Projection and Personality Development via the Eight-Function Model

Carol Shumate

ROUTLEDGE

"This is a great book for people who want to understand Jung's psychological type theory in its fullest breadth and depth. Carol Shumate is a skilled practitioner of typology and a consummate teacher with many years of experience. A superb treatment of the topic of psychological types!"

Murray Stein, PhD, author of *Jung's Map of the Soul*

"Carol Shumate has taken the trouble to understand the additions and extensions I have made to type theory, which foreground Jung's contribution in discriminating eight separate function-attitudes through which personal self-experience can evince a truly psychological awareness. She has also found her own way to apply these ideas to the expansion of consciousness in midlife, the assimilation of charismatic leadership, and the effort to make relationships between individual citizens of the psyche comprehensible. The care she takes to include a range of possible interpretations of type differentiation helps the reader to appreciate the diversity of consciousness itself."

John Beebe, MD, author of *Energies and Patterns in Psychological Type*

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Projection and Personality Development via the Eight-Function Model

Jung considered personality development critical for the survival of the human race, not just for personal fulfillment, but how can personality be developed? Carol Shumate shows how John Beebe's revolutionary eight-function/eight-archetype model of personality type can be applied to guide development for each of the sixteen Myers-Briggs® types, making explicit the implications of Jung's eight-function model. Based on reports from participants at Beebe's workshops and using examples of historic figures like Abraham Lincoln, this is the first book to detail how the unconscious aspects of the functions tend to manifest for each type.

Projection and Personality Development via the Eight-Function Model can assist readers in realizing the transformation that Jung himself experienced. It will be key reading for Jungian analysts and psychotherapists, academics and scholars of Jungian and post-Jungian studies, and practitioners of psychological type.

Carol Shumate, PhD, teaches courses on psychological type at Pacifica Graduate Institute, USA. She is editor of the journal *Personality Type in Depth*.

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Credits

Figure 1.7, Beebe's sequence of archetypes, Figure 6.3, INTP's ego function-archetypes, Figure 6.4, INTP's shadow function-archetypes, and Table 5, The Beebe archetypes in brief, are adapted with permission from "Archetypes and the areas of personality they pattern" (Fig. 3.7), p. 44, and "MBTI types showing pairing of archetypal roles and types of awareness," Table 7.1, pp. 123-124, in *Energies and Patterns in Psychological Type* by J. Beebe, 2017, Routledge.

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Photographs of Lincoln in Figure 6.1 are by Alexander Hesler, February 28, 1857, and Henry F. Warren, March 6, 1865, courtesy of the Library of Congress.

Maruti Hegde provided the renderings of the photographs of Lincoln in Figure 6.1, and Figures 5.1 and 5.2.

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Abbreviations of Jung's Collected Works

The collected works of C. G. Jung (R. F. C. Hull, Trans.) (H. Read et al., Eds.), Bollingen Series, Princeton University Press.

CW4 Jung, C. G. (1961). *Freud and psychoanalysis* (R. F. C. Hull, Trans.) (H. Read et al. (Eds.), *The collected works of C. G. Jung* (Vol. 4).

CW5 Jung, C. G. (1967). *Symbols of transformation* (R. F. C. Hull, Trans.) (H. Read et al., Eds.), *The collected works of C. G. Jung* (Vol. 5, 2nd ed.). (Original work published 1952)

CW6 Jung, C. G. (1971). *Psychological types* (R. F. C. Hull, Trans.) (H. Read et al., Eds.), *The collected works of C. G. Jung* (Vol. 6). (Original work published 1921)

CW7 Jung, C. G. (1966). *Two essays on analytical psychology* (R. F. C. Hull, Trans.). In H. Read et al. (Eds.), *The collected works of C. G. Jung* (Vol. 7, 2nd ed.).

CW8 Jung, C. G. (1970). *Structure and dynamics of the psyche* (R. F. C. Hull, Trans.). In H. Read et al. (Eds.), *The collected works of C. G. Jung* (Vol. 8, 2nd ed.).

CW9i Jung, C. G. (1968). *Archetypes of the collective unconscious* (R. F. C. Hull, Trans.). In H. Read et al. (Eds.), *The collected works of C. G. Jung* (Vol. 9 pt. 1, 2nd ed.)

CW9ii Jung, C. G. (1968). *Aion: Researches into the phenomenology of the self* (R. F. C. Hull, Trans.) (H. Read et al., Eds.), *The collected works of C. G. Jung* (Vol. 9ii, 2nd ed.). (Original work published 1951)

CW10 Jung, C. G. (1970). *Civilization in transition* (R. F. C. Hull, Trans.). In H. Read et al. (Eds.), *The collected works of C. G. Jung* (Vol. 10, 2nd ed.).

CW11 Jung, C. G. (1960). *Psychology and religion: West and east.* In H. Read et al. (Eds.), *The collected works of C. G. Jung* (Vol. 11, 2nd ed.).

CW13 Jung, C. G. (1967). *Alchemical studies* (R. F. C. Hull, Trans.). In H. Read et al. (Eds.), *The collected works of C. G. Jung* (Vol. 13).

CW14 Jung, C. G. (1970). *Mysterium coniunctionis* (R. F. C. Hull, Trans.) (H. Read et al., Eds.), *The collected works of C. G. Jung* (Vol. 14, 2nd ed.). (Original work published 1955–56)

CW16 Jung, C. G. (1966). *The practice of psychotherapy* (R. F. C. Hull, Trans.). In H. Read et al. (Eds.), *The collected works of C. G. Jung* (Vol. 16, 2nd ed.).

CW17 Jung, C. G. (1954). *The development of personality* (R. F. C. Hull, Trans.). In H. Read et al. (Eds.), *The collected works of C. G. Jung* (Vol. 17).

CW18 Jung, C. G. (1976). *The symbolic life* (R. F. C. Hull, Trans.). In H. Read et al. (Eds.), *The collected works of C. G. Jung* (Vol. 18). (Original work published 1954)

Part I

The evolution of psychological type

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Chapter 1

An Eastern philosophy in Western clothing

The mind as a projection machine

How is it that individuals blame others for their own faults while remaining blind to those faults in themselves? This phenomenon is most obvious in politics, not just in political leaders but in the partisan positions of their followers. An illustrative example is that of Porfirio Díaz, who became president of Mexico in 1876 by campaigning for presidential term limits—"*No Reelección!*" was his slogan. He accused his opponent, President Juárez, of election fraud for serving an "illegal" second term, but when Díaz himself won the presidency, he ran for re-election again and again, retaining power for three-and-a-half decades while the opposition chanted his old slogan back at him: *No Reelección!* He was so unwilling to relinquish power that eventually he had to be thrown out of the country. What happened? Was Díaz a Machiavellian, campaigning on an issue he didn't believe in, or was he simply unaware of his own dark side? Porfirio Díaz is an excellent example of psychological projection, projecting his own desire for power onto his opponent in order not to see it in himself. Psychological projection enables an individual to be entirely sincere and yet utterly duplicitous, but the psychological cost is severe: It causes an ever-increasing blindness to the one thing we cannot do without—the self. The hard thing, of course, is to identify our projections, because they tend to be unconscious.

C. G. Jung's pioneering work in analytical psychology was based originally on his experience as a physician working with psychiatric patients who were prone to making paranoid projections without recognizing their often absurd or delusional character. Jung soon realized that projections were not limited to the mentally ill but were intrinsic products of the psyche. He observed that our shadow is that which others see in us but which we ourselves cannot see. Projection is a common response to the shadow. In projecting, we displace qualities we dislike in ourselves onto others, and then, bizarrely, we punish them for being like us. Jung found this to be the common condition of humankind: "Everyone creates for himself a series of more or less imaginary relationships based essentially on projection" (1948/1969b, ¶ 507)—everyone. However, Jung gave us a way out of the solipsism of our projection machines, a portal through which to see the qualities

we project onto others, when he outlined four mental functions—thinking (T), feeling (F), intuition (N), and sensation (S)—each having two forms (attitudes), an introverted form (i) and an extraverted form (e) (Fig. 1.1, left), later called "function-attitudes," a term coined by Dick Thompson (1996). The function-attitudes operate in either a perceiving role or a judging role and comprise a total of eight modes of consciousness, forming eight personality types. Each personality type gives preference to one or two of the eight kinds of consciousness while simultaneously suppressing their opposite poles (Fig. 1.1, right). Unconsciously, each type then projects its less-preferred functions onto others, considering them evidence of others' inferiority.

The significance of projection for Jung's typology is evident in the first pages of his book, *Psychological Types*. As psychotherapist George Hogenson (1983/1994) explained, "What Jung suggests [in *Psychological Types*] … is that our fundamental experience of the world is based on projection" (p. 124). *Psychological Types* described the concept of the individual as a historic event, the emergence of personality out of the collective mind. The late Julian Jaynes, author of *The Origin of Consciousness in the Breakdown of the Bicameral Mind* (1976), suggested a possible date for such an event as c. 1400–600 BCE, documented by the Greek poet Homer. Jaynes observed that the gods of the Iliadic poems were projections of the human mind, projections that humans believed were external entities. Personality, that which makes us individuals, gives us some protection from such projections, according to Jung, but if we do not differentiate our preferences, we remain fused with the collective, and "the mind that is collectively oriented is quite incapable of thinking and feeling in any other way than by projection" (1921/1971, ¶ 12). Such a mind is a divided mind, one in which the right hand does not know what the left is doing.

The obvious and extreme example of such collective thinking is that engendered by the Nazis during World War II. Joseph Goebbels, Hitler's minister of propaganda, was able to dictate collective thinking by providing every German

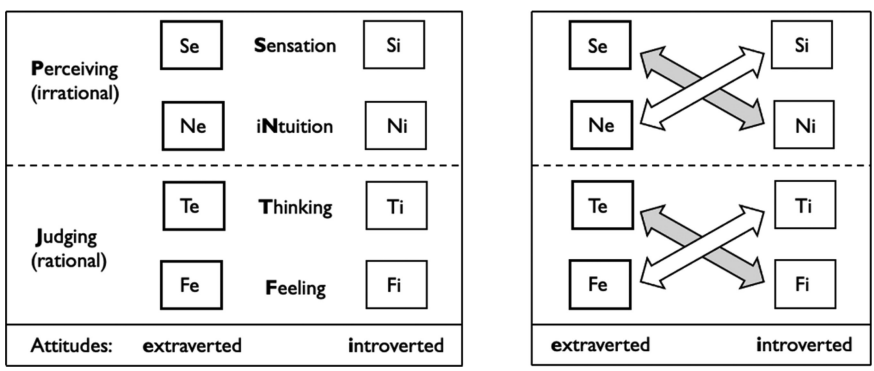

Figure 1.1 Jung's mental functions (left) and polar oppositions (right).

household with a radio and monopolizing the airwaves. According to the Nazi message, the German state was inexplicably threatened by impure blood. Hitler's *Mein Kampf* is replete with the imagery of syphilis; evidently, Hitler feared venereal disease, and therefore he projected it onto the Jews. In spite of building on such an incongruous belief, the Nazi platform spread by leveraging the human desire to displace evil onto others, thereby undermining the body politic in the same way that an infectious disease undermines the physical body. The need to project is always dictated by just such an illusory desire to be pure, but purity is unobtainable; hence the projections and the scapegoats must proliferate exponentially. The Nazis first decided to purge the Jews, and then they went after the Slavs who also had impure blood; next, they went after gypsies, homosexuals, and Jehovah's Witnesses; soon they were purging the disabled, the mentally retarded, and the mentally ill; along the way, they swept up all the trade unionists, communists, democrats, and social democrats; and eventually they arrested the intellectuals in the occupied territories—journalists, professors, teachers, and clerics—and still there was no end to the enemies of the Reich. The Nazis even went after each other, as one branch (the SS) targeted another (the SA) for annihilation. As their military forces retreated at the end of the war, they continued to purge the world, burning their own cities and bombing their own ships. The pursuit of purity by projecting unwanted evils onto others ensures a breakdown, as pieces of the self are continually split off and disowned until nothing is left.

It is telling that, while the German nation as a whole accepted responsibility and made reparations, some of the perpetrators of the worst atrocities refused to believe in the atrocities that they themselves had committed. Perhaps an individual who gives himself over to the collective mind can go so unconscious as to be unable to see through the delusion of projection, unable to take any responsibility for its effects. Perhaps willed blindness, if maintained long enough, becomes genuine amnesia.

According to Jung, we come into the world grounded in the collective unconscious: "Man is not born as a *tabula rasa*, he is merely born unconscious. But he brings with him systems that are organized and ready to function, … and these he owes to millions of years of human development" (1909/1949, ¶ 728). These organized systems are *archetypes*—prototypical personifications of hereditary instincts. Jung found archetypal motifs to be remarkably consistent across cultures. Archetypes may even be the source of our projections. Jaynes' description of the Homeric gods could be a definition of Jungian archetypes: "The gods were organizations of the central nervous system and can be regarded as personae in the sense of poignant consistencies through time, amalgams of parental or admonitory images" (1976, p. 74). While these archetypes, like the Homeric gods, gift the individual with instinct, it is only by separating from the collective and by differentiating preferences among the mental functions that the individual can become conscious and begin to operate autonomously, able to see through his own projections and those of others. Paradoxically, such differentiation itself also engenders projections. Jung recognized that a preference for any of the eight-function-attitudes created a characteristic *weltanschauung* (worldview) or mindset with

associated blind spots. Projections are inevitable, a necessary stage in the process of individuation, but with his eight-function-attitude scheme, Jung gave us a way to recognize them, and thereby to see ourselves as others see us.

Types and archetypes

Jung's theory of archetypes developed concurrently with his exploration of what he called the "type problem," although these two aspects of his theory are often viewed as separate. Hogenson (2004) observed that while Jung first used the term *archetype* in 1919 (p. 37), the development of his thought goes all the way back to his work on the word association test (p. 40). Typically, typology is viewed as dealing only with consciousness and archetypal psychology as dealing with the unconscious, and there is a tendency among depth psychologists to dismiss typology for that reason. And yet, the period which Jung called his "confrontation with the unconscious" (1961/1963, pp. 170–199) was the same period when he was designing his type system. In 1912, on the precipice of his midlife crisis, Jung had a revelation. His description of this moment shows how myths and types were connected in his mind:

> I was driven to ask myself in all seriousness: "what is the myth you are living?" I found no answer … so … I took it upon myself to get to know "my" myth, … for … how could I when treating my patients make due allowance for the personal factor, for my personal equation, which is yet so necessary for a knowledge of the other person, if I was unconscious of it? (1911/1952, p. 25)

Because the term "personal equation" came to signify for Jung an individual's psychological type, this passage shows that the two strains of his theory—myths and functions, archetypes and types—were as intertwined from the outset as consciousness and the unconscious must be.

When Jung's type system finally emerged, it depicted the psyche as a system of polarities according to which the unconscious compensates the conscious personality. He hypothesized that the unconscious operates both on a personal level and a transpersonal (collective) level. Whereas the archetypes inhabit the collective unconscious, the personal unconscious is inhabited by complexes (Jung, 1959/1969, ¶ 88). Meanwhile, the conscious personality develops chiefly around one or two of the eight mental functions, with a third and fourth function trailing after in only a semi-conscious state. Those four functions tend to float on the surface of the sea of unconsciousness, at times submerged in it and, at other times, emerging from it as needed. When the first or *superior* function is in use, the fourth or *inferior* function will be submerged, and vice versa (Fig. 1.2). As an individual matures, the functions become more accessible to consciousness and fluency among them increases. However, the first function (now called the dominant) always remains prominent, and the fourth function, the inferior function, always remains primitive. The inferior function lies so close to the deepest levels of the unconscious that it is often contaminated by the contents of the unconscious.

