary appeal of Druidry. Overall the Druids prefer introversion (61%), intuition (64%), feeling (56%) and judging (68%).

Introduction

By including for the first time in the national census of England and Wales a question concerning self-assigned religious affiliation, the 2001 census provided key insights into the religious composition of these two nations. In addition to the seven pre-coded categories (no religion, Buddhism, Christianity, Hinduism, Islam, Judaism, and Sikhism), the write-in response 'other' allowed those completing the census form to give voice to a range of other religious categories. Within this context, British Druids in England and Wales gained public visibility. According to the Office for National Statistics (2004), 30,569 individuals described themselves as Druids; 7,227 as Wiccans; 1,657 as Druids; 1,603 as Pantheists; 908 as New Agers; 508 as Celtic Druids; and 401 as Animists.

These responses to the 2001 census are consistent with the views of several recent commentators on the changing religious climate of Britain. For example, Heelas and Woodhead (2005) contend that the contemporary religious scene in the United Kingdom has undergone a spiritual revolution. They argued that traditional religiosity is giving way to eastern esoteric traditions. Their study of the town of Kendal in the Lake District revealed the growth of such esoteric practices coupled with decline in more traditional religious practices. Partridge (2004), in the first instalment of his trilogy, coins this phenomenon as the re-enchantment of the West. He sees the rise in the popularity of such alternative religious traditions as stemming from the immediate post-war period in the United Kingdom when more relaxed social conditions allowed for experimentation. In particular this can be seen in the 1960s when new modes of expression, especially for the youth, were emerging in terms of music, fashion and religion.

One of the new religious expressions to gain popularity during this period was Paganism, and in particular Wicca (Pearson, 2002, p.36). Wicca in the United Kingdom can find its origins in two main forms, the Alexandrian and Gardnerian schools (Hunt, 2002).

Today, it is the school of Gardner that predominates, although it is the works of Scott Cunningham, Raymond Buckland and other popular writers of Wicca that have opened this mystery religion to the mass market (Schofield Clark, 2002; Ezzy, 2003).

Wicca has now become established as a religion in a number of countries. Indeed Hjelm (2006) noted that participants of Wicca legitimate the religion by placing it alongside the practices of other religions, say by determining who is really a practitioner (those who follow a certain tradition) and by distinguishing such practitioners from those who only seek to have nominal affiliation mediated through popular publications. Indeed, the Wiccan religion is advancing to such stages as to wish to distinguish itself from its more broad-spectrum traditional Witchcraft background (Ezzy, 2006).

The rise of Wicca as a contemporary religion has led to its integration within policies and practices related to palliative care (Smith-Stoner & Young, 2007), social work (Yardley, 2008), military psychology (Hathaway, 2006), and education (Cush, 1997). Contemporary social scientific studies of Wicca abound, mostly through qualitative methodologies such as interviews (e.g. Berger & Ezzy, 2007) or through the analysis of popular media in the creation and perpetuation of the religion (McSherry, 2002; Jarvis, 2008). Fewer social scientific studies have provided quantitative measures for the study of Wicca in particular or Paganism in general. The census data published by the Office for National Statistics has shown roughly the same number of Druids (1,603) and Wiccans (1,657) in England and Wales.

Within the broader field of the psychology of religions, psychological type theory, as originally proposed by Carl Jung (1971) and developed through a series of type indicators (see for example, Myers & McCaulley, 1985) or temperament sorters (see for example, Keirsey & Bates, 1978), has generated a number of insights into the qualities and distinctiveness of religious communities (Francis, 2005). In essence, psychological type

theory identifies 16 discrete psychological types, distinguished by bipolar preferences on four major constructs: two orientations, two perceiving preferences, two judging preferences, and two attitudes toward the outer world.

The two orientations are defined as introversion (I) and extraversion (E). Introverts draw their energy from the inner world of ideas, while extraverts draw their energy from the outer world of people and things. Extraverts are energised by people and drained by too much solitude, while introverts are energised by solitude and drained by too many people.

The two perceiving processes are defined as sensing (S) and intuition (N). Sensors perceive their environment through their senses and focus on the details of the here and now, while intuitives perceive their environment by making use of the imagination and inspiration. Sensors are distrustful of jumping to conclusions and of envisioning the future, while intuitives are overloaded by too many details and long to try out new approaches.

