

Self-Typing Analysis

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Preface

“Typology is an approximation, not a strict categorization. Each system operates with its own internal rules and should be treated independently. Strict ‘correlationism’ between systems is misplaced, as it becomes reductionist and shows a lack of understanding of each system. It is within this methodological framework that I have typed myself.”

Overview

[SO5 IN(T) ILI LVEF]

*INTJ - 5w6 - So/Sp - 514 - IN(T) - ILI-Te-NHCD-T - LVEF -
Melancholic [Dominant] - RLOEI - Lawful Neutral*

Socionics, Jungian, & MBTI

- **Western (SWS):** ILI-Te
- **Model A (SCS):** ILI-Yin
- **Model G (SHS):** ILI-NHCD-T
- **Jungian:** IN(T)
- **MBTI:** INTJ

Enneagram

- **Ichazo:** Point 5
- **Naranjo:** Social 5
- **Trifix (Ichazo):** 514
- **Tritype (Modern):** 541

Psychosophy & Temperament

- **PY (SoL):** LVEF
- **PY Subtypes:** L²V⁴E⁴F²
- **Temperament:** Melancholic [Dominant]

Psychometrics

- **Big Five:** RLOEI
 - **Global Five (SLOAN):** Rl/O/e[I]
 - **Temporistics:** BVPN
 - **Mind-Axes:** B2 / System Artificer
 - **3D Psyche:** Conceptual State
-

Enneagram 5: Notable Figures and Characters

SO:

Viktor (*Arcane*), L Lawliet (*Death Note*), Albedo (*Genshin Impact*), Ruan Mei (*Honkai: Star Rail*), Makise Kurisu (*Steins;Gate*), Victor Frankenstein (*Frankenstein*), Lain Iwakura (*Serial Experiments Lain*), Kusuriuri (*Mononoke*), Rohan Kishibe (*JoJo no Kimyou na Bouken*), Stanford “Grunkle Ford” Pines (*Gravity Falls*)

Leonardo da Vinci, Marie (Maria Pl.) Skłodowska-Curie, Albert Einstein, Nikola Tesla, J. Robert Oppenheimer, Thales of Miletus, Heraclitus, Milarepa, Gilles Deleuze

SP:

Frieren (*Sousou no Frieren*), Maomao (*Kusuriya no Hitorigoto*), Alhaitham (*Genshin Impact*), Oreki Houtarou (*Hyouka*), Daria Morgendorffer (*Daria*), Saiki Kusou (*Saiki Kusou no Psi-nan*), Rio Futaba (*Aobuta*), Futaba Sakura (*Persona 5*), Sucy Manbavaran (*Little Witch Academia*), Angel Devil (*Chainsaw Man*), Osaragi (*Sakamoto Days*)

SX:

Will Graham (*Hannibal*), Donnie Darko (*Donnie Darko*), Elizabeth “Beth” Harmon (*The Queen’s Gambit*), Homura Akemi (*Madoka Magica*), Ulquiorra Cifer (*Bleach*), Rei Ayanami (*Neon Genesis Evangelion*), Kaguya Shinomiya (*Kaguya-sama*), Hikigaya Hachiman (*Oregairu*), Tae Takemi (*Persona 5*), C.C. (*Code Geass*), Lady Maria of the Astral Clocktower (*Bloodborne*), Aisha (*Aisha*)

Autobiographical Context

Enneagram Five

Head Triad

The **Intellectual Center (Head Triad: E5, E6, E7)** is built upon the central **Passion of Fear**, which is viewed by the theory underlying Naranjo's *Character and Neurosis* is one of the three cornerstones of the entire emotional edifice of neurosis. This neurotic core of anxiety aligns with the foundational Freudian perspective that neurotic behavior is primarily motivated by fear. To manage this pervasive anxiety, these personalities develop characteristic cognitive fixations, which Ichazo defined as specific cognitive defects or distorted programs that rationalize and sustain the passion. Instead of engaging reality authentically, the mind functions through a framework of irrational assumptions, also being catalogued as the schizoid character group.

Due to the frightening and uncontrollable nature of the emotional world, these characters adopt a resigned solution by defensively cultivating distance and intellectualizing existence, fitting Karen Horney's description of the neurotic disposition to move away from people. This over-reliance on the lower intellectual center means consciousness becomes immersed in conceptualizations, ideologies, and fantasies, which Ichazo's Protoanalysis highlights as a way to maintain an illusory sense of control and security.

The main characteristic of the head triad is the redirection of emotions into thought, constantly analyzing the outside world and their own emotions. This often leads to splitting and experiencing emotions as if they were separate from the body due to excessive analysis, which is intended to protect oneself from the influence of the outside world and to be prepared for the danger it may pose. The head triad and its representatives are mostly metaphysical, constantly searching for explanations for various phenomena, because explanations and logical answers to everything in succession provide them with a sense of security from the outside world and its influence on their psyche and emotions.

The head triad employs a strategy of recognizing patterns in the external world and the emotions they evoke. This information is then redirected to the head for analysis, helping individuals understand how to survive by gaining knowledge about their environment. However, excessive analysis can lead to a disconnection between the mind, emotions, and body, which is why this triad is often referred to as "schizoid."

In the head triad, over-analysis of the external world manifests as a concern about one's place in society. This feeling of isolation is more pronounced here than in the other two triads, leading to challenges that drive Type E5 to gather even more knowledge about the world. This gathering aims to ensure survival with minimal costs, rooted in a deep fear of losing even more than they already have. E6 individuals counter this by intellectualizing their experiences, striving to secure their place in the world through knowledge and ideologies. Meanwhile, E7 tends to suppress feelings of "not belonging" by fostering a façade of sociability and rationalizing the world's truths in a way that provides them with a sense of benefit, thereby avoiding the mental pain that reality can bring.

Overall, the head triad is primarily focused on seeking answers to questions about the world and their role within it. This quest leads its members to ponder the meaning of their existence far more than those in the heart and gut triads. An essential aspect of this triad is the relentless search for reasons for emotions, reasons for existence, and reasons for everything that occurs, ultimately to mitigate fears and vulnerabilities associated with being in the world. By seeking answers, they aim to protect themselves mentally.

Point 5 (Over-Observer)

Introduction

"The observer starts with reasoning [IV], the active. The pressure of the reasons will push him to the point of wishing and trying for adventures [VI], the attractive. But very soon he will find himself extremely uncomfortable in the adventure, the function, and he will go inside his point of fixation where he becomes a merciless observer, the result."

"With Ego-Melancholy [IV] on one side and Ego-Cowardice [VI] on the other, the observer [V] is the blend of longing for an authentic connection with a source on the one hand, and fear, self-doubt, and insecurity on the other. The result is the V's attempt to know, to scout the territory ahead and connect with it through knowledge, while staying at a safe distance from everything experientially... From another angle, the IV's inner sense of hopelessness and certainty of being forsaken plus the VI's fear of others and the world at large result in the self-enclosure and isolation of Vs."

Point 5 is known as "Ego-Stinginess," and the fixation is also known as the "Over-Observer."

“The over-observer character observes because he is distrustful of the game outside. He observes waiting to see something. While he is waiting, the thing passes on, and he puts himself out of the game. His observation makes him aware of everything that is going on. His observations about others and about the internal processes in human relations are acute and constant most of the time.”

Point 5, Ichazo's Observer, hinges on an exaggerated detachment from Divine Omniscience. If Divine Omniscience and the perspective it brings are anti-conceptual, objective, and able to see the wholeness of the universe, Point 5 is the opposite. In their extreme subjectivity, they perceive aspects of reality as disconnected. Imagine the universe as one complete puzzle that is alarmingly simple from an outsider's perspective. Point 5 is a character who spends their life picking up pieces of that puzzle bit by bit, without ever realizing the fragments came from a puzzle in the first place, and interpreting each broken fragment in their own highly personal manner. All humans lack omniscience, but Point 5 is bound even more by their own knowledge and understanding. This gives them a cognitive separation from others and their mental processes.

Ichazo uses the metaphor of someone who “misses the forest for the trees” to describe Point 5. Their lack of objective, universal understanding makes them fixate on gaining knowledge from any significant information they encounter. This pursuit yields them the title of an “observer,” and this extends especially to the social sphere. They come to life with the mentality of a researcher, with the expectation that others give them the same amount of attention. In response, they either minimize how much others get to see of them or attempt to control how they are perceived. Regardless, they maintain a sense of autonomy and anonymity by refusing to expose their true nature.

Point 5's initial trauma originates in childhood experiences of alienation, especially in relation to siblings and peers. They develop a mentality of stinginess and avarice, where they withhold from others and propagate themselves, whether it be with material possessions or something more immaterial like knowledge or identity. In this aim, they become great accumulators both mentally and physically. Their initial feelings of alienation make them feel detached and set apart from others by default. They maintain this detachment through obsessive attention on themselves, often becoming a bystander in their process of self-observation.

The Observer's neurosis revolves around social interaction. They are analytical, curious, and passionate, and fluctuate between extremes of high participation and none whatsoever. Inwardly, they yearn for social fulfillment and a role among others, but they unknowingly make this impossible for themselves. They either aren't active and engaged enough with social interactions to form meaningful connections with people, or their

detachment and internal withholding restrict their true selves from being fully and authentically immersed when they are in social interactions. As a child, they felt restricted in their doing and denied spontaneity through a confusing mixture of being overpowered and unrecognized. Through literal abandonment or other experiences of isolation, including emotional absence, inconsistency, or lack of recognition, they felt uncared for and unappreciated. Despite this loneliness, the desire for social fulfillment never goes away, leading them to participate and deeply examine every situation they come across.

Point 5 likes to project social fluency, proficiency, and a humanitarian nature. Despite their wit and periodic charm, they are ultimately avaricious, cynical, and prone to phobic and antisocial behavior. The tendencies they picked up from childhood never left them, and when they are socially participative, their self-interest drives them to climb the social ladder. Their observant nature extends far beyond social activities, though. In other fields, they can be just as attentive and perceive seemingly minor details with the same amount of depth and insight. Normally, however, they focus this on themselves with the impression that others are putting similar amounts of attention into their activities.

They fluctuate between being too socially active—prone to gossip, interventionism, and egregious amounts of time engaged with others—and eliminating their ties with others, separating themselves physically as much as they feel on the inside, and becoming a loner. When their position is threatened, their psyche becomes dominated by fear. This fear can be a fear of judgement and exclusion or other phobias they develop through their excessive analysis of ordinary things. Point 5's fixation on social interaction and analysis of their own behaviors and motivations can lead them to live in the eyes of others. Their sense of self becomes directly tied to their popularity, status, rank, and other forms of social success. The adaptation instinct comes with an emphasis on “Doing” and which processes are right or wrong. For this character, this is decided by what society values or their “role” in it.

When Point 5 orients their attention towards others, their extreme self-obsession forces them to do so in reference to themselves.

The negative judgements of others carry extreme importance, and they make continuous efforts to avoid them. No matter how socially active they are or aren't, or how much they do or don't align themselves with societal standards, their internal disconnection never goes away. At times, they can become misanthropic, apathetic, and dysfunctional, giving up hope in humanity and losing sympathy for others. In times of stress, they develop phobias that, in a twisted way, motivate them through sheer repulsion. As they fall further, they introject and adopt positively valued traits to cope and protect themselves

from social failure. As their psyche splinters further, the mask breaks, and they regress to versions of themselves that represent the alienated child that lingers on the inside, or mentally return to comforting past situations. At their worst, their character devolves into antisocial or schizoid behavior, completely rejecting society and their previous manners of coping.

Overall, Point 5 has a polarized attitude toward society, the world, and how much they should participate in them. On one hand, they maximize their participation, going as far as to replicate external standards. On the other, they minimize their participation, watching from the sidelines and becoming reclusive. On both ends, they are analytical, socially anxious, and distrustful characters unable to understand the minds of others. Feelings of alienation early on never leave them, and they develop unhealthy patterns in response. They are extremely mental characters preoccupied with “guarding their treasures” and going to great lengths to avoid what they fear most. Their internalized sense of “doing” and fixation on thought and action are primarily social. Their damaged relationship with their peers curses them with an external yearning for connection and an inability to escape themselves enough to attain it.

Passion

Avarice. The meaning of the word “avarice” is often misunderstood as it applies to type Five. Avarice is usually associated with greed, or the desire to accumulate worldly possessions; however, avarice does not necessarily express itself in materialistic ways. Avarice began to manifest in us when, as small children, we lost contact with our essential natures, and consequently felt small, tiny, and helpless in a vast, uncaring universe. This left all of us, and Fives especially, terrified of life and doubting our ability to function in the world. Thus, Avarice leads Fives to feel that they must retreat from reality or defend against it, while trying to restore the feeling that they are capable and competent to deal with this overwhelming situation. It leads to an emotional attitude of rejection and detachment—a turning away from the world as if one were not part of it. Avarice causes us to feel as though the universe has rejected us, so we better find a way to make do with our wits and with minimal support and resources.

Avarice is often confused with Gluttony, the Passion of type Seven. Gluttony seeks to fill the emptiness of the false self up with experiences and ideas from “outside.” Avarice is also based on a sense of inner impoverishment, but it copes by withholding the self, by shrinking back from contact, and by clutching at the little we think we already have because we are afraid of losing it. The ego self feels empty, rejected, and without nourishing sustenance so it hoards whatever it feels it has. Avarice is trying to retain in the self the resources and knowledge the ego believes it needs to function in the world.

Thus, Avarice in Fives is most often expressed as a kind of collector mentality, collecting more and more knowledge, reading more and more books, continually preparing so that Fives will be able to go out into the world with confidence.

Virtue

Nonattachment. Although Ichazo's original name for the Virtue at point Five is detachment, we prefer the term "nonattachment" to distinguish it from the emotional detachment caused by schizoid withdrawal—the rejection of one's feelings and need for nurturing. Nonattachment contains no hint of rejection; in fact, it requires a radical acceptance of reality. It is the quality described by the familiar spiritual injunction to "be in the world but not of it." When we are present and abiding in our true natures, we do not cling to anything, inner or outer.

Particularly, we no longer need to cling to the endless activity of the mind as a source of identity and orientation to the world. We feel at tone with the unfolding universe and as if we contain it within us at the same time. Everything touches and transforms us, yet there is nothing that we need to attach our identity to; our existence is not based on anything, not our thoughts, not our feelings, not our body, not our perceptions. Everything arises and disappears in a state of profound stillness and peace.

This state of nonattachment also gives us a profound compassion for all living things because we see their transient nature. When there is no need to attach ourselves to any view, it is easy to be compassionate and forgiving ("Tout comprendre, c'est tout pardonner"—"To understand all is to forgive all").

Fixation

Stinginess. Stinginess refers to the ego mind's tendency to hold on to experiences and information in an effort to build up knowledge and power and to maintain a familiar orientation with reality. It is as if the mind were stockpiling resources to prepare for some future catastrophe. Thus, Fives spend their time gathering information, skills, and resources to "build themselves up," as if they were creating a separate space in which to prepare themselves to reenter reality.