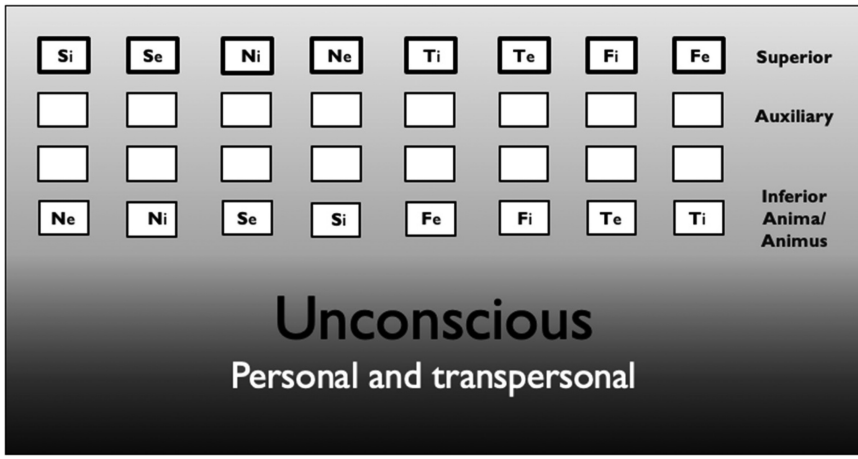

Figure 1.2 Jung's eight-function model.

Nevertheless, the inferior function plays a positive role too in allowing the individual access to insights from the unconscious. According to Jung, the archetypes that occupy the transpersonal unconscious can facilitate the navigation to one's personal shadow, where partly repressed emotional ideas express their autonomy as psychic conflicts—complexes or disturbing mental states or behavior.

The extent to which Jung's typology was appreciated can be gauged by the remarkable popularity of the Myers-Briggs Type Indicator® (MBTI®), the assessment tool created by the mother-daughter team, Katharine Cook Briggs and Isabel Briggs Myers, to codify Jung's system. Katharine Briggs, one of the first American followers of Jung, had been searching for a complete theory of personality when she discovered *Psychological Types*. She read it the moment it was translated (1923) and introduced it to her daughter, then aged twenty-six and married (Isabel Briggs Myers). Briggs and Myers were not trained psychologists. Most research universities in America did not admit women as students nor employ them as faculty in 1921,[1] the publication date of *Psychological Types*. However, Briggs and Myers were unusually well-educated[2] and unusually dedicated: Briggs spent decades researching personality theory, and Myers worked with professional psychologists over decades[3] to develop and validate an assessment instrument. Jung had alluded to a second function contributing to personality, the *auxiliary* function, suggesting that the types tend to use the superior function most habitually but avail themselves of a second function as well. Jung's comment that the auxiliary differed from the primary function "in every respect" led Briggs and Myers to deduce that this second function differed in both attitude (extraverted/introverted) and in kind (judging/perceiving). They were also influenced by Dutch psychiatrist Johannes van der Hoop (1923/1999), cited in Isabel's later work (Myers & Myers, 1980/1995), who was analyzed by Jung and who described the auxiliary as

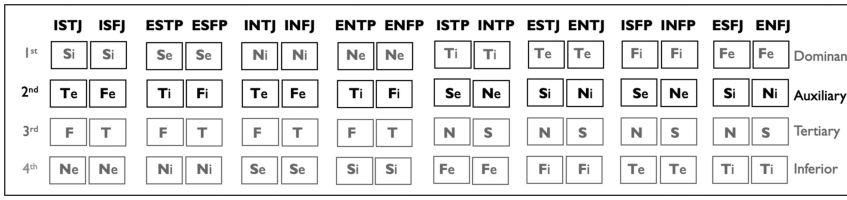

Figure 1.3 The Myers-Briggs model.

opposite in attitude from the first function. They then designed a way to identify both the primary function (the dominant) and this second "auxiliary" function, calling them *the preferred functions*, which expanded Jung's eight "attitude-types" to sixteen personality types (Fig. 1.3). World War II motivated Myers to develop a psychometrically valid assessment tool, and building on her mother's research, she created the first experimental version of the Myers-Briggs Types Indicator in 1943. She refined the instrument for the next 20 years and published it in 1962, a few years before her mother's death. Eventually, their model included the third function, although there was initial ambivalence about the attitude and it was often left undesignated (Bennet, 2010, p. 16; Varner, 2017, pp. 144–145). In 1972, following Jung's idea that feeling and thinking were opposites on the rational axis and sensation and intuition on the irrational axis of functions of consciousness, psychiatrist Wayne Detloff said that the third function would be the opposite of the second (1972, p. 66) but he declined to specify its attitude when John Beebe asked him about this (Beebe, personal communication, March 9, 2020).

Beebe seems to have been the first Jungian analyst to postulate (at the August 1983 Conference of Jungian Analysts at Ghost Ranch, New Mexico) that the attitude of the tertiary should be opposite that of the auxiliary forming an alternating array, in his words "a series of checks and balances" (1984, p. 151). (In the world of MBTI practitioners, Harold Grant offered the same view in a book published later that year (Grant, 1983)). Thereafter, many analysts and practitioners adopted this alternating array (Fig. 1.4), although controversy persists over the attitude of the tertiary (Varner, 2017, pp. 142–144). Beebe (2013) has said that the third function is inherently immature, cycling between inflation and deflation, and is often invaded by its shadow, the opposite-attitude seventh function, which it

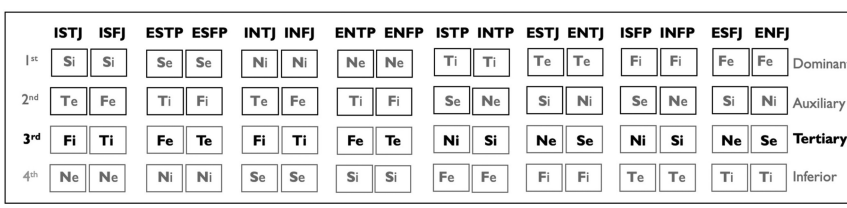

Figure 1.4 Alternating array of attitudes.

needs to integrate in order to stabilize itself; this cycling or instability may explain the controversy over the attitude of the third function.

Myers and Briggs succeeded in bringing Jung's ideas about personality to a broad public. To simplify his cumbersome terminology ("introverted thinking," "extraverted feeling," etc.), they devised a set of dichotomous scales represented by four-letter codes that have entered into the common lexicon (see Chapter 5, Fig. 5.3). However, because they focused on the mental functions that are closest to consciousness, the shadow side of the personality was largely ignored for many years. Personality theorist Hans Eysenck who created his own model of personality objected to the Myers-Briggs model on precisely this point:

> [It] omits one half of Jung's theory (he had 32 types, by asserting that for every conscious combination of traits there was an opposite unconscious one). Obviously the latter half of his theory does not admit of questionnaire measurement, but to leave it out and pretend that the scales measure Jungian concepts is hardly fair to Jung. (1995, p. 179)

Although Eysenck's concept of the shadow as a separate "type" does not accurately reflect Jung's model, his criticism of the Myers-Briggs model was valid: It did omit the unconscious. In fairness, Myers and Briggs were not unaware of the unconscious aspects of the mental functions; rather, they were trying to simplify Jung's model for pedagogical purposes, and they succeeded at that.

Nevertheless, the shadow side of personality type remained relatively inaccessible until the 1980s when John Beebe began tabulating his understanding of psychological type. At this time, he discovered another polarity in Jung's typology, a clinical manifestation of shadow personalities taking possession of patients (see Chapter 5). Eventually, Beebe came to associate these shadow personalities with the fifth and eight functions, respectively, thereby starting to populate the unconscious with mental functions (Fig. 1.5). In a paper co-authored with his

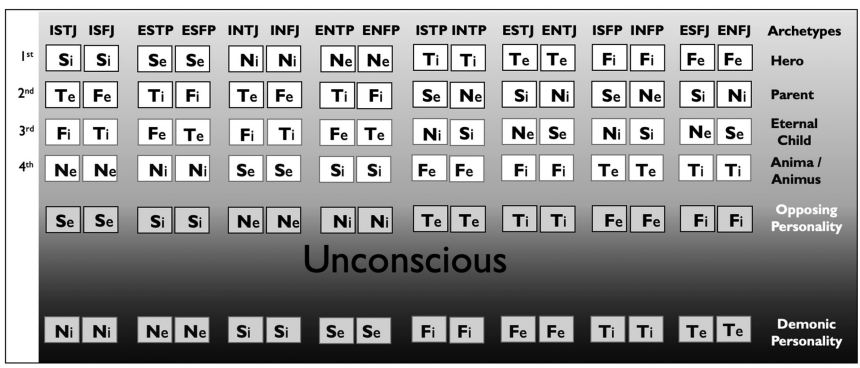

Figure 1.5 Beebe's partial type model.

colleague Donald Sandner, Beebe named these phenomena the *opposing personality* and the *demonic personality* (Sandner & Beebe, 1982/1995). At the Ghost Ranch conference of 1983 Beebe (2017) presented his archetypal analysis of the top four functions (pp. 37-38) and got valuable feedback from his colleagues. In 1988 Beebe presented his full model at a seminar for the C. G. Jung Institute of Chicago, indicating his recognition that all of the functions of consciousness are "shadowed" by their opposite-attitude siblings, which contribute to the personality yet remain mostly unconscious. In 2004 he published the seminal paper on his full model, an article that described its genesis in detail (Beebe, 2004/2017). The resulting eight-function/eight-archetype model of personality type, often abbreviated as *the eight-function model*, filled out the remaining unconscious functions for each type (Fig. 1.6). According to Beebe's model, the four shadow functions are opposite-attitude mirrors of the top four, in keeping with Jung's idea that the unconscious is the mirror image of consciousness.

Beebe's model filled the lacuna in the Myers-Briggs model that Hans Eysenck detected: It identified the unconscious opposites inherent in every type. The eight-function model made explicit the implications of Jung's model that individuals have access to all eight functions, and that while one function is in use, its opposite remains dormant. The model specifies which of Jung's eight mental functions are in shadow for each of the sixteen Myers-Briggs types, and how they tend to be expressed. Evolving from Jung's and Myers-Briggs' models, the Beebe model could be considered the three-dimensional version of their combined typological system (see Chapter 5). The number of personality types remained the same (sixteen), but the eight functions could be seen to appear in any of eight positions accompanied by any one of eight archetypes, resulting in sixty-four possible manifestations of personality. In this way, the model illuminates the shadow side of each personality type and identifies the sources of the internal contradictions that beset individuals of every type.

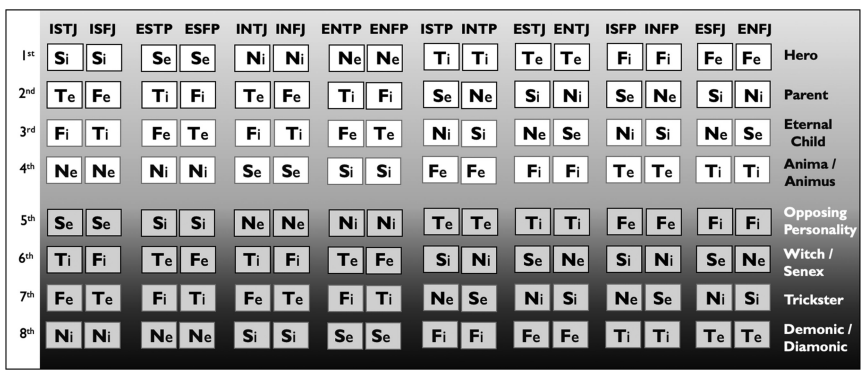

Figure 1.6 Beebe's full type model.

Because consciousness is a spectrum and cannot be so sharply divided from the unconscious, Beebe's model applies the terms "conscious" and "unconscious" to indicate approximate concentrations of attention rather than mutually exclusive domains. To identify these two regions more precisely, Beebe adopted Freud's terms "egosyntonic" and "egodystonic," which show the functions' relationship to the ego. The top four functions are *egosyntonic* because they tend to work in harmony with the goals and drives of the ego, whereas the bottom four are *egodystonic* because they tend to conflict with the ego's self-image and are often either repressed by the ego or expressed negatively and defensively (indicated by the darker shade of the bottom four cells of the table in Fig. 1.7). There are unconscious aspects of the egosyntonic functions just as there are conscious aspects of the egodystonic functions, although the individual tends to be less aware of the lower functions. The sequence in Beebe's model does not indicate a chronology of development; although the dominant function tends to be the first to be developed, even the dominant can be suppressed if the child's environment is hostile to that function. The sequence of the shadow functions was dictated by the sequence of the ego functions, while the sequence of the archetypes reflects historic conventions inherited from early applications of typology (Beebe, 2004/2017, pp. 118–119).

Beebe's association of archetypes with function positions was also not unprecedented; he was following a Jungian tradition according to which at least some of the functions are carried on the backs of the archetypes (2017, p. 37). In 1934 Jung had correlated the *anima/animus* with the inferior function (1988, p. 28), and Beebe expanded this idea by first assigning specific archetypes to the other three function positions, and then extrapolating the shadow functions and shadow archetypes. The archetypes in the eight-function model refer to the archetypal roles our complexes assume when they are attempting to guide our adaptation to life,

Position	*Archetype: emotional energy*	*Orientation*
1st dominant	Hero/heroine: strength & pride	Egosyntonic functions (ego personality)
2nd auxiliary	Parent: fostering & protecting	
3rd tertiary	Eternal child: immaturity & play	
4th inferior	Anima/animus: embarrassment & idealization	
5th	Opposing personality: frustration & challenge	Egodystonic functions (shadow personality)
6th	Senex/witch: limit-setting & control	
7th	Trickster: manipulation & paradox	
8th	Demon/daimon: undermining & redemption	

Figure 1.7 Beebe's sequence of archetypes.

suggesting, for example, how a hero complex or an eternal child complex is likely to manifest for each personality type. Such complexes reside primarily in the unconscious and behave autonomously, "interfer[ing] with the intentions of the will" (Jung, 1948/1969a, ¶ 253). In tracing the shadow, Beebe's model identifies the defenses that emerge from such complexes for each of the sixteen MBTI types. He has explained that these are not the only ways the functions can manifest; any type can use any function with these or any other emotional energies. Obviously, individuals can have more than eight complexes or fewer than eight, and potentially many more archetypes influencing their personalities. Beebe's archetypes are only the most commonplace, which the work of other Jungians tends to corroborate (see Chapter 5). By showing which functions each type most often projects onto others, the eight-function model reveals the projections to which each type is most vulnerable. The model's correlation of the archetypes with the function positions enables these unconscious forms, archetypes, to be recognized in daily interactions. In this way, the model brought together the two strains of Jung's psychology that had been long divorced in practice, types and archetypes, as well as making explicit how consciousness and the unconscious interact for the personality types.

An invisible bias

Psychological bias has been documented for at least a century yet continues to plague the human race. Most people cannot distinguish liars from truth-tellers—at least that is the message of journalist Malcolm Gladwell's 2019 book, *Talking to Strangers*. His review of behavioral science on the mind's ability to detect lies suggests that most people judge someone who exhibits nervous energy—such as playing with hair or tapping a foot—as a liar, and view someone who remains still and calm as truthful. Apparently, most will judge a person who gives a long explanation to be lying and someone who makes a brief denial to be telling the truth. Even judges make mistakes, Gladwell reported, by expecting a grieving person to show pain in the face, or by mistaking vehemence or emotion for sincerity. Gladwell expressed puzzlement about why we are so vulnerable to these inaccurate judgments while being so mistakenly certain of our rightness. Although Gladwell does not realize it, Jung's psychology suggests many possible reasons, and his typology suggests one very specific answer: We judge others through the filter of our own psychological type. Knowledge of psychological type enables an understanding that some personality types are in constant motion whereas others tend to be still, that some types are verbose and others untalkative, that some types have a flat affect and others are animated. Jung's type system saves us from the error of attributing such personality characteristics to grief or remorse, or to guilt or innocence. It helps us distinguish the core self from the mask of personality.

