

MYERS-BRIGGS TYPE INDICATOR GENERAL PROFILE

ESTJ

Personality

ESTJ's are very much in touch with the external environment. They know their community and usually are pillars of strength. The best adjective to describe ESTJs would be responsible. They represent about 13 percent of the general population.

ESTJs are outstanding at organizing orderly procedures and in detailing rules and regulations. They like to see things done correctly. They tend to be impatient with those who do not carry out procedures with sufficient attention to those details, prescribed by those with the most experience, that will get the job done right.

ESTJs are comfortable in evaluating others and tend to judge how a person is doing in terms of standard operating procedures. They may, at times, be abrupt with those who do not follow rules correctly. ESTJs are realistic, matter-of-fact, and more curious about new devices and processes than about new principles and theories.

Career

ESTJ's generally are loyal to their institutions, work, and community and make excellent, faithful mates and parents. They see where their duty lies and are not likely to shirk the doing of that duty, even when this requires considerable sacrifice on their part. They frequently rise to positions of responsibility in their jobs, in the community, and in their religious affiliations. They very often belong to several civic clubs, and support them both through steady attendance and through their spoken attitudes. ESTJs themselves are punctual and expect others to be also.

ESTJs may not always be responsive to points of view and emotions of others and may have a tendency to jump to conclusions too quickly at times. They may not always be willing to listen patiently to opposing views; they are especially vulnerable to this tendency when in positions of authority. They may need to make special effort to remain open to input from others who are dependent on them—their children, spouses, and employees.

ESTJs are so in tune with the established, time-honored institutions and ways of behaving within those institutions that they cannot understand those who might wish to abandon or radically change those institutions. They follow routines well at home and at work, tending to have a place for everything and wanting everything in its place. They are usually neat and orderly at work and at play.

Home

They approach human relations through traditions and rituals, promoting harmony and contentment in their relationships through creating well worked out routings and procedures. Family traditions have meaning for ESTJs, and they willingly participate in observing these. They enjoy opportunities to see friends, former colleagues, and relatives at functions such as retirement dinners, annual picnics, Thanksgiving gatherings, and weddings. ESTJs are relatively easy to get to know; they do not tend to confuse people by sending double messages. They are dependable and consistent, and what they seem to be is what they are.

Midlife

At midlife ESTJs may find new challenge in concentrating on better understanding the emotional reaction of others. If they do not develop this sensitivity, they can become bad-tempered and highly

impatient with others as they years pass. They probably have been holding a tight rein over their emotions in the service of their careers and family; now a freer expression of these emotions, especially the positive ones, might be exercised. Travel to new places should have particular appeal if the ESTJs make special effort to absorb different cultures and lifestyles.

MYERS-BRIGGS TYPE INDICATOR MATING PROFILE

ESTJ

Mates

To preserve the establishment, to keep it healthy, steady, balanced, well insured, that's what is enjoyable and satisfying the ESTJ. Yet the ESTJ is attracted to the dis-establishmentarian, the ISFP! Does he hope to redo this bucolic spirit in his own image? Seemingly not. Perhaps he sees in this person's extreme laissez-faire a respite from the great responsibilities he manages to accumulate.

He can and sometimes does find another sort of complementary opposite, the INFP "monastic." This is very infrequent, there being 15 ESTJs for every INFP. It is doubtful if the ESTJ finds any rest in the INFP, because underneath the monastic is a fierce crusader – hardly what he bargained for. He may soon find himself asked to increase the "depth" and the "meaningfulness" of the relationship without being given even the slightest clue on how to proceed. His renewed efforts to "stabilize" and "solidify" the relationship will only be taken as signs of superficiality and/or meaninglessness.

Courting

The SJ tends to express affection in standard ways, verbalizing expressions of love in ritualistic language, and bringing gifts on appropriate occasions. These gifts have usually intrinsic value as objects and are to be kept and treasured. The transactional ritual is important, not the surprise or audience impression as with an SP. The notion of discussing philosophy, religion, aesthetics, or ethics as a precursor to erotic activities does not make much sense to either the SJ male or female. Sex is sex and philosophy is philosophy. The notion of the "grand passion" is likely to mystify an SJ mate, who may enjoy the fantasy, but who soon wants to get on with the business of living. For an SJ, courting is something one does before vows are taken. Once the bargain is sealed, they are prepared to give priority to getting ahead in business, establishing a home and family, making a circle of friends and establishing social connections. Sexual routines are apt to be established early in marriage and observed throughout life. The unexpected and unusual are probably not a part of the basic sexual repertoire of the SJ. A male SJ may, perhaps, explore other relationships outside the framework of his marriage, but only if particularly dissatisfied at home.

Sex

Epineuric temperaments (SJs), males and females alike, tend to be more solemn about their sexual activities than do the SPs. Sex is a more serious business. While an SP could use sex to forget his or her troubles, an SJ, particularly a male SJ, would be more likely to use sex to ease fatigue, wanting to be comforted both emotionally and physically. After sexual release has been obtained, the SJ is apt to be most solicitous of the physical comfort and welfare of the other.

While other types might see sex as a mutually pleasing activity, from which both males and females benefit equally, the SJ male is apt to express gratitude to his partner for the sexual experience, communicating the message that something has been done for him, that his needs have been served, that a favor has been done. The possibility of a mate enjoying the experience equally, or needing the experience equally, is not often conceptualized by him. A female SJ is likely to go along with this position, placing the sexual needs of her mate over any she might have, perhaps seeing sex as a wifely chore rather than a pleasure.

SJs are apt to be faithful to their marriage vows. Males may have sown their wild oats before marrying, but after mating become more interested in establishing a home and a family and devoting their main energies to their jobs. Female SJs probably have had only limited sexual experience before marriage, even in an age of sexual freedom. If such is not the case, it is likely that peer pressures led the female into

sexual explorations because it was the “thing to do,” because it was “embarrassing to be a 20 year -old-virgin.”

