

# The Sixteen Types

(Based on the Myers-Briggs Type Indicator™)

<b>ISTJ</b> "DOING WHAT SHOULD BE DONE"	<b>ISFJ</b> "A HIGH SENSE OF DUTY"	<b>INFJ</b> "AN INSPIRATION TO OTHERS"	<b>INTJ</b> "EVERYTHING HAS ROOM FOR IMPROVEMENT"
<b>ISTP</b> "READY TO TRY ANYTHING ONCE"	<b>ISFP</b> "SEES MUCH BUT SHARES LITTLE"	<b>INFP</b> "PERFORMING NOBLE SERVICE TO AID SOCIETY"	<b>INTP</b> "A LOVE OF PROBLEM-SOLVING"
<b>ESTP</b> "THE ULTIMATE REALISTS"	<b>ESFP</b> "YOU ONLY GO AROUND ONCE IN LIFE"	<b>ENFP</b> "GIVING LIFE AN EXTRA SQUEEZE"	<b>ENTP</b> "ONE EXCITING CHALLENGE AFTER ANOTHER"
<b>ESTJ</b> "LIFE'S ADMINISTRATORS"	<b>ESFJ</b> "HOSTS AND HOSTESSES OF THE WORLD"	<b>ENFJ</b> "SMOOTH-TALKING PERSUADERS"	<b>ENTJ</b> "LIFE'S NATURAL LEADERS"

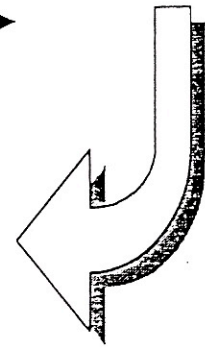
↑  
INTROVERT (I)  
↓  
EXTROVERT (E)

← SYSTEMATIC (S)      INTUITIVE (N) →

<b>ENFP</b>	<b>ENTP</b>
<b>ENFJ</b>	<b>ENTJ</b>

← FEELING (F)      THINKING (T) →

↑  
PERCEIVING (P)  
↓  
JUDGING (J)



Ref: PLEASE UNDERSTAND ME,  
Character and Temperament  
TYPES

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1984 GENOSLOGY BOOKS LTD  
5th Ed.

# DIFFERENT DRUMS AND DIFFERENT DRUMMERS

If I do not want what you want, please try not to tell me that my want is wrong.

Or if I believe other than you, at least pause before you correct my view.

Or if my emotion is less than yours, or more, given the same circumstances, try not to ask me to feel more strongly or weakly.

Or yet if I act, or fail to act, in the manner of your design for action, let me be.

I do not, for the moment at least, ask you to understand me. That will come only when you are willing to give up changing me into a copy of you.

I may be your spouse, your parent, your offspring, your friend, or your colleague. If you will allow me any of my own wants, or emotions, or beliefs, or actions, then you open yourself, so that some day these ways of mine might not seem so wrong, and might finally appear to you as right—for me. To put up with me is the first step to understanding me. Not that you embrace my ways as right for you, but that you are no longer irritated or disappointed with me for my seeming waywardness. And in understanding me you might come to prize my differences from you, and, far from seeking to change me, preserve and even nurture those differences.

**The point of this book** is that people are different from each other, and that no amount of getting after them is going to change them. Nor is there any reason to change them, because the differences are probably good, not bad.

People are different in fundamental ways. They want different things; they have different motives, purposes, aims, values, needs, drives, impulses, urges. Nothing is more fundamental than that. They *believe* differently: they think, cognize, conceptualize, perceive, understand, comprehend, and cogitate differently. And of course, manners of acting and emoting, governed as they are by wants and beliefs, follow suit and differ radically among people.

Differences abound and are not at all difficult to see, if one looks. And it is precisely these variations in behavior and attitude that trigger in each of us a common response: Seeing others around us differing from us, we conclude that these differences in individual behavior are but temporary manifestations of madness, badness, stupidity, or sickness. In other words, we rather naturally account for variations in the behavior of others in terms of flaw and affliction. Our job, at least for those near us, would seem to be to correct these flaws. Our Pygmalion project, then, is to make all those near us just like us.

Fortunately, this project is impossible. To sculpt the other into our own likeness fails before it begins. People can't change form no matter how much and in what manner we require them to. Form is inherent, ingrained, indelible. Ask a snake to swallow itself. Ask a person to change form—think or want differently—and you ask the impossible, for it is the thinking and wanting that is required to change the thinking and wanting. Form cannot be self-changing.

Of course, some change is possible, but it is a twisting and distortion of underlying form. Remove the fangs of a lion and behold a toothless lion, not a domestic cat. Our attempts to change spouse, offspring, or others can result in change, but the result is a scar and not a transformation.

The belief that people are fundamentally alike appears to be a twentieth century notion. Probably the idea is related to the growth of democracy in the Western world. If we are equals then we must be alike. Freud believed we are all driven from

within by Eros, and that what seem to be “higher” motives are merely disguised versions of Eros. His colleagues and followers took issue with him, though most retained the idea of singular motivation. Adler saw us all seeking power (and later other things). Sullivan took up the later Adlerian theme and put social solidarity as the basic instinctual craving. Finally, the Existentialists—eg. Fromm—had us seeking after Self. Each appealed to instinct as purpose, and each made one instinct primary for everybody.