The problem is that identifying with the mind this way detaches us from the support of our Being and from feeling connected with the world. Further, when Fives become trapped in constantly thinking that they need more and more information or skill before they can really live, it becomes increasingly difficult to get their lives started. It also becomes frightening to give, to be generous with one's self. It's as if Fives were thinking "There is not enough of me even for me. If others want things from me, there won't be

anything left. I need time to learn how to live.” However, no amount of studying, learning, or hoarding makes them feel any more ready to deal with their lives.

Holy Idea

Holy Omniscience, Holy Transparency. Holy Omniscience is a direct apprehension of knowing-ness, the awake-ness of Essence. Essence experiences reality through our organism, through our senses and perceptions. Looked at from this perspective, the human being is like a sense organ for the Divine awareness. The universe knows itself through us. When we are present and abiding in our true nature, our minds become clear, and we know the immense, brilliant intelligence of Essence.

This clarification of the mind also results in the clarification of ego boundaries and mental categories: we “see through” boundaries, recognizing them as arbitrary inventions of the mind. Reality is a unity, but contains an infinite number of distinguishable characteristics. We can distinguish color, texture, form, and movement, but we do not see these phenomena as separate objects. Rather, we see both the endlessly transforming manifestation of reality as well as its underlying depths. We ourselves feel as if we are completely transparent -everything passes through us; nothing “sticks” in our consciousness. We perceive and understand reality with a penetrating, brilliant clarity that does not require the exertions of the ego mind.

Social 5 (SO5)

How Avarice Manifests in the Social 5

Social Groups

Holding onto whatever the person believes offers him his “social standing” results from combining the social impulse with the fervor of avarice. Out of the social subtypes they are the ones who care less about social hierarchies and standing. They don’t associate your position with your intellect. Usually, this person has an intellectual role model to try to be like. The SO5 wants to be an expert, succeed at what they are doing/good at, but because of how they are made, they try to stay away from people they think aren’t good enough and don’t share similar interests. They are very aware of their own capacity and their own place in the world, which is why they



are so picky about who they hang out with. And not only, they find ordinary life and people boring because they are looking for a deeper meaning, and higher understanding. They are searching for people who are similar to them, have similar hobbies and views on life. They want a group consisting of people they deem as worthy of their time, with whom they can challenge their selves/intellect. This subtype is very intellectual and focused on collecting knowledge. They want to be a symbol of knowledge for other people. This subtype also intellectualizes and isolates their own feelings the most, constantly separating them from their thoughts and pushing them down because they don't think they're important. They're also the most proud and cold of the 5, but they're also the least open about themselves because they want to keep up the impression that they're smart and always hide a part of themselves.

Idealization

The primary characteristic of the social E5 is idealization, which imparts a fictitious feeling of completeness and self-importance on the individual. This subtype can be recognized with the idealized component, which causes him or her to adore things that are transcendent and considered to be "perfect." The things in his or her environment are either held in a "sacred" regard, deemed as "ideal" or considered to be of no value. Idealization covers up a negative, poor self-image, and there is a constant conflict between the person's "real me" and the demands of his or her "totem." Idealization is a form of intellectual reflection. The idealization manifests both as a way of perfecting themselves, becoming extremely good at something and also in the way they pick their group of friends, people they surround themselves with. They hold themselves and others in high demands. They can be very hardworking in order to achieve their goals and fulfill their dreams. In order to become a specialist you must be determined and put a lot of your time and energy into what you are doing. SO5s are determined and passionate about the things and people they take interest in. In public they come off as cold, intimidating, and aloof because they are hard to impress but once you get to know them they can show child-like enthusiasm about their interests. They love talking, explaining, teaching, and sharing their knowledge with the ones they consider "equal." This can cause conflict within themselves because they are afraid of showing their emotions that can "affect" their work.

Intellectuality

The social E5 stays safe in his own head and lives in the abstract. He/she doesn't know how to talk to people, so he/she can be in a lot of pain without anyone knowing. There is a tendency to withdraw into oneself. Since the social E5 is very sensitive, he/she protects himself or herself as much as possible from external stimuli. Even though they don't care much about the outside world, they care a lot about themselves. E5 is the most intellectual of the head triad. And the social E5 is the most intellectual subtype. This

subtype tries to make sense of what's going on, turning feelings and sensations into information. The social E5 is impersonal, avoiding closeness and connecting with others through their heads. Intellectual arrogance makes this subtype cold and distant, which makes it hard for them to connect with other people.

Dealing with Emotions

This subtype defends against the fear of exposure by compartmentalizing, which is the standard E5 defense mechanism. The social E5 is able to avoid their feelings by suppressing them, keeping the feelings and thoughts apart from each other. Emotionally related experiences from the past are "lost," forgotten in order to maintain their cold and professional image. The SO5 can display both insensitivity and hypersensitivity. This subtype is apathetic to the needs of others and goes about their daily business indifferently. The SO5 is also extremely needy and vulnerable, which he or she makes up for by becoming cold and distant, frugal with both others and with themselves. They don't understand their own needs. Empathy and understanding the needs of others are also really hard to deal with.

SO5s are dissociated from their emotions; they cannot identify with them, cannot comprehend them, and are afraid of their own emotions. Through knowledge, they can get out of their emotional outpouring by appearing cold. They are not easily swayed by sad stories and don't have a strong sense of pity or empathy for other people; instead, they relate to people by their desires alone, bypassing the requirement for empathy. Through expertise, they become the "coldest subtype," yet because of their continued hypersensitivity and urge to keep their emotions separate from themselves, they are more likely to experience severe confusion, struggling to deal with suppressed and unprocessed emotions.

About Social 5

Most people know the SO5 is called the "*Totem*" because they're looking for the essential and the sublime. But what's pretty unique is the animal symbolism often associated with this subtype: the giraffe. This fits perfectly because a giraffe is constantly looking high up, eating leaves from trees that are too tall for other animals. This reflects how the SO5 looks towards the ideal and prominent people, seeking a kind of "super value" that makes them implicitly despite ordinary life and common people who are stuck closer to the ground.

This fixation creates a deep conflict. They feel they have a strong "*Promethean calling*" to bring illumination and insight to the group, positioning themselves as the singular or superior authority or expert in their field to secure their social value. But underneath

this grandiose self-image is the hidden struggle: they often feel unprepared to handle the responsibilities that come with leadership and the high expectations they set. This internal tension can sometimes lead them to unconsciously self-sabotage or try to dispel tension by presenting themselves in strangely goofy or scattered ways to cast away the elevated expectations others might have of their “*superior authority*.” If they feel their genius goes unrecognized, they might even entertain delusions of their social significance or fantasize that true peers exist in some hidden, elite circle that just hasn’t discovered them yet. They often end up relating more to the idea of deep connection rather than the messy reality of it.

Social Fives are looking to experience the Essential quality of Insight in and through their relationships, their interests, and their contributions. People of this type tend to be as intensely curious and focused as other Fives while also being the most outgoing style of Five; they have a kind of Promethean calling, whereby they want to offer wisdom, insight, creativity, and understanding to loved ones and the world at large—to peer “behind the veil” in order to bring illumination. At the same time, they can be fearful of being overwhelmed by the interpersonal burdens that come from participation with others.

These Fives seek to be experts in a given field or subject or masters of specific artistic capacities. They find meaning in guiding people, broadening their horizons, and opening them to new possibilities, and they see the world in fresh, unexpected ways. For them, creativity and understanding aren’t really “alive” unless they are being shared and exchanged. Many Social Fives end up becoming teachers or experts as a consequence of their desire to share and mentor. Social Fives are drawn to fields, groups, and institutions that hold the promise of engaging with fascinating people who are at the top of their game intellectually, creatively, or otherwise.

Contrary to the stereotype that Fives only value knowledge, Social Fives enjoy being stimulated and impacted by all kinds of people, especially those who have a well-developed capacity or an appreciation for interesting things. They respect mastery above all. The “right people” are portals to new discoveries as well as sources of acceptance and camaraderie in a world that doesn’t often appreciate Five energy. The Social Five is looking to find a place among others where they have the freedom to dive into their interests with the best and brightest in their field, and where the things they can uncover are offered up as a contribution to others.

Through their capacity for insight and new understandings, the Social Five hopes to claim their place or niche and solidify their interpersonal and social value. They’re excited by the feeling of being part of a tradition or specialized class, but these special

groups can also be a way Social Fives seek to sequester themselves away from the messy or practical elements of life they feel unprepared to face. However, they may look for connection on the basis of holding a shared conceptual point of view, neglecting the emotional and somatic dimensions of relatedness. Therefore, Social Fives may get caught up in trying to transmit their vision or insight to friends and loved ones, trying to get others to understand in the way they do, such that others are overwhelmed, alienated, or driven away.

Social Fives tend to keep up with social, political, and scientific trends more than other Fives, and they typically have a visionary quality wherein they can anticipate where things are going in their respective areas of interest. Often, Social Fives' interests can be obscure, but generally they have some relevance or significance for other people that can imbue their intellectual and creative pursuits with a sense of mission, like needing to unlock hidden wisdom for the world.

Avarice can be expressed as a tension of wanting both to deeply belong as well as to separate themselves, usually through social distinction such as being the expert or even presenting themselves as uniquely gifted or insightful. They want to be, and often present themselves as, the singular or superior authority on a subject. This sense of superiority is a double-edged sword, as they believe being the key expert will assure them of the social value and belonging they desire while also creating separation and a lack of interpersonal connection. This tension can lead to a great deal of alienation: belonging is not sensed directly but rather abstracted and conceptualized, leading to loneliness and a sense of isolation as the Social Five doubts their value and the niche they've carved out. They can relate more to the idea of a relationship than the reality of one.

Social Five can express Avarice as wanting to contribute their gifts and creativity meaningfully but not feeling equipped to handle the responsibilities that may come from being in leadership. This can lend itself to various forms of self-sabotage, such as not attending to important necessities, picking needless intellectual fights, or devising self-important displays to support a self-image of being invaluable and special. The flipside is presenting themselves in "goofy" or scattered ways in order to dispel the sense of being able to hold their responsibilities and to cast away any interpersonal tension that may arise in response to intellectual arrogance or elevated positioning.

As Social Fives become more unbalanced, they feel their contributions are underappreciated and their genius under-recognized. They may become both angry and frightened of the masses who can't appreciate them, making public displays of their superiority that almost always backfire.

The very sense of relatedness becomes abstracted in increasing degrees, so unhealthy Social Fives might imagine or rationalize friendships and interpersonal associations, which can lend itself to fantasizing that they are intellectual or creative peers with historically and socially significant figures. They may imagine that their real peers are elsewhere, in some yet-to-be-discovered hidden cell, among an elite that has simply not yet recognized them.

Deeply imbalanced Social Fives may entertain delusions of their social specialness and significance and may imagine others conspiring against them. Based on this fear, they can act out by undermining others, even to the extremes of sabotage or violence.

Social Fives develop when they allow themselves to humbly relate to others outside areas of familiarity and competency, to land in and sense relatedness from the Body Center, and to turn their powerful curiosity sincerely toward other people.

514/541 Trifix/Tri-type

If you are a 145, you are diligent and knowledgeable. You want to be ethical, original, and wise. Highly intellectual, creative, and methodical, you naturally focus on what you need to know and learn to express your internal sense of aesthetics. Research comes naturally because you wish to be a true expert in whatever you do. An astute judge of what others perceive as correct, you seek and quote experts to avoid being seen as ignorant. Mastery provides the skills you desire to manifest your creative interests.

The researcher is essentially concerned with improving things because they believe that nothing is already good enough. This makes them perfectionists who want to reform and improve; they are idealists who want to bring order to the chaos that lurks everywhere.

They tend to build their identities around their perception of themselves as being somehow different or unique; they are thus self-consciously individualistic and tend to see their difference from others as both a gift and a curse—a gift, because it sets them apart from those they perceive as being somehow “common,” and a curse, because it so often seems to separate them from the simpler forms of happiness that others so readily enjoy. Thus, they can manage to feel superior to others while also secretly harboring some degree of longing and envy. A feeling of being a member of the “true aristocracy” alternates with deep feelings of shame and fears of somehow being deeply flawed or defective.

They fear deep down that they do not have enough strength to face life. Therefore, they tend to withdraw and retreat into the safety and security of their own consciousness,

where they can mentally prepare themselves for their entry into the world. They feel comfortable and at home in the realm of thought. Generally, they are intelligent, well-read, and thoughtful, and often become experts in the fields that interest them. While some of them have a scientific orientation, just as many are drawn to the humanities, and it is not uncommon for them to have an artistic bent.

1+4: The Humanist

Double Frustration.

Enhances the natural line of connection to ONE and FOUR.

Pairing that is the most focused on refining their ideals and pursuing higher standards.

Whatever the instinctual stacking or the head type, there is a strong push toward what is considered tasteful, decent, and what is considered grotesque or vulgar.

Wants to bring intuition and imagination front and center but within certain standards and guidelines.

This is a very persnickety and particular pairing that needs to do things a certain way, even when it isn't practical.

Subtle (or not so subtle) disdain for what is considered subpar, plain, normal, or mediocre.

They are often hard to truly please and are even very critical of themselves.

Conflictual relationship with their emotions: they refrain from feeling, then let go.

Wants to experience life in all its depth and glory, but the ONE fix wants to keep that within certain rules and boundaries of decency.

May cultivate a spiritual and/or religious outlook on life.

Can bring out new standards of excellence and unparalleled visions of beauty.

Can be attached to certain aspects of art and/or culture.

Often quite philosophical and adamant about setting certain standards. At very low levels of health, they may run the risk of emotional and mental exhaustion by restricting themselves with continuously harsh standards.

May unintentionally castrate their own emotional experience through repeated superego blockage.

Inversely, they may also sabotage their ability to think critically and rationally with their emotional tidal waves.

The 4 fix helps the core 1 experience life in a more intuitive and spiritual way in the search for meaning.

The 1 fix helps the core 4 bring structure and order to its emotional musings and bring its internal desires to fruition.

1+5: The Rational **Double Competency.**

Pairing that is the most focused on accuracy and scientific methods of reasoning.

Most cerebral combination.

Usually displays a taste for intellectual pursuits and a deep hunger for knowledge.

Not easily satisfied with superficial answers; knows what to search for and how to search for it.

Usually has a very focused mind that can zero in on what to extract from books and sources of information.

Can give extremely detailed and structured information about a subject they have studied.

Probably one of the most aloof and emotionally distant pairings there is; a TWO wing or fix can help alleviate that tendency.

Very curious mind—they want to know everything that something or someone has to offer.

There is always an effort to be exhaustive and precise in their speech while avoiding rambling if possible.

Pairing that is the most uncomfortable with superficial chat and can be awkward in social situations.

It's hard for them to let go of formalities and be more open-minded, for one.

They can be stuck in their way of thinking and unwilling to welcome new situations because of this.

Can be frustrated by the lack of standards and in-depth knowledge that others fail to display.