Jung himself was both a target and a perpetrator of such inaccurate judgments, as he witnessed and participated in bitter debates among his medical colleagues.

However, he questioned his own judgments: How was it that psychologists who spent their lives studying human nature could fail so thoroughly to understand each other, and could develop such hostility? The answer, he found, was an inborn perspective that dictates how each person views and interacts with the world. In order to identify his own native perspective, Jung had to create an entire model of personality, one that accommodated himself, Adler, Freud, and all of their other colleagues and rivals. Such a model needed to show what these individuals had in common, as well as which aspects of their personalities differed. In other words, Jung had to create a personality-agnostic system, one in which no personality type was better or worse than any other. The result of his effort, *Psychological Types*, succeeded to the extent that it has been called "the world's greatest treatise on tolerance" by Jungian analyst Rafael López-Pedraza (Stein, 2012, p. xi).

The underlying theme of *Psychological Types*, type bias, may be the most insidious kind of prejudice—beyond race, gender, age, or class bias—because it is invisible. We cannot see another person's type of consciousness, nor can we easily see our own. Therefore, not only is everyone a victim of their own projections, everyone is biased from the outset by his own psychological type. The pitfall of not learning about our personality's preferred mental functions is, therefore, more than a missed opportunity. For Jung, the development of personality was a matter of the greatest consequence to the human race. His observation that "those people who are least aware of the unconscious side are the most influenced by it" (1916/1957, ¶ 158) explains much of how and why bad leaders have been able to dominate even the most educated nations. If knowledge is power, self-knowledge is the ultimate power. It provides security beyond financial, emotional, or geographic security. Those with no self-knowledge are vulnerable to everything, especially themselves. They project every guilty secret onto others, seeing their own dirt, shame, and weakness in the external world. Projection is a false perspective brought on by the effort to expel one's own attributes onto another. The opposite side of the coin of projection is introjection, whereby one imagines that one has assimilated attributes of another into oneself. These are the two sides of illusion. The end result is a split in the psyche in which one side of the mind does not know what the other side is doing, a mental health catastrophe for the individual. Those who do not know themselves cannot perceive others realistically either. They live in a bubble of delusion and never gain control over their own lives, seeing themselves as victims of external enemies.

The astonishing thing is that we believe the contents of projections, both our own and those of others. Jung's colleague Marie-Louise von Franz observed that projections are like projectiles, whose senders can persuade their targets to behave according to the projected content: "If the receiver has a weak ego consciousness (as children do, for example) he will be easily influenced to act out what has been projected onto him" (1993a, p. 262); this is why, she explained, children so often act out the unconscious shadow side of their parents. What is worse, projection escalates. As von Franz explained, individuals in projection mode intensify their resistance to reality, "defend[ing] themselves … desperately against any

and every insight into their negative projections [because] they cannot bear the weight, the moral pressure, that results from such insight" (1978/1995, p. 14). It is painful to admit that we have been duped by another, but even worse if we have duped ourselves. The masters of projection are often promoted to high levels, a consequence of the way in which advanced societies select for certain aspects of self-blindness. It is imperative to recognize those who live through their projections because such individuals constitute a psychic contagion. They can become possessed by their complexes such that they not only project them onto others but induce reciprocal projections. "Everyone in the psychic field of a possessed person … is in risk of some degree of possession" (Sandner & Beebe, 1982/1995, p. 318). This explains why leaders like Mexico's President Díaz are difficult to dislodge: Their followers are hypnotized by their projections and infected by them.

Knowledge of personality type can help immunize us against this contagion. It can show us the likely sources of these projections because everyone tends to project their less-preferred functions onto others. Unconscious dislike of a function often leads to conflict with those for whom the function is prominent in the personality. Negative projections are a way of denying our own deficits, and thus they keep us blind to ourselves and others, but idealizing projections may be even worse, since they externalize positive attributes, deluding us into thinking we do not have the assets that others have. Such projections proliferate from our less-developed functions. As Jung observed, "The opposition between the types is not merely an external conflict between men, it is the source of endless inner conflicts" (1921/1971, ¶ 911). The extent to which we are intrinsically biased against individuals of other types reflects the extent to which we are biased against parts of ourselves. One-sidedness in our personality leads us to suppress some functions and project them onto others, which restricts our access to the assets of those functions. Our judgments against others' personalities suppress parts of our own minds. These "inner conflicts" always erupt in disturbances of our inner peace. The contribution of Jung's typology is the way in which it allows us to see how outer conflicts of the interpersonal variety reflect intrapersonal conflicts, thus providing us with a path to wholeness. To the extent that we can reach an accommodation with the conflicts between ourselves and others, we can also transcend the polarities within our own minds.

Therefore, the reason to study personality type is to get beyond personality type so that we are not blinded by another's personality nor misled by our own. This is perhaps the least understood aspect of Jung's theory of types, the point that critics miss when they dismiss his type system as a game people play to give themselves an identity or to feel better about themselves. Jung understood how easy it is to mistake the personality for the person when he wrote, "The persona is that which in reality one is not, but which oneself as well as others think one is" (1954/1968, ¶ 221). The idea that knowledge of personality type pigeonholes people, enforcing a static self-concept, is a misunderstanding of the theory. This

misunderstanding has led some to see Jung's typology as deterministic and even fatalistic when actually the opposite is the case: The goal of Jung's system was to help individuals avoid becoming self-fulfilling prophecies based on their early preferences. He did not create his typology to "put people into boxes," as a common criticism has it (Stromberg & Caswell, 2015) but rather to provide individuals with the insight to perceive the boxes that their own minds had already constructed. His type system empowered individuals to see from outside how their worldviews limit their understanding, enabling them to climb out of that box of perception. Jung himself modeled how this might be accomplished by describing his struggles with his less-preferred functions of feeling and sensation in the *Red Book* (see Chapter 2), in *Memories, Dreams, Reflections* (1961/1963), and elsewhere. He projected these functions outside of himself before he recognized with a shock that they were part of himself.

Personality type, according to Jung, is a necessary but limiting creation, one that filters reality and one that we become identified with at our own peril. The recognition of psychological type was for Jung, and also for Myers and Briggs, only the starting point of the journey of self-discovery, a necessary but not sufficient state for individuals to see the filters they place between their minds and reality. In this way, Jung's work presaged the work of psychologists Daniel Kahneman and Amos Tversky, who devoted their work to uncovering the unknown biases that afflict human minds (Lewis, 2016). Jung's understanding that we are mainly blind to our own personality types was perhaps his greatest and most influential understanding, and one that is likely responsible for the popularity of the MBTI.

In his typological system, Jung outlined some of the oppositions that people commonly use to define themselves in order to demonstrate how confining such definitions are. The goal of Jung's model of opposites is to help us arrive at a balance between the functions so as to avoid the projections and rigidity to which one-sidedness leads. Society, Jung warned, will contrive to solidify us into the personality type we have, because that way we can become the perfect cog in society's wheel:

> The nearer we approach to the middle of life, and the better we have succeeded in entrenching ourselves in our personal attitudes and social positions, the more it appears as if we had discovered the right course and the right ideals and principles of behavior. For this reason, we suppose them to be eternally valid, and make a virtue of unchangeably clinging to them. We overlook the essential fact that the social goal is attained only at the cost of a diminution of personality. (1931/1969, ¶ 772)

A similar point was made recently by Harvard Professor of Asian Studies Michael Puett in his book, *The Path*, written to explain what he saw as a need in his students, who might be the best-prepared, most goal-oriented individuals on the planet. That very goal-oriented-ness can lead them to overlook internal desires and voices that long to be expressed. Professor Puett observed that we in the west

tend to "[build] our future on a very narrow sense of who we are, … taking a limited number of our emotional dispositions during a certain time and place and allowing those to define us forever" (2016, p. 11). Puett suggested that perhaps your personality is not your authentic self but rather "'ruts' – or patterns of behavior – that you allowed to define who you thought you were" (p. 12). Those ruts or patterns of behavior are precisely what Jung intended to highlight when he identified the eight most general mental functions that circumscribe the psyche. If we understand that we have all eight at our disposal, and if we can begin to see which we favor and which we resist, then we can begin to give expression to parts of our minds that we have ignored. The tendency to privilege one or two of the eight functions leads individuals to fall into mental habits that guide yet limit their consciousness. The one-sidedness resulting from the cultivation of a single mental function, according to Jung, creates complexes and neuroses that must be managed with effort and at a high cost of mental energy. The selection of preferred mental functions, he believed, happens naturally in childhood as the individual constructs a persona with which to interact with the world. The persona protects and enables. However, the persona's tendency to express through just one or two functions necessarily means the other functions are ignored or suppressed into the unconscious: "The further we are able to remove ourselves from the unconscious through directed functioning, the more readily a powerful counterposition can build up in the unconscious, and when this breaks out it may have disagreeable consequences" (1916/1957, ¶ 139). Keeping the "directed" functions conscious means allowing the other functions to fall out of awareness. Eventually, the less conscious functions break out in neuroses or complexes that the individual must manage with effort. If individuals can allow the functions emerging from the unconscious to teach them about their complexes rather than suppressing them further, the compulsiveness that accompanies these outbreaks lessens, decreasing the amount of effort needed to manage them. Moreover, once a function is recognized as part of oneself, the tendency to project it lessens.

Professor Puett's Harvard course, Classical Chinese Ethical and Political Theory, is not about "'embracing yourself,' 'finding yourself,' or following a set of instructions to reach a clear goal," according to one of his students (Gross-Loh, 2016, p. xv). Instead, his students learn what Jung understood over a century ago—that "it is impossible to achieve individuation by conscious intention" (1916/1957, ¶ 505). Self-actualization is possible, but the route is circuitous. "There is no linear evolution," Jung wrote in his autobiography, "There is only a circumambulation of the self" (1961/1963, p. 196). This center point, the self, is the goal of individuation. To approach it, we must get a handle on our psychological immune system which over-defends its territory against anything new appearing on the horizon. That territory is governed by both conscious and unconscious drives; to see our unconscious drives requires that we relinquish our conscious intentions, albeit momentarily, which means we must surrender the conscious attitude and the preferred functions. "Not everybody is capable of this surrender," wrote Jung (1955/1966): "There is no 'ought' or 'must' about it, for the very

act of exerting the will inevitably places such an emphasis on *my* will to surrender that the exact opposite of surrender results" (¶ 187). The reason for this is *enantiodromia*, a Greek precursor of the contemporary "law of unintended consequences," which Jung explained as follows: "In the philosophy of Heraclitus, it is used to designate the play of opposites in the course of events—the view that everything that exists turns into its opposite" (1921/1971, ¶ 708).

The experience of President Porfirio Díaz illustrates this kind of reversal. Díaz aimed to be the antidote to tyranny for Mexico, and yet he became the very thing he opposed, a tyrant. This kind of reversal occurs precisely as a consequence of an inflated dominant function, which produces a one-sidedness in the personality: "This characteristic phenomenon [enantiodromia] practically always occurs when an extreme, one-sided tendency dominates conscious life; in time an equally powerful counterposition is built up, which first inhibits the conscious performance and subsequently breaks through the conscious control" (Jung, 1921/1971, ¶ 709). Often, the victims of enantiodromia express the greatest fanaticism; indeed, the fanaticism triggers the reversal as von Franz observed: "The withdrawal of a projection is always constellated at that moment when conscious or semi-conscious doubts about the rightness of one's own way of looking at things arise and when on the conscious level this view is fanatically defended" (1998, p. 78). The process of enantiodromia punctures the illusion of a projection.

The work of MIT psychologist Daniel Wegner has corroborated the principle of enantiodromia, namely, that the mind compensates a great momentum in one direction by a reversal of equal or greater momentum in the other. Wegner proposed an explanation in a concept he called *ironic process theory*, which describes a set of phenomena comprising paradoxes of conscious intention. Wegner's (1994) theory holds that "attempts to influence mental states require monitoring processes that … act subtly yet consistently in a direction precisely opposite the intended control" (p. 34). Like Wegner, Jung understood that enantiodromia was a consequence of a disjunction between the brain's two systems, conscious and unconscious. Jung's system of types was his own first effort to help us balance the two by revealing the parts of the mind where counter-intentional motives may be hiding. He discovered along the way that those inaccessible parts of the mind also hide our own greatest assets from ourselves.

Can greatness and happiness coexist?

A sub-theme of *Psychological Types* is that of greatness, suggesting that Jung struggled to understand whether a person who makes a significant contribution to society can also experience a fulfilling personal life. He found that one can win the acclaim of one's culture through honing the expertise represented by the superior function, but this always entails a sacrifice of other parts of the personality. The first or dominant function, which is usually the most developed function, he said, "is as detrimental to the individual as it is valuable to society" (1921/1971, ¶ 109). The most salient gifts of personality type—the preferred functions—bloom

in adolescence and young adulthood, and society's institutions are only too eager to exploit them. However, this happens at the expense of other parts of the personality. We all know brilliant individuals who seem utterly incapable of normal functioning in daily life. Jung gave the example of a specific historic figure whom he admired to illustrate this principle: Friedrich Nietzsche exemplified the brilliance that can be achieved through the focused development of a single function, but also the one-sidedness that leads to insanity. Through his complete identification with his dominant function, Nietzsche disidentified from his shadow side (Jung, 1988, p. 295). Through his goal of becoming an *Übermensch*, he built up his dominant intuition function at the expense of his inferior sensing function. Whereas sensation perceives the physical world, intuition perceives the world of ideas. The sensation functions perceive what is and what has been, whereas the intuition functions perceive what will be and what could be (Fig. 1.8). By his exclusive focus on the world of ideas, Nietzsche lost touch with reality and with his own body. He anesthetized himself with opiates (Young, 2010, p. 533) and lost his sanity, becoming the opposite of the sage he intended to be. Eventually, Nietzsche's concept of the *Übermensch* contributed to the idea of the master race of Nazism, a movement that illustrated enantiodromia at the level of an entire nation.

Related to the question of brilliance versus dysfunction is the issue of integrity: Can a great person be whole or must he or she sacrifice part of himself to get ahead? Marie-Louise von Franz gave a decisive answer as she described the price of living a double life, viewed from her deep experience with analyzing troubled patients:

> If we observe unconscious processes, we see that wrong deeds do not have to be avenged by other human beings, for they are punished from within ... This is a terrible truth again and again confirmed. Frequently one is shocked by the injustice of human life, when the evil man prospers and the good man does not, but, psychologically, this is not true and it sometimes makes one shudder to realize what people risk. They may succeed in the outer world, but they incur terrible psychological punishment. (1993b, p. 49)

Jung and von Franz realized that, while the unethical enjoy early success, they incur an ever-increasing blindness to many parts of the greater *Self*, which Jung defined as "the container and the organizer of all opposites" (1946/1966, ¶ 536). The archetype of the Self (often delineated with a capital S) can act as both destination and guide in the journey of individuation. Edward Edinger (1972/1992) explained that, "The ego is the seat of *subjective* identity while the Self is the seat of *objective* identity" (p. 3). (In early life, the self tends to be fused with the ego and is therefore often designated with a small "s.") Jung's type system was designed to help individuals actualize the larger Self by recognizing and integrating their constituent parts before the personality can develop an unbridgeable divide.