In 1920 Jung disagreed. He said that people are different in fundamental ways even though they all have the same multitude of instincts (archetypes) to drive them from within. One instinct is no more important than another. What is important is our preference for how we “function.” Our preference for a given “function” is characteristic, and so we may be “typed” by this preference. Thus Jung invented the “function types” or “psychological types.”

In 1907 Adickes said man is divided into four world views: dogmatic, agnostic, traditional and innovative. In 1920 Kretschmer said abnormal behavior was determined by the temperament similar to those of Adickes: hyperesthetic, anesthetic, melancholic and hypomanic. Thus some people are born too sensitive, some too insensitive, some too serious, some too excitable. Around 1920 Adler spoke similarly by pointing to four “mistaken goals” people of different make pursue when upset: recognition, power, service and revenge. Also in 1920 Spranger told of four human values that set people apart: religious, theoretic, economic and artistic. So the early twentieth century saw a brief revival of a view presented almost twenty five centuries earlier by Hippocrates, who, in trying to account for behavior, spoke of four temperaments clearly corresponding to those of Adickes, Kretschmer, Adler and Spranger: choleric, phlegmatic, melancholic and sanguine.

By 1930 the views of Jung as well as those of Adickes, Kretschmer, Adler, Spranger and Hippocrates had all but been forgotten, replaced as they were by so called “dynamic” psychology on the one hand and “behaviorist” psychology on the other. Behavior was now to be explained as due to unconscious motives or to past experience or both. The idea of temperament was abandoned.

A revival of the idea of temperament in the 1950s was accidental. Isabel Myers dusted off Jung's book on psychological types and with her mother Katheryn Briggs devised the Myers-Briggs Type Indicator, a tool for identifying sixteen different patterns of action. The test was used so widely that it created international interest in the idea of types of people and revived interest in Jung's theory of psychological types. But it also revived interest in the ancient theory of four temperaments because the sixteen Myers-Briggs types fell neatly into the four temperaments of Hippocrates, Adickes, Kretschmer, Spranger and Adler.

Suppose it is so that people differ in temperament and that therefore their behavior is just as inborn as their body build. Then we do violence to others when we assume such differences to be flaws and afflictions. In this misunderstanding of others we also diminish our ability to predict what they will do. Likewise, we cannot even reward others should we want to, since what is reward to us is, very likely, a matter of indifference to the other. To each his own, different strokes to different folks. To achieve the intent of these sayings will take a lot of work in coming to see our differences as something other than flaws.

The payoff of such work is that you can look upon your spouse, for example, as a DIFFERENT person—someone you don't quite understand, but someone you can, with a sense of puzzlement perhaps, gradually come to appreciate. Similarly, you can gain an appreciation of your offspring, parent, superior, subordinate, colleague and friend. Much to gain, nothing to lose.

But first it is necessary to study yourself. If you don't have yourself accurately portrayed, no way can you portray anyone else accurately. The best way at present to do this is to take the Myers-Briggs Type Indicator test. This can be done by attending a workshop on the Myers-Briggs types or by going to a counselor or psychologist who is authorized to administer this test. In the meantime it may help you to read this book with more personal involvement than otherwise to answer the questions on pages 5 through 10. An answer sheet is provided on page 11, with additional copies to be found in the back of the book. Decide on answer a or b and put a check mark in the proper column of the answer sheet. Scoring directions are provided at the bottom of page 11. There are no right or wrong answers since about half the population agrees with either answer you choose.

**The Keirsey Temperament Sorter****1 At a party do you**

- (a) interact with many, including strangers  
(b) interact with a few, known to you

**2 Are you more**

- (a) realistic (b) philosophically inclined

**3 Are you more intrigued by**

- (a) facts (b) similes

**4 Are you usually more**

- (a) fair minded (b) kind hearted

**5 Do you tend to be more**

- (a) dispassionate (b) sympathetic

**6 Do you prefer to work**

- (a) to deadlines (b) just "whenever"

**7 Do you tend to choose**

- (a) rather carefully (b) somewhat impulsively

**8 At parties do you**

- (a) stay late, with increasing energy  
(b) leave early, with decreased energy

**9 Are you a more**

- (a) sensible person (b) reflective person

**10 Are you more drawn to**

- (a) hard data (b) abstruse ideas

**11 Is it more natural for you to be**

- (a) fair to others (b) nice to others

**12 In first approaching others are you more**

- (a) impersonal and detached (b) personal and engaging

**13 Are you usually more**

- (a) punctual (b) leisurely

**14 Does it bother you more having things**

- (a) incomplete (b) completed

**15 In your social groups do you**

- (a) keep abreast of others' happenings  
(b) get behind on the news

**16 Are you usually more interested in**

- (a) specifics (b) concepts

**17 Do you prefer writers who**

- (a) say what they mean (b) use lots of analogies

**18 Are you more naturally**

- (a) impartial (b) compassionate

**19 In judging are you more likely to be**

- (a) impersonal (b) sentimental

**20 Do you usually**

- (a) settle things (b) keep options open

**21 Are you usually rather**

- (a) quick to agree to a time  
(b) reluctant to agree to a time

**22 In phoning do you**

- (a) just start talking (b) rehearse what you'll say

**23 Facts**

- (a) speak for themselves  
(b) usually require interpretation

- 24 Do you prefer to work with**  
(a) practical information (b) abstract ideas
- 25 Are you inclined to be more**  
(a) cool headed (b) warm hearted
- 26 Would you rather be**  
(a) more just than merciful (b) more merciful than just
- 27 Are you more comfortable**  
(a) setting a schedule (b) putting things off
- 28 Are you more comfortable with**  
(a) written agreements (b) handshake agreements
- 29 In company do you**  
(a) start conversations (b) wait to be approached
- 30 Traditional common sense is**  
(a) usually trustworthy (b) often misleading
- 31 Children often do not**  
(a) make themselves useful enough  
(b) daydream enough
- 32 Are you usually more**  
(a) tough minded (b) tender hearted
- 33 Are you more**  
(a) firm than gentle (b) gentle than firm
- 34 Are you more prone to keep things**  
(a) well organized (b) open-ended
- 35 Do you put more value on the**  
(a) definite (b) variable

- 36 Does new interaction with others**  
(a) stimulate and energize you (b) tax your reserves
- 37 Are you more frequently**  
(a) a practical sort of person  
(b) an abstract sort of person
- 38 Which are you drawn to**  
(a) accurate perception (b) concept formation
- 39 Which is more satisfying**  
(a) to discuss an issue thoroughly  
(b) to arrive at agreement on an issue
- 40 Which rules you more:**  
(a) your head (b) your heart
- 41 Are you more comfortable with work**  
(a) contracted (b) done on a casual basis
- 42 Do you prefer things to be**  
(a) neat and orderly (b) optional
- 43 Do you prefer**  
(a) many friends with brief contact  
(b) a few friends with longer contact
- 44 Are you more drawn to**  
(a) substantial information (b) credible assumptions
- 45 Are you more interested in**  
(a) production (b) research
- 46 Are you more comfortable when you are**  
(a) objective (b) personal
- 47 Do you value in yourself more that you are**  
(a) unwavering (b) devoted

- 48 Are you more comfortable with**  
 (a) final statements (b) tentative statements
- 49 Are you more comfortable**  
 (a) after a decision (b) before a decision
- 50 Do you**  
 (a) speak easily and at length with strangers  
 (b) find little to say to strangers
- 51 Are you usually more interested in the**  
 (a) particular instance (b) general case
- 52 Do you feel**  
 (a) more practical than ingenious  
 (b) more ingenious than practical
- 53 Are you typically more a person of**  
 (a) clear reason (b) strong feeling
- 54 Are you inclined more to be**  
 (a) fair-minded (b) sympathetic
- 55 Is it preferable mostly to**  
 (a) make sure things are arranged  
 (b) just let things happen
- 56 Is it your way more to**  
 (a) get things settled (b) put off settlement
- 57 When the phone rings do you**  
 (a) hasten to get to it first  
 (b) hope someone else will answer
- 58 Do you prize more in yourself a**  
 (a) good sense of reality (b) good imagination

- 59 Are you drawn more to**  
 (a) fundamentals (b) overtones
- 60 In judging are you usually more**  
 (a) neutral (b) charitable
- 61 Do you consider yourself more**  
 (a) clear headed (b) good willed
- 62 Are you more prone to**  
 (a) schedule events (b) take things as they come
- 63 Are you a person that is more**  
 (a) routinized (b) whimsical
- 64 Are you more inclined to be**  
 (a) easy to approach (b) somewhat reserved
- 65 Do you have more fun with**  
 (a) hands-on experience (b) blue-sky fantasy
- 66 In writings do you prefer**  
 (a) the more literal (b) the more figurative
- 67 Are you usually more**  
 (a) unbiased (b) compassionate
- 68 Are you typically more**  
 (a) just than lenient (b) lenient than just
- 69 Is it more like you to**  
 (a) make snap judgments  
 (b) delay making judgments
- 70 Do you tend to be more**  
 (a) deliberate than spontaneous  
 (b) spontaneous than deliberate

# Answer Sheet

Enter a check for each answer in the column for a or b

a		b		a		b		a		b		a		b		a		b									
1				2				3				4				5				6				7			
8				9				10				11				12				13				14			
15				16				17				18				19				20				21			
22				23				24				25				26				27				28			
29				30				31				32				33				34				35			
36				37				38				39				40				41				42			
43				44				45				46				47				48				49			
50				51				52				53				54				55				56			
57				58				59				60				61				62				63			
64				65				66				67				68				69				70			

1		2	3	4	3	4	5	6	5	6	7	8	7	8
↓		↓		↓		↓		↓		↓		↓		↓
1		2		3		4		5		6		7		8
E	I			S	N			T	F			J	P	

## Directions for Scoring

1. Add down so that the total number of "a" answers is written in the box at the bottom of each column (see next page for illustration). Do the same for the "b" answers you have checked. Each of the 14 boxes should have a number in it.

2. Transfer the number in box No. 1 of the answer sheet to box No. 1 below the answer sheet. Do this for box No. 2 as well. Note, however, that you have two numbers for boxes 3 through 8. Bring down the first number for each box beneath the second, as indicated by the arrows. Now add all the pairs of numbers and enter the total in the boxes below the answer sheet, so each box has only one number.

3. Now you have four pairs of numbers. Circle the letter below the larger number of each pair (see answer sheet below for illustration). If the two numbers of any pair are equal, then circle neither, but put a large X below them and circle it.

a		b		a		b		a		b		a		b		a		b									
1	✓			2	✓			3	✓			4	✓			5	✓			6	✓			7	✓		
8	✓			9	✓			10	✓			11	✓			12	✓			13	✓			14	✓		
15	✓			16	✓			17	✓			18	✓			19	✓			20	✓			21	✓		
22		✓		23	✓			24	✓			25	✓			26	✓			27	✓			28	✓		
29	✓			30	✓			31		✓		32	✓			33	✓			34	✓			35	✓		
36	✓			37	✓			38	✓			39	✓			40	✓			41	✓			42	✓		
43		✓		44		✓		45	✓			46	✓			47	✓			48	✓			49	✓		
50	✓			51	✓			52	✓			53	✓			54	✓			55	✓			56	✓		
57	✓			58	✓			59	✓			60	✓			61	✓			62	✓			63	✓		
64	✓			65	✓			66		✓		67	✓			68	✓			69	✓			70	✓		

1	8	2	9	1	8	2	0	1	0	1	9	1	0	0	1	3
↓		↓		↓		↓		↓		↓		↓		↓		↓
1	8	2		3	1	7		4		5	1		6		7	3
ⓔ	ⓔ			Ⓢ	Ⓢ			Ⓣ	Ⓣ			Ⓝ	Ⓝ		Ⓝ	

You have now identified your "type." It should be one of the following:

- |      |      |      |      |
|------|------|------|------|
| INFP | ISFP | INTP | ISTP |
| ENFP | ESFP | ENTP | ESTP |
| INFJ | ISFJ | INTJ | ISTJ |
| ENFJ | ESFJ | ENTJ | ESTJ |

If you have an X in your type, yours is a mixed type. An X can show up in any of the four pairs: E or I, S or N, T or F, and



J or P. Hence there are 32 mixed types besides the 16 listed above:

XNTP	EXTP	ENXP	ENTX
XNTJ	EXTJ	INXP	INTX
XNFP	EXFP	ENXJ	ENFX
XNFJ	EXFJ	INXJ	INFJ
XSTP	IXTP	ESXP	ESTX
XSTJ	IXTJ	ISXP	ISTX
XSFP	IXFP	ESXJ	ESFX
XSFJ	IXFJ	ISXJ	ISFX

Having identified type, the task now is to read the type description and to decide how well or how poorly the description fits. You will find a description or portrait of your type on the page indicated in the table of contents. If you have an X in your type, yours is a combination of two types. If, for example, the E and I scores are equal and the type is, say, XSFJ, then you would read both ESFJ and ISFJ portraits and decide for yourself which parts of each description are applicable.

One may also profit from reading the portrait of one's *opposite* to see how things are "on the other side." (How one proceeds after reading one's own type portrait depends largely upon temperament. Some of the types will read several other portraits before returning to the text, while others will return immediately to the text. Some may never read all sixteen of the type descriptions.) As will be shown, the typology is useful if an observer can distinguish between four types of temperament. It is not at all necessary to make these finer distinctions. However, such differences can become useful after long study.

## The Four Pairs of Preferences

Having read a description of your type and perhaps a few other type descriptions, you may well wonder what the "temperament sorter" or "type indicator" was based on. What did Jung mean by extraversion (E), Introversion (I), sensation (S), intuition (N), thinking (T), feeling (F), perceiving (P), and judging (J)?

First, it should be noted that Jung did not say that a person is either one or the other of these four pairs. Rather, one can be extraverted in some degree as well as introverted in some

degree, thinking in some degree and feeling in some degree, and so on.

Second, Jung did not say that one doesn't change in the extent of preference for one or another of the four differences. As time passes one's preference may strengthen or weaken. Of course, it is not at all clear what Jung meant by "preference" other than that, for one reason or another, a person chooses one way of doing or being over another.

Third, the question of whether these preferences are "inborn" or develop fortuitously in infancy and youth remains unsettled. Jung apparently believed the former, though his pronouncements are not very clear on this point.

Whether inborn or chosen later, the "functions" according to Jung develop and become stronger through use. If, for example, a person uses his intuition, the intuition becomes more powerful; if a person uses his feelings, they become stronger. Conversely, if one doesn't use one's thinking or judging, or whatever, these "functions" do not develop and become, so to speak, rusty with disuse. This is an interesting hypothesis, perhaps worthy of research.

At any rate, what is important about the Jungian typology are the descriptions of how people differ in their preferred actions, quite apart from Jung's accuracy or inaccuracy in choosing names for these preferences.

## Extraversion vs Introversion

The person who chooses people as a source of energy probably prefers extraversion, while the person who prefers solitude to recover energy may tend toward introversion. In temperament shorthand, extraversion is abbreviated by the letter E and introversion by the letter I.

**Sources of Misunderstanding:** Extraverts, with their need for *sociability*, appear to be energized, or "tuned up," by people. Talking to people, playing with people, and working with people is what charges their batteries. Extraverts experience loneliness when they are not in contact with people. When an extreme extravert leaves a party at two o'clock in the morning, he may well be ready to go to another one. His batteries

are almost overcharged, having received so much energy from the interaction.

While the extravert is sociable, the introvert is *territorial*. That is, he desires space: private places in the mind and private environmental places. Introverts seem to draw their energies from a different source than do extraverts. Pursuing solitary activities, working quietly alone, reading, meditating, participating in activities which involve few or no other people—these seem to charge the batteries of the introvert. Thus, if an extreme introvert goes to a party, after a “reasonable” period of time—say, half an hour—he is ready to go home. For him, the party is over. He is no party pooper; rather, he was pooped by the party.

Introverts, too, are likely to experience a sense of loneliness—when they are in a crowd! They are most “alone” when surrounded by people, especially strangers. When waiting in a crowded airport or trying to enjoy themselves at noisy cocktail parties, some introverts report experiencing a deep sense of isolation and disconnectedness. This is not to say that introverts do not like to be around people. Introverts enjoy interacting with others, but it drains their energy in a way not experienced by extraverts. Introverts need to find quiet places and solitary activities to recharge, while these activities exhaust the extravert. If the latter goes to a library to do research, for example, he may have to exercise strong will power to prevent himself, after fifteen minutes or so, from taking a “short brain break” and striking up a conversation with the librarian.

It is quite the opposite with an introvert, who can remain only so long in interaction with people before he depletes his reserves.

The question always arises, “Does not an extravert also have an introverted side and does not an introvert also have an extraverted side?” Yes, of course. But the preferred attitude, whether it be extraversion or introversion, will have the most potency and the other will be the “suppressed minority.” The preferred attitude will be expressed in the conscious personality, and will reflect the aim, will, and achievement of the conscious personality. The suppressed minority is only partly in consciousness and reflects “what happens to one.” This less-favored side of a person’s temperament is less differentiated and is less energized, and is apt to be more

primitive and undeveloped. Jung even claims that if, through pressure on the part of the mother, the child is coerced into living out of his inferior side, this falsification of type results in the individual’s becoming disturbed in later life.

If a person prefers extraversion, his choice coincides with about 75 percent of the general population (Bradway, 1964). Only 25 percent reported introversion as their preference, according to Myers (Bradway, 1964). Indeed, Western culture seems to sanction the outgoing, sociable, and gregarious temperament. The notion of anyone wanting or needing much solitude is viewed rather often as reflecting an unfriendly attitude. Solitary activities frequently are seen as ways to structure time until something better comes along, and this something better by definition involves interacting with people. As a consequence, introverts are often the ugly ducklings in a society where the majority enjoy sociability. There is the story about a mother heard to protest loudly and defensively, “My daughter is not an introvert. She is a lovely girl!”

Introverts have reported that they have gone through much of their lives believing that they *ought* to want more sociability, and because they do not, are indeed ugly ducklings who can never be swans. As a result, the introvert seldom provides adequately for his very legitimate desire for territoriality, for breathing room, without experiencing a vague feeling of guilt.

**Cue Words:** The main word which differentiates an extravert from an introvert is *sociability* as opposed to *territoriality*, but the extravert also finds *breadth* appealing where the introvert finds the notion of *depth* more attractive. Other notions which give a cue to this preference are the idea of *external* as opposed to *internal*; the *extensive* as opposed to the *intensive*; *interaction* as opposed to *concentration*; *multiplicity of relationships* as opposed to *limited relationships*; *expenditure of energy* as opposed to *conservation of energy*; *interest in external happenings* as opposed to *interest in internal reactions*.

### Intuition vs Sensation

The person who has a natural preference for sensation probably describes himself first as practical, while the person who had a natural preference for intuition probably chooses to describe himself as innovative. In temperament shorthand,

the sensation preference is designated by S, the intuition preference by N (the first letter of intuition, I, cannot be used, since that letter denotes introversion). Seventy-five percent of the general population reports a preference for sensation while 25 percent indicates a preference for intuition (Bradway, 1964).

**Sources of Misunderstanding:** Although extraversion and introversion are important differences in understanding ourselves and others, especially others we live with, these preferences are minor compared with *sensation* and *intuitive* ways of thinking about things. The two preferences of sensation and intuition are, of any of the preferences, the source of the most miscommunication, misunderstanding, vilification, defamation, and denigration. *This difference places the widest gulf between people.* It is the difference, in fact, that Kretschmer saw so clearly as schizothymia vs cyclothymia. The schizothymics (intuitives) are understood in terms of sensitivity/insensitivity, awareness/unawareness, while the cyclothymes (sensibles) are understood in terms of happiness/sadness, optimism/pessimism. For Kretschmer this was the fundamental dimension of human difference, while for Jung it was merely one of four bases of difference.

The sensation-preferring or "sensible" person wants facts, trusts facts, and remembers facts. He believes in experience and knows through experience (history), both personal and global. He might be described as earth-bound, as grounded firmly in reality, anchored to earth—a terrestrial. When a sensible talks to people, he is interested in their experience, their past. For example, if a sensation-preferring employer interviews someone for placement, he wants to know what experience the applicant has had. This is important to this employer, because, if an applicant has had experience, the employer feels he has a sound basis for decision. The intuitive-preferring employer, on the other hand, is likely to have confidence not in what the applicant has done in the past but in what an applicant verbalizes about the future of the organization—what he would do in a hypothesized situation, what he might see as possibilities for growth for the organization, or how he would propose to handle a given problem.

The sensation types notice the actual and want to deal with that. They focus on what actually happened rather than worrying too much about what might have been or what will be in

the future. These people remain in reality and, when work is the issue, tolerate no nonsense. They usually are accurate in observing details, perhaps because, when a sensible type approaches something, his eyes tend to pick up a specific element. This is quite different from the intuitive who, when entering a situation, seems to scan, glance, radiate at things and people, at times aware only of that which is related to his current preoccupation, missing details noted by the sensible.

The kind of language which inspires the intuitive has no ring to the sensible. The intuitive finds appeal in the metaphor and enjoys vivid imagery. He often daydreams, reads poetry, enjoys fantasy and fiction, and can find the study of dreams fascinating. The intuitive acts as if he is an extraterrestrial, a space traveler engaged in explorations beyond the realities of the present and the past. The possible is always in front of him, pulling on his imagination like a magnet. The future holds an attraction for the intuitive which the past and the actual do not. But, because his head is often in the clouds, the intuitive can be subject to greater error about facts than the sensible, who pays better attention to what is going on about him. For the intuitive, life is around the bend, on the other side of the mountain, just beyond the curve of the horizon. He can speculate for hours about possibilities. He operates in future time, sees "around corners," and knows "out of the unconscious." The intuitive sometimes finds complex ideas coming to him as a complete whole, unable to explain how he knew. These visions, intuitions, or hunches may show up in any realm—technology, sciences, mathematics, philosophy, the arts, or one's social life.

Of course, people who prefer sensation have hunches also, but they do not pay much attention to them, and after several years of ignoring their intuitions, not acting on them, and not trusting them, the intuition is heard as mere static. The penalty one pays for ignoring that inner voice is that it diminishes. The penalty paid by those who prefer imagination—the intuitives—is that if they ignore reality too long, they end up out of touch with the realities of their environment.

The intuitive lives in anticipation. Whatever is can be better, or different, and is seen as only a way station. Consequently, intuitives often experience a vague sense of dissatisfaction and restlessness. They seem somewhat bothered by reality,

constantly looking toward possibilities of changing or improving the actual.

The intuitive can skip from one activity to the next, perhaps completing none. Jung (1923) described the intuitive as one who plants a field and then is off to something new before the crop is even beginning to break ground. Instead of staying around to see his vision come to fruition, he is off looking for new fields to plow. Others can be left to reap the benefit of the intuitive's past inspirations. Thus, to the sensible, the intuitive frequently appears to be flighty, impractical, and unrealistic. The intuitive, on his part, at times views the sensible as plodding and exasperatingly slow to see possibilities in tomorrow.

The difference between intuitives and sensibles is most noticeable in their attitude about child-rearing. The intuitive parent, especially if augmented by an intuitive spouse, is likely to worry if the child doesn't spend much time daydreaming and fantasizing and is not captured and intrigued by the more fanciful tales and myths. It is as if such parents want their offspring to develop their imaginations by utilizing them daily. Nothing is more valued by the extreme intuitive than a *vivid* imagination.

In contrast, the sensible parent becomes concerned should the child spend what seems an inordinate amount of time in fantasy. One must develop one's usefulness. The child should spend much of his time outdoors playing, practicing—and when older, working.

**Cue Words:** Careful listening to one's own choice of words may demonstrate how each person verbalizes his preferences. Through choice of vocabulary, and through intonation, one very often transmits one set of values over another. People who prefer sensation (S), for example, tend to value *experience* and the wisdom of the past, and want to be *realistic*, while the people who prefer intuition (N) tend to value *hunches* and a vision of the future, and are likely to be *speculative*. The S person depends on *perspiration* where the N person is more likely to depend on *inspiration*. Words such as *actual*, *down-to-earth*, *no-nonsense*, *fact*, *practical*, and *sensible* are music to S people; words such as *possible*, *fascinating*, *fantasy*, *fiction*, *ingenious*, and *imaginative* are apt to light the eyes of N people.

## Thinking vs Feeling

Persons who choose the impersonal basis of choice are called the thinking (T) types by Jung. Persons who choose the personal basis are called the feeling (F) types. Both of these ways of selecting what to do or not to do are necessary and useful. It is a matter of comfort. Some people are more comfortable with impersonal, objective judgments and uncomfortable with personal judgments. Others are more comfortable with value judgments and less with being objective and logical. The more extreme feeling types are a bit put off by rule-governed choice, regarding the act of being impersonal as almost inhuman. The more dedicated thinking types, on the other hand, sometimes look upon the emotion-laden decisions and choices as muddle-headed. Each person is quite capable of both types of decision. It's rather a matter of preference.

**Sources of Misunderstanding:** More women than men (6 out of 10) report that they prefer deciding on the basis of personal impact (F), and certainly there is cultural sanction on this type of behavior on the part of females. More men than women (6 out of 10) report that they prefer to make decisions on the basis of principles, that is, logically and objectively. Thus more men prefer the thinking and more women feeling, although this sex difference is relatively minor and gives little edge in predicting behavior. The T-F dimension is the only pair of preferences which shows a sex trend (Myers, 1963), and is distributed equally in the general population (Bradway, 1964).

People who use the F preference as the basis for decisions claim, at times, that T-preference people are "heartless," "stony-hearted," "have ice in their veins," are "cold," "remote," and "intellectualizers who are without the milk of human kindness." On the other hand, the T-preference people who use the impersonal principles as the basis for decisions may claim, at times, that the F people are "too soft hearted," "unable to take a firm stand," "incapable of standing up in the face of opposition," "too emotional," "illogical," "fuzzy thinkers," "intellectual dilettantes," and people who "wear their hearts on their sleeves."

Misunderstandings can occur when F and T people are expected to make decisions in an unnatural way, that is, in the

mode which is not preferred and therefore a way which is not the most comfortable. For example, an F wife may insist that her T husband "let his feelings show," while he might wish she "would be logical for once!" Yet, neither way of going about making decisions deserves denigration from those with an opposing preference.

People with the F preference may have an advantage over those with the T preference for developing the less-desired preference. Formal schooling addresses the T areas far more than the F. Thus, those with a natural preference for F also tend to develop their T, while those with a natural preference for T do not have an equal opportunity to develop their F side, which may remain relatively primitive.

Sometimes the feeling types are seen as more emotionally sensitive than the T people, but this is not the case in actuality. Both types can react emotionally with the same intensity; the F person, however, tends to make his emotional reactions more visible, and others may see him as warmer and capable of deeper feelings than a T person. When the F type does become emotional—when his hands become moist, when color flushes or drains from his face, when his body trembles, when his heart beats faster, and when conscious control of the body is lost—others are affected by this. Indeed, the emotional reactions of F people tend to be contagious and to generate heat. When the T person becomes emotional, however, the same body reactions are not as evident, and, therefore, not as much noticed by others. Thus T people are often described as cold and unemotional, while in reality they may be experiencing as intense emotion as is an F person. The T person, in fact, sometimes seems embarrassed by a show of intense emotions, while the F person sometimes seems to enjoy the excessive show of feelings.

The T versus F preference need not cause serious problems in interpersonal relations if the two different ways of going about making decisions are understood and appreciated. To be sure, this dimension can be complementary between two people in a way which the other preferences are not. (The E versus I dimensions and the N versus S dimensions are apt to be more oppositional than supplemental.) The F person needs a T person to present another point of view and vice versa. Once an F person understands that a T person does have deep, though not always visible, emotions, and once a

T person realizes that an F person can think logically, although he may not always verbalize his logic, misunderstandings between them are apt to dissipate.

**Cue Words:** Persons who prefer impersonal choice as a way of making decisions (T people) tend to respond positively to such words as *objective, principles, policy, laws, criteria, and firmness*, while persons who choose in the context of the effects of the choice on themselves and others (F people) tend to react positively to words such as *subjective, values, social values, extenuating circumstances, intimacy, and persuasion*. T people tend to use the *impersonal* approach, where F people choose to be more *personal* in dealing with people and projects. Ts like the sound of words such as *justice, categories, standards, critique, analysis, allocation*, while Fs like the sound of words such as *humane, harmony, good or bad, appreciate, sympathy, devotion*. The T person tends to give priority to objective criteria, and is apt to be good at argumentation, attempting to win people over to his point of view through logic rather than appeal to the emotions. The F person tends to be good at persuasion and makes choices in the context of the personal impact of the decision on the people around him.

## Judging vs Perceiving

Question: Do I prefer closure and the settling of things or do I prefer to keep options open and fluid?

Persons who choose closure over open options are likely to be the judging types. Persons preferring to keep things open and fluid are probably the perceiving types. The J is apt to report a sense of urgency until he has made a pending decision, and then be at rest once the decision has been made. The P person, in contrast, is more apt to experience resistance to making a decision, wishing that more data could be accumulated as the basis for the decision. As a result, when a P person makes a decision, he may have a feeling of uneasiness and restlessness, while the J person, in the same situation, may have a feeling of ease and satisfaction.

Js tend to establish deadlines and to take them seriously, expecting others to do the same. Ps may tend more to look upon deadlines as mere alarm clocks which buzz at a given

time, easily turned off or ignored while one catches an extra forty winks, almost as if the deadline were used more as a signal to start than to complete a project.

A curious phenomenon can sometimes be observed in P people who are responsible to their superiors for meeting deadlines. Apparently not trusting subordinates to take deadlines seriously, the P person is likely to become anxious and react by moving real deadlines ahead to artificial ones. The J person, in the same situation, is apt to communicate to his subordinates the actual deadlines set by his superiors and expect the deadlines to be met.

The difference between Js and Ps is easily observed, especially when the preference is extreme in either direction. Unfortunately, just what Jung meant by "judgment" and "perception" was not at all clear. Judgment was to mean "concluding" and perception was to mean "becoming aware." But this definition was merely a substitution of controversial constructs with equally controversial ones. Fortunately, Jung's identification of observable differences in actions is independent of his speculation, so that the detection and description of types need not suffer in the least from these excursions.

**Sources of Misunderstanding:** There appears to be about as many Js as Ps in the general population (Bradway, 1964). This preference can be a source of irritation in relationships, because Js push toward decisions, while Ps hold out until there can be additional search for data and perhaps more options. In addition, the meaning of the judging and perceiving concepts is vulnerable to misinterpretation. The term judging is often seen as "judgmental," and perceiving as meaning "perceptive." J people are no more judgmental than P people, and P people are no more perceptive than J people. A more useful distinction can be made by describing judging as a desire or valuing of closure, and perception likewise as a desire or valuing of the open-ended.

Apparently, all Js—whether intuitive or sensible, thinking or feeling, introverted or extraverted—share an attitude toward work and play quite different from that of the Ps. The judging types seem to have a work ethic such that work comes before all else. One's work must be done before one rests or plays. This outlook has marked effect on what Js are willing to do

to get the job done. Js will do all sorts of preparation, maintenance, and cleaning up afterwards just because these are necessary. Not so with Ps.

Ps, on the other hand—whether intuitive or sensible, thinking or feeling, introverted or extraverted—seem to have a play ethic. Ps seem to be more playful and less serious than Js. The work doesn't have to be done before play or rest begins. And if the process of work is not directly instrumental (is mere preparation, maintenance or clean up), then the P may balk at doing it or find something else to do. Ps are much more insistent than Js that the work process is enjoyable. One might say that Ps are process-oriented while Js are outcome-oriented.

At work especially, Ps and Js can criticize each other.

J people can be heard to describe Ps as "indecisive," "procrastinating," "foot-dragging," "aimless," "purposeless," "resistive," "critical," "sophistic," and "blocking decisions." Ps may, at times, become impatient with Js because they feel pressured and hurried by what they view as the J's unnecessary urgency and unfortunate tendency to "jump to conclusions." Ps will occasionally claim that Js make hasty decisions and are "driven" and "driving," are "too task-oriented," are "pressured and pressuring," "rigid and inflexible," "arbitrary," and "premature in planning and deciding." Usually, irritation by another's preference will dissipate when J and P behaviors are studied. Most people become fascinated and entertained by these differences, and with continued understanding, find it easy to make allowances for the other's way.

**Cue Words:** Expressions which sound good to J people are words such as *settled, decided, fixed, plan ahead, run one's life, closure, decision-making, planned, completed, decisive, "wrap it up," urgency, deadlines, "get the show on the road."* What sound good to P people are expressions such as *pending, gather more data, flexible, adapt as you go, let life happen, keep options open, "treasure-hunting," open-ended, emergent, tentative, "something will turn up," there is plenty of time, what deadline?, let's wait and see.*

In summary, the four differences may be characterized by pairs of words and phrases:

**E (75% of population) versus I (25% of population)**

Sociability .....	Territoriality
Interaction .....	Concentration
External .....	Internal
Breadth .....	Depth
Extensive .....	Intensive
Multiplicity of relationships .....	Limited relationships
Expenditure of energies .....	Conservation of energies
Interest in external events .....	Interest in internal reaction

**S (75% of population) versus N (25% of population)**

Experience .....	Hunches
Past .....	Future
Realistic .....	Speculative
Perspiration .....	Inspiration
Actual .....	Possible
Down-to-earth .....	Head-in-clouds
Utility .....	Fantasy
Fact .....	Fiction
Practicality .....	Ingenuity
Sensible .....	Imaginative

**T (50% of population) versus F (50% of population)**

Objective .....	Subjective
Principles .....	Values
Policy .....	Social values
Laws .....	Extenuating circumstances
Criterion .....	Intimacy
Firmness .....	Persuasion
Impersonal .....	Personal
Justice .....	Humane
Categories .....	Harmony
Standards .....	Good or bad
Critique .....	Appreciate
Analysis .....	Sympathy
Allocation .....	Devotion

**J (50% of population) versus P (50% of population)**

Settled .....	Pending
Decided .....	Gather more data
Fixed .....	Flexible

Plan ahead .....	Adapt as you go
Run one's life .....	Let life happen
Closure .....	Open options
Decision-making .....	Treasure hunting
Planned .....	Open ended
Completed .....	Emergent
Decisive .....	Tentative
Wrap it up .....	Something will turn up
Urgency .....	There's plenty of time
Deadline! .....	What deadline?
Get show on the road .....	Let's wait and see ...

Thus far the concept of type of preferences on four dimensions of difference has been examined. Out of this Jungian theory have emerged sixteen types. In order to use the typology to understand others and predict what they will do, one would have to become familiar with all sixteen. That is a tall order.

The real usefulness of the types comes not in memorizing the sixteen portraits, but in understanding the temperamental base of the types. There seem to be four temperaments, as indicated by Hippocrates centuries ago and by Spranger more recently. The next chapter will examine this view.