Can easily be seen by others as know-it-alls, since they like to correct people to ensure accurate information.

This pairing can suffer from mental exhaustion because of the level of accuracy and methodical searching they abide by daily.

The 5 fix helps the core 1 withhold judgement until they have achieved complete exhaustivity and encourages a more objective outlook.

The 1 fix helps the core 5 weigh which information is worthwhile and become more structured in their analysis.

4+5: The Introspective

Double Withdrawn

Pairing that is the most introspective and focused on its inner life.

Enhances the natural wings of FOUR and FIVE.

These are the deep divers of their own personal abyss.

People with this pairing are deep thinkers and deep feelers.

Often feel like a drop in the ocean, as if they could be easily swallowed by the outside world.

Feel tired very quickly when interacting with people, especially in new environments.

Genuinely feel different and separate from the crowd.

Generally prefer written communication over spoken communication.

Seek depth in everything and often cannot tolerate daily small talk because of this.

Often engrossed in interests far more intensely than other pairings.

They have a hard time communicating their feelings if they are caught up in them.

Often have a capacity for forming mental maps through which they can intuitively navigate.

Seek beauty and authenticity in the pursuit of knowledge.

Often have odd or unusual interests.

Can be shut-ins and live in their own fantasy realm.

Can be emotionally moved without overtly showing it.

Often have a hidden self that very few people are aware of.

Want to be known for their artistic complexity and ingenuity.

It can take them an enormous amount of time to produce something because they always prioritize quality over quantity.

Feelings can be a source of anxiety, but they still want to experience them.

Often amass vast amounts of knowledge and are often wise beyond their years.

The 5 fix helps the core 4 seek out logical causes to their feelings of inferiority and pursue intellectual hobbies.

The 4 fix helps the core 5 break out of the cerebral mindset and allow intuitive and emotional depth to seep into the self.

Quotes that Resonate with Enneagram 5

“You have so many layers, that you can peel away a few, and everyone’s so shocked or impressed that you’re baring your soul, while to you it’s nothing, because you know you’ve twenty more layers to go.”

— Craig Thompson, ***Carnet de Voyage***

“I do not really know whether I have survived. My inner self has shut itself up more and more. As though to protect itself, it has become inaccessible even to me.”

— **Rainer Maria Rilke**, from a letter to **Elizabeth Schenck** wr.c. January 1919

“... I am half afraid to hope for what I long for.”

— Emily Dickinson, from a letter to Mrs. A.P. Strong, August 1851

“I became bitter and untouchable. I craved affection but even the mere thought of someone caring made my stomach turn.”

— (*stay away but come closer*)

“I’ve never been homesick. Because there’s no place I belong to.”

“I have launched myself from tall places and hoped no one would catch me. I have ended relationships because suddenly I was also exposed, but isolation is not safety, it is death. If no one knows you’re alive, you aren’t.”

— Neil Hilborn, *This is Not the End of The World*

“To be made of flesh was humiliation.”

— Lives of Girls and Women, **Alice Munro**

“She is at a crossroads: a child’s violent will to survive lodged in her chest where her heart should be, but an utter indifference along with it.”

— Lidia Yuknavitch, *The Small Backs of Children*

“You can decorate absence however you want — but you’re still gonna feel what’s missing.”

— **Siobhan Vivian**, from *Same Difference* (Turtleback, 2010)

“You’re so calm and quiet, you never say. But there are things inside you. I see them sometimes, hiding in your eyes.”

— Tracy Chevalier

“Sometimes I long to disappear. To become one with the trees. With the rivers. With the stars.”

— Nicole Addison

“I ride rough waters and shall sink with no one to save me.”

— **Virginia Woolf**, from ‘*The Waves*’

“She’s never where she is. She’s only inside her head.”

— Janet Fitch, *White Oleander*.

“Emptiness is all, it raised me as I am.”

— **Zoltán Böszörkményi**, from “The Dust of My Existence,” *The Conscience of Trees*, trans. Paul Sohar (Ragged Sky Press, 2018)

“I come home—and I have a feeling of returning like a ghost to its haunt.”

— **Virginia Woolf**, from a diary entry featured in *A Passionate Apprentice: The Early Journals 1897-1909*

“You never thought your body could be anything except bruised. Your locked door. Your haunted house. The unlearning is taking so long.”

— **Fortesa Latifi**, “fingertips,” *We Were Young*

“So there it was, I was alive, I had survived. No one saved me because I saved myself.”

— Puran Chand, *Memoirs from the past*

“I am alone in my room, between two worlds.”

— **Sylvia Plath**, from a diary entry featured in “*The Unabridged Journals of Sylvia Plath*,”

“I didn’t feel at home in life.”

— **Anne Sexton**

“The truth is, I pretend to be a cynic, but I am really a dreamer who is terrified of wanting something [they] may never get.”

— Joanna Hoffman

“Oh, if only I were alone and no one loved me and I too had never loved any one!”

— *Fyodor Dostoevsky*, from *Crime And Punishment*

“And as you lie dying in the dank darkness, what will you think about in your loneliness?”

— Fyodor Dostoevsky, in *Notes from Underground*

“If you know too much, you’ll get old too soon.”

— Fyodor Dostoevsky, *The Brothers Karamazov*

“There’s a universe inside your head; constellations of the things you left unsaid.”

— Lauren Aquilina, “Talk To Me”

“I grew afraid and went inside my head.”

— Henri Cole, “Dandelions” from *Nothing to Declare*

“I must concede one thing: I really don’t like mixing with people. I don’t like it because I’m not good at it. No matter what they say to me or how kind they are, I’m never comfortable with them.”

— Fyodor Dostoevsky, *The Idiot*

“Stop punishing yourself for being someone with a heart. You cannot protect yourself from suffering. To live is to grieve. You are not protecting yourself by shutting yourself off from the world. You are limiting yourself.”

“I wanted to be where nobody I knew could ever come.”

— Sylvia Plath, *The Bell Jar*

“I feel utterly alone, like I was the last person alive on Earth. I can’t describe that feeling of total loneliness. I just wanted to disappear into thin air and not think about anything.”

— Haruki Murakami, *Kafka on the Shore*

“I crave intimacy, but I don’t want temporary people touching my mind, body, or soul.”

“I’m scared you will realize I’m just bones and questions and leave me for something solid.”

“My loyalty to the past—my most dangerous trait, the one that has cost me most.”

— Susan Sontag, from *As Consciousness Is Harnessed to Flesh: Journals and Notebooks, 1964-1980*

“Yes, I’m afraid of falling in love. Okay? You make me feel like I’m on top of the world and that’s a very long way to fall.”

— if i start loving you now I'll never stop

“I think too deeply about everything. I still don’t know if that allows me to see more of the world, or less of it.’

— Mobeen Hakeem

“I’m almost never serious, and I’m always too serious. Too deep, too shallow. Too *sensitive*, too cold hearted. I’m like a collection of paradoxes.”

“If only my heart were as cold as I pretend it is, maybe I could get over this.”

— Jessica Katoff

“I swear to you that to think too much is a disease, a real, actual disease.”

— Fyodor Dostoevsky, *Notes From Underground*

“There are times when I am convinced I am unfit for any human relationship.”

— Franz Kafka, from Letters To Felice

“I’m not much but I’m all I have.”

— Philip K. Dick, *Martian Time-Slip*

“Alone. A truth I have felt since always.”

— **Melissa Broder**, from “Last Sext,” *Pen America* (4 June 2014)

“And this urge to run away from what I love is a sort of sadism I no longer pretend to understand.”

— Martha Gellhorn, from a letter to Stanley Pennell

“Paralysis again. How I waste my days.”

— Sylvia Plath, *The Unabridged Journals*; p. 522

“If I didn’t think, I’d be much happier.”

— Sylvia Plath

“I desire very little, but the things I do consume me.”

— *Beau Taplin // D e s i r e*

“I exist, that is all, and I find it nauseating.”

— **Being and Nothingness**, Jean-Paul Sartre

“I can never read all the books I want; I can never be all the people I want and live all the lives I want. I can never train myself in all the skills I want. And why do I want? I want

to live and feel all the shades, tones, and variations of mental and physical experience possible in my life. And I am horribly limited.”

— Sylvia Plath

“I want in fact more of you. In my mind I am dressing you with light; I am wrapping you up in blankets of complete acceptance and then I give myself to you. I long for you; I who usually long without longing, as though I am unconscious and absorbed in neutrality and apathy, really, utterly long for every bit of you.”

— Franz Kafka, *Letters To Milena*

“I dare not dream of hope, for I am not worthy of it.”

— Fyodor Dostoevsky, *The Idiot*

“That’s the horror of it for me, that I understand everything!”

— Fyodor Dostoevsky, in *The Meek One*

“He is terribly afraid of dying because he hasn’t yet lived.”

— **The Metamorphosis, Franz Kafka**

“And I realize that no matter where I am, whether in a little room full of thought, or in this endless universe of stars and mountains, it’s all in my mind.”

— Jack Kerouac

“When someone asks what I’m scared of, I play it basic and say the dark. Sometimes I’ll say heights, needles, or even sharks. Maybe I’ll say spiders or flying above the ground. I’ll say confined spaces or even pain and loud sounds. But I hide my real fears and put it on a far shelf. Because my biggest fear is that you’ll see me, the way I see myself.”

Psychological Types

Introduction

Jung's model rests on a simple but profound insight: the act of knowing is inseparable from the knower. Every perception, thought, and feeling arises from the encounter between a *subject* and an *object*—between consciousness and the world it apprehends. This means that psychological processes are not merely private or subjective; they mirror the very conditions of knowledge itself. To understand how the mind knows is to understand how it functions.

Thus, Jung's typology should not be seen as a classification of personalities in the modern sense, but as a map of cognition—a study of how different consciousnesses orient themselves towards reality. His system begins with the recognition that reality is double in nature: composed of both the objective world of things and the subjective world of meaning. From the interplay of these two realms, the psyche arises as the organ through which reality becomes known.

The Nature of Reality

Reality is composed of two inseparable dimensions: the **objective** and the **subjective**. The objective refers to that which exists independently of perception—the external world of matter, events, and laws. Trees, mountains, gravity, etc. belong to this realm. The subjective, by contrast, arises only through the presence of a perceiving subject—the realm of consciousness, interpretation, and meaning.

Neither sphere can exist meaningfully without the other. The object may exist in itself, but it becomes *known* only in relation to a subject who perceives it. Likewise, the subject cannot define itself apart from what it experiences as external, i.e. one cannot think or see without something to think *about* or to *see*.

Thus, reality is neither purely objective nor purely subjective, but a **dynamic interaction** in which being and perception interpenetrate. Knowledge does not mirror the world “as it is”; it emerges from the **encounter** between the knower and the known. The object provides content, the subject provides form, and together they create cognition—a synthesis of **existence** and **awareness**.

This synthesis is both epistemological and psychological: it depends on the structure of reality and the structure of the psyche. Jung's theory of psychological types arises from this insight.

The Origin of the Functions

Having established that reality is a synthesis of the subjective and the objective, the next question naturally arises: **how do we experience this synthesis?** For the union of subject and object to become conscious, there must be an intermediary through which their interaction is perceived. That intermediary is **cognition**—the activity of the psyche.

It is through cognition that the subjective and objective dimensions of reality meet and become experience. Jung described the basic structures of this cognitive activity as the **psychological functions** (sensation, intuition, thinking, and feeling)—the innate instruments by which the mind perceives and judges the world. Through these functions, the psyche serves as a living bridge between inner and outer reality, transforming their abstract unity into actual experience.

For example, when you see a tree, you are not encountering the object directly but through the mediation of cognition. The tree, as an independent external object, becomes accessible only when it is assimilated through your senses and registered in consciousness. Without this act of awareness, the object would remain unknown—it would exist, but you would not know that it exists. Perception, therefore, is not a passive reflection of the world but an **active synthesis**: the external object provides the stimulus, and consciousness transforms it into experience. This is the essential relationship between the subjective and the objective.

In summary, human perception is a combination of cognition (subjective: what consciousness translates) and correspondence (the external world independent of the subject, that cognition describes).

Thus, Jung's typological system is more than a description of personality—it is an **epistemological model** of how the human mind participates in the construction and apprehension of reality. It reveals that knowing the world is never a one-way process: the mind and the world co-create the experience of reality through the dynamic interplay of the functions that unite subject and object.

The Irrational Functions

The functions of sensation and intuition can be considered the most *natural* and *elemental* forms of human cognition. They represent the psyche's immediate participation in life—the unmediated experience of existence that precedes reflection.

In contrast, the functions of thinking and feeling are *constructed*—later developments that arise when consciousness begins to interpret, organize, and assign meaning to this raw experiential material.

Sensation and **intuition** are the primary instruments of the living organism. They are *instinctual*, spontaneous, and adaptive, requiring no meditation through reason or reflection.

Sensation anchors consciousness in the *physiological reality* of existence. It registers what is given through the senses, through the immediacy of bodily experience. When fire burns the skin, no theoretical model is required to know that it causes pain. The experience of heat, texture, or pressure is not constructed; it is *felt* as an elementary contact with the external world.

Intuition, though not sensory, shares the same primitive immediacy. It represents the psyche's *instinctual perception of patterns, potentialities, and meanings* that lie beyond direct sensory experience. An experienced soldier may “sense” the strength or intent of an opponent without any explicit reasoning. A traveler may “feel” danger before perceiving any concrete threat. Such impressions arise from a deep, unconscious registration of the total situation—the psychic residue of countless inherited experiences. Intuition is therefore the *instinct of the psyche itself*.

In the earliest humans—and in animals—these two functions formed the primary mode of adaptation to the environment. The hunter who senses the movement of prey, the gatherer who feels the change in the wind, or the animal who instinctively recognizes a predator—all are governed by this primitive, irrational wisdom. It is not *thought*; it is *knowing without thought*.

These functions thus represent man's *continuity with nature*. They are not chosen or constructed but *given*; they belong to the pre-reflective life of the species.

The Rational Functions

The emergence of **thinking** and **feeling** marks the transition from instinct to reflection—from nature to culture. With them, consciousness begins to *meditate* reality through conceptual and emotional structures rather than direct participation.

Thinking transforms the immediacy of sensation into a symbolic framework. It constructs *representations* of what is experienced, translating the raw into the abstract. When we formulate the “law of gravity,” we do not create gravity; we create an

intellectual model that expresses a relationship observed in experience. The constant, the formula, the theory—these are mental translations of the real. Thus, the rational function of thinking is not primitive but *derivative*—a product of man’s effort to give order to the chaotic immediacy of the natural world. This is the origin of language and logic.

Feeling, in a similar way, refines primitive affect into *ethical and aesthetic value*. In animals and early man, emotion was intellectual—love, fear, rage, desire, etc. As consciousness evolved, these emotions became *intellectualized* into values: empathy, politeness, moral conscience, etc. The feeling function begins to judge experience not by its sensory impact, but by its *meaning*—by whether it harmonizes with one’s inner or social principles. A domesticated animal, for instance, develops emotional nuance through proximity to man; it gains the capacity for affection, empathy, and even guilt, unlike its wild counterpart, which remains bound to instinctual emotion alone.