However, Jung understood that even people with good intentions can sacrifice a part of themselves and that such a sacrifice always exacts revenge internally, and sometimes externally as well. To understand how good intentions are no protection from enantiodromia, consider the two twentieth-century American presidents who faced impeachment, President Nixon and President Clinton. These were men of good—not evil—intent, and thus they illustrate how enantiodromia is no respecter of positive intentions. When President George H. W. Bush reneged on his promise not to raise taxes, Governor Bill Clinton campaigned against him by condemning him for failing to keep his promise. Once Clinton was in the White House himself, he broke two of his promises—his marital promise of fidelity and the promise he made to tell the truth to the public regarding a relationship with a White House intern. In this way, like President Díaz, Clinton became the very thing for which he had condemned his predecessor. Nixon's actions in the Watergate scandal also exemplify enantiodromia, and the way that the impulse to over-determine the outcome of an event can sabotage itself. Nixon had every advantage in the 1972 election—incumbency, financial support, and an opponent perceived as weak (George McGovern). He did not need to go to such lengths as breaking into the opposition party's headquarters to win the election. He won 97% of the electoral college votes in that election. Whether Nixon authorized the break-in or not (he denied it), by enabling his Committee to Reelect the President (CRP) to authorize it, he became the opposite of what he wanted to be. He was a conscientious leader who made opposition to totalitarianism his entire life's purpose, but he instituted a totalitarian regime in his own administration.

Despite huge differences in their personalities, the Nixon and Clinton presidencies had in common a focus on the big picture and the future, which suggests a preference for intuition (Fig. 1.8). Although a type assessment of a public figure is necessarily inexact, the eight-function model has reinstated a principle implicit in Jung's typology—that everyone has all functions within—enabling the identification of the mental function operating in any given action, without claiming a particular type assessment. The model shows that engaging one function necessarily entails suppressing its opposite, no matter which is dominant. When preference for an intuition function leads to one-sidedness, that leads to problems with its opposite, sensation. The actions that caused a dramatic reversal of fortune for these two presidents could be correlated with the sensing functions, especially

Intuition (Ni, Ne)		***Sensation (Si, Se)***	
Perceives the world of ideas, big picture		Perceives the physical world, details	
Oriented to the future		Oriented to past and present	
Ni	Ne	Si	Se
What will be	What could be	What was	What is

Figure 1.8 Intuition versus sensation.

extraverted sensation (Se). Extraverted sensation operates in the territory of the five senses, and unconsciousness of this function can lead to addictive behaviors. In President Clinton's case, the symptom was a sexual incident, and in President Nixon's case, the symptom was heavy drinking. Problems with the sensing functions can happen to any personality type; they can indicate either an inflated sensing function (when sensation is a preferred function) or an underdeveloped sensing function (when sensation is a non-preferred function). An over-emphasis on any of the eight functions, if we remain unaware of how they operate in our personality, can trigger such a reversal. We are all potential victims of impeachment by parts of ourselves that we have not integrated.

Jung discovered through his own career setbacks the power of the inferior function to bring down great men and women. However, he also discovered that this weakest, most primitive part of the ego held the power to unify the personality: "Not only does the redeeming power come from the place where nothing is expected, it also appears in a form that has nothing to recommend it" (1921/1971, ¶ 440). While individuals cannot will themselves to develop the lowest levels of mind, i.e., their least-preferred functions, knowledge of their existence can midwife the process Jung called *individuation* or self-realization. Through the gradual process of individuation, the transcendent function can arise to unify the inner opposites. The transcendent function is not a basic function like the eight mental functions but is rather a complex of multiple basic functions (1921/1971, ¶ 828). The unifying process must necessarily feel to the ego like a defeat or even a death, and yet, the emergence of the transcendent function does not mitigate individuality but advances it: "Individuation, therefore, can only mean a process of psychological development that fulfils the individual qualities given; in other words, it is a process by which a man becomes the definite, unique being he in fact is" (Jung, 1928/1966, ¶ 267). He described how some of his patients would manifest "a new thing" and through it be able to grow into a larger self. The "new thing" might come from outside or from inside, but "in no case was it conjured into existence through purpose and conscious willing" (1929/1931, p. 92). This counter-intentional quality marks the difference between success achieved through unrelenting suppression of parts of the personality and success that unfolds organically through the emergence of the opposite parts of the personality. Jung went on to say that, although "the new thing contradicts deeply rooted instincts, … it is a singularly appropriate expression of the total personality" (1929/1931, pp. 92–93). Hence, the transcendent function, although it arises through the agency of personality type, supersedes personality type in expressing the originality of the individual.

Individuation has roughly two opposing phases that Jung called *differentiation* and *integration*. In the first part of life, we differentiate ourselves from others in our uniqueness, building up our ego for purposes of self-empowerment. In the second half, we begin to smooth over our differentness or angularity; we start to develop previously unexpressed sides of ourselves and to integrate them in a process that also integrates us more with the rest of the world. In the process

of individuation, an individual "does not become 'selfish' in the ordinary sense of the word, but is merely fulfilling the peculiarity of his nature, and this, as we have said, is vastly different from egotism or individualism" (Jung, 1928/1966, ¶ 267). If we navigate the first stage successfully, we manage the second stage of integration without losing identity or merging with the collective. It is important not to circumvent the first stage, either speeding too fast through differentiation or simply denying our real desires and ego needs in what Jung called "abnormal altruism" (1948/1976, ¶ 1398). These desires can show us our personality and through it our path to self-fulfillment. It is equally important not to resist the second stage by clinging too tightly to the first stage and the expertise developed in that phase. Natural development, if we can allow it, leads us to express not just our non-dominant attitude of extraversion or introversion but all of our mental functions. The first stage of development enables an acceptance of self and others that leads naturally into the second stage, toward integration with the larger world. We can allow ourselves to be ourselves, no more nor less, only to the extent that we can see and acknowledge all of our parts.

Personality as Tao

Jung's encounter with Asian philosophies played a key role in helping him understand the way the unconscious compensates the conscious mind. He discovered Buddhism as early as 1911, in the same text where he spoke of myths and the personal equation, *Symbols of Transformation*. His midlife crisis (see Chapter 2) forced him to relinquish conscious control over his finely-honed skills of psychoanalysis—the ultimate mental discipline—and give vent to his own unconscious impulses. Unable to work during his midlife crisis, he said, "I had to let myself be carried along by the current, without a notion of where it would lead me" (1961/1963, p. 196). Jung observed that the Tao, or the Way, commonly described as a river, is part of human psychology: "That undiscovered vein within us is a living part of the psyche; classical Chinese philosophy names this interior way 'Tao' and likens it to a flow of water that moves irresistibly towards its goal" (1934/1954, ¶ 323). Being uprooted from his former life and profession allowed Jung to realize that control can be counter-productive, and that effortlessness is the medium in which healing and creativity occur. This discovery led him to a much more intuitive therapeutic approach than his previous practice, one that threw away the rulebook. The practice of psychotherapy, Jung explained later, was "less a question of treatment than of developing the creative possibilities latent in the patient himself" (1931/1966, ¶ 82). The implications of this were profoundly disruptive to analytical practice: "We need a different language for every patient" (Jung, 1961/1963, p. 131). This realization led Jung to investigate the different kinds of personality types and to develop a taxonomy for them. In seeking each patient's unique language, Jung discovered that each had a distinct mode of consciousness that produced a distinct personality type.

Jung's study of Chinese philosophy amplified his discovery of the types but did not engender it. Rather, as he explained, "I stumbled upon it without knowledge of the east and only afterwards found the parallels to my own discoveries" (1959, p. 102). That he identified eight types of consciousness as defined by eight cognitive processes thus represents a serendipitous analogy to early Buddhism's Eightfold Path. His typology mapped the mind as a set of polarities among these eight mental functions, with the same goal as that of Tantric Buddhism: the union of opposites. Jung's discovery of Taoism gave him a term to describe how this union of opposites manifests: *wu-wei*, translated as "effortless action" by Asian Studies Professor Edward Slingerland (2003). Jung referenced *wu-wei* in *Psychological Types* as the means of achieving *Tao* or union (1921/1971, ¶ 369). He realized that if an individual could identify his or her personality type—his intrinsic mode of consciousness—he could begin to build alliances with opposite sides of himself and with others of different outlooks. Such knowledge could lead one toward the kind of effortlessness and consciousness that is the essence of *wu-wei*, via integration of the opposites within and without. "What we are searching for," said Jung, "is a way to make conscious those contents which are about to influence our actions, so that the secret interference of the unconscious and its unpleasant consequences can be avoided" (1916/1957, ¶ 158). Slingerland made a similar observation about *wu-wei*: "The goal of *wu-wei* is to get these two selves [conscious and unconscious] working together" (2014/2015, p. 29), just as Daniel Wegner's ironic process theory suggests. Jung's eightfold system of mental processes gives us just such a "way to make conscious" parts of our mind we are unaware of—*if* we can ascertain which of the functions we favor and which we tend to exclude.

Beebe described a critical moment in development as "the arrival on the scene of a mind that can actually observe and critique its own agency" (personal communication, March 1, 2020). He went on to explain the relationship of the two selves referenced by Slingerland and Wegner—which Jungians distinguish by a lower-case and upper-case initial—as follows:

> To the degree that a little s self-system has begun to differentiate itself in an eightfold way, consciousness can emerge out of complexity. … This conscious self is supraordinate to the sophisticated conscious ego. … The self that emerges out of complexity to deliver consciousness can sense what is good for itself and at the same time actually care about the welfare of others. The Chinese would say that such a self is in Tao, and we can say that a little s self is aligned with the intentions of the big S Self, so far as we can make them out. When this little s self, with a power in it that might be described as having been created in the big S Self's image can, in the background, drive the ego to be steered by more than will, it has joined the hidden sympathy of all things, as the Stoics would call it. (Beebe, personal communication, March 1, 2020)

For Jung, a developed personality was one in which the unconscious mind and the conscious mind worked together in dialogue. His typology showed which

functions were mostly conscious and which mostly unconscious in a given personality, providing a starting point for self-development. While the ultimate goal—wholeness, consciousness of all the functions, and a dialogue of the ego with the larger Self—was eternally elusive, Jung believed that the inferior function, the function opposite the superior function in both attitude and kind, was the key to fluidity and fluency among functions. Carried by the anima/animus archetype, this fourth function hovers right above the shadow functions and, therefore, can act as a bridge to the unconscious, opening a dialogue with all of the less conscious functions. Moreover, because it is carried by a contrasexual archetype (the anima/animus), the inferior function can unite the feminine and masculine within, another similarity with Tantric philosophy. Jung (1929/1931) was surprised to discover the terms "anima" and "animus" in Wilhelm's translation of *The Secret of the Golden Flower* after he had begun using them in a similar way: "Originally they were united in 'the one effective, true human nature,' but in the 'house of the Creative' they are two" (¶ 57). While Jung's typology is sometimes viewed as an anomaly in his corpus of work because its high degree of structure contrasts sharply with the rest of his *oeuvre*, it seems to represent a consciously western effort to systematize the balance of opposites that is at the heart of the Tao. By representing the psyche as a system of polarities, Jung seems to have been trying to translate for western minds what he had discovered when he temporarily lost his mental acuity: that the unified personality is achieved through *wu-wei*. As professor of religion Siroj Sorajjakool put it, "*Wu-wei* is the way to the Way" (2001, p. 79). Ancient Chinese philosophies are periodically rediscovered and popularized in the west. Jung was one of the few western thinkers to actually integrate these philosophies with western thought to create something entirely new that could speak to both east and west.

The understanding and development of one's personality is inevitably a long and circuitous project and one that most do not undertake. Jung warned us that such an enterprise always begins with identifying the negatives, even though as much virtue as vice is stored up in the unconscious. Not everyone wishes to see his or her defenses, nor the traps and projections that different personality types are vulnerable to, but these must be identified in order to gain access to the assets of our type. Even worse, the development of personality necessarily separates us from others. Jung wrote of the journey of individuation, saying that, "Its first fruit is the conscious and unavoidable segregation of the single individual from the undifferentiated and unconscious herd. This means isolation and there is no more comfortable word for it" (1954/1969, ¶ 294). But the journey has as its reward an acceptance of oneself and others that is otherwise hard to achieve, and a realization and acceptance of one's vocation or mission in life. Jung's final comment on personality development affirms the importance of the subject for Jung: "To rest in Tao means fulfilment, wholeness, one's destination reached, one's mission done; the beginning, end, and perfect realization of the meaning of existence innate in all things. Personality is Tao" (1934/1954, ¶ 323).

Before John Beebe had fully formulated his eight-function model of type, he interpreted the connection between Jung's archetypal psychology and Taoism in a way that presaged the usefulness of his yet-to-be-developed model: "The Tao is a flow of life that does not stop for particular constellations. Rather it moves through them. The archetypes were not ends in themselves but means of entering the stream of Tao" (Beebe, 1992, p. 28). By linking Jung's two key concepts, psychological types and archetypes, Beebe's model provides a map of the pathway to the stream of Tao.

Notes

1 In 1921, the faculties of most research universities were male-dominated: Only 0.001% of professorships at male institutions were held by women and only 4% were women at coed institutions, e.g., state universities (Rossiter, 1974, p. 316).
2 Katharine Briggs was the daughter of a professor and attended college at age fourteen. Her husband was a physicist, the director of the Bureau of Standards, and a supervisor of the Manhattan Project, and their daughter Isabel Myers graduated at the top of her class from Swarthmore.
3 For example, Henry Murray, director of the Harvard Psychological Institute, David Saunders at the Educational Testing Service, and Mary McCaulley, a professor of psychology at the University of Florida.

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Chapter 2

Jung's feeling crisis

Going down to go up

Once we have survived childhood and adolescence and have created both a professional life and a personal life, we tend to think we are done growing. Just when we think we have achieved some mastery, something shifts inside. If we resist the shift and try to go back to doing what we always did before, a crisis ensues. Sometimes the crisis occurs before midlife, sometimes after. Typologically, what is happening is that the functions that formed our earlier identity no longer suffice, and the lower functions begin to emerge, demanding attention. At this point in time, we are especially susceptible to projection, because the inferior function (the 4th function) rises, and it is prone to projecting its inferiorities (and its aspirations for perfection) onto others. The good news is, this function becomes so active that we can see the projections and recognize that they are not real, although this period of disillusionment can be disheartening.

When we recognize a projection as our own, we withdraw it, although integrating its content requires a decision. As neuroscientist Rob Dielenberg observed, projection is simply an error of displacement; no moral failure attaches to it because it is unconscious (1997, p. 5). It is only when we become aware of our projection that we become morally implicated. At that point, we have a choice: We can pretend to remain unconscious, or we can uncomfortably acknowledge that the despised projected content is really a part of ourselves, or that the desirable introjected content is not one of our own attributes at all. Recognizing the role of the functions in projections makes these moments of recognition more bearable. Because we all share the same eight functions, albeit in different positions, and the same tendency to project, we are not alone in our delusions.

Until Beebe's eight-function model appeared, it was generally thought that the inferior function was almost exclusively responsible for the midlife crisis. Marie-Louise von Franz clarified Jung's model explaining his idea that the inferior function could act as a door to the unconscious. Beebe's model opened that door, making the unconscious functions perceptible. In doing so, his model spotlighted an often-overlooked aspect of Jung's model: the polarity between the opposite attitudes of the same function, sometimes referred to as distinct *function-attitudes* (see "The war between the attitudes" in Chapter 5). Jung's midlife crisis

illuminates two of these polarities—extraverted feeling (Fe) and introverted feeling (Fi)—and the opposite ends of a function dichotomy that share the same attitude—introverted feeling and introverted thinking (Ti). It is imperative to identify these polarities in ourselves if we are to make conscious our many sides. Beebe's model shows that *every personality type has a potential problem with the feeling function*, including those types that have a feeling preference, since every type will employ one feeling function as a distinct function-attitude in an egosyntonic position with its attitudinal opposite function-attitude cast in shadow. Jung's experiences before and during his crisis help us distinguish the two kinds of feeling functions with their distinct attitudes within ourselves and begin to uncover how that opposition manifests in our relationships with others and ourselves.