The two judging processes are defined as thinking (T) and feeling (F). Thinkers reach their judgements by relying on objective logic, while feelers reach their judgements by relying on subjective appreciation of the personal and interpersonal factors involved. Thinkers strive for truth, fairness, and justice, while feelers strive for harmony, peace, and reconciliation.

The two attitudes toward the outer world are defined as judging (J) and perceiving (P). Judgers use their preferred judging process (either thinking or feeling) to deal with the outside world. Their outside world is organised, scheduled, and planned. Perceivers use their preferred perceiving process (either sensing or intuition) to deal with the outside world. Their outside world is flexible, spontaneous, and unplanned.

A series of studies, conducted in several different cultural contexts have begun to chart the psychological type profile of practising Christians (churchgoers). In the United States of America, data were provided by Gerhardt (1983) on Unitarian Universalists, and by

Rehak (1998) on Evangelical Lutherans. In Canada, data were provided by Delis-Bulhoes (1990) on Francophone Roman Catholics and Evangelical Protestant, and by Ross (1993, 1995) on Anglophone Anglicans and Roman Catholics. In Wales, data were provided on Church in Wales churchgoers by Craig, Francis, Bailey, and Robbins (2003) and by Francis, Robbins, Williams, and Williams (2007). In England, data were provided on Church of England churchgoers by Francis, Duncan, Craig, and Luffman (2004) and by Francis, Butler, Jones, and Craig (2007). Some of these studies have reported separately on the psychological type profiles of male and female churchgoers, while other studies have combined the two sexes in order to profile the churchgoing community as a whole. Given the general imbalance of men and women in church congregations (Francis, 1996), it is the combined profile of men and women that may be most useful in establishing the overall psychological type profile of the practising Christian community.

A good snapshot of Anglican churchgoers in Britain is provided by Francis, Duncan, Craig, and Luffman (2004). In this study the Myers-Briggs Type Indicator (Myers & McCaulley, 1985) was systematically administered throughout the worshippers in five typical congregations found in the Diocese of Manchester and in the Diocese of York. Useable responses were received from 116 men and 211 women. The individual congregations provided 87, 70, 65, 56, and 49 participants. Although Francis, Duncan, Craig, and Luffman presented their data separately for male and for female Anglican churchgoers, it is possible to aggregate these findings in order to generate an overall profile of Anglican churchgoers. It is this aggregated profile that is presented in table 1.

[insert table 1 about here]

The data presented in table 1 demonstrate a clear and distinctive type profile for Anglican churchgoers. In terms of the four binary distinctions, churchgoers displayed a preference for introversion (59%) over extraversion (41%), a clear preference for sensing

(72%) over intuition (28%), a clear preference for feeling (64%) over thinking (36%), and a clear preference for judging (68%) over perceiving (32%). When compared with the UK population norms published by Kendall (1998), Anglican churchgoers emerged as more likely to prefer introversion than people in general (59% compared with 48%), more likely to prefer feeling than people in general (64% compared with 54%) and more likely to prefer judging than people in general (68% compared with 58%). Anglican churchgoers and people in general showed roughly equal levels of preference for sensing (72% and 76%).

The characterisation of Anglican churchgoers as having a bias towards introversion is consistent with the image of Anglicanism as promoting a quiet, reflective and inward-looking path of spirituality. The characterisation of Anglican churchgoers as having a bias toward sensing is consistent with the image of Anglicanism as promoting commitment to tradition, to established practice and to a conventional outlook. The characterisation of Anglican churchgoers as having a bias toward feeling is consistent with the image of Anglicanism as promoting a middle-way of harmony and reconciliation between opposing theological positions and as showing concern for the human face of religious doctrine and practice. The characterisation of Anglican churchgoers as having a bias toward judging is consistent with Anglicanism as being a disciplined, well-regulated and liturgical church committed to structure and to predictable forms of worship.

Against this background, the aim of the current paper is to undertake the first empirical study of the psychological type profile of one well-defined denomination of practising British Druids (The Order of Bards, Ovates and Druids) and to compare this profile with the established profile of Anglican churchgoers. This exploratory study will be guided by a series of hypotheses. In terms of the two orientations (extraversion and introversion), it is hypothesised that both groups will demonstrate a preference for introversion, reflecting the quest for the inner paths of spirituality. In terms of the two perceiving processes (sensing and

intuition), it is hypothesised that, while Anglican churchgoers have demonstrated a preference for sensing (reflecting attraction to a traditional spirituality), practising Druids will demonstrate a preference for intuition (reflecting attraction to new and emerging, or re-emerging, forms of spirituality). In terms of the two judging processes (thinking and feeling), it is hypothesised that both groups will demonstrate a preference for feeling, reflecting commitment to a form of 'congregational' practice and to building a form of religious life within community. In terms of the attitudes toward the outer world (judging and perceiving), it is hypothesised that both groups will demonstrate a preference for judging, reflecting commitment to an 'organised' form of spirituality with designated times for practice and designated rituals.