In both thinking and feeling, therefore, man departs from his primitive foundation. He no longer lives *in reality* but *interprets* it. His world becomes meditated through symbols, ideas, and values. These rational functions constitute the *artificial architecture* of consciousness—the instruments by which man distances himself from the immediacy of life to reflect upon it.

The Nature of Man

Jung extends this epistemological premise into the psychological domain, grounding his theory of types in the very structure of human perception and cognition. While reality, as he observes, is constituted by both subjective and objective components, the individual consciousness tends to privilege one aspect over the other. Some people overemphasize the *object*—that which exists independently of the subject’s awareness—while others overvalue the *subject*, interpreting reality primarily through their own impressions and inner responses, hence projecting inner consciousness on the object.

For instance, when you look up and notice a heart-shaped cloud, two dimensions of experience unfold simultaneously. There is the **objective form**—the arrangement of vapor in the sky—and the **subjective meaning** you ascribe to it (“it looks like a heart”). The shape itself has no inherent significance; the universe did not design the cloud to convey affection or symbolism. Its “heart-like” quality emerges only through your interpretation. In reality, it is just another random configuration of vapor, yet by coinciding with a recognizable symbol, it becomes meaningful to you. This illustrates

how meaning is not embedded in objects themselves but arises from the interplay between the perceiving subject and the perceived object.

For Jung, this divergence is not a matter of preference or arbitrary inclination, but the expression of a deeper psychological principle. The psyche, he argues, is organized by a dominant flow of psychic energy that determines the general direction of consciousness. When this energy is **primarily** oriented outward toward the object (the cloud as it is), the attitude is *extraverted*; when it is **primarily** oriented inward towards the subject (the projected meaning from consciousness), the attitude is *introverted*. Each individual, therefore, exhibits a fundamental psychological orientation shaped by the predominance of one of these two attitudes.

However, this dominance inevitably creates a one-sided consciousness. The less-emphasized attitude does not disappear—it becomes relatively unconscious and assumes a compensatory role. Ideally, this compensation maintains psychic balance, ensuring that the individual remains connected to both inner and outer reality. But when the inferior attitude is repressed too strongly, it ceases to function as a healthy counterweight and instead emerges in a disruptive, antagonistic form. The result is a psychological instability, where the neglected side of the personality asserts itself through symptoms, irrational moods, or neurotic disturbances. This, the dynamic interplay between introversion and extraversion is not merely descriptive—it represents the living tension upon which the equilibrium of the psyche depends.

The Relationship between the Attitude & Functions

Each act of cognition is a **mediation** between the subject—the consciousness of the observer—and the object—that which is being perceived or assimilated. This mediation takes place through the **four basic models of cognition**: thinking, feeling, sensation, and intuition. These are the instruments through which the psyche engages with reality, transforming the meeting of a subject and object into experience.

In every individual, however, one mode tends to dominate, shaping how experience is processed and interpreted. When one pole of the subject-object relationship is emphasized through a dominant mode of cognition, a **psychological type** emerges. Typology, therefore, reflects not merely differences in personality, but distinct orientations in the act of knowing itself—different ways the mind organizes and experiences the synthesis of subject and object.

In this sense, the **dominant attitude**—introversion or extraversion—determines the overall orientation of the conscious functions. It governs the direction in which psychic

energy flows: either inward toward the subject or outward toward the object. Consequently, whichever attitude is dominant conditions how each function operates in consciousness, while the opposite attitude remains less emphasized or relatively unconscious.

The dominant attitude does not restrict the function itself, but rather **conditions its expression** by emphasizing the aspects that align with its own orientation and relegating the opposing attitude within that function to be unconscious. Since every function mediates between the subjective and objective realms, the dominant attitude naturally **tilts this meditation toward one side**. The function as a whole remains intact, but its balance is altered: one aspect of the two-way process is brought into consciousness, while the other recedes into the background. What becomes limited, therefore, is not the function's capacity but the **attitude** through which it engages reality. For example, in an Extraverted Sensation Type, sensation itself is not "partly repressed"; rather, it is the **Introverted aspect of sensation**—the subjective valuation of experience—that becomes less accessible.

It is important to understand that the attitudes are best conceived as **a spectrum rather than as mutually exclusive states**. Since reality itself is a composition of both the subjective and the objective, no consciousness can operate entirely from one pole. A predominantly extraverted consciousness does not imply disconnection from the introverted attitude, but rather a prioritization of the external, objective orientation over the internal, subjective one. Likewise, the introverted consciousness privileges inner reflection and meaning without entirely excluding engagement with the outer world.

Yet this apparent division between the two attitudes is **only an illusion created by consciousness**. In reality, the emphasized and un-emphasized aspects of a function are inseparable parts of a unified process. When the dominant attitude attempts to suppress or deny the opposition side, the psyche becomes unbalanced, and perception or judgement grows distorted.

The **extraverted attitude** orients itself toward the object, placing value on what is external, tangible, and collectively validated. Its danger lies in over-identification with outer reality: the individual risks detachment from the inner self, which is the source of meaning and individuality. When this occurs, the extravert becomes mechanical—efficient but inwardly hollow, active but lacking depth.

The **introverted attitude**, by contrast, orients itself toward the subject, valuing inner reflection, imagination, and personal significance. Its danger lies in excessive withdrawal from outer reality: the individual becomes self-enclosed, detached from the

world of objects, and increasingly ungrounded—rich in ideas but poor in practical connection.

The Repressed Functions

Just as the **attitude** opposite to the dominant one is repressed, so too is the **function** that stands in opposition to the conscious, preferred function. However, the nature of this repression differs in each case. In the realm of the conscious functions, the *function* itself remains active—what becomes subdued is merely the **opposing attitude within it**. In contrast, the **inferior function** is repressed in its *entirety*; both its introverted and extraverted expressions are pushed below the threshold of consciousness, though they are not repressed at the same levels. The aspect of the repressed function that is in opposition to the dominant attitude is more repressed.

To illustrate, consider an **Extraverted Sensation (ES)** type. This type's consciousness is oriented toward the external world—toward what is concrete, tangible, and immediately perceptible. Sensation serves as the dominant function, and its extraverted attitude directs perception outward, toward objects and physical reality.

However, as this extraverted orientation strengthens, the **introverted attitude within sensation** becomes increasingly repressed. The individual's awareness of the subjective or symbolic side of sensory experience—the symbolic meaning, personal tone, or inner resonance of what is perceived—fades from consciousness. Sensation thus becomes more and more “objective,” reducing the world to a series of stimuli and surface impressions. The sensual world becomes everything; the inner world becomes nothing.

But this movement toward extreme objectivity does not occur in isolation. Because **intuition** is sensation's psychological opposite, the increased emphasis on sensation simultaneously entails the repression of **intuition**. The psyche, seeking equilibrium, allows the neglected intuitive function to build energy in the unconscious. The more the conscious mind identifies with the pure, objective sensory experience (ES), the more the unconscious becomes dominated by the detached, ungrounded intuitive activity (IN)—images, fantasies, and premonitions divorced from practical reality.

Over time, this imbalance leads to a **splitting of the psyche**. Consciousness clings to external facts and immediate pleasures, while the unconscious compensates through irrational intuitions, symbolic dreams, or paranoid premonitions that seem to erupt “from nowhere.” The more consciousness resists inner meaning, the more violently the unconscious insists upon it.

In this way, the psyche operates according to a **self-regulating principle**: what is excessively one-sided must be corrected by its opposite. When the extraverted sensation type reduces reality to surfaces and stimulation, the unconscious compensates by producing equally exaggerated intuitive content—detached, otherworldly, or mystical images that attempt to restore psychic balance. This often manifests as **neurotic symptoms**.

The same dynamic applies to all psychological types: whatever is excluded from conscious adaptation reappears through the inferior function as a compensatory force. In a balanced psyche, this compensatory relationship serves a **corrective purpose**, allowing the individual to maintain equilibrium between the conscious and unconscious orientations. But in a psyche that rigidly identifies with its dominant function and attitude, this compensatory process turns **neurotic**—the repressed function no longer balances consciousness but **undermines** it, producing inner conflict, projection, and emotional disturbance.

For instance, the example below illustrates the cognitive mediation between subject and object, and shows what happens when the dominant attitude attempts to completely eliminate the other in the case of the **intuitive function**.

Intuition

Intuition is the psychological function that perceives possibilities, patterns, and meanings that are not immediately given through the senses. It is the *instinctive apprehension* of what lies behind or ahead of the present moment—a perception of potential rather than actuality. Whereas **sensation** tells us *what is*, intuition reveals *what could be*. It detects the invisible connections between things, anticipating outcomes, recognizing symbolic significance, and drawing insights from the unconscious before the mind can consciously reason them out.

Despite being abstract, intuition is not purely subjective. It is a **universal and objective capacity**, found not only in humans but also in the animal world. An animal sensing a coming storm or detecting danger before it appears is guided by an intuitive process that transcends deliberate thought. This shows that intuition is not the invention of an individual imagination but a natural model of cognition shared across life—a fundamental means of adaptation and foresight.

Intuition, like all functions, has two poles:

- The **objective aspect** relates to external conditions—it perceives possibilities emerging from the outer situation. The images or insights arise in response to the object and its potential transformations.
- The **subjective aspect** relates to the **origin** of these insights—the inner, unconscious source from which symbolic images and premonitions arise. Here, intuition reveals the inner meaning or archetypal resonance behind external events.

For example, imagine an entrepreneur who suddenly envisions a new business idea—selling refreshing lemonade during an unusually hot summer. This insight arises from observing the **external situation** (the heat, the public's needs for relief)—the **objective aspect** of intuition. Yet, that readiness to seize the opportunity, the *sense* that it could succeed, comes from an inner prompting—a subtle, unconscious recognition of pattern and timing—the **subjective aspect**.

Another example: consider an artist who feels compelled to paint a specific image—a bird trapped inside a cage of glass. Consciously, they might not know why, but later they realize it reflects their own feeling of confinement or yearning for freedom. Here, the **symbolic content** of intuition emerges from within, from the unconscious, and only later finds form in the external object (the painting).

Thus, intuition mediates between *outer opportunity* and *inner significance*, revealing both the possibilities that surround us and the deeper meanings that animate them.

The **dominant attitude**—extraverted or introverted—determines which side of intuition is brought into focus.

The **extraverted attitude** emphasizes the **objective aspect** of intuition—the potential that exists in the external world. The extraverted intuitive is drawn to *what could be made* of a situation, *what opportunity* it presents, or *what change* might unfold. This orientation fosters innovation, exploration, and adaptability. It is the type that senses trends before they happen, who spots opportunities others overlook—inventors, entrepreneurs, explorers, or creative strategists.

Yet, when exaggerated, this external orientation becomes **restless and superficial**. The person pursues one possibility after another without inner reflection. Each new idea excites them briefly before being replaced by another. In this state, intuition loses its depth and becomes **meaningless opportunism**—a hunt for novelty without substance. The individual mistakes constant movement for progress, driven more by impulse than insight. Importantly, what is repressed here is not intuition itself, but the

introverted attitude within intuition—the connection to the unconscious source that gives their ideas symbolic and personal meaning.

The **introverted attitude**, conversely, emphasizes the **subjective aspect** of intuition—the inner images, visions, and symbolic insights arising from the unconscious. The introverted intuitive is attuned to what lies *beneath* appearances, to hidden motives, universal patterns, or the unfolding of inner meaning. Mystics, prophets, and visionary thinkers often embody this orientation. Their intuition penetrates deeply into the symbolic dimension of experience, discerning potentialities invisible to the ordinary eye.

However, when taken too far, this inward orientation becomes **detached and impractical**. The person may become absorbed in their inner world of images and insights, losing touch with the external world. Their intuitions may remain unexpressed, vague, or imcommunicable—rich in vision but poor in application. They see too far inward or too far ahead to act effectively in the present. In such cases, what is repressed is the **extraverted attitude within intuition**—the grounding in concrete reality that translates vision into form.

In its total form, **intuition bridges the unconscious and the world**, giving symbolic meaning to external reality from practical direction to inner images. It is both the **organ of foresight** and the **medium of imagination**. When balanced, intuition allows one to perceive potential while remaining connected to reality—to turn inner vision into outward creation.

True intuition arises only when both poles cooperate—when outer opportunity resonates with inner insight. It is then that intuition fulfills its purpose: not to escape reality, but to *illuminate it with meaning*.

Summary

To simplify everything so far, here's a simple illustration:

- **P1:** Reality is a **synthesis of the subjective** (the perceiving consciousness) and the **objective** (that which consciousness perceives).
- **P2: Cognition** (i.e. thinking, feeling, sensation, and intuition) is the means by which this synthesis occurs; it is the tool through which the subject engages the object.
- **P3:** Therefore, cognition **mediates** between the **subjective** and the **objective** and is itself the structure through which “reality” becomes knowable.

From this it follows that every psychological function, as a form of cognition, is composed of both subjective and objective elements. When the dominant attitude seeks to exaggerate the aspects of cognition that align with its orientation while repressing the opposing side, this creates psychic one-sidedness. The unconscious responds by activating the neglected attitude and its corresponding functions, producing an internal conflict between conscious and unconscious standpoints. When this tension becomes extreme or unresolved, it manifests as neurotic disturbance—a symptom of the psyche's attempt to restore balance between the subjective and objective principles that constitute reality itself.

Each function is a mediation between subject (introversion) and object (extraversion).

Reality: Synthesis of perceiver (**subject**) and what is being perceived (**object**).

Cognition: How this synthesis is perceived. To be able to perceive this synthesis, it must correspond to the subject and object.

REALITY = EXTRAVERSION (OBJECT) + INTROVERSION (SUBJECT).

COGNITION = THE TOOL THAT MAKES THIS SYNTHESIS POSSIBLE.

NOTE: (Cognition represents sensation, intuition, thinking, and feeling).

EXTRAVERSION	COGNITION (THE MEDIATOR)
INTROVERSION	

So what the dominant attitude does is that it tries to shift “cognition” (cognition here is supposed to represent the conscious functions since the dominant attitude is not very aware / “in-tune” with the unconscious functions, hence, it does not try to overtake them) away from the opposing attitude that doesn’t align with it. In most people, the cognition is simply more connected to the dominant attitude which is normal. But when the dominant attitude tries to completely “strip-off” the opposing attitude in the dominant function, the opposing attitude fights back, resulting in neurotic manifestations.

Introverted Intuition

In the introverted attitude, **intuition** is directed inward—toward the *inner* object. This “inner object” refers to the contents of the **unconscious**, which possess a kind of psychological reality analogous to the physical reality of outer objects. Just as external things exist independently of our perception, the elements of the unconscious likewise have an existence independent of our awareness. To the intuitive perception, these inner realities appear as **subjective images**—forms not encountered in outer experience, yet they ultimately determine the structure of the **collective unconscious**.