Revaluation of the irrational

Jung's midlife crisis spawned his entire psychological system, including typology. *Psychological Types* (1921/1971) was the first full-length book Jung published coming out of his crisis period. Jung's interest in personality type had begun early on, with the discovery that he had two personalities within, but it was not until 1921 that he elaborated his full model of eight function-attitudes. During the second decade of the twentieth century, his type model went through a number of iterations, as both his thought processes and his feeling processes underwent a series of developmental stages (Beebe & Falzeder, 2013, pp. 9–27). His experiences in that period are instructive in showing how identifying the disliked functions can depotentiate projections and their sources in complexes.

An ongoing controversy over Jung's type shows both how critical the midlife transition can be as well as how versatile Jung was once he learned how personality develops. Jung identified himself as an introverted thinking type in his 1915 correspondence with Hans Schmid-Guisan (Beebe & Falzeder, 2013). Barbara Hannah (1974/1997), who knew him personally, said that introverted thinking was his primary function and was especially salient in his youth (loc. 1022, 1300), as would be the case for an INTP type (Ti-1st) (Fig. 2.1). Psychiatrist Edward Armstrong Bennett, who collaborated with Jung on a medical biography, also described him as an introverted thinking type (1961/2006, p. 18). Joseph Wheelwright (1982, p. 69), Daryl Sharp (1987, p. 36), and Sonu Shamdasani (2003, p. 68) concurred with this assessment. In 1925 Jung identified himself again as a thinking type but with intuition in his unconscious: "As a natural scientist, thinking and sensation were

Position	***INTP** dominant rational*	***INTJ** dominant irrational*
1st Dom	Introverted thinking (Ti)	Introverted intuition (Ni)
2nd Aux	Extraverted intuition (Ne)	Extraverted thinking (Te)
4th Inf	Extraverted feeling (Fe)	Extraverted sensation (Se)

Figure 2.1 INTP and INTJ.

uppermost in me and intuition and feeling were in the unconscious and contaminated by the collective unconscious" (1926/1989, p. 75). He later changed his mind about having a sensing auxiliary, but he continued to affirm thinking to the end of his life, as a 1959 interview with the BBC shows: "I was characterized by thinking, I always thought, from early childhood on"—then he added, "I had a great deal of intuition, too" (Jung, 1959, minute 28:18–28:32). However, Jung often made remarks that confused the issue. He once diagnosed himself with "hypertrophy [overdevelopment] of intellectual intuition," placing himself in the same camp with Nietzsche, whom he viewed as having primary intuition (1975a, p. 65). Whether he meant that his dominant function or his auxiliary function was inflated is not known. Margaret Mead said that the introverted intuitive (INTJ, INFJ) was the type Jung most admired (Shamdasani, 2003, p. 336), which suggests that introverted intuition (Ni) may have represented his aspirational type. Ultimately, the most constant element of Jung's self-assessment was primary introverted thinking.

Perhaps because of Jung's many confusing comments about the matter, some scholars believe Jung got his own type wrong and that instead, he was an introverted intuitive type, specifically, an INTJ (e.g., Giannini, 2004, p. 30; Beebe, 2017, p. 172; Dawson, 2014, pp. 111, 115). These scholars view the extraordinary visions of the *Red Book* as evidence of an introverted intuition preference (Ni-1st). In 1913 Jung had a vision of world catastrophe that caused him to worry that he was on the verge of a psychotic break. When war broke out in 1914, Jung was relieved to be able to identify a physical manifestation of what he had intuited, which suggested that it was not simply a paranoid delusion. He was still concerned about his sanity, but now he began to consider that such visions might be constructive as well as destructive, and he set out to explore the constructive use of visions through what he called *active imagination*. According to Beebe, Jung's heroic use of this visioning process to heal himself suggests conscious, directed introverted intuition; these visions led him to "value intuition as a path of discernment, and thus to accept that there could be such a thing as irrational consciousness" (Beebe, personal communication, February 29, 2020). As a perceiving function, introverted intuition is one of the *irrational* functions in Jung's typology, whereas introverted thinking is a *rational* function (see Fig. 1.1, right). Beebe (2017) further observed that the imaginal figure of Salome that Jung associated with his anima better represents extraverted sensation (Se) than extraverted feeling, and an Se anima dictates dominant introverted intuition (Ni-1st) (pp. 167–180). Beebe has also observed that Jung sometimes confused anima energy with extraverted feeling, because the anima craves connection, and extraverted feeling is the quintessential relationship function. Of particular interest is Beebe's observation about Jung's personal transformation through the agency of his dialogues with Salome:

> The kind of personality that resulted [from Jung's experiments with active imagination] … is one that accepts itself as *esse in anima*, to be in soul. His soul, from the evidence of the *Red Book*, which really is the story of his letting her heal him, reorganized his personality in this much more authentic

> way on an irrational, not a rational basis. (Beebe, personal communication, February 29, 2020)

Indeed, one of the greatest contributions of Jung's type model is the way it redeems the irrational in the psyche by postulating that the two kinds of mental functions, rational and irrational, have equal value.

It appears that Jung developed the capacity to use both introverted thinking and introverted intuition fluently, but usage does not dictate type. However, Jung scholar Walter Odajnyk offered an explanation that makes sense of Jung's versatility by reference to stage of life: "In the first half of his life, before he separated from Freud and underwent his creative crisis, Jung relied primarily on his thinking function ... [but] as he turned inward [he] allowed his intuition greater play" (1976, p. 241). We cannot know whether Ti was Jung's dominant and Ni developed later, or whether Ni was Jung's dominant and was camouflaged by the value he placed on Ti, but we can refer to Jung's first half of life as one characterized predominantly by introverted thinking.

Jung's dialogues with Freud, with Hans Schmid-Guisan, with Sabina Spielrein, and with the imaginal figures in the *Red Book* during his crisis show an overriding preoccupation with the rational/irrational question, and specifically with the thinking/feeling dichotomy during the years preceding the publication of *Psychological Types*. Jung maintained a detached objectivity in his published writings, as analyst Betsy Cohen observed: "He rarely exposed his personal vulnerability" (2015, p. 38). For this reason, the frequent expressions of feeling judgments in his correspondence stand out. Analyzing how Jung's feeling evolved in those writings can help us identify the developmental stages of feeling in ourselves, so as to avoid having these functions of judgment devolve into mere judgmentalism.

Freud, Spielrein, and the feeling function

At midlife, the function that obsessed Jung the most was the feeling function. Jung's healing crisis was a feeling crisis. Understanding the feeling function is one of the most difficult requirements of Jung's typology, because discourse itself is based on thinking, and because the feeling function is often conflated with emotion. Some scholars seem reluctant to mention Jung's love life, apparently in an effort to maintain scientific objectivity, even though Jung's entire psychology was meant to be a "science of subjectivity" (Shamdasani, 2003, p. 37). As James Hillman took pains to note, Jung "consider[ed] the highest development of the feeling function to be manifested by a quality of loving" (1971, p. 88). Marie-Louise von Franz (2008) went even further: "Jung … showed that individuation is not possible without the differentiation of Eros" (p. 18). Jungians perhaps also avoid discussing Jung's love affairs for fear of de-legitimizing his work, although one of the most important legacies of his psychology is the release from perfection. Jung healed himself by relinquishing his own need for perfection and allowing his under-developed feeling functions to express, and we can do the same.

The assessment of feeling as a rational function equivalent to thinking is one of the innovations of Jung's typology, one echoed (but not acknowledged) decades later by the emotional intelligence movement. For centuries it was believed that the best decisions were made by detaching from emotions. In 1994, neurologist Antonio Damasio published *Descartes' Error*, showing that western culture's equation of "reason" with effective decision-making is false and that the exercise of judgment requires *both* feeling and thinking (Damasio, 1994). Almost a century before Damasio's discovery, Jung made the same realization. In 1921 in *Psychological Types*, he proposed that both thinking and feeling were "rational" functions, forms of ratiocination. Von Franz (2008) credited Jung with rehabilitating the feeling function from its ostracism by western culture, a point also made by James Hillman (1971). Much of the resistance to Jung's typology and his entire psychology may spring from the centrality of the feeling function to his theory. Jung himself understood that this would be divisive in his relation to academic psychiatry as a scholarly field, because discourse itself exists in the feeling function's opposite domain, thinking. In the definitions section of *Psychological Types*, Jung dedicated several paragraphs to "Feeling" before finally acknowledging the incapacity of his own thinking-preferenced type to adequately define it: "The intellect proves incapable of formulating the real nature of feeling in conceptual terms, since thinking belongs to a category incommensurable with feeling" (1921/1971, ¶ 728).

Jung recognized the importance of the feeling function from his early days as a medical student. In 1898, he denounced the "moral rootlessness" of science and suggested that feeling valuations should be integrated into medical education by "*forcing* morality on science" (1898/1983, ¶ 138). The implication that feeling can be mandated shows how undeveloped Jung's own feeling function was, which is understandable for a young thinking type. In fact, he had not yet realized that there were feeling types, nor had he made the connection with his personal typology:

> It took me quite a long time to discover that there is another type than the thinking type, as I thought my type to be. … There are, for instance, feeling types. And after a while I discovered that there are intuitive types. They gave me much trouble. It took me over a year to become a bit clearer about the existence of intuitive types. And the last, and the most unexpected, was the sensation type. (Jung, 1977, p. 341)

These were the ruminations and discoveries leading up to the formulation of his type schema in 1921. Shortly prior to his midlife crisis, Jung began to have repeated experiences of losing control of his favorite mode of operating, the analyzing function he called introverted thinking. Sonu Shamdasani's paraphrase of Jung's discourses on the topic in the *Red Book* reveals his internal struggle in function terms:

> Since I was a thinker, my feeling was the lowest, oldest, and least developed. When I was brought up against the unthinkable through my thinking and

> what was unreachable through my thought power, then I could only press forward in a forced way. But I overloaded on one side, and the other side sank deeper. (Jung, 2009, p. 338, n. 178)

Before a function is differentiated, the introverted and extraverted forms remain fused, and it is likely that this was the case with Jung in the early phase of his crisis, as evidenced by his discussions of "feeling" undifferentiated by attitude. Jung may have been trying to understand how a man like himself, the epitome of analytical detachment, could be overcome by the intensity and passion of an archaic feeling function. In the chapter on psychopathology in *Psychological Types*, Jung said the thinking type "bottles up his feeling inside him, so that it sometimes swells into a passion of which he is only too painfully aware," just as the feeling type "has thoughts that torment him" (1921/1971, ¶ 474). The theme of *Psychological Types* is that the one-sided development of our primary function, while it initially advances the ego's goal, eventually triggers an enantiodromic reversal such that we bring about the opposite of what we intend. Thus, Jung's introverted thinking, when it became too one-sided, became the opposite of logical, and his finely-honed analytical skills gave way to unconscious feeling impulses, leading him to a different understanding of himself.

Although many people were undoubtedly important to Jung, we only have his correspondences with Freud, Schmid-Guisan, and Spielrein, and his *Red Book* dialogues to document his feeling evaluations in the period when he was developing his type system. Moreover, Jung assessed the types of these three individuals, making it clear that they were all feeling types, so analyzing these correspondences provides clues to his evolving concepts of thinking and feeling. Schmid-Guisan, Freud, and Spielrein all preferred feeling over thinking (according to Jung), and therefore all of them would have offered Jung opportunities to educate his feeling function—as well as tempting hooks for its projection. In describing what he felt was his own type, introverted thinking, Jung said that when the feeling function comes up out of the unconscious, "then quite unheard-of and fantastic feeling relationships will be formed, coupled with contradictory and unintelligible value judgments" (1921/1971, ¶ 629). The phrase "contradictory and unintelligible value judgments" could easily describe Jung's subsequent interactions with Spielrein and Freud.

Jung's relationships with Freud and Spielrein were intertwined from the outset, and these relationships illustrate many of his precepts of psychological type. When Jung met Sabina Spielrein in 1904, he was newly married to Emma Rauschenbach, the daughter of a wealthy industrialist, and he held his first professional position at the Burghölzli Clinic, the psychiatric arm of the University of Zurich. For a man who, at age twenty-one, had become the sole support of his mother and twelve-year-old sister while pursuing medical studies, this level of professional, social, and financial security must have been remarkable (Kelcourse, 2015, p. 245). Spielrein's arrival at the Burghölzli established his status even further. The hospital notes demonstrate that she was seriously

disturbed (Wharton, 2003, pp. 81–108). Previous doctors had been unable to provide any relief of her symptoms. When Jung took over her care, he used Freud's method to treat her and achieved unprecedented success: In less than a year, Spielrein was discharged from the clinic and was admitted as a student to the medical school where she became the first person to write a psychoanalytic dissertation in medical school. She was also the first to publish her dissertation in a psychoanalytic journal, and she was one of the first to undertake case studies on schizophrenia, becoming a distinguished analyst, counting Jean Piaget as one of her analysands. Freud was understandably delighted by the apparent success of his method in the Spielrein case, and his friendship with Jung continued for almost nine years, through regular, frequent letters. Thanks to Freud's mentoring of him during this time, Jung acquired a privileged status in the European psychoanalytic community.

It appears that all three of Jung's correspondents in this period, Freud, Spielrein, and Schmid-Guisan, may have preferred the introverted form of feeling. Beebe, 2016, has hypothesized that Schmid-Guisan was an extraverted intuitive (Ne) type with auxiliary introverted feeling. Jung considered Freud to be an introverted feeling type (1957/1976, p. 347), likely an INFP, who in the course of his personal and creative development had somewhat falsified his type and shifted over to extraverted sensation and extraverted thinking to cope with early wounds (Jung, 1975b). And finally, Jung typed Spielrein in 1917 as an extraverted intuitive type with feeling (F) (Wharton, 2001, p. 190). At the time, he considered feeling and extraversion to be conjoined, but he soon moved away from this idea, and the final iteration of his type system postulated that every function has both an extraverted and introverted form. Contemporary convention posits the attitude of the auxiliary function as opposite that of the dominant following Johannes Van der Hoop and later Isabel Myers (see Chapter 1). Accordingly, primary extraverted intuition with auxiliary feeling means that Spielrein's preferred feeling function was introverted. Although Jung viewed Freud as having superior introverted feeling (Fi-1st) and Spielrein as having auxiliary feeling (Fi-2nd), both dominant and auxiliary functions contribute significantly to personality type, and feeling in any position is always oppositional to thinking.

Freud's and Spielrein's (and perhaps Schmid-Guisan's) preferred form of feeling, introverted feeling, is the most intense and least socially acceptable kind of feeling because it occupies the territory of personal values, which differ for each individual. The introverted form of feeling tells us what our values are, what we like and dislike, and what we love and hate. We get a hint of the intensity of introverted feeling from Freud's embrace of Jung, anointing him as his chosen heir, and from Spielrein's passionate diary entries (Carotenuto, 1982/1984). While introverted feeling is the most impassioned of functions, Jung's favorite function at that period, introverted thinking, is the most dispassionate (Fig. 2.2). Whereas introverted feeling assesses situations with reference to principles of ethics, introverted thinking assesses situations with reference to principles of logic. Therefore, these functions can lead individuals to opposite conclusions, which might account

Function	***Introverted feeling (Fi)***	***Introverted thinking (Ti)***
Mode	Personal subjective	Impersonal detached
Priority	Ethical values	Logical principles
Orientation	Individual-oriented	Process-oriented
Goal	Authenticity	Understanding

Figure 2.2 Fi versus Ti.

for some of the conflict in Jung's relationships with Spielrein and Freud. As Jung himself phrased it in his epistolary debate with Schmid-Guisan in 1915, "The two of them [the thinking type and the feeling type] speak different languages so that they often cannot understand each other at all" (Beebe & Falzeder, 2013, p. 46). Types with a preference for introverted thinking (INTP, ISTP, ENTP, ESTP) can have difficulty ascertaining what they most want and love, and they tend to be most comfortable operating in neutral territory before their introverted feeling function develops. Moreover, dominant introverted thinking types (INTP, ISTP) with poorly differentiated feeling can be easily manipulated by feeling types and can become entangled in inappropriate partnerships (Jung, 1921/1971, ¶ 635; Wheelwright, 1982, p. 71).