Method

Procedure

The third author attended a camp in celebration of the festival of Midsummer organised by The Order of Bards, Ovates and Druids (OBOD). This group was chosen because, as a correspondence course, the OBOD attracts members from all over Europe and a wide range of ages. This means that the group is diverse, while at the same time the members share a common belief and practice system. Members of the OBOD are active in their religion in that they participate regularly via correspondence. In the Midsummer camp they congregate with the purpose of group worship, including rituals, ceremonies, music, dance, and collective repetition of creeds. Participants were invited to complete a brief questionnaire. There was no time limit imposed on completion and participants were assured of their anonymity and right to withdraw.

Measures

Psychological type was assessed by the Francis Psychological Type Scales (FPTS: Francis, 2005). This is a 40-item instrument comprising four sets of 10 forced-choice items related to

each of the four components of psychological type: orientation (extraversion or introversion), perceiving process (sensing or intuition), judging process (thinking or feeling), and attitude toward the outer world (judging or perceiving). Recent studies have demonstrated that this instrument functions well in church-related contexts. For example, Francis, Craig, and Hall (2008) reported alpha coefficients of .83 for the EI scale, .76 for the SN scale, .73 for the TF scale, and .79 for the JP scale.

Sample

Data were provided by 75 participants at the OBOD's midsummer camp. Responses were received from 32 males and 43 females. In terms of age, one respondent was under the age of 20, four were aged 20 to 29, 16 were aged 30 to 39, 24 were aged 40 to 49, 22 were aged 50 to 59, six were aged 60 to 69, and two were over the age of 70. In relation to performance in public rituals, 8% stated that they never participated, 60% that they participated in the eight solar festivals, 1% that they participated at full moons, 20% at full moon and solar festivals, 1% with the phases of the moon, and 9% on a weekly basis. In relation to performance at private rituals, 42% stated that they took part in private rituals less than monthly, 8% on a monthly basis, 24% on a weekly basis, 23% on a daily basis, and 3% performed private rituals more than once a day.

Data Analysis

The research literature concerning the empirical investigation of psychological type has developed a highly distinctive method for analyzing, handling, and displaying statistical data in the form of 'type tables'. This convention has been adopted in the following presentation in order to integrate these new data within the established literature and to provide all the detail necessary for secondary analysis and further interpretation within the rich theoretical framework afforded by psychological type. Type tables have been designed to provide information about the sixteen discrete psychological types, about the four dichotomous

preferences, about the six sets of pairs and temperaments, about the dominant types, and about the introverted and extraverted Jungian types. Commentary on this table will, however, be restricted to those aspects of the data strictly relevant to the research question. In the context of type tables the statistical significance of the differences between two groups is established by means of the selection ratio index (*I*), an extension of chi-square (McCaulley, 1985).

Results and discussion

Table 2 presents the psychological type profile for the sample of 75 practising British Druids. In terms of the four binary distinctions, these data demonstrate a clear preference for introversion (61%) over extraversion (39%), a clear preference for intuition (64%) over sensing (36%), a clear preference for feeling (56%) over thinking (44%), and a clear preference for judging (68%) over perceiving (32%).

Table 2 then takes the analysis one step further by comparing the psychological type profile of this sample of 75 practising British Druids with the sample of 327 Anglican churchgoers set out in table 1. In terms of the four sets of binary distinctions, it was hypothesised that both groups would display a similar preference for introversion: this hypothesis was supported by the data. It was hypothesised that both groups would display a similar preference for feeling: this hypothesis was supported by the data. It was hypothesised that both groups would display a similar preference for judging: this hypothesis was supported by the data. On the other hand, it was hypothesised that the two groups would differ in terms of the perceiving process, with Anglican churchgoers preferring sensing and practising British Druids preferring intuition: this hypothesis was also supported by the data. Within the framework of psychological type theory, the main feature distinguishing between the two groups is that 64% of the Druids prefer intuition (reflecting attraction to the novel) and that 72% of the Anglicans prefer sensing (reflecting attraction to the conventional). On

this account, the perceiving process is fundamental in selecting the preferred form of spirituality.