These inner contents, however, cannot be directly experienced in their original nature. They are accessible only through their **phenomenal forms**, which, like outer perceptions, are relative. They result from the unknown essence of the unconscious object combined with the specific nature of the intuitive function itself. Intuition, therefore, is not a passive reflection but a creative act of perception.

Like **sensation**, intuition contains a **subjective factor**. In **extraverted intuition**, this is repressed to its limit; in **introverted intuition**, it becomes dominant. While outer objects may stimulate it, introverted intuition is never confined by external reality. Instead, it turns toward what the object awakens within—the *inner response*, the psychic image released by the stimulus.

Whereas **introverted sensation** confines itself to perceiving the physiological or affective disturbances caused by the unconscious (the “innervation phenomena”), introverted intuition transcends this level. It disregards the disturbance itself and penetrates to the **image** that caused it. For instance, if a man suddenly experiences a psychogenic attack of vertigo, **sensation** would focus on the bodily experience: the dizziness, its intensity, duration, and disappearance. **Intuition**, however, would move beyond these sensations and perceive the *inner image* behind them—perhaps a vision of “a man staggering, pierced through the heart by an arrow.”

The intuitive consciousness then studies this vision as if it were an event in itself—observing how it unfolds, transforms, and fades. In this way, **introverted intuition** perceives the unconscious background processes of the psyche with the same



immediacy that **extraverted sensation** perceives outer objects. For the intuitive, these inner images have the status of **psychic realities**—things in their own right.

But because intuition suppresses the cooperation of sensation, the intuitive type often lacks awareness of the bodily or emotional effects accompanying these perceptions. The images seem detached—autonomous, existing independently of the subject. Thus, in the earlier example, the introverted intuitive might not recognize that the vision of the wounded man symbolically refers to himself. To a rationally oriented mind this seems impossible, yet in clinical experience such detachment is common.

The **indifference of the extraverted intuitive** toward outer objects is mirrored by the introverted intuitive's indifference to inner ones. The extraverted intuitive endlessly pursues new possibilities in the external world, heedless of stability or consequence; the introverted intuitive does the same inwardly, moving from image to image within the **“teeming womb of the unconscious.”** Neither relates the perceived possibilities to moral or practical considerations—they are absorbed in the act of perception itself.

To the introverted intuitive, therefore, the body and the outer world gradually fade from significance. From an extraverted standpoint, such a person appears detached from reality, “given over to fruitless fantasies.” Indeed, from a utilitarian perspective, his activity seems unproductive. Yet these images, born from the **creative energy of life**, represent potential ways of viewing existence. They are the psychic seeds of future ideas and transformations. Though impractical in the moment, this function is **indispensable** to the life of the psyche—both individually and collectively. Without it, humanity would lack its prophets and visionaries; Jung himself remarks, *“Had this type not existed, there would have been no prophets in Israel.”*

Introverted intuition apprehends the images that arise from the **a priori foundations** of the unconscious—the **archetypes**. These are not personal memories but inherited patterns of experience, representing the condensed psychic residue of the countless generations of organic life. They are the accumulated experiences of humanity and pre-human ancestry, repeated and crystallized into timeless forms. The more frequently and intensely an experience has occurred in evolutionary history, the more distinct its archetypal form becomes.

In Kantian terms, the archetype is the **noumenon**—the underlying, unknowable reality—of the image that intuition perceives and, through perception, brings into manifestation.

The unconscious, however, is not a static repository; it is a living system that undergoes inner transformations intimately linked with outer events. Therefore, introverted

intuition, through its perception of these inner movements, can provide insight into the **hidden trends of collective life**. It may even foresee coming developments in symbolic or visionary form, revealing **new possibilities** and anticipating future events.

The **prophetic quality** of introverted intuition derives from its connection to the archetypes, which embody the lawful patterns underlying all experienceable phenomena. Thus, the intuitive's foresight is not mystical fantasy but a perception of the **psychic laws** that govern both the individual and the world.

Key Jungian References Preserved

- 1. Inner Object / Outer Object Analogy** – The equivalence between physical and psychological realities.
 - 2. Collective Unconscious** – The ultimate source of inner images.
 - 3. Subjective Factor of Intuition** – Repressed in extraversion, dominant in introversion.
 - 4. Example of Psychogenic Vertigo** – Contrasting sensation's focus on the symptom with intuition's grasp of the inner image.
 - 5. Parallel with Extraverted Intuition** – Both irrational and possibility-seeking, but one outward, one inward.
 - 6. Prophetic Function** – Introverted intuition as the perceiver of archetypal and future possibilities.
 - 7. Archetype as Noumenon (Kantian Reference)** – The metaphysical basis of the image.
 - 8. Dynamic Nature of the Unconscious** – Not inert but transformative, influencing collective events.
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The Introverted Intuitive Type

When introverted intuition is the dominant function, it gives rise to a distinctive kind of personality: the mystical visionary or seer on one side, and the eccentric dreamer or imaginative artist on the other. The latter case is the more common, since this type tends to remain within the purely perceptive sphere of intuition. For the introverted intuition, perception itself is the central issue—either in its creative expression, as in the artist who gives form to his inner visions, or in its passive experience, as in the dreamer who becomes shaped by the images that arise within him.

When intuition intensifies, it often distances the individual from the tangible world. He may become so inwardly absorbed that he appears detached, even unfathomable, to those around him. If he is an artist, his work often reveals extraordinary, remote, and fantastical images—a dazzling mixture of the profound and the trivial, the beautiful and the grotesque, the whimsical and the sublime. If he is not an artist, they may still possess the character of an unrecognized genius—a visionary “gone astray,” a wise fool, or the archetypal misunderstood figure so often found in psychological novels.

Ordinarily, the introverted intuitive does not treat perception as a moral concern, for this would require the participation of the rational functions (thinking or feeling). Yet even a modest development of judgement can shift his focus from the purely aesthetic to the moral realm. When this occurs, a distinct variation of the type appears—one that remains recognizably intuitive, but directed toward ethical significance rather than artistic form.

The moral question arises when the intuitive seeks to relate personally to his vision—when he asks not merely *what* he perceives, but *what it means* for himself and for the world. What obligation or purpose emerges from this vision? What must be done with it? The pure intuitive, who represses judgment or keeps it under the spell of perception, finds such questions meaningless. His only problem is *how* to perceive, not *what* perception implies. Consequently, he avoids dwelling on the moral implications of his inner images.

The morally oriented intuitive, by contrast, is compelled to interpret his vision. He focuses less on its aesthetic beauty and more on the moral consequences it carries. His sense of judgement allows him—often dimly—to realize that he is personally bound to his vision, that it is not just something he observes but something that seeks to incarnate itself through him. Hence, he feels morally obligated to embody his vision in his own life.

However, because his focus remains almost exclusively inward, his moral striving becomes one-sided. He transforms his life into a symbol—authentic to the inner meaning of existence but detached from immediate reality. As a result, he loses influence in the outer world, appearing unintelligible to others. His speech becomes overly subjective; his arguments lack persuasive clarity. He does not reason so much as declare—his is “the voice of one crying in the wilderness.”

In the unconscious of the introverted intuitive, the opposite function—extraverted sensation—is repressed. Here it appears in a primitive and compensatory form. The unconscious personality thus resembles a crude extraverted sensation type, characterized by impulsiveness, lack of restraint and dependence on sensory stimuli. This compensates for the ethereal, rarefied nature of the conscious attitude, grounding it in instinct and preventing complete dissociation from reality.

Yet if the conscious attitude becomes exaggerated—if the individual becomes wholly absorbed in inner visions—the unconscious reacts in opposition. The repressed sensation function bursts forth in compulsive and uncontrolled forms. This gives rise to neuroses marked by excessive sensitivity of the senses, hypochondriacal anxieties, or obsessive attachments to particular people or objects. In such cases, the conflict between visionary abstraction and sensual compulsion defines the pathology of the type.

Figures of Reference in the Text

While Jung does not explicitly name individuals in this passage, his implied references and archetypal figures include:

- 1. The Mystical Dreamer / Seer** – Symbolic of prophets, visionaries, and mystics (e.g., Meister Eckhart, Swedenborg, or Blake).
 - 2. The Fantastical Crank / Artist** – Eccentric artists or poets guided by intuition (e.g., William Blake, Nietzsche's Zarathustra, or symbolic painters).
 - 3. The “Wise Simpleton” / Misunderstood Genius** – Archetype of the unrecognized visionary (e.g. Dostoevskian characters or biblical figures like the prophet in the wilderness).
 - 4. The “Voice Crying in the Wilderness”** – Biblical allusion (Isaiah 40:3; John the Baptist) symbolizing the alienated moral visionary.
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Socionics

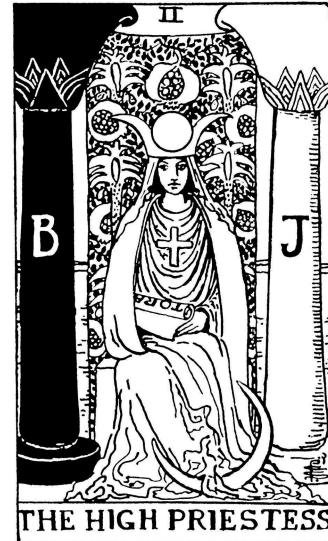
ILI: Structural Description

**Dichotomies: Introverted, Irrational,
Logical, Intuitive, Dynamic
Charges: -Mental, +Vital**

1. Superego

1/1 Role (Si-)

The Role function of the ILI in the original Model A is Introverted Sensation (Si), which occupies the first position of the Superego block and is defined as mental, potential, and accepting. As an accepting element, Si reflects reality and provides objective information about the relations between explicit processes occurring in the same time-space. It absorbs unfiltered data about the present situation, sensations, well-being, background noises, health, management of space, internal states, and environment. Because this function is in a potential block, the individual receives this information broadly and passively, without the ability to act on it directly. The information is taken in as a representation of how reality should be structured, with no personal interpretation or creative application.



In the Role function, the individual merges with the environment, adapting to the present situation and receiving signals about how the environment should feel and function. They do not evaluate or modify these sensations but conform to them automatically, accepting external standards about comfort, health, or appropriateness of one's surroundings. The information gathered in this function shapes the individual's understanding of what is good or bad, based on clearly defined and externally observable cues. However, because the Role function is non-manifested and relies on kinetic nourishment, the individual does not act on this information unless guided by stronger functions or external support.

The Role function also highlights the characteristics of the negative charge of Si. The individual pays attention to discomfort, recognising pain, unpleasant sensations, and the presence of unwanted stimuli in the environment. They become aware of what should be removed or avoided to prevent harm or disturbance. They also observe temperance, recognising the importance of controlling urges and regulating

consumption. However, this attention to discomfort and restraint is objective and detached; the individual does not personally internalise or embody these responses. Instead, they follow them as fixed standards, believing that discomfort must be removed and urges restrained, because “that’s how it is.”

Because this function belongs to the Superego block, the individual tries to blend into the environment by adhering to norms of spatial organisation and bodily self-regulation without drawing attention to themselves. They are guided by external cues of what is correct or incorrect in terms of internal state, well-being, and physical environment. The individual may appear disciplined or reserved in their use of space and sensation, but this comes from a desire to meet unspoken expectations rather than from personal initiative or self-awareness. There is no flexibility or nuance in their understanding of sensation—only an objective reflection of what is clearly acceptable or unacceptable, and a discomfort when this distinction becomes unclear.

2/1 Vulnerable (Fe-)

The PoLR function of the ILI in the original Model A is Extraverted Ethics (Fe), which occupies the second position of the Superego block and is defined as mental, potential, and producing. As a producing element, Fe in this function draws conclusions based on the accepting information of the Role function and attempts to generate its own creative output regarding implicit processes such as emotions, moods, excitation, motivation, sounds, and voice volume. However, because the function is located in a potential block, the individual cannot specify or apply this information confidently. Instead, there is a constant doubt about whether the emotional expression or motivation produced is appropriate, leading to insecurity, confusion, and emotional vulnerability.

Fe as the PoLR represents a fundamental weakness in the psyche, where any reaction from others—whether positive or negative—is interpreted as a failure to meet the social expectations of emotional expression. The individual opens themselves up using others' emotional reactions as reference points but simultaneously avoids these reactions due to the stress and pain they cause. They never know whether their emotional output corresponds to what is required by reality. This contrasts with the Role function, which understands and reflects external norms with objectivity. In the PoLR, the individual attempts to create emotional resonance without having a reliable basis for knowing whether it is successful or acceptable, resulting in painful PoLR hits that generate stress and retreat.

In this function, the characteristics of the negative charge of Fe manifest as an unconscious tendency to dwell on negative emotions and to embrace negative moods without understanding their social consequences. The individual may inadvertently express emotional states that are poorly timed or inappropriate, which leads to

discomfort and rejection. There is also an internal striving to manage emotional intensity by balancing or calming people's emotional states, aiming for conciliation and equilibrium, yet without clarity on how to achieve this effectively. This compulsion arises from the rigid nature of the Superego block, which does not permit flexibility or experimentation. The person seeks to eliminate ambiguity in emotional matters and tends to view emotional outcomes in binary terms, leading to excessive caution, suppression, or avoidance of overt emotional engagement.

The individual does not consider their emotional output reliable or socially valuable. Instead, they may dream of a world where their emotional expressions become a universal standard, which can result in the projection of emotional norms onto others in structured environments such as family or institutions. Because the Superego is normative and holds itself to a high standard, the individual with Fe PoLR develops a rigid inner framework for emotional correctness, which is never fully trusted. This inner rigidity causes the individual to close off emotionally to prevent further damage, reinforcing the avoidance of open, expressive, or affective behaviour.

2. Ego

3/1 Leading (Ni-)

The Leading function of the ILI in the original Model A is Introverted Intuition (Ni), which occupies the first position of the Ego block and is defined as mental, kinetic, and accepting. As an accepting element, Ni reflects reality and provides objective information about the relations between implicit processes that happen in sequence—time. It receives and interprets information about time, inner life, pacing, hurriedness, fear of being late, the purpose of events, the flow of life, the proper or improper rhythm of life, haste, calmness or fervour, future danger or safety, anticipation, anxiety about what is to come, phases of life, optimism, and pessimism. The individual receives this information consciously and uses it to form a clear and reliable understanding of how processes evolve over time.

Because Ni is the Leading function, it represents the most confident and certain aspect of the psyche. It forms the personal kinetic reproduction of reality based on the Role function and opposes societal expectations by setting one's own view of time and development. The individual uses Ni to define socially important personal goals, establishing a framework for understanding life as a series of temporal events. This function is developed and refined to perfection and allows the individual to grasp everything that can be comprehended through personal education, experience, and ability. What is not perceived through Ni is also not fully accessible for action.

In this function, the characteristics of the negative charge of Ni are fully integrated and expressed with clarity and confidence. The individual understands the danger of future events and perceives the threats that time holds. This includes the ability to anticipate negative outcomes, to warn others about impending risks, and to remain cautious in the face of unknowns. The person recognises the pace of life as something to be regulated and maintained. There is a clear awareness of whether the rhythm of life is proper or improper, and the individual organises their own and others' actions accordingly. They follow a structured perception of time, forming long-term plans and adjusting behaviour to match the inner rhythm and phases they observe.