Jung said that when he first took his position in the clinic (1900), he felt out of his depth professionally, so much that for a time he became reclusive and solitary:

> For six months I was struggling desperately to find my way in [psychiatry] and was all the time more and more baffled. I was deeply humiliated to see that my chief and my colleagues … seemed to be sure of themselves, and that it was only I who was drifting helplessly. *My failure to understand* [emphasis added] gave me such feelings of inferiority that I could not bear to go out of the hospital. Here was I, a man with a profession which I could not rightly grasp. I therefore stayed in all of the time and gave myself up to the study of my cases. (1926/1989, p. 17)

Introverted thinking types want above all to *understand*, and they have a high standard for what that means. Knowing this helps make sense of Jung's anxiety in his first position. His marriage to Emma Rauschenbach in 1903 gave him an arena for his burgeoning feeling function, and by the time Sabina Spielrein arrived in the clinic in 1904, he was able to *understand* her (Ti) and to form a feeling connection with her (Fe/Fi). Through his analysis of Spielrein, Jung made the acquaintance of Freud and began to form important collegial relationships in a further flowering of his feeling function.

However, a crisis was brewing in Jung's life, one that involved both Spielrein and Freud. In 1905 he wrote to Freud that "a patient had the misfortune to fall in

love with me" (Covington & Wharton, 2003, p. 106). Whether Jung also fell in love with Spielrein (see Lothane, 2016) or whether she only triggered his feeling function with her attentions cannot be determined; however, by 1908, three years after Spielrein's discharge from the clinic, Jung had a steady correspondence with her that was remarkable for its feeling content. Spielrein's letters to her mother during this period confirm that she harbored romantic feelings for Jung (Carotenuto, 1982/1984, pp. 27–38), and Jung's letters to Spielrein suggest that he was trying to understand the feeling component in their relationship. His first extant letter (June 20, 1908) shows that he was operating in shadow territory, trying to keep their relationship under wraps and in control: "So that we can be alone and able to speak undisturbed, we'll take a boat out on to the lake [where]... it will be easier to find a clear direction out of this turmoil of feelings" (Wharton, 2001, p. 173). In a letter of August 12 of the same year, he described himself to Spielrein as "trembling like a volcano," implying that he was at the mercy of a continually erupting feeling function. His closing statement in the August 12 letter to Spielrein reveals the depth of his angst: "Give me back now something of the love and patience and unselfishness which I was able to give you at the time of your illness. Now I am ill" (Wharton, 2001, p. 177).

Jung would later describe the emotional state revealed in his letters as *affect-contaminated feeling*, a primitive form of the feeling function. Von Franz quoted Jung as saying that *differentiated* feeling "is not emotional at all" (2008, p. 16). Feeling is not equivalent to feelings just as thinking is not equivalent to thoughts, and emotion accompanies both, although we tend to notice only the emotion that accompanies feeling. "A differentiated feeling relationship," von Franz explained, "would include a deep empathy and closeness to the other *and* a certain distance" (2008, p. 18). She lamented that "this essential point, [Jung's] rehabilitation of Eros, or differentiated relatedness, is not yet understood" (p. 18).

What is rarely recognized is that a descent into affect-contaminated feeling is a necessary stage in the development of the feeling function. Like any other function, the feeling function expresses first without moderation before it matures. Applying the terminology of Jung's type model to his correspondence retroactively, we can identify the moment in his relationships when he began to differentiate the introverted and extraverted forms of feeling, whether he was aware of it or not, and such an analysis is instructive in understanding Jung's distinction between the two forms. The language of his 1908 letters to Spielrein is heavily value-laden, referring to *love*, *patience*, and *unselfishness*, which suggests that his introverted feeling values were winning out over the neutrality of introverted thinking. Conflict between introverted thinking and introverted feeling often manifests as a conflict between the need for independence and the yearning for intimacy, and on June 30, 1908, he wrote to Spielrein, "You can't believe how much it means to me to hope I can love someone whom I do not have to condemn … to suffocate in the banality of habit" (Wharton, 2001, p. 173). His letter of December 4, 1908, less than a week after his wife gave birth to his only son Franz, spelled out his inner conflict even more clearly: "I am seeking this as

yet unrealized type who will manage to separate love from social advantage, … a person who can love without punishing, imprisoning and draining the other person" (p. 177). Introverted thinking desires autonomy above all, and this motif in the correspondence suggests that Jung struggled to reconcile his need for independence with his desire for love. Aldo Carotenuto (1982/1984) described this paradox in Jung's psyche as follows: "Jung must have felt compelled to face up to the contradiction between his capacity to penetrate the hearts of others and his incapacity to love, to have real contact with people" (p. 169). However, in late 1908 Spielrein described him to her mother somewhat differently, as having "an uneven dynamic character coupled with a highly developed sensibility, a need to suffer and be compassionate" (Covington & Wharton, 2015, p. 123). While Carotenuto's remark summarizes an iconic struggle for thinking types, Spielrein's comment suggests that Jung's feeling function was highly active at deep levels of his psyche that were connected with the development of his anima. The eight-function model helps explain this apparent contradiction by showing how each of the conscious function-attitudes in any given type has an unconscious counterpart. A function-attitude low down in the function hierarchy is still operating, only doing so unconsciously. Thinking types so depend on logic, neutrality, and objectivity that they may be entirely unaware of having feeling reactions until such time as the feeling function overwhelms them.

Von Franz (1971) said, "To be crucified between the superior and the inferior functions is vitally important" for certain creative individuals or else "the creative core of the personality is destroyed" (p. 37). Jung was not only being crucified on the poles of his superior and inferior functions—Ti and Fe if we accept his self-assessment as an introverted thinking type—but also on the poles of the extraverted and introverted forms of feeling (Fe and Fi). The "turmoil of feelings" mentioned in Jung's first letter to Spielrein does not show in Jung's correspondence with Freud during this period. Whereas he seemed to be differentiating his Fi feeling in his letters to Spielrein, his letters to Freud show an effort to use extraverted feeling (Fig. 2.3). Unlike the cloistered intensity of introverted feeling that seeks to establish harmony with internal personal standards, extraverted feeling seeks extensive connections and is motivated by the desire for harmony with the external world, and with culturally accepted social conventions. Whereas introverted feeling has "the power … to deepen and ground love" (Beebe, 2017, p. 87), extraverted feeling provides the courtesy and hospitality upon which civil society is based. Thus, introverted feeling serves the individual's intrapsychic adaptation, whereas extraverted feeling serves the individual's adaptation to the world. Everyone experiences a conflict between the need to honor their deepest desires, associated with the Fi function, and an Fe desire to be in harmony with the social conventions of their milieu. This struggle is intrinsic to the personality development of every type, because the oppositions between Ti and Fe, between Ti and Fi, and between Fe and Fi exist in all types, regardless of preference.

In 1909, many events occurred that would highlight these polarities for Jung, as well as illuminating the destructive and constructive effects of projection. Freudian

Function	***Introverted feeling (Fi)***	***Extraverted feeling (Fe)***
Mode	Intensive	Extensive
Priority	Internal harmony	External harmony
Orientation	Personal values	Community values
Goal	Authenticity	Union

Figure 2.3 Fi versus Fe

psychoanalyst Johannes Cremerius summarized Jung's conflicts as follows: "The projective nature of Jung's love becomes obvious: the two qualities 'freedom and independence' which he wishes Sabina possessed, are lacking in himself. ... Even in his relationship with Freud he remains unfree and dependent" (Cremerius, 2003, p. 67). Jung experienced the demonizing phase of projection when he learned that his continuing relationship with Spielrein had been discovered. He immediately resigned from the Burghölzli Clinic and, on the same day (March 7, 1909), he wrote to Freud acknowledging a "friendship" with an unnamed female patient. Bernard Minder (1994/2003) interpreted the concurrence of the two events as implying that Jung felt conflicted in his relationship with Spielrein and that he wanted to apprise Freud of that relationship before Freud found out from other sources (p. 125). Jung's letter to Freud on the day of his resignation exemplifies the kind of demonizing projection that he later warned others against:

> A woman patient, whom years ago I pulled out of a very sticky neurosis with the greatest devotion, has violated my confidence and my friendship in the most mortifying way imaginable. She has kicked up a vile scandal solely because I denied myself the pleasure of giving her a child. (McGuire, 1974, 133 J)

As it happens, Jung was mistaken: Spielrein was not the source of the rumor. Zvi Lothane has suggested that Jung's own wife Emma may have been the source, because she contacted Freud about the Spielrein affair (Lothane, 2003, p. 206). Whether this was the case or not, it was Jung who betrayed Spielrein's confidence by writing this letter to Freud, not the reverse. An undeveloped feeling function can manifest as a misreading of another's feeling state, and Jung's actions toward Spielrein and Freud in this period often show this misreading of intentions.

At this point, Jung attempted to retreat from both forms of feeling into the logic and detachment of introverted thinking. In reply to a pleading letter from Spielrein's mother, he tried to excuse his involvement with Spielrein via a technicality of the physician/patient relationship:

> I moved from being her doctor to being her friend when I ceased to push my own feelings into the background. … I would suggest that if you wish me to

> adhere strictly to my role as doctor, you should pay me a fee. (Carotenuto, 1984, p. 94)

The effort Jung made to take refuge behind his professional role exemplifies what he would later refer to as an attempt at "the regressive restoration of the persona" (1928/1966, ¶¶ 254–259). The introverted thinking type, Jung said in *Psychological Types*, deals with the eruption of the contents of his unconscious by withdrawing from external life, but this only exacerbates his problems: "He thinks his withdrawal into ever-increasing solitude will protect him from the unconscious influences, but as a rule it only plunges him deeper into the conflict that is destroying him from within" (1921/1971, ¶ 636). To his credit, Jung was already starting to recognize heretofore unknown aspects of his psyche and to observe and critique them. Toward the end of that March 7 letter to Freud, he confided that "I have learnt an unspeakable amount of marital wisdom, for until now I had a totally inadequate idea of my polygamous components despite all self-analysis." On June 21, 1909, he also acknowledged his negative projections onto Spielrein, writing to Freud: "I imputed all the other wishes and hopes entirely to my patient without seeing the same thing in myself" (McGuire, 1974, 148 J).

However, Jung's unconscious was not done with him yet. His nascent introverted feeling now began sabotaging his attempts to use his extraverted feeling to build collegial bonds with Freud. Because introverted feeling operates independently of social obligation, when it rose up in Jung, he was forced to recognize that his concept of the psyche was beginning to diverge from Freudian precepts, no matter how hard he tried to make it align. Within weeks of the first letter to Freud acknowledging his relationship with an unnamed patient, Jung managed to deeply offend his mentor, to the extent that Freud wrote to him on April 16, 1909: "It is strange that on the very same evening when I formally adopted you as eldest son and anointed you … as my successor and crown prince, you should have divested me of my paternal dignity" (McGuire, 1974, 139F). It is curious to note how carefully Jung back-pedaled out of this argument, using every stratagem of extraverted feeling he could muster: "I must again make amends," and "I am entirely of your opinion," and then asking after Freud's daughter and relaying compliments from a mutual acquaintance (McGuire, 1974, 140 F).

Jung's trickster reversal

The inner trickster emerges at particular life stages—in the toddler stage, in adolescence, and during a midlife crisis. The latter period, Beebe said, "is a time when the authority of spouse and career over one's life is apt to be challenged" (1981, p. 36)—precisely the issues facing Jung. When the trickster is constellated, according to Jung, "projections upon one's neighbor" proliferate like "monkey tricks" (1954/1968, ¶ 477). Those monkey tricks backfire on the unaware. As we have seen (Chapter 1), if we exercise immense will power in an effort to over-determine the outcome of an event, the psyche will counterbalance this effort and undercut it.

For this reason, those who try the hardest to do their best are often undermined by their own efforts. Jung's pursuit of his ambitions was building that "counterposition" that he later warned can bring about a trickster reversal (1921/1971, ¶ 709). The constant pull of the unconscious against conscious motives means that if an individual tries to conceal some aspect of himself, the unconscious will arrange to expose it—which is precisely what happened in Jung's relationships with Freud, with Spielrein, and with his wife. Minder (1994/2003) observed that "Jung began to support Freud with increasing enthusiasm in his writings, and by that means secured an entry for his [Jung's] ideas into clinical psychiatry" (p. 133).

However, the more Jung tried to solidify his alliance with Freud, the more his ambitions were frustrated. For example, still in the key year of 1909, Jung urged Freud to accompany him to a conference at Clark University in America, an invitation Freud at first declined. Jung was more renowned in America at the time because his work on dementia praecox (schizophrenia) was of more pressing concern for American psychiatry than Freud's specialty of hysteria (Beebe, personal communication, November 13, 2016). Freud worried whether his German would be understood, but Jung "grasped immediately the significance of the invitation" (Evans & Koelsch, 1985, p. 942) and urged Freud to accept. At Jung's urging, Freud agreed to attend the conference with him in September. Although both of their talks were well-received and both were given honorary doctorates, the conference was America's first exposure to Freud, and it made him famous there, so that later when Freud and Jung had their final irreconcilable argument, Jung lost his pre-eminent psychoanalytic reputation both in Vienna and in America. Thus, in trying to ally his reputation to Freud's, Jung engineered the collapse of his own reputation. Their break-up in 1913 precipitated the split of the Zurich analysts ("analytical psychology") from the Viennese analysts ("psychoanalysis") (Shamdasani, 1998, pp. 18–20). From that point on, America and much of Europe would view Freud as the father of psychoanalysis and Jung as a prodigal son who never returned. Academic schools of medicine, psychology, and psychiatry, who by then were followers of Freud, considered Jung a charlatan, and this slur on his reputation has never entirely disappeared.

Just as Jung became the opposite of his detached professional analyst self in the Spielrein affair, so he too became the opposite of the cordially respectful protégé in his relationship with Freud. Jung understandably could not bring himself to adopt Freud's doctrine of the oedipal complex underlying all personality dysfunctions. However, when in 1912 Freud accused Jung of enacting his oedipal complex by wanting to kill the father (Freud), Jung inadvertently proved Freud's point by verbally attacking his mentor and father figure. "I am objective enough to see through your little trick," Jung retorted. "Adler and Stekel were taken in by your little tricks," he said, using the French word *truc*, an indication that his unconscious trickster was afoot (December 18, 1912; McGuire, 1974, 338 J). In fact, it was Jung who had been tricking Freud, pretending to be a Freudian, and pretending to be opposed to Adler, whose work he actually admired. Thus, Jung was projecting his own trickery onto Freud.

In escaping out from under Freud's control like a rebellious adolescent, Jung became the very thing he was opposed to—a data point in support of Freud's oedipal theory.

Nevertheless, the trickster sabotages us to save us: "It is like the trickster to set up a personal or a creative disappointment in order to emerge" (Beebe, 1981, p. 37). Jung's contentious letter about trickery marked the end of his relationship with Freud, which in turn caused the loss of his friends, his colleagues, and his most cherished ambitions: the editorship of the *Jahrbuch für psychoanalytische und psychopathologische Forschungen*, the presidency of the International Psychoanalytic Association, and his lectureship at the University of Zurich. Far from devoting himself to "scientific pursuits" as his resignation letter to the Burghölzli had promised, he eventually found himself "utterly incapable of reading a scientific book" (Jung, 1961/1963, p. 193). Few great thinkers have fallen so far, so fast.