Table 2 also draws attention to some of the implication of this binary preference between sensing and intuition for interpreting the differences in the type dynamics between practising British Druids and churchgoing Anglicans. In terms of dominant types, the key difference is reflected in the balance between dominant sensing and dominant intuition in the two groups. Among the Anglican churchgoers, 40% are dominant sensors, and this falls to 17% among the Druids. Among the Anglican churchgoers, 14% are dominant intuitive, and this rises to 33% among the Druids. Among the Anglicans there is more weight on the practical and on realism in the present. Among the Druids there is more weight on the potential and on vision for the future.

In terms of the temperaments, the key difference is reflected in the proportions of individuals displaying the SJ preference. Among the Anglican churchgoers 55% are SJs, and this falls to 31% among the Druids. In the Anglican community there is more weight on what Keirse and Bates (1978) describe as the 'guardian' approach to maintaining stability and resisting change. In their discussion of the implications of the SJ preference for church life, Goldsmith and Wharton (1993) speak of the importance of tradition for these core members of the churches:

Tradition is all-important for SJs. They like things to be the same as they were last year, and the year before...right back to their childhood days in fact. Certain people have certain tasks to do, and they are done in pre-determined ways, and on pre-determined days. It is important for them that the past is remembered and maintained (Goldsmith & Wharton, 1993, p. 188).

As it is currently constituted the Druidic community is less influenced by the SJ temperament.

In terms of the 16 discrete types, there are three types significantly more in evidence within the Druidic community than within the Anglican community: INTJ, INFJ and INFP. According to Kendall (1998), INTJ is the least frequently occurring type within the UK population accounting for just 1.4% of the population. Within the community of churchgoing Anglicans, INTJs are similarly rare, accounting for 1.8% of the congregations. Within the community of practising Druids, however, INTJ account for 10.7% of the participants. Clearly there is something particularly attractive about Druidic practices for INTJs, who are described by Myers (1998, p. 7) in her booklet, *Introduction to Type*, in the following way:

Have original minds and great drive for their own ideas and purposes. Have long-range vision and quickly find meaningful patterns in external events. In fields that appeal to them, they have a fine power to organise a job and carry it through.

Sceptical, critical, independent, determined, have high standards of competence and performance.

According to Kendall (1998) the INFJ is the second rarest psychological type within the UK population, accounting for just 1.7% of the population. Within the community of churchgoing Anglicans, INFJs remain in a minority, accounting for 4.3% of the congregations. Within the community of practising Druids, however, INFJs account for 13.3% of the participants.

Clearly there is something particularly attractive about Druidic practices for INFJs, who are described by Myers (1998, p. 7) in the following way:

Succeed by perseverance, originality and desire to do whatever is needed or wanted.

Put their best efforts into their work. Quietly forceful, conscientious, concerned for others. Respected for their firm principles. Likely to be honoured and followed for their clear visions as to how best to serve the common good.

According to Kendall (1998) INFP accounts for 3.2% of the UK population. Within the community of churchgoing Anglicans, INFP accounts for a similar proportion of the

congregations (4.6%). Within the community of practising Druids, however, INFPs account for 14.7% of the participants. Clearly there is also something particularly attractive about Druidic practice for INFPs, who are described by Myers (1998, p. 7) in the following way:

Quiet observers, idealistic, loyal. Important that outer life be congruent with inner values. Curious, quick to see possibilities, often serve as catalysts to implement ideas. Adaptable, flexible and accepting unless a value is threatened. Want to understand people and ways of fulfilling human potential. Little concern for possessions or surroundings.

Conclusion

The present study set out to chart the psychological type profile of practising British Druids, employing theory advanced initially by Jung (1971) and a measure developed by Francis (2005), and to compare that profile with the established profile of Anglican churchgoers, drawing on data published by Francis, Duncan, Craig, and Luffman (2004). The data have demonstrated the usefulness of psychological type theory for identifying and for illuminating the psychological differences between individuals drawn to Druidry and those drawn to Anglicanism. Two main conclusions emerge from these data.