SJ males and females both may view sex as a service which is to be delivered by the female, performed dutifully and on request, presumably in return for social and economic security. They are not likely to experiment in sexual approaches. The tried-and-true time and place is usually the sexual mode for the SJ mate. The SJ male is likely to express concern for his partner, but neither male or female SJ may believe that female orgasm is a requisite. Always there is that unexpected attitude that “nice girls don’t.” At the same time, when SJ males are in social contact with other males (and selected females) – for example at conventions, hunting trips, and smokers – the SJ male can equal the SP in his command of vivid language and his repertoire of sexual jokes. Female SJs are not, whether with males or females, apt to discuss their sexual experiences. Sex is clearly understood as a means of reproduction rather than mainly as a form of recreation, and both male and female SJs may reflect the attitude that having children, who will bring joy and comfort and who will continue the family line, is expected and desirable. Sex generally is something one does at night, in the bedroom, as quietly as possible. Although this is less true in our so-called sexually liberated age, the view of sex as recreation is not a perception ordinarily held by most SJ.

Interpersonal

SJ mates may have some difficulty understanding the emotional needs of other types, particularly the NFs and NTs, where transactions outside the bedroom loom vital as precursor to sexual response. An SJ could give way to a temper tantrum, to biting sarcasm, scolding, criticizing, the works – and then expect a mate to separate these behaviors from the sexual relationship. He or she may not understand the possible impact on sex which is clear to other types. This mate believes that, as long as he or she cares for the spouse and takes the proper responsibility for the spouse’s health and welfare, the constructive “lessons” which he or she offers to correct the mate should not inhibit the other’s affection.

Social

Time is apt to be structured by the SJ around productive activities, which have a clearly-defined task as the focal point. Wasting time in frivolity tends to be difficult for the SJ. For example, reading a newspaper is apt to have more appeal than would reading novels. SJs value time as a thing to be used, not to be wasted. They tend to be punctual and expect their mates to be also; they like to make and keep schedules for themselves and sometimes event their mates and children. The SJ mate wants social events to proceed in a preplanned, orderly manner, with pleasant but not uproarious hilarity. Generally, SJ mates do not mind members of their family (and others) making demands on their time, as long as the demand is for sensible reasons.

As mates, SJs seldom complain of boredom. They are content to live on an even keel, and are happy keeping within established routines. They may enjoy eating out at the same restaurant, say, every Friday evening. They may be willing to visit the same vacation spot year after year, performing the same recreational activities with the same people in the same place.

The SJ mate is apt to communicate an attitude of nurturance as well as an attitude of being critical. In the language of Transactional Analysis, they come from both the Critical and Nurturing parent ego states. For the SJ mate, caring for mate or children means having the responsibility to see to it that the other knows the Right thing to do and the Right Way to do it, which means the ways learned from parents and tradition. Spontaneity in the SJ can erupt into a temper tantrum, use biting sarcasm, or even, in rare instances, and attempt to make a point through violence.

SJs’ need to be of service and to belong to established institutions make them faithful, steady, responsible, reliable mates who are predictable, loyal, dependable, and usually faithful. They are not likely to abandon their families at midlife or to squander lifelong savings in impulsive spending sprees. They make excellent homemakers, and belong in outstanding supportive ways in the institutions of the community – the home, the church, the government, and civic institutions – truly the pillars who hold up society.

Domestic

SJs may be possessive about their family – often referring to “their wife,” “their children,” “their car,” – and possessions can assume large proportions, claiming much interest and attention. These possessions are to be dutifully serviced and cared for, to be held and cherished, and never wasted in frivolity. SJs tend to be careful with money and are likely to budget carefully, planning well for the future, at times at the expense of much sacrifice in the present. Insurance policies, savings accounts, bonds, and the like make sense to the SJ, who understands their value. Also understood is the utilitarian value of property, tools, cars, clothes, and the like. Possessions should be functional and without undue ostentation. Goods should be used up, worn out, and then not thrown away, but donated to a charitable agency. “Waste not, want not” is understood and honored as a motto by the SJs. Property is likely to be well tended and the expectation of SJs is that those around them will do likewise, including their neighbors and colleagues at work.

For a female SJ, especially one who is introverted, home may be a focal point, to the exclusion of all else. Devotion to husband and children, the preparation of meals, keeping a clean and orderly house may take all her time and become her reason for living. At midlife, when the children have left home, this can occasion a major crisis. For the male SJ, retirement can bring about the same trauma; his job is often to the male SJ what the home and family are to the female SJ. Both may worry about loved ones when they are away from home and will tend to make frequent contact by telephone. SJs sometimes catastrophize and suffer with worry about unlikely calamities.

Frequent or rapid changes in home environment or rituals or frequent changes in work procedures or personnel are not welcomed by the SJ. Individual deviations from the traditional, accepted ways of behaving on the part of family members are not encouraged by an SJ parent. They have a sure sense of what is Good and Right and they do not hesitate to impose this on their mates and children. In truth, the SJ sees this imposition of standards as his duty. He requires things and people, procedures and products, to be consistent and stable, appropriately in harmony with traditional ways.

The past has a strong press for SJs. They have a sense of family history, and value stories and information about their families. They tend to entertain relatives, to keep in touch with the extended family circle, to honor the traditional rituals such as Thanksgiving turkey and Easter dinner. Church-related activities may often occupy the SJ’s free time, as might community-based, organized activities, both charitable and social. An SJ mate is likely to belong to the organized civic groups of the community, and probably be knowledgeable of the status hierarchy and pecking orders in those groups.