This is the moment that everyone in such a crisis faces: Do we keep doing what has always worked for us before, or do we allow the unconscious to have its say? Jung was unable to continue as before. He had to give up control. The thinking function on which he had built his life no longer sustained him, but he had nothing to put in its place. And it was in that nether world of incapacity that he discovered that relinquishing his thinking function had benefits. Jung had to experience his own disintegration in order to discover his own mode of consciousness (his type) and its associated biases. He had to surrender his persona as detached "doctor" epitomized by the introverted thinking function in order to join with his patients in a feeling way and discover his deeper self. In this period, Jung learned much about projection, specifically that projection is a necessary stage of the process of individuation, one that shows us what we most need to pay attention to—in his case, the feeling function. Fearing insanity, Jung retreated inward. His period of withdrawal lasted from approximately 1913 until 1920. Although he continued to be active with colleagues and with patients in Zurich, in private, he was engaged in experiments to analyze himself.

In his crisis, Jung discovered to his shock that he had a feminine personality inside. Eventually, he learned to accept this other personality, which he came to call the *anima*, and to realize that acknowledging it could promote healing. When he realized that the anima or animus was connected to the inferior function, the seat of our inferiority complex, Jung identified a major piece of the puzzle of the psyche. Thus, when he reached rock bottom, Jung learned that, although enantiodromia was dangerous, it was also a gift. A fall from grace could be the beginning of the road to self-healing:

> A new and powerful life springs up just where there had seemed to be no life and no power and no possibility of further development. It comes streaming out of the unconscious, from that unknown part of the psyche which is treated as nothing by all rationalists. From this discredited and rejected region comes the new afflux of energy, the renewal of life. (1921/1971, ¶ 449)

Jung was learning that, while we are admired for our expertise, expressed through the superior function, we are loved for our vulnerability, associated with that "discredited and rejected region" that he called the inferior function.

He even managed to accept his own projection tendencies, as he found that projection itself—especially the projection of the inferior function and the anima which carries it—was an essential stage of development: "If the soul-image [anima] is *not* projected, a thoroughly morbid relation to the unconscious gradually develops" [emphasis added] (1921/1971, ¶ 811). He discovered that there could be a conscious form of projection: "The active form [of projection] is an essential component of the act of empathy" (¶ 684). Von Franz explained that "projections … serve as the actual bridge between the individual and the external world and other people" (1993, p. 259). George Hogenson (1983/1994) observed that, "Jung's alternative [to Freud's dogmatism] … is to claim primacy for projection, as opposed to repression, as the constituting mechanism of the psyche" (p. 150). Jung's discussions with Spielrein and Freud contributed to their mutual understanding of transference and countertransference (Lothane, 2003, pp. 218–219), enabling them to recognize something that perhaps each had sensed intuitively, namely, the value of the feeling function in therapeutic intervention. In 1927, Freud wrote: "This personal influence is our most powerful dynamic weapon. … The intellectual content of our explanations cannot do it. The emotional relation with the patient … is, to put it plainly, in the nature of falling in love" (Freud, 1927/1978, pp. 53-54).

On September 1, 1919, Jung wrote a final letter to Spielrein acknowledging her role in his life as well as in his psychological theory, soon to emerge in *Psychological Types*:

> The love of S. for J. made the latter aware of something he had previously only vaguely suspected, namely of a power in the unconscious which shapes our destiny, a power which later led him to things of the greatest importance. (Wharton, 2001, p. 194)

Introverted feeling helps us to discern what is most important to us. If Spielrein helped Jung discover those "things of the greatest importance" to him, it may be that this discovery was the power of the feeling function within himself.

Two years after this acknowledgment of his debt to Spielrein, Jung proposed in *Psychological Types* that, contrary to western culture's view of feeling as untrustworthy, a developed feeling function operates like the thinking function—through deliberation, reflection, and the activity of the will. Lenore Thomson (1998) summarized the role of introverted feeling in making discriminating judgments and the way in which it augments the thinking functions, as follows: "Introverted feeling … bypasses structural consideration and puts human value first. Such discrimination is unquestionably illogical, but it's in no way irrational. Indeed, to place human value above statistical risk isn't *possible* without the ability to reason" (p. 368). Jung may have understood this theoretically in 1898, but his

letters to Spielrein, Freud, and Schmid-Guisan and his discussion of feeling in *Psychological Types* show a shift away from the projected idealism of his feeling function in the Zofingia lectures to an acknowledgment of the difficulty of feeling for thinking types. He was discovering that thinking and feeling are "incommensurable," another implication of his theory that has been corroborated by contemporary behavioral science (Anthony, 2012). As he said to Schmid-Guisan in 1915, "Thinking cannot be replaced at will by feeling" (Beebe & Falzeder, 2013, p. 133). He had gained by this point an appreciation for both thinking types and feeling types that ultimately emerged as a theme of type bias in *Psychological Types*. There Jung seemed to recognize the necessity of enduring undifferentiated, contaminated feeling before experiencing it as a purposive function when he wrote that projection of the anima is a prerequisite for integrating the anima. As Edward Whitmont explained, "Projection is always the visualization of a complex" and "is the first stage of awareness—albeit an inadequate one— … of a psychic content or of a complex" (1978, p. 60).

For centuries, the Enlightenment's privileging of reason (intellect) over feeling and the objective over the subjective prevailed in western culture. With *Psychological Types*, Jung asserted that both thinking and feeling are rational functions and necessary for good judgment and that one-sidedness in either direction leaves an individual vulnerable to compensatory outbreaks of the opposite function in primitive and sometimes poisonous ways. Although our inborn preference for some cognitive functions over others is a positive step in individuation, it creates biases in us, not just against individuals of opposing types but against parts of ourselves. Although his rocky relationships with Freud and Spielrein gave Jung the uncomfortable experience of being contaminated by affect, they may have enabled him to envision not just a feeling function free of such contamination but a world free of the kind of bias produced by overdoing a single privileged function of consciousness.

The antidote for godlikeness

The *Red Book* dialogues, which Jung began on the heel of the most tumultuous phase of these relationships, document the evolution of Jung's concept of the autonomy of the undifferentiated functions, as well as the autonomy of the archetypal figures in the unconscious. James Hillman observed that "The experience of falling-in-love … is the overwhelmingly convincing proof that the feeling function exists as an independent, irreplaceable psychological agent" (1971, p. 140). Such elements of the psyche could not be fully controlled, and suppression often increased their power, but Jung learned that knowledge of one's psychological type could reveal which functions were less conscious and beyond control. Jung did not necessarily resolve his issues of intimacy versus independence when he emerged from his crisis. In 1910 he began a relationship with another of his patients, Toni Wolff. Like Spielrein, Wolff was an analysand who became an analyst, and Emma Jung also became an analyst. Emma was nineteen when Jung

married her, and Spielrein was nineteen when Jung met her. The many similarities among these women suggest the compulsive pattern of an archetypal complex, but Jung's insistence on transparency in his relationship with Wolff seems to represent a change toward greater acknowledgment of his own needs and inner divisions.

In spite of his divided heart, women professionals gravitated to Jung all his life—e.g., Barbara Hannah, Maria Moltzer, Aniela Jaffé, Jolande Jacobi, Jane Wheelwright, Marie-Louise von Franz, etc.—probably because he had learned to value his inner feminine side and women's inner masculine side. His friend Laurens van den Post (1957/1977) said that Jung wanted to "bring back into equal partnership with the man all that was feminine in life" (p. 228). Analyst Claudia Gadotti observed that "men like Jung and Freud who were connected to their inner femininity were able to accommodate in their studies of psychic health all the bizarre behaviors brought by women in psychological pain" without dismissing them as hysterics (2011, p. 137). Perhaps, for this reason, Jung's relationship with Sabina Spielrein evolved into an intellectual friendship of mutual respect, even after she joined Freud's group in Vienna, and his marriage to Emma lasted all his life.

Although Jung's relationship with the international psychoanalytic community never recovered from his break with Freud, in losing power, Jung learned who he was. By contrast with Freud, Jung came to believe that the unconscious was not merely the source of neuroses and pathologies but also the source of healing: "Suffering is not an illness; it is the normal counterpole to happiness" (1946/1966, ¶ 179). His understanding that the strengths of his personality were inextricably linked to the weaknesses of his personality, and that consciousness and the unconscious were equally linked, overturned his concept of mental health and mental illness, and this revisioning of psychology vastly expanded its usefulness for successive generations. He could not accept the kind of psychology that Freud advocated, in part because embedded in that psychology was an autocratic idea of the psychoanalyst, and Jung had learned only too well about his own fallibility. As an article by Beebe, Cambray, and Kirsch (2001) put it: "Jung argued for the setting aside of presumptions of medical authority in order to enter a real dialectic with such patients. … This approach necessarily stressed mutuality between analyst and analysand" (p. 233). Such mutuality was anathema to Freud, who insisted that the authority of the psychoanalyst be maintained in therapy at all cost. Jung had witnessed a major cause of illness in his patients, "godlikeness" (1928/1966, ¶ 224), which he described as a process of introjecting qualities of the god archetype, a "psychic inflation" (¶ 227). He specifically associated this dysfunction with knowledge.

Jung and Freud were far more alike than they liked to admit. Freud's frequent discussions of the soul or spirit (*Seele*), along with his acknowledgment of the benefits of subjectivity, show much in common with Jung's positions. Each in his own way tried to combat the danger of ego inflation, and each understood the analyst's unique susceptibility to it. However, Jung alone found an antidote to

the messiah complex that haunts experts in any profession, and that antidote was an understanding of psychological type: "The recognition of the existence of different types of human being with their own typology contributed to the overcoming of the feeling of godlikeness" (Shamdasani, 1998, p. 52). Jung found that overdevelopment of a single function is as dangerous as underdevelopment of many because an overdeveloped dominant function creates a certainty of rightness with its attendant confirmation bias. The purity that defines the personality dominated by a single function is neither possible nor desirable, and in fact, the search for purity—whether in science or religion or psychology—can derail the individuation process. Jung saw humanity as a stewpot of different psychological types, one that mirrored the stewpot of mental functions within each individual's mind. Each type needs the other types, and each individual needs the whole mess of functions and complexes within themselves in order to fully participate in life.

Jung's discovery that there could be many routes to wholeness, and that a developed personality could take any one of innumerable forms and shapes, was the final piece that liberated him from having to remake himself in Freud's image and enabled him to pioneer his own school of psychology. He learned that study of the mentally ill could teach us about the mentally healthy, just as neurologists later learned the most about healthy brains from brain-damaged patients:

> Through my work with patients I realized that paranoid ideas and hallucinations contain a germ of meaning. A personality, a pattern of hopes and desires lies behind the psychosis. … At bottom we discover nothing new and unknown in the mentally ill; rather we encounter the substratum of our own natures. (Jung, 1961/1963, pp. 148–149)

Formulated out of his own transformative experience, Jung's typology is thus eminently suited to providing a trajectory of healthy development for everyone. As Jungian analyst Murray Stein (1998) observed, "The defining theoretical issue between Jung and Freud was precisely the issue of transformation" (p. 50). Stein claimed that Jung's assertion that "the psyche has the capacity to regulate itself and to provoke its own development" was the tipping point into irreconcilable differences (p. 65).

Belief in the self-healing abilities of the patient was anathema to many in the psychiatric community of his day. Freud also adopted the tenet that the physician must be vigilant over his own psychological health, but did not go as far as Jung, who wrote: "We have learned to place in the foreground the personality of the doctor himself as a curative or harmful factor. … What is now demanded is his own transformation—the self-education of the educator" (1931/1966, ¶ 172). Jung's psychology is a psychology of self-transformation, and his typology is a tool—he called it a "compass"—for use in that journey toward self-transformation, an aspect of Jung's typology that has been long overlooked. The analyst who could transform himself, Jung believed, could via that process establish a kind of

force field in which healing takes place for the analysand as well. Jung came to believe that humans are somehow mentally connected the way migrating animals are conjoined, via instincts that he called archetypes. If one can tap into those archetypes, one can access the deeper, subconscious parts of the mind. This, he suspected, was what happened when patients responded positively to analytical interventions. He thought that the analyst and the analysand took turns being conscious and unconscious and that in identifying the archetypal elements they had in common, they could heal both themselves and each other. Having had no analyst to heal himself, Jung had learned that self-healing is possible and necessary. The Beebe model has extended this ideal of self-healing by visualizing the archetypal complexes that tend to constellate for each personality type, thus making it possible for everyone to interrogate their complexes and discover their own trajectory of development.

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Chapter 3

The personality of science

The quest for certainty

One lesson of Jungian typology is that we project what we reject, which might explain the negative attitude toward Jung's schema of psychological type by the American academic psychology establishment. Contemporary academic psychology curricula dismiss all of psychoanalysis as "the dark ages" (Boyle et al., 2008, p. 44) but at least reference Freud historically. Jung's contributions have been virtually erased from institutional memory, perhaps because his approach was neither behavioral nor quantifiable. Many of Jung's concepts have silently been integrated into mainstream clinical and experimental psychology, as Abramovitch and Kirmayer (2003) observed: the psychological complex, introversion and extraversion, countertransference, the midlife crisis, individuation as a process, and of course personality typology, to name only a few (p. 156).

However, personality researchers regularly publish about the Myers-Briggs model and its Jungian base theory in order to prove that it is "unscientific" without acknowledging that their preferred methods and models have also been termed "unscientific." Indeed, there is no consensus in academic psychology on whether psychology is a science at all. The question of whether psychology can be advanced via scientific/mathematical methods is an ongoing and century-long debate (e.g., Meehl, 1978; Curran, 2009; Henriques, 2011). Psychologist Raya Jones (2014) coined the term "science complex" to identify psychology's aspiration to be a science (p. 50). In its rejection of analytic theory and practice, the academic discipline of psychology may be projecting its unquantifiable aspects in an effort to distinguish itself as a scientific discipline. Jones (2014) equally decried the pseudoscientific practices that some Jungian scholars adopt (pp. 56–67), and undoubtedly Jungian scholars are also engaged in projecting their fears onto other schools of psychology. Rejection and its counterpart projection are necessary operations of a discriminating mind, but like complexes, they become problematic if one is unaware that they are operating.

Jung, as we have seen, could be as one-sided as anyone, but he recognized his starting bias and tried to compensate for it. His psychological legacy has suffered in part because of his introverted thinking approach to psychology. Raya Jones (2013) observed that induction was the "epistemological sin" that Jung

committed, which cost him the respect of the academy. Deductive arguments lead to conclusions that are certain whereas conclusions from induction cannot claim certainty, only probability (Copi et al, 2006, p. 330).

Jung at first tried to make his psychology scientific in the empirical sense of the word, but he surrendered that goal following his midlife crisis. By 1921, Jung realized that academic psychology, in general, aspired to be an extraverted thinking (Te) culture—that it emphasized methods that focus on measurable external effects and vilified introverted thinking's (Ti) focus on internal process:

> I am fully aware that our age and its most eminent representatives know and acknowledge only the extraverted type of thinking. This is largely because all the thinking that appears visibly on the surface in the form of science or philosophy or even art derives directly from objects or else flows into general ideas. For both these reasons it appears essentially understandable ... and it is therefore regarded as valid. In this sense it might be said that the extraverted intellect oriented by objective data is actually the only one that is recognized. (Jung, 1921/1971, ¶ 578)

Jung explained the exclusive focus on this single mental process in western culture as having evolved from an Enlightenment-era emphasis on objective data (1921/1971, ¶ 516) (Fig. 3.1).