First, the data demonstrate that there are some strong psychological similarities between practising British Druids and churchgoing Anglicans. Both communities tend to attract introverts, to attract feelers, and to attract judgers. On the other hand, what distinguishes most clearly between the two groups is their respective preferences on the perceiving process. Anglican congregations attract sensors, while Druidic rituals attract intuitives. This finding is consistent with the view that within the contemporary spiritual marketplace, sensors are more likely to feel at home with the tried and tested spirituality of conventional congregations, while intuitives are more likely to embark on a spiritual quest

that seeks out the novel and the unconventional, as exemplified by the re-emergence of British Druidry.

Second, the data demonstrate that there are some of the 16 discrete psychological types who are much more prominent within the Druidic community than within the Anglican community, namely INTJ, INFJ, and INFP. Within the Druidic community these types seem to find space to explore and to express their spiritual quest in ways that may not be so accessible within the Anglican community.

It is important to recognise that this initial and pioneering study concerning the psychological type profile of British Druids is limited in two important ways. First, the total number of participants (N=75) is a small sample on which to speak about the distribution of 16 discrete psychological types. Second, the participants were restricted to those contemporary Druids who attended a specific event organised by The Order of the Bards, Ovates and Druids within one specific cultural context. Such limitations need to be appropriately addressed by well-placed studies designed to replicate and to extend this initial study among other groups of British pagans.

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Table 1

Type distribution for Anglican churchgoers, adapted from Francis, Duncan, Craig, and Luffman (2004)

N = 327 + = 1% of N

The Sixteen Complete Types

				Dichotomous Preferences		
ISTJ <i>n = 55</i> (16.8%) +++++	ISFJ <i>n = 57</i> (17.4%) +++++	INFJ <i>n = 14</i> (4.3%) ++++	INTJ <i>n = 6</i> (1.8%) ++	E	<i>n = 133</i>	(40.7%)
				I	<i>n = 194</i>	(59.3%)
				S	<i>n = 236</i>	(72.2%)
				N	<i>n = 91</i>	(27.8%)
				T	<i>n = 117</i>	(35.8%)
				F	<i>n = 210</i>	(64.2%)
				J	<i>n = 222</i>	(67.9%)
				P	<i>n = 105</i>	(32.1%)
ISTP <i>n = 15</i> (4.6%) +++++	ISFP <i>n = 23</i> (7.0%) +++++	INFP <i>n = 15</i> (4.6%) +++++	INTP <i>n = 9</i> (2.8%) +++	Pairs and Temperaments		
				IJ	<i>n = 132</i>	(40.4%)
				IP	<i>n = 62</i>	(19.9%)
				EP	<i>n = 43</i>	(13.1%)
				EJ	<i>n = 90</i>	(27.5%)
				ST	<i>n = 93</i>	(28.4%)
				SF	<i>n = 143</i>	(43.7%)
				NF	<i>n = 67</i>	(20.5%)
				NT	<i>n = 24</i>	(7.3%)
ESTP <i>n = 7</i> (2.1%) ++	ESFP <i>n = 11</i> (3.4%) +++	ENFP <i>n = 23</i> (7.0%) +++++	ENTP <i>n = 2</i> (0.6%) +	SJ	<i>n = 180</i>	(55.0%)
				SP	<i>n = 56</i>	(17.1%)
				NP	<i>n = 49</i>	(15.0%)
				NJ	<i>n = 42</i>	(12.8%)
				TJ	<i>n = 84</i>	(25.7%)
				TP	<i>n = 33</i>	(10.1%)
				FP	<i>n = 72</i>	(22.0%)
				FJ	<i>n = 138</i>	(42.2%)
ESTJ <i>n = 16</i> (4.9%) +++++	ESFJ <i>n = 52</i> (15.9%) +++++	ENFJ <i>n = 15</i> (4.6%) +++++	ENTJ <i>n = 7</i> (2.1%) ++	IN	<i>n = 44</i>	(13.5%)
				EN	<i>n = 47</i>	(14.4%)
				IS	<i>n = 150</i>	(45.9%)
				ES	<i>n = 86</i>	(26.3%)
				ET	<i>n = 32</i>	(9.8%)
				EF	<i>n = 101</i>	(30.9%)
				IF	<i>n = 109</i>	(33.3%)
				IT	<i>n = 85</i>	(26.0%)