Because the Leading function belongs to the Ego block, the individual does not seek validation for their perception of time. They act with internal certainty, basing their will and readiness on their ability to perceive when and how things should happen. This makes them confident in recognising signs of urgency, calmness, anticipation, or anxiety as indicators of future developments. Their personal goals emerge within this intuitive framework, and they present these goals as programs for others, often believing that the flow of time they perceive is the most accurate guide for navigating reality.

4/1 Creative (Te-)

The Creative function of the ILI in the original Model A is Extraverted Logic (Te), which occupies the second position of the Ego block and is defined as mental, kinetic, and producing. As a producing element, Te transforms the information received from the accepting function into conclusions, actions, and strategies. It provides subjective output based on the objective information received from Introverted Intuition (Ni). Te deals with explicit processes happening with an object, including movement, activity, actions, and work. It includes work, efficiency, methods of action, rules, laws, instructions, logical formulae, physical activity, fighting, aggression, and the use of force. In this function, the individual creatively utilises these concepts to achieve the goals defined by the Leading function.

As the Creative function belongs to the Ego block, it operates independently and confidently, without seeking external validation. The individual uses Te to influence others and solve problems by applying logical and efficient solutions. This function is used not only to meet personal goals but also to bring mental satisfaction and provide others with tools to improve their circumstances. Through this function, the individual introduces new approaches and methods, adjusting to real situations while maintaining a strong internal structure.

The individual uses Te with the characteristics of the negative charge. They focus on repeatable processes, validating and refining the methods they apply to ensure stability and long-term effectiveness. Rather than rushing into activity, they prefer to work

steadily and gradually, transitioning in and out of work in a methodical manner. This careful process orientation allows them to construct logical sequences and products that can be sustained over time. The value lies in precision, reliability, and correctness of method, rather than in speed or immediacy of result.

Because this function supports the Leading Ni, the individual uses Te to give form to their temporal insights, implementing logical steps that correspond with their understanding of timing, phases of life, and pacing. The output is not physical in nature but mental, aimed at influencing others through structured thought and reliable execution. As a mental and kinetic producing function, Te is a flexible and active instrument, used freely and inventively within the boundaries of the individual's internal methods and works, enabling them to make life intelligible and manageable through structured action.

3. Superid

1/2 Suggestive (Se+)

The Suggestive function of the ILI in the original Model A is **Extraverted Sensing (Se)**, which occupies the first position of the Superid block and is defined as **vital, potential, and accepting**. As an accepting element, Se registers objective and unfiltered information about the explicit form and properties of objects—physical appearance, colour, aesthetics, clothing, beauty, material resources, money, willpower, volition, stylistic expressions, and kinetic force. Because this function belongs to the Superid, this information reflects the immediate state of the organism and is processed through the first signal system, producing instinctive and body-level reactions rather than conscious conclusions.

In this position, Se is not recognised or understood consciously. The individual receives Se information passively, often without knowing how to interpret it or how to respond. They are unable to independently assess or utilise the principles of appearance, social presence, or force. The individual does not know when to act, how to assert themselves, or how to enter into the centre of attention. They depend on others to guide, model, and give explicit direction in matters of volition, visibility, and initiation. When such guidance or recognition is absent, the individual experiences insecurity, invisibility, and restlessness, accompanied by a vague sense of being depleted or overlooked.

Se as the Suggestive function expresses the **positive charge** of this information element. The individual instinctively seeks guidance in increasing visibility, drawing attention, dressing elegantly, projecting force, or understanding how to step forward decisively. They are deeply moved by people who are confident, visibly strong,

aesthetically expressive, and capable of spending resources freely. These manifestations of Se appear inherently valuable and desirable, but the individual cannot access them alone. Life feels more stable, clear, and alive in the presence of someone who embodies strong Se; such people provide orientation, direction, and recognition that counteract the ILI's natural tendency toward passivity and withdrawal.

Because Se is **vital and potential**, its absence remains hidden until the environment forces activation or until the organism reaches a point of collapse. The individual subconsciously tests how others respond to their quiet signals of needing external energy, guidance, or protection. The Superid block depends on others to interpret and give form to the organism's needs. For this reason, the individual instinctively sacrifices their own desires and waits for someone who will recognise their need for Se nourishment. They long for someone who will take the initiative, provide external structure, and help them move toward the centre of attention. Without such guidance, the individual experiences diffuse dissatisfaction, a sense that something crucial is missing, and a deep, unmet desire for energy, recognition, and visible presence.

2/2 Mobilizing (Fi+)

The Mobilising function of the ILI in the original Model A is **Introverted Ethics (Fi)**, which occupies the second position of the Superid block and is defined as **vital, potential, and producing**. As a producing element, Fi forms new conclusions based on the Suggestive function's signals—specifically, on how the organism perceives itself in relation to others. Because this function belongs to the Superid, it depends heavily on external support, reassurance, and guidance. The individual cannot stabilise this function independently; it activates only when others validate, affirm, and reinforce its emerging ethical judgments.

Fi in this position produces information about the implicit relationships between people: emotional distance or closeness, attraction and repulsion, desire and affection, resentment and forgiveness, ethical rightness or wrongness in interpersonal contexts. The individual is capable of sensing these relational components, but cannot realise or trust them without external affirmation. This function is extremely sensitive to criticism, misunderstanding, or negative evaluation. It develops only through gentleness, encouragement, and recognition from others.

The producing activity of Fi reflects the **positive charge** of this element. The individual wants to produce **Ethics of Forgiveness**, extending understanding toward those who have erred and offering second chances. They wish to acknowledge emotional nuance, recognise why people act as they do, and embrace the flawed humanity of others. They also aspire toward **Ethics of Closeness**, desiring to open themselves emotionally, to express affection, to demonstrate loyalty, and to invite others into deeper relational

intimacy. Yet these capacities feel fragile and inaccessible without supportive conditions. The individual needs others to acknowledge their emotional openings and validate their ethical insights in order for Fi to mobilise properly.

Because Fi is **vital and potential**, its functioning depends on the internal state of the organism: emotional safety, stability, and a sense of being supported. The individual cannot determine independently when to act ethically, express closeness, or evaluate relational dynamics. They instead model themselves after people whose ethical behaviour they find admirable or trustworthy. They rely unconsciously on external examples and emotional affirmations to shape their understanding of what is appropriate or desirable. When supported, they gain energy from developing their own ethical standards, making relational decisions, and forming heartfelt emotional connections. Without such support, Fi becomes hesitant, self-doubting, and easily overwhelmed, leaving the individual uncertain about their own feelings, values, and attachments.

4. Id

3/2 Observing (Ne+)

The Observing function of the ILI in the original Model A is Extraverted Intuition (Ne), which occupies the first position of the Id block and is defined as vital, kinetic, and accepting. As an accepting element, Ne receives objective information about the implicit properties of objects: potential, internal essence, hidden structure, underlying identity, capability, purpose, typological fit, and spiritual or cultural content. The individual receives this information consciously but instinctively—using it not to shape others, but to quietly orient themselves.

As an Id function, Ne does not seek visibility or influence. It is used for personal needs, to understand the inner tendencies of situations and people. The individual applies Ne selectively, when the context feels safe and appropriate. They do not require help to utilise this function nor wish to impose its perceptions on others. Instead, Ne acts as a quiet but steady internal compass that helps the individual adapt personally without drawing attention.

Ne in the Observing role expresses the positive charge. The individual sees new possibilities, latent potential, and the specific internal essence of phenomena. They are naturally oriented toward novelty, conceptual breakthroughs, and spotting latent abilities in themselves and others. They can intuitively perceive developmental trajectories—from novice to master—and recognise the hidden logic behind people's capabilities. They attend to what is missing or incomplete in external stimuli and adjust

themselves accordingly. These insights serve as a personal guide, not a tool for directing others.

Because Ne in this position is **accepting and kinetic**, it acts automatically, without hesitation or self-doubt. The individual uses it to ensure that their actions align with personally meaningful structures and that their internal sense of potential remains intact. Ne operates independently, quietly filtering reality and providing constant background insight without requiring validation, visibility, or collaboration.

4/2 Demonstrative (Ti+)

The Demonstrative function of the ILI in the original Model A is Introverted Logic (Ti), which occupies the second position of the Id block and is defined as vital, kinetic, and producing. As a producing element, Ti generates structured conclusions about the explicit relationships between objects—hierarchy, dependency, formal roles, systemic order, justice, coherence, and relational logic. The individual uses this function confidently, energetically, and instinctively to maintain internal consistency and to shape their engagement with the world.

As an Id function, Ti does not seek to impose itself on others, yet it becomes noticeable because of its natural firmness and clarity. The individual uses it to demonstrate how they understand social structures, relational hierarchies, and systems. Their use of Ti is neither tentative nor dependent on external instruction. Instead, they act with immediacy and certainty, producing frameworks, interpretations, and corrections that maintain personal coherence and internal justification.

Ti in this position reflects the **positive charge**. The individual builds and maintains systems, resolves contradictions, and fortifies logical structures with precision. They value functional interdependence and social cooperation, upholding relational order and fighting for clarity and justice. They naturally assume responsibility for maintaining or repairing flawed systems, believing that coherent relational logic is essential for stability. When others recognise or respond to these efforts, the individual feels invigorated and validated.

Because Ti is **vital and kinetic**, it acts directly and energetically. The individual uses it to express their internal understanding of systems through real behaviour, often without conscious intent. They feel well when their logical frameworks are acknowledged, and they engage confidently in situations that require clarity, systematisation, or principled action. Through Ti, the individual quietly stabilises their environment while fulfilling their own need for structured, meaningful participation in social systems.

Intuitive Logical Introvert (ILI) — The Critic

General Description

Foreseeing, having exceptional memory, optimizing, while skeptical, the ILI has a good eye for noticing contradictions and omissions in actions and words.

She is skeptical about the prospects of hasty initiatives. She can provide a character analysis of someone and predict their main reactions. Patiently, she leads a person toward taking necessary steps, preparing him or her in advance for something she sees is going to happen.

She takes up only those tasks that ensure reliable returns and is thrifty with money. The ILI does her job scrupulously, slowly and attentively examining details. She calculates everything in her mind and tries to control the process. She is able to capitalize on the information she has accumulated.

She is prudent in matters of comfort and health. Reckless methods and unfounded enthusiasm are not acceptable to the ILI. At home, she surrounds herself with familiar items. Often, she is a food gourmand. She observes cleanliness and standards of hygiene.

She likes to discuss and debate a variety of topics, but when growing hot-tempered, she can spoil the mood for herself and others. She doesn't control her emotions well; her states range from melancholic depression to outbreaks of discontent and frustration. Her problem lies in finding inner balance. She does not like being interrupted when she is in a state of tranquility and relaxation.

Appearance

The most characteristic external sign of the ILI, by which this sociotype is easily recognized, is posture. The representative of this sociotype, as a rule, hunches her head, as if drawn into her shoulders and tilted forward. ILI's eyes are expressive and sad. Often, a sense of victimhood (sacrifice) can be read in them. It is easy to imagine her surrounded by a crowd proclaiming, "Crucify her!" In her facial expressions, there is wisdom intertwined with good-naturedness in the intuitive version, and dullness with touchiness in the logical one. The lips of the ILI are poorly outlined and inexpressive. During conversation, she may expose the lower lip, and the lower jaw is poorly controlled, sometimes hanging. The clothing and appearance of the ILI depend greatly on her subtype. The logical subtype often looks sloppy and neglected, as if this person

does not care about appearance; the shoes are worn or warped. The intuitive subtype, on the other hand, is neat; her clothes are usually well-chosen, clean, and tidy.

Detailed Description

The ILI attentively follows the flow of life. She is keenly perceptive of details and barely discernible tendencies. She explains which causes have led to which consequences in a present situation. Immersed in the past, she studies recurring phenomena. With an associatively organized memory and a love of learning, she is often erudite. She clearly discerns contradictions and inaccuracies in the positions and opinions of others. Possessing a thoughtful mind, she can give the impression of being clever and insightful. She is cautious when making decisions. Her stance is that you need to run a little ahead of the game, always choosing the safest course of action.

In her mind, she considers the rationale for actions and calculates the resources and costs involved, balancing the useful against the useless. She seeks the shortest and most worthwhile route to the goal. Thrifty with money, she knows how to save for the future. She continually monitors revenue and looks for places and ways to make profitable investments. Before starting something, she thoroughly thinks through the methodology and examines all necessary specifications. She directs her efforts toward the creation of sustainable structures and monitors ongoing situations in her field of interest. She is capable of deriving benefits from accumulated information. She easily handles fluctuations in markets of goods and services. She creates catalogs, databases, archives, and collections.

The ILI is prudent in matters of comfort and health. When going out or traveling, she brings along items that provide a guaranteed minimum level of convenience. She holds herself to hygiene standards and maintains cleanliness. She makes an effort to stay healthy, sometimes resorting to alternative medicine. Often, she is a food gourmand and can prepare special dishes that satisfy her tastes.

She is predisposed to using high-quality, sophisticated products, although during times of shortage she is able to get by on very simple food. Her external appearance is either unkempt and neglected or, on the contrary, carefully devised in accordance with current norms. This depends on her social circle and the nature of her audience.

She determines how others feel about her based on their displays of emotion. Boisterous and intrusive emotions are irritating to her; they have a subduing and depressing effect. In extreme situations, or when she senses hidden antagonism, she may openly express her annoyance, fly off the handle, and make sharp demands. If she is in a bad mood, she

transforms annoyance into black humor. She can deliver short, acerbic remarks. Her attraction to other people depends, once again, on her current mood. When in high spirits she can be obsessive and intrusive; in a poor mood, she may withdraw and rest in seclusion.

When in good physical shape, she is confident in herself, assertive, and calls for decisive actions; however, these actions rarely reach implementation. She needs to be prodded from the outside and requires strong support. An absence of such support leads to demobilization and laziness. Direct aggression is detestable to her; she opposes it in every way. She cannot endure drawn-out confrontation; she will simply leave or may even fall ill. For her physical well-being, she engages in athletic types of sports. She tries to build stamina, overcome natural weaknesses, and toughen herself, but usually lacks the willpower to do this regularly.

Her emotional state depends on how others treat her. She feels depressed if people do not pay attention to her or respond to her proposals and objections. If she is in a bad mood, do not try to comfort or cheer her; instead, leave her alone with her thoughts or express indirect sympathy. When dealing with strangers, she can be polite and behave as a well-mannered and intelligent person. She has a diplomatic streak and can work on reconciling the interests of all parties. To close interpersonal distance and strike up a friendship, she jokes and behaves in a playful and unrestrained manner; however, if the other party does not respond, she stops her attempts at rapprochement.