Contemporary psychologists are beginning to recognize and object to the same problem with the discipline of psychology: "The hegemony of quantification within psychology actually has its roots in the Western Enlightenment period. … This history set the stage for psychology to embrace quantitative methods and thereby help prove it was a 'real' science" (Cosgrove et al., 2015, p. 15). Descartes himself had acknowledged the problem of mental filters obscuring reality, but his ideas were so profound that they led to an exaggeration resulting in rigidity. Jung saw in this exaggeration an inflation of the extraverted thinking mentality. Marie-Louise von Franz (1972/1998) attributed the ascendancy of Freud's psychology over Jung's to precisely this difference: "The Freudian outlook has to date gained almost exclusive prevalence, because it is closer to the predominantly extraverted orientation of our sciences" (p. 62). Although

Function	***Introverted thinking (Ti)***	***Extraverted thinking (Te)***
Mode	Identifies underlying principles	Draws conclusions
Priority	Internal consistency	Measurable results
Orientation	Process-oriented	Product-oriented
Goal	Efficiency	Effectiveness
Motto	"Reality does not obey the rules"	"The rules guide you to the goal"

Figure 3.1 Ti versus Te.

Jung revered extraverted thinking as much as his colleagues did and was just as influenced by Cartesian rationalism, he realized even as a student that there were other modes of cognition (see Chapter 2). Besides advocating for the feeling function, Jung advocated for subjectivity generally. One of the hallmarks of the introverted thinking function that Jung liked to use is an exceptional neutrality. The extraordinary detachment of the introverted thinking types enables them to pursue research in an unbiased way, but their need to understand every aspect of their topic creates near-impossible standards. Unfortunately, Jung's introverted thinking scrupulousness and his unwillingness to make dispositive claims cost him the allegiance of the main schools of psychology, a state that persists to this day.

Jung himself struggled with the question of what constitutes psychological truth. He said that his type system was based on twenty years of experience and observation but that the principles outlined in *Psychological Types* were "better treated in a general frame of reference than left in the form of a specialized scientific hypothesis" (1921/1971, p. xi). As early as 1916, he said, "To speak of a science of individual psychology is already a contradiction in terms" (1916/1966, ¶ 484). Sonu Shamdasani (2003) explained Jung's position as follows: "As science dealt with the universal, only the common or collective elements of individuals could be subject to science" (p. 66). Jung did not denounce the approach of statistical research but found it impractical for the clinician dealing with individuals: "Any theory based on experience is necessarily statistical; it formulates an ideal average which abolishes all exceptions at either end of the scale and replaces them by an abstract mean" (1931/1970, ¶ 493). In Jung's view, the collective could never be entirely disentangled from the individual in psychology. He described his method as "a purely experiential process in which hit and miss, interpretation and error, theory and speculation, doctor and patient, form a *symptosis* … and at the same time *are* symptoms of a certain process" (1954/1969, ¶ 421). In other words, Jung made a realization about psychology that paralleled what his contemporaries in quantum physics were discovering about subatomic phenomena: that the observers are participants in the process being observed and cannot be removed from it. Research psychologists try to minimize subjectivity by a number of carefully randomized, anonymized, double-blind research protocols, but the goal of complete scientific objectivity remains elusive.

Jung abstained from using the methods of experimental psychology because, according to Shamdasani, they set "artificial limitations … in formulating definite questions and excluding anything extraneous" (2003, p. 95), whereas he wanted to understand the mind in its natural state, without conditions. Moreover, he wished to study the inner workings of the mind, not merely the outward behaviors to which experimental psychology restricts itself. Jung was an anti-behaviorist in that he was seeking the deeper structures in the mind, the invariants in the psyche that all humans share, regardless of circumstance. What he discovered was something so fundamental that it cannot be easily perceived or measured—the

way human beings think, not the thoughts themselves. Jung's eight mental functions are modes of consciousness, not the contents of consciousness. Behaviors are sourced in these functions but are not equivalent to them. His quest ultimately led him to the types and the archetypes. Scientific constants like the immutability of the speed of light in a vacuum are not easily proven, and psychological constants even less so. Jung did not try to prove the existence of the functions and the archetypes; he only observed that they formed a connective tissue shared by all humankind.

Jung's youthful decision to study medicine reflected the cultural bias toward science and toward the aspect of science known as empiricism. He and Freud once held the common desire to elevate the field of psychiatry to the level of a science like other medical specialties from its status at the bottom as mere custodian to the hopelessly insane. However, his analyses of himself and others—and perhaps especially his personal crisis—taught him that there was more to the psyche than could be discovered with standard scientific methods. Much later, he wrote about the discomfort this realization caused him:

> The problems of analytical psychology ... led to conclusions that astonished even me. I fancied I was working along the best scientific lines, establishing facts, observing, classifying, describing causal and functional relations, only to discover in the end that I had involved myself in a net of reflections which extend far beyond natural science and ramify into the fields of philosophy, theology, comparative religion, and the humane sciences in general. This transgression, as inevitable as it was suspect, has caused me no little worry. (Jung, 1954/1969, ¶ 421)

Jung soon began to realize the constraints on the field of psychology: "The tragic thing is that psychology has no self-consistent mathematics at its disposal, but only a calculus of subjective prejudices. Also, it lacks the immense advantage of an Archimedean point such as physics enjoys." He ended by consoling himself with the small comfort that "mathematical thinking is also a psychic function" (¶ 422), meaning that it is only one way of thinking, albeit a critical one for science.

Those who work at the interface of multiple disciplines like Jung often face rejection from specialists in each discipline who insist that expertise requires methodological purity. Freud, perhaps aware of this attitude, warned Jung away from his sprawling investigations. Freud scholar Ernst Falzeder (2013) wrote that Jung's viewpoint represented a "crucial difference" between Jung and Freud: "For Freud there was no doubt that—as in any other science—there was but *one* 'truth' in psychology (and that he, Freud, had found it)" (p. 16). Meanwhile, Jung was discovering that "Although it may not be at all to the taste of the scientific mind, psychology will nonetheless have to recognize a plurality of principles" (1916/1966, ¶ 483). Jung claimed that scientific proof must differ for every discipline, "physical, biological, psychological, legal and philosophical" (June 11,

1960, pp. 100–101, cited in Shamdasani, 2003, p. 96). As Raya Jones (2019) has shown, this is a conclusion that the postmodern school of psychology has also reached, in sharp contrast to those who have sought a unified theory of psychology (Henriques, 2011). Neither Jung nor Freud was able to separate science from philosophy or from many other disciplines in their approaches, but Freud never acknowledged this quandary of psychoanalysis. According to science historian Alfred Tauber (2009), Freud "hoped to distance himself from the analysand to the extent that allowed a scrupulous assessment, and in so doing, he wore the mantle of a clinical scientist seeking an objective description of psychic events and behavior" (p. 35). Jung did not disavow his scientific ambitions but, in contrast to Freud, moderated his claim on the term: "Analysis is by no means a therapeutic method of which the medical profession holds a monopoly [but] an art, a technique, a science of psychological life" (1916/1966), ¶ 502). This stance represented a kind of normalization of analysis that may have contributed to undermining its exclusive use by a medical elite.

Freud, perhaps because of his determination to make psychoanalysis scientifically respectable, ultimately gained more credibility than Jung in American academic departments of psychology. Although Jung revered science, his midlife crisis gave him a new vision of psychology, one that was radically different from that of medicine and other sciences. He claimed to separate from Freud on precisely this point: "[His] declaration of 'scientific' infallibility caused me at the time to break with Freud, for to me dogma and science are incommensurable qualities" (1930/1961, ¶ 746).

Although Jung stressed his differences with the substance of Freud's psychology as the reason for their break, much of the conflict between them could be explained as a conflict between introverted thinking and extraverted thinking. Jung and von Franz independently typed Freud as an introverted feeling type; each said that he created his entire psychology out of his inferior function, extraverted thinking (Jung, 1957/1976, p. 347; von Franz, 1971, p. 49). Freud's insistence that the oedipal complex applied to everyone, said von Franz (1971), reflected the tendency of inferior extraverted thinking to "fall into the trap of intellectual monomania … becoming tyrannical, stiff, and unyielding" (p. 49). Jung (1921/1971) said that the extraverted thinking type "elevates … an intellectual formula into the ruling principle, not only for himself but for his whole environment" (¶ 585). This practice can be advantageous when extraverted thinking is in the superior position, making these types excellent spokespersons, but in the inferior position, it can oversimplify. Freud's extension of the oedipal complex to everyone is just such an oversimplification, suggesting his projection of his own sexual issues. In this regard, Freud suffered the same fate of enantiodromia that Jung had endured: In his effort to preserve his objectivity, Freud unconsciously became the subject of his own research.

Whereas Freud created an extraverted thinking psychology, Jung created an introverted thinking psychology. As Shamdasani noted, it is very difficult to follow Jung's arguments, because they reflect an introverted thinking perspective:

> The introverted thinker covers his tracks for fear of the illegitimacy of his ideas. From Jung's own perspective, it would be legitimate to view his thinking as an example of such introverted thinking. The consequences for anyone studying his work are immense. (2003, p. 68)

Jung's wariness of dogma exemplified the anti-doctrinaire stance of the introverted thinking type, to the point that he almost made a doctrine of it: "I don't want to make too many rules in order not to be schematic" (1977, p. 305) (Fig. 3.1). By contrast with this introverted thinking manifesto, extraverted thinking values rules, certainty, and categorical classifications—exactly the kind of scientific psychology that Freud was trying to create. Jung (1921/1971) explicitly associated "the dogmatism of the intellectual formula" with the extraverted thinking function; when extraverted thinking is in excess, Jung said, "truth is no longer allowed to speak for itself" (¶¶ 589–590). While extraverted thinking observes and classifies external effects, introverted thinking focuses on the internal dynamics of phenomena.

Jung had a mission for the inclusiveness of every perspective in human enterprise, especially in science. Von Franz (1971) said of the introverted thinking type: "In science, these are the people who are perpetually trying to prevent their colleagues from getting lost in experiments, and who … try to get back to basic concepts" (p. 41). "Trying to prevent … colleagues from getting lost in experiments" suggests Jung's own purpose in creating a different psychology from behavioral psychology. However, extraverted thinking is needed to bring projects to a conclusion. Executive coaches who work with the Myers-Briggs model commonly deal with conflict between the two types von Franz described. Such a conflict is usually expressed as a J/P conflict, but in the language of mental functions, it is a conflict between the introverted and extraverted forms of thinking. In an organization engaged in research and development (R&D), Ti types inhabit the research side and Te types prefer the development side. Each type is needed to balance the other.

In many ways, Jung's type model was his effort to adapt to the west's cultural bias toward extraverted thinking, which establishes distinct categories based on objective criteria. Extraverted thinking is the quintessential "boxing" function. Jung's system of types with its discrete categories seems designed to accommodate western culture's preference for this function and may account for the criticism that his typology puts people into boxes. Jung, however, viewed the mental function of extraverted thinking as the box that all of western culture had placed itself in, an imprisoning construct that he was trying to illuminate by identifying seven alternative modes of cognition. Hence, he was dismayed to learn that Chapter X, with its neat categories of types, was the most popular part of *Psychological Types*. The rest of the book displays the writing style of the introverted thinking type, which Jung himself characterized as follows: "His style is cluttered with all sorts of adjuncts, accessories, qualifications, retractions, saving clauses, doubts, etc., which all come from his scrupulosity" (1921/1971, ¶

634). Jung well understood the limitations of his favorite function, introverted thinking. He explained how the reasoning of the Ti type can obscure communications: "Because he thinks out his problems to the limit, he complicates them and constantly gets entangled in his own scruples" (1921/1971, ¶ 634). By contrast, extraverted thinking "appears essentially understandable, even though it may not always be self-evident, and it is therefore regarded as valid" (¶ 578). Although he evidently knew the defects of his writing style, he could not sustain the clarity of extraverted thinking for more than one chapter. His Chapter X also reflects the introverted sensation (Si) function and its focus on sequential order, as Beebe has pointed out (2017, p. 187). Together, the two functions of extraverted thinking with introverted sensation comprise the ESTJ type in the Myers-Briggs model, which analyst John Giannini (2004) considered the modal type of twentieth-century American culture (pp. 509–526). The ESTJ type likes "clearly defined parameters" (Part II, Table 7, Te-1st). Via this prototypical western scheme of types, Jung succeeded to a remarkable degree in making eastern concepts palatable to western minds—just not to the minds of academic psychologists.

Jung not only had to surrender the leadership status conferred on him by Freud in order to pursue his ideas, he also had to surrender his vision of himself as a scientist in the traditional sense of the term. As John Beebe (2014) phrased it, it was not just a matter of "killing his own medical power trip"—rather "it was a matter of conscience for him not to stay with the ideal of mastery and capacity." Jung learned that an over-insistence on expertise can lead to its opposite: incapacity. The problem with expertise, he discovered, was that it too easily leads us into the one-sidedness that our own psychological type predisposes us to, one-sidedness that eventually leads to a reversal, such that we become the very thing we most despise:

> The conflict between the two dimensions of consciousness is simply an expression of the polaristic structure of the psyche, which like any other energic system is dependent on the tension of opposites. That is also why there are no general psychological propositions which could not just as well be reversed; indeed, their reversibility proves their validity. (Jung, 1954/1969, ¶ 483)

Jung's observations about the mind often straddled the poles he described. Having personally experienced it, Jung always took that "reversibility" into account. Science requires precision and perfection, and Jung realized that these were the very qualities that had led modern man into crisis.

The First World War showed Jung that such massive social upheavals could only be resolved by individual transformation (Shamdasani, 2003, p. 308), and the Second World War intensified his conviction. Toward the end of his life, Jung (1957/1970) came to view the scientific establishment as part of the rise of collectivism and fascism in the twentieth century, and thus as inextricably implicated in the neurosis of modern civilization: "One of the chief factors responsible for psychological mass-mindedness is scientific rationalism. … We are all fascinated and

overawed by statistical truths and large numbers and are daily apprised of the nullity and futility of the individual personality" (¶¶ 501, 503). The only solution, in his opinion, was self-realization, which had to be pursued by laborious, individual investigations. Self-knowledge was the only thing that could save humanity from itself, and from the threat of enslavement by the state and autocratic rulers who manipulated the power of the state. Understanding oneself was, in Jung's opinion, the most important goal of psychology.

Neutrality and the Eightfold Way

Jung's study of Asian philosophies led many psychologists to accuse him of mysticism, but British psychiatrist Edward Armstrong Bennet, who collaborated with Jung on his biography, said he was far more practical than mystical (Bennet, 1961/2006, p. 3). The characterization of Jung as a mystic may reflect a misunderstanding of his experience of *wu-wei* (effortless action), which gave him an extraordinary open-mindedness and enabled him to integrate even the most disparate perspectives without choosing between them. According to Jung scholar Shoji Muramoto, Jung saw in Buddhism "a way out of the predicament in which western people found themselves: the conflict of religion and science, the one-sided development of consciousness, and the destructive emergence of the unconscious as a consequence" (2002, p. 127). Although Jung did not accept Buddhism's dismissal of fantasy as an illusion, the Buddhist concept of balance helped him accept his unconscious and recognize its value, a position that set him apart from Freud, who saw the unconscious as responsible for everything unhealthy in the psyche.

Jung would have viewed the culture wars of the twenty-first century—the conflict between different religions and even between the religious and the agnostics and atheists—as reflecting a deficit in psychological intelligence. In an interview he gave to the *Sunday Times* of London, he advocated for all perspectives:

> If you should find, for instance, an ineradicable tendency to believe in God or immortality, do not allow yourself to be disturbed by the blather of so-called freethinkers. And if you find an equally resistant tendency to deny all religious ideas do not hesitate: deny them and see how that influences your general welfare and your state of mental or spiritual nutrition. … The only important thing is to find out which of your views agrees better with your general disposition. (1977, p. 448)

Jung realized that these worldviews are often an accident of birth, in part an expression of one's psychological type and in part a result of experience. Because of such