Jungian Types (E)			Jungian Types (I)			Dominant Types			<i>Leslie J Francis, Emyr Williams, Ursula Billington, & Mandy Robbins Anglican Churchgoers</i>
	<i>n</i>	%		<i>n</i>	%		<i>n</i>	%	
E-TJ	23	7.0	I-TP	24	7.3	Dt. T	47	14.4	
E-FJ	67	20.5	I-FP	38	11.6	Dt. F	105	32.1	
ES-P	18	5.5	IS-J	112	34.3	Dt. S	130	39.8	
EN-P	25	7.6	IN-J	20	6.1	Dt. N	45	13.8	

Table 2

Type distribution for practising British Druids, compared with Anglican churchgoers

$N = 75$ += 1% of N I = Selection Ratio Index * $p < .05$ ** $p < .01$ *** $p < .001$

The Sixteen Complete Types				Dichotomous Preferences	
ISTJ $n = 6$ (8.0%) $I = 0.48$ +++++ +++	ISFJ $n = 6$ (8.0%) $I = 0.46^*$ +++++ +++	INFJ $n = 10$ (13.3%) $I = 3.11^{**}$ +++++ +++++ +++	INTJ $n = 8$ (10.7%) $I = 5.81^{***}$ +++++ +++++ +	E 29 (38.7%) I 46 (61.3%) S 27 (36.0%) N 48 (64.0%) T 33 (44.0%) F 42 (56.0%) J 51 (68.0%) P 24 (32.0%)	$I = 0.95$ $I = 1.03$ $I = 0.50^{***}$ $I = 2.30^{***}$ $I = 1.23$ $I = 0.87$ $I = 1.00$ $I = 1.00$
ISTP $n = 2$ (2.7%) $I = 0.58$ +++	ISFP $n = 1$ (1.3%) $I = 0.19$ +	INFP $n = 11$ (14.7%) $I = 3.20^{***}$ +++++ +++++ +++++	INTP $n = 2$ (2.7%) $I = 0.97$ +++	Pairs and Temperaments	
ESTP $n = 1$ (1.3%) $I = 0.62$ +	ESFP $n = 0$ (0.0%) $I = 0.00$	ENFP $n = 4$ (5.3%) $I = 0.76$ +++++	ENTP $n = 3$ (4.0%) $I = 6.54^*$ ++++	IJ 30 (40.0%) IP 16 (21.3%) EP 8 (10.7%) EJ 21 (28.0%) ST 16 (21.3%) SF 11 (14.7%) NF 31 (41.3%) NT 17 (22.7%) SJ 23 (30.7%) SP 4 (5.3%) NP 20 (26.7%) NJ 28 (37.7%) TJ 25 (30.7%) TP 8 (5.3%) FP 16 (21.3%) FJ 26 (34.7%) IN 31 (41.3%) EN 17 (22.7%) IS 15 (20.0%) ES 12 (16.0%) ET 15 (20.0%) EF 14 (18.7%) IF 28 (37.3%) IT 18 (24.0%)	$I = 0.99$ $I = 1.13$ $I = 0.81$ $I = 1.02$ $I = 0.75$ $I = 0.34^{***}$ $I = 2.02^{***}$ $I = 3.09^{***}$ $I = 0.56^{***}$ $I = 0.31^{**}$ $I = 1.78^*$ $I = 2.91^{***}$ $I = 1.30$ $I = 1.06$ $I = 0.97$ $I = 0.82$ $I = 3.07^{***}$ $I = 1.58$ $I = 0.44^{***}$ $I = 0.61$ $I = 2.04^*$ $I = 0.60^*$ $I = 1.12$ $I = 0.92$
ESTJ $n = 7$ (9.3%) $I = 1.91$ +++++ ++++	ESFJ $n = 4$ (5.3%) $I = 0.34^*$ +++++ ++++	ENFJ $n = 6$ (8.0%) $I = 1.74$ +++++ ++++	ENTJ $n = 4$ (5.3%) $I = 2.49$ +++++		

Jungian Types (E)			Jungian Types (I)			Dominant Types			<i>Emyr Williams, Leslie J Francis, Ursula Billington, & Mandy Robbins</i>		
n	%	index	n	%	index	n	%	index			
E-TJ	11	14.7	2.09*	I-TP	4	5.3	0.73	Dt. T	15	20.0	1.39
E-FJ	10	13.3	0.65	I-FP	12	16.0	1.38	Dt. F	22	29.3	0.91
ES-P	1	1.3	0.24	IS-J	12	16.0	0.47**	Dt. S	13	17.3	0.44***
EN-P	7	9.3	1.22	IN-J	18	24.0	3.92***	Dt. N	25	33.3	2.42***

British Druids