The ILI resents that knowledge and intellectual skill rarely lead to desired results. She knows a lot, but coming up with something new is difficult for her. She is skeptical about the prospects of new initiatives and adventurous ideas. She envisions and presents things as more complicated than they really are, although she can instill hope in those who are demoralized. She is also keen to try her hand at different activities in order to gain confidence in her abilities; however, she rarely attains multifaceted development. She gladly studies novelties and innovations in her spheres of interest. She is able to find uses for things that otherwise seem outdated and worn out.

She does her work in accordance with established methods, slowly and scrupulously going through all specifications. The ILI can be rigorous with details, even meticulous to the point of pedantry. Professional activity and diligence are characteristic, but only within a formal system where there is structure and regulation. She tries to have a set of necessary tools at work and at home. She doesn't like to borrow anything. In business activity, she is independent, self-sufficient, and effective.

Manners of Communication

The two subtypes of ILI differ significantly in their manner of communication. The logical subtype is often active and assertive in dialogue and can sometimes be demonstratively rude or vulgar; however, she cannot maintain this informality for long and eventually subsides. The intuitive subtype speaks softly, unobtrusively, and with a smile. She leaves an impression of an intelligent, educated woman. When necessary, she knows how to positively predispose others in conversation and how to make polite requests to which others usually respond. Unhurried, her manner of speech is often languid and drawn out, especially in presentations and talks. This speech has a soporific, hypnotic effect. She is good at noticing and drawing attention to inconsistencies and contradictions in theories or others' views. The ILI can predict upcoming events in an imaginative, associative form. By modeling the behavior of a person based on past experience with them, the ILI can describe future actions in great detail, which often intrigues listeners. She never shows turbulent emotion, hustle, or fuss; such things irritate her and make her feel sleepy and demobilized. She greatly dislikes being prodded out of a state of calm and relaxation.

Features of Behavior

One of the characteristic behavioral features of the ILI, evident after observing her for some time, is a tendency to engage in commercial business activity. Under normal conditions, the ILI is quite lazy and relaxed. She takes up only those projects and activities that guarantee significant profit. She knows how to sell a product profitably. Her business activities can cover a rather large area. She is usually distinguished by frugality. She doesn't like giving gifts or lending money to others; however, she is quite generous with herself and is not stingy with personal expenses. When going out or traveling, she always carries a standard set of things to ensure a minimum level of comfort. She follows hygiene rules to maintain her health, frequently washing her hands and trying to maintain cleanliness. A clear logical sequence of actions is characteristic of the ILI, sometimes reaching pedantry. She does her work accurately and without hurry, diving into all details. Scrupulous in home life, she tries to have an appropriate tool for every task. When leaving the house, she checks appliances, water faucets, and so on.

Psychosophy

Einstein type (LVEF) Description

The First Logic does not form an opinion about everything. If Einstein considers themselves insufficiently competent in something, they will say so. If they do express an opinion, they will try to emphasize that it is only a hypothesis or inaccurate information, as the 1L “cannot be wrong.” If it can, it is only because 1L did not have enough knowledge and understanding of it. In any case, that is what 1L thinks. If there is an opinion, it will be presented briefly and precisely.

The Third Emotion somewhat restricts 1L: it is one thing to express one’s opinion to people, and another thing to listen to their reaction. After several unsuccessful statements, the question arises: is it even worth voicing an opinion? LVEF can always create a position, but emotional comfort for this type is a painstaking and nuanced task, a somewhat difficult resource to achieve. Therefore, many representatives of this type, for example, in an unfamiliar company, prefer to remain silent.

The vulnerability and sensitivity of 3E is reinforced by the categorical nature of 1L. Einstein may confuse expressing their feelings, but if someone points it out to them they may perceive it as a reproach of stupidity or lack of education, and their response may be in line with their First Logic.

The Second Volition helps to not completely close in on oneself. However much Einstein may be upset or angry, they need interaction, to persuade someone, discuss plans, and, most importantly, feel the response. Engaging in the Volition process, this type can forget about some of the discomforts of Emotion. Only sooner or later, the need for emotional support will still arise in communication, and previously active and initiative Einstein will shift to a waiting position. If this support is not provided, LVEF may sever these relationships, explaining the emotional discomfort (E) by the partner’s lack of desire to eliminate it (V). A similar principle may also work in disputes: “He does not accept my position not because it is insufficiently substantiated (L), but because he is stubborn and does not want to concede (V).”

The fourth Physics function, like any other fourth function, is the most indifferent and passive in the type. Einstein may acknowledge the necessity, for example, of engaging in sports, but it is difficult for them to deal with physics questions on their own. And if only the passivity of 4F bothers them when they are alone, then doing it together with someone else can be impeded by emotional discomfort (3E). Actions in such a situation

depend on LVEF themselves and their environment. As an option, they can try to involve someone else to avoid feeling inhibited during the process of Volition.

In general, Einstein is a relatively sociable, albeit shy, PY-type. They are cautious in their expressions, but if they say something, it means “that’s how it is.” They are inclined to democratic management of a small team and avoiding disputes as much as possible.

First Logic

Subjective, Unconscious, Introverted

As it is known, holders of unconscious Logic do not engage in lengthy discussions or prove anything (for instance, because of this, one unconscious Logic can be easily mistaken for another, especially 1L can seem like 4L). As those with this Logic value not the process of reasoning itself, but knowledge, they rely not so much on their own deductions, but on information acquired through their own experiences or provided by some professional in their field.

In the case of a 1L holder, a typical response to any dispute would be that they have no opinion on the topic at hand because they are not competent in the relevant area. However, if a First Logic holder believes they have enough understanding of the topic, they will present their opinion not as a subjective view, but as an indisputable fact that does not require special evidence. As a result, any argument with a 1L is doomed to never start or, if it does, to end immediately.

All types with the First Logic are very laconic in conversation and do not like to say unnecessary words. It is not so easy to persuade them of anything, but they themselves are inclined to impose their opinion and view of the world on others. Like all subjective functions, 1L is weakly influenced because they prefer to form their opinions independently. First Logics strive for stability in their views, so before accepting any new knowledge, they first check and ponder it for a long time. In principle, no 1L likes to change their beliefs unnecessarily.

In the process of seeking new useful knowledge, First Logics are more inclined to use books, articles, and other resources rather than obtaining information directly from other people. This is because information provided by a person without the corresponding education and experience is inherently mistrusted by 1L.

It is important to note that each holder of the First Logic is stubborn in their own way, but at the same time, they do not want to devote their attention to convincing others. Often, if their point of view is not accepted by the interlocutor at first, a 1L holder will

prefer to “agree to disagree,” stepping away from the conversation, sincerely believing that sooner or later life will teach them how things really are.

Aspect	1L (First Logic)
Core Drive	Pursuit of truth, structure, and clarity —but on their own terms.
Inner Compass	Deep internal logic that feels inarguable . Questions may be welcomed, but won’t shake their base.
Communication Style	Can sound firm, instructive, or abstract . Often prefer to teach rather than debate.
Relation to Ideas	Highly selective, only integrates ideas that feel self-consistent .
Blind Spot	May ignore nuance or assume their understanding is enough without seeking external feedback.
In Insecurity	Can become dogmatic or closed off , assuming disagreement = ignorance.
Strengths	Conceptual precision, theory-building , independence of thought.
Weaknesses	Can be too rigid, and may dismiss relational or emotional context in problem-solving.
Difference from 2L	More self-assured and absolute , less open to feedback or “relational” truth.
Difference from 3L	Doesn’t waver or overprocess. Less about proving, more about building and maintaining inner clarity .
Difference from 4L	Sees logic as a core tool for life navigation, not as optional or replaceable.

Trait	What 1L Is	What 1L Is Not
Core Identity	Feels driven to construct or perfect logical systems internally.	Doesn’t mean they want to argue or prove others wrong constantly.
Confidence	Holds strong inner certainty in their thought process.	Not always vocal or combative, can be quiet if ideas feel too “above” others.
Structure	Thinks structurally and abstractly, even if not shown overtly.	Not necessarily a math nerd or academic.

Communication style	May explain thoroughly or methodically if they feel it's worth it.	Doesn't mean they're talkative, they might find most people not "ready."
Mistakes	Aims for perfect clarity, self-corrects or improves upon flaws in silence.	Doesn't mean they never doubt or adjust, just that they don't share that often.
View on Others	Can feel irritated by inconsistent or shallow thinking.	Not inherently elitist, though they can sound that way unintentionally.

Second Volition

Subjective, Conscious, Extraverted

The Second Volition provokes people to whine, and upon receiving it, admires them like a satisfied mother admires the whims of her child. Favorite activities include calming down people who are getting worked up and showing diplomacy to reconcile everyone within their field of vision. At the same time, they can ask a person about their plans and intentions for a long time and bore them with why it won't work or why it's not needed, and implore them to give up on them in favor of others that 2V considers more acceptable. Second Volition can inquire for a long time why you feel bad or what exactly you are dissatisfied with in your life for a long time why you feel bad or what exactly you are dissatisfied with in your life, and persistently offer to think together about the solution.

Aspect	2V (Second Volition)
Inner Drive	Wants to do what's right and expected , often tries to balance between their own goals and others' needs.
Energy	Often hardworking , but can waver if they don't feel supported or recognized . More reactive than 1V, more committed than 3V.
Style	Diplomatic, quietly assertive. Tries to negotiate their way into achieving things. Often asks for input before acting.
Consistency	Can be steady when motivated, but also prone to hesitating or doubting decisions without reassurance. Needs affirmation.
Response to Pressure	Tries to handle it without exploding , but can get internally stressed if expectations conflict. May overextend trying to please everyone.

Sense of Authority	Doesn't naturally impose will, but can step into leadership when needed, especially when morally or relationally invested .
Common Struggle	Often feels torn between their own ambitions and the fear of disappointing others . Can struggle with people-pleasing or hiding frustration.
Strengths	Adaptable, respectful , and often trusted by others. Good at sensing how much force is “enough.”
Decision-Making	Usually relationally aware , asks: “ <i>How will this affect others?</i> ” or “ <i>What’s the best compromise?</i> ”
Difference from 1V	Less self-righteous, more collaborative . Doesn’t push their will as the “only” truth. Can follow if trust is there.
Difference from 3V	More focused on integrity and values than ambition or convenience. Cares how actions <i>feel</i> , not just what they accomplish.
Difference from 4V	Seeks balance , not indifference. Wants approval , unlike 4V who detaches. Can be deeply hurt if their effort is ignored.

Trait	What 2V Is	What 2V Is Not
Inner Experience	Feels a pull between what they want and what others expect. Wants to do right by others .	Not indecisive or weak, just careful and considerate .
External Behavior	Adapts an approach based on the situation. Good at finding middle ground .	Not passive-aggressive or overly accommodating if they feel strongly.
View on Power	Respects hierarchy but prefers cooperation . Will take charge if needed , not to dominate.	Not naturally power-hungry or rebellious.
Conflict	Will try to meditate or defuse tension. But can become stern when values are crossed.	Not afraid of conflict—just dislikes unnecessary disruption.
Life Path	Often helpful leaders or team players who pursue goals with ethical consideration .	Not blindly obedient. Has their own quiet form of will.
Style of Resistance	Pushes back softly but persistently when cornered or misunderstood.	Doesn’t ignore personal boundaries. But won’t bulldoze others either.

Drawn to collaborative leadership, often in roles that combine service with agency. May work in HR, teaching, counseling, law, diplomacy, NGOs, anything where they mediate needs or protect others while still participating.

2V and Procrastination

They often get caught between their own desires and perceived expectations of others. Fear of disappointing or “doing it wrong” can freeze action. May put off assertive decisions, especially when others are involved. Could wait for “permission” or affirmation before taking action. May busy themselves with less important but “safer” tasks.

Third Emotion

Objective, Conscious, Introverted

The Third Emotion tends to seek clarification in relationships, but you won’t notice it at first because the 3E is afraid of seeming intrusive and restrains themselves from prolonged discussions about feelings. However, if you initiate a conversation on the topic *“How do you feel about me?”*, you will probably see a spark of interest in the eyes of the 3E, and then you can expect a long discussion (“rambling without a clear point”) on this topic. At the same time, the 3E may have problems with choosing their words (*“well... I don’t know how to say it... you know what I mean?”*), if they really care about you. There will be a lot of questioning intonations and expectant looks, as if the person is hoping for your help in expressing their feelings.

The Third Emotion has a similar reaction to questions like *“Why are you feeling down?”* or *“Why are you so upset? What’s wrong with your voice?”* Most likely, the person will first answer *“I don’t know...,”* but then they will begin a long introspection, where you will play the role of a patient listener. However, it is important!—do not ask *“How do you feel?”*, because after this question, there is often a stupor and panicked thoughts trying to understand their feelings at the moment.

The 3E often writes poetry or music, usually at their desk. They may draw or play a musical instrument, or express themselves in another form of art, but only for the purpose of restoring their inner harmony. They are ashamed to present the fruits of their creativity to the public—not because they are imperfect, but because they reveal the inner world of the 3E, which they carefully try to hide.

If you do not communicate with the 3E very closely and suddenly decide to show them friendly attention, you will most likely receive a reaction that resembles fear. This is

pleasing to them—deep down; but they do not know how to react correctly in order not to push you away or disappoint you.

The 3E often “freezes” next to people because they are very tense in the presence of strangers, and with close ones, they are intrusive, demanding constant confirmation of closeness, sometimes offended and withdraw into themselves without explaining the reason.

Aspect	3E (Third Emotion)
Inner Focus	Emotion is strategically approached . 3Es usually feel deeply , but don't know how to let it out without compromising control .
Emotional Navigation	They often observe or analyze emotion like a puzzle. There's an internal push-pull: " <i>I care... but what do I do with that safety?</i> "
Expression Style	Private and filtered . They'll reveal emotion when it's earned or contextually safe , not randomly or impulsively.
Relationship to Vulnerability	Often torn, they crave real connection , but fear the chaos that open emotion may bring. Emotions are seen as volatile currency .
Strengths	Emotionally intelligent in others , often act as stabilizers. They can mirror, soothe, or de-escalate while remaining composed.
Struggles	Feel emotionally inhibited , like something is “missing” in their ability to connect. May pretend to be okay for too long.
In Conflict	Either withdraw , go stoic, or become sarcastically dismissive. Sometimes avoids confronting their own pain altogether.
Emotional Self-Talk	<i>“I know it hurts, but showing it might make it worse. Stay grounded.”</i>
Deep Coping Pattern	Becomes emotionally “functional,” helps others, performs duties, keeps balance , while feeling like their <i>true self</i> is inaccessible.
Blind Spot	May believe they're “too rational” or “not deep enough,” when in fact they're just afraid of being overwhelmed or dependent .
Difference from 1E	1E <i>embraces</i> feeling with conviction: 3E is hesitant , always checking “ <i>is this safe?</i> ” or “ <i>will this be used against me?</i> ”
Difference from 2E	2E trusts relational expression ; 3E curates emotion for safety or strategy.
Difference from 4E	4E may feel emotion is “not their world.” 3E is often haunted by

	it , but keeps it contained to function .
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Trait	What 3E Is	What 3E Is Not
Cautious with Emotion	Emotion is filtered, strategic, or inwardly processed	Not cold, often feels deeply , but with reservation
Control-Oriented	Values emotional control and safety	Not immune to emotional chaos, just internalizes it
Selective Sharing	Shares emotion when deep trust or logic justifies it	Not fake, just slow to warm or hesitant to expose vulnerability
Sensitivity	May be quietly hurt , even when appearing stable	Not indifferent, pain can be delayed or displaced
Function Over Feeling	May focus on duties over emotional needs	Not unfeeling, just compartmentalized

3E and Art

Art is an indirect emotional outlet. Often create to process, mask, or experiment with feeling. Attracted to symbolic, cerebral, or “coded” art, emotion through a lens or structure. Uses art to contain or make sense of their emotional chaos. It gives form to what is hard to express directly. May be insecure about emotional exposure; might abandon projects if feeling misunderstood. More likely to become: Symbolic painters, cryptic poetry writers, horror writers, introverted filmmakers.

Fourth Physics

Objective, Unconscious, Extraverted

Fourth Physics in critical situations become indifferent to the physical world—they don’t eat, sleep, shower, etc. However, for some of them, this is also typical in ordinary life, but there they can be taught to cook for themselves and take breaks from sitting at the computer for sleep. But if 4F gets passionate about feelings, goals, ideas, then they can’t even swallow a piece of food, and there is insomnia, and in general—why distract oneself with the ephemeral world when there is so much more interesting stuff around? There is a stereotype that 4F are boring in bed, and it is not so far from reality. They can be moved, fed, dressed, and they may not even notice it. But at the same time, Fourth Physics are prone to “infecting” themselves with someone else’s physical energy. In the company of subjective Physics, they can become athletes, hedonists, passionate lovers, or greedy wealth accumulators. But their motivation requires constant replenishment from outside, otherwise, it will run out.

Aspect	4F (4th Physics)
Core Approach	The physical/material world is secondary . 4F does not reject or despise comfort, but it is simply not a priority. Their main focus is on higher domains (mental, emotional, spiritual). Comfort, appearance, or possessions are valued only if they support those higher aims.
Habits & Lifestyle	Generally low-maintenance . Can live in mess, chaos, or discomfort without much stress. Often neglects routine self-care or lets others decide what “works” physically. Willingly sacrifices comfort if higher goals demand it. Routines, if they exist, are borrowed or adapted from others rather than self-invented.
Preferences & Style	Preferences are vague, fluid, or borrowed from external sources. However, they can develop a strong sense of aesthetics when it ties into their higher functions, for example, valuing clothing, food, or design for its symbolic, intellectual, or artistic meaning . They are not indifferent to beauty, but beauty is a <i>tool</i> , not the goal.
Reaction to Stress / Discomfort	Naturally enduring. Discomfort rarely feels catastrophic. In crisis, they may “switch off” or detach rather than fight. They can tolerate hardship for long periods, even extreme deprivation, if it allows them to pursue what they value most.
Need to Control / Share	Gives up control . Adapts to others’ standards, lets higher functions dictate priorities. Does not impose routines or demand comfort. In relationships, flexible and responsible to a partner’s needs, often adopting their standards of intimacy or lifestyle.
Strengths	Highly adaptable, capable of sacrifice. Can endure hardship without bitterness. Able to use aesthetics creatively in service of higher functions. Often supportive, undemanding, and easy to live with. Their low need for comfort frees energy for other pursuits.
Struggles	Lacks initiative in the physical sphere. Can become passive, neglectful, or overly dependent on others. May ignore real needs until it becomes unhealthy. Struggles to evaluate what is objectively “good” in terms of comfort, quality, or health.
Unique Flavor	“Detached Visionary” Views comfort as optional, aesthetics as meaningful only when tied to higher goals. Flexible, sacrificial, able to live with less.

Differences from Other Physics Positions

From 1F: Both can appear firm about comfort. But 1F cares deeply and takes offense if ignored, while 4F shrugs it off, they genuinely don't prioritize it. If you fight for your comfort as "essential" and accumulating wealth is one of your main priorities, you're 1F, not 4F.

From 2F: Both can live simply. But 2F still cares about practicality and quality "what works best"), while 4F accepts whatever is given if it doesn't block their highest aims. If you carefully balance style and utility, you're more likely to be 2F, not 4F.

From 3F: Both may look insecure. But 3F secretly obsesses, compares, and feels inadequate, while 4F is detached and unbothered. If you stress over whether you look/feel "right" you're more likely to be 3F; if you just don't place much more importance unless it has meaning, you're 4F.

4F and Aesthetic Identity

4F isn't truly indifferent to beauty, they simply don't place comfort at the center of life. Instead, aesthetics become a way to externalize identity. For 4f, clothes, objects, or even bodily choices aren't about fitting trends or maximizing physical pleasure, but about reflecting an inner narrative. This often turns poetic, dramatic, even tragic. The body and environment become a canvas for feelings: dark colors, symbolic accessories, or gestures that communicate suffering, longing, or intensity. Beauty is not sought for harmony but for emotional truth, how it mirrors despair, passion, or the fleeting nature of life.

This is why themes of death, ruin, or suicide can find their way into a 4F's self-presentation. They don't aestheticize to polish themselves, but to make decay meaningful. For them, the physical world isn't a comfort zone, but more like a stage, where the outer form is shaped to mirror the depths within.

The Archetype of SO5 is LVEF

1L: The SO5 is self-absorbed in their own logic. They are usually characterized by an intellectual richness that they rarely share with others. Despite being the most open and theoretical E5 subtype, they still keep the most valuable knowledge to themselves. The SO5 usually adopts the role of a lonely thinker, sheltered on their "island," where they are disconnected from others.

“The way out he finds is to occupy a place in the world where he can idealize recognition for his intellect and knowledge, aspiring to teach the world something extraordinary, without getting involved in relationships.”

“The Social E5, by hiding a secret, locks himself in a tormented solitude. In this way, he isolates himself more and more psychologically, becoming socially inaccessible, even though he remains together, as if on a psychic island. He does not reveal what he keeps or hides behind his closed pride.”

“I remember once when I finished reading my texts, I prepared to circulate among my audience so that they could not get too close to me. Interestingly, as I was leaving, someone handed me a piece of paper that said, ‘Be careful on the island.’ That shocked me and made me realize that I kept myself isolated from everyone behind an invisible boundary.”

1L + 2V: Despite this placement appearing contradictory to SO5, it remains the best fit for this subtype. As previously mentioned, the SO5 usually admits to the role of a lonely and solitary thinker, dedicating their life to lofty pursuits.

Often, the main problem with SO5 and 2V is the assumption that SO5 is hierarchical and 2V is not. This is a misconception for both. 2V is capable of recognizing hierarchy, but they do not absolutize it. For them, it is usually a system of labels or a simple convention. Instead, they focus on the ontological essence of being. SO5, in terms of hierarchical view, is relatively hierarchical, and that's the key—only partially. They are described as seeking to occupy some sort of prestigious position socially, which most of the time involves being a scientist. This is justifiable for 2V. The SO5 does not care for glory per se, but more for their intellectual contributions. The glory is not based on themselves, but on the achievements—which are often linked to Totem and the demands of their Totem. This reflects 2V neatly and how they consider themselves exemplar, even with not-so-exemplar functions. For the SO5, this is always related to their 1l, such as intellectual achievements and contributions (**Note: They idealize recognition for their intellect and knowledge, which is more interpreted as dreaming about self-realization, something notably mentioned about 2V**). Deep down, the SO5 focuses on the spiritual side of life, viewing unimportant things, including social relationships, as arbitrary, and keeping what they consider important to themselves (1L's selfishness of mind). However, should the SO5 work on themselves more, they would integrate their spiritual vocation into concrete reality and therefore achieve the self-realization they strive for.

“What still fits here is the ‘sacrosanct’ pattern defined by John Bowlby, characterized by absolute individualism, accentuated by the search for mystical, metaphysical, and abstract knowledge.”

A notable part of the SO5 is their individualism:

“Einstein’s craving for solitude was twofold. The intellectual autonomy of the 1st Logic combined in him with the hardened individualism of the 2nd Will.”

SO5 is often referred to as Solitude. Distancing from people is a choice they strive for. In this solitude, the external world is replaced by an internal world of fantasy and ideas, shielded with a cryptic language. This reflects the described intellectual autonomy combined with hardened individualism.

3E: SO5 is archetypically 3E. As with every E5 core, they have a very bifurcated relationship with emotions. They are simultaneously **extremely insensitive** to them yet also **extremely sensitive** to them, and they are prone to having inner conflicts over their emotions.

4F: The SO5 is a type that detached itself from the world around it, being oblivious to daily necessities.

“On a day-to-day basis, he is oblivious to domestic organization and general cleanliness. And it’s not out of carelessness or contempt; he just doesn’t see it. It is as if all the time he is looking at something important beyond. You can pass dozens of times over things or objects in the middle of the road without realizing it. From the outside it seems that he lives in a chaotic world (because of the disorder that exists everywhere).”

As previously mentioned, the SO5 is usually a spiritual character, almost completely, if not entirely, devoid of desire to talk about typical things in life unless they relate to something scientific, spiritual, or mystic. They have difficulty talking about things outside the topics that interest them, which connects neatly to 1L being hard to converse with outside of affirmative form.

“Being with ordinary people who talk about unimportant things of daily life, while there are so many interesting topics—such as astronomy, music, ideals—about which most do not usually talk, is tedious and tiresome, so I avoid social situations whenever possible.”

SO5, in a typical 4F manner, is characterized by great difficulty in initiating physical tasks and chronic postponement. They care too little about the physical layer of life to deal with it seriously.

“The E5 suffers, in general, from a certain difficulty for action. This characteristic is not alien to the social subtype, which postpones all action not only because of its tendency to accumulate energy, but also because of the compulsive need to avoid contact and conflicts.”

Furthermore, they excessively retreat into their mental world, where they can detach themselves from everything surrounding them.

“From an early age I became attached to objects and thoughts. I developed a fertile imagination (in which I enclosed myself) to conserve, retain, and control my little universe. It was a small world that I needed to protect, because through it I could detach myself from everything that surrounded me. It was an escape and survival strategy in the face of the violence and invasion that I suffered.”

4F is an indifferent attitude toward Physics. They are indifferent to the nature and results of their work—yet only to the purely physical aspect of labor. This indifference can easily result in the 4F working any dirty, tedious, or pointless job, which reflects the SO5 neatly. Combined with their difficulty starting physical action, they assign no meaning or value to the fruits of their physical labor. Their Totemic demands end up delaying them from achieving concrete goals or taking praise for it, wasting talents.

“Normally, the Social E5 is presented as a person whose realizations take place slowly, not only because of their physiology or their fragile and devitalized body, but mainly because of the belief that you can’t have enough energy and that you should retain and save it.”

“Regarding concrete achievements, the criteria and demands that the E5 imposes on his Totem, with such intellectual and spiritual ambition, end up delaying the realization of projects and make him never feel sufficiently prepared to put his energy into it in the world. This miser thus becomes a simple observer of life and wastes both opportunities and talents.”

“However, among the representatives of E5 Social we find some people who are very dedicated to their work, to which they attribute great meaning and value. They direct all the energy they save in other areas of their lives at the service of an ideal, in an eagerness to carry out works that they consider important.”

1L + 3E + 4F:

"The lack of experience throws the Social 5 into a void. A void that progressively enlarges due to his retentive attitude and the few exchanges that he proposes. The impoverishment of experiences leads him to an arid emotional world (3E) and to a mortification of his body and instinct (4F). In this way, the inner life of a Social E5 is often dull and boring. He compensates for the lack of life with the intensity of his search for knowledge (1L). 'I know, therefore I am' is the phrase that sums up his personality. We are talking about a very observant individual with a great capacity for analysis (1L); of a cunning type who hardly shows himself and does not star in the scenes in which he participates; who finally ends up imagining more than actually living (4F)."

The Archetype of ILI is LVEF

Like most (if not all) 1Ls (except for LEVF and LEFV), the IME of Laws (L for short) is very likely to be in the 4D position, or at the very least, a bold position. In this case, the IME of L is very likely to be in the 4D position due to 1L. 3E is a lot like PoLr Fe (especially when it is in the context of 1L). The base T(-) of an ILI also fits very well with the LVEF archetype due to the quiet and reflective nature of base T(-) that dwells on past abstractions and their vast mental landscape of imagination (5-core avarice), which in itself tends to be highly structured and pedantic in nature with the help of L(+) (1-fix Ego-Resentment that focuses on perfection) within the Social-Mission block. 2V itself also tends to support P(-) Demonstrative to an extent due to the more flexible nature of the 3D function, though it also tends to be very critical of others and experimental in their patterns due to P(-).



*"Both of them are dialectics, i.e. all elements of being are arranged in their systems not hierarchically vertically, but horizontally: being is a derivative of two equal, opposing and interpenetrating principles (light and darkness, good and evil, man and woman, etc.). Every stirring constantly taking place in the universe is the fruit of just such an interpenetration, interflow, leading to the complete transformation of one element into another. This, however, changes nothing on the cosmic scales, which are invariably in equilibrium. Extra-caste is a typical feature of the 'noble' psyche." (Referring to Lao Tzu, another 1L and 2V type in *The Syntax of Love*)*

This very much explains the dialectic-algorithmic thinking of the ILI, which tends to primarily explore opposites in horizontal directions due to them being Process > Result, Negativist > Positivist, and Dynamic > Static, which tends to explore the dynamics between two opposites, though in this case it is explored via the 1L's inner mental landscape that is also supported by the T(-) base, as in examples such as Albert Einstein (ILI-CN and LVEF).

3E and 4F tend to show prominent aspects of E(-) Brake (mainly 3E), S(-) Role (4F), and R(+) Launcher (3E), which tend to show elements of extremely internalized emotionality that they tend to never let out to others. With their E(-) Brake, they tend to constantly ignore and avoid their own emotions to the point where they rage when under emotional stress via expressing highly negative and pessimistic emotions. Them being self- and others-negative in emotions matches very well with E(-) Brake to such an extent that they appear stoic and unfazed by their own emotions and the emotions of others (SP4 fix). S(-) Role also makes sense with 4F due to their seeming lack of awareness of their bodies, as well as their seeming apathy towards physical comfort, though it is not entirely weak or passive enough for it to be S(-) Brake. They also seem to have a certain reliance on others for physical ownership, to the point where they tend to withdraw from the physical world and focus only on the abstract, which suggests a lack of S(-) due to the lack of focus on gathering comforting (or discomforting) sensations.

For LVEF, it overall fits a Distant subtype that focuses a lot on isolation and emotional secrecy to the point where it does not really contact the outside world at all, which likely fits with either Normalizing or Harmonizing. However, the more conscientious and mentally oriented 1L and 2V task orientation and sense of duty hint more towards Normalizing > Harmonizing, but it is still very likely for the LVEF to be an ILI-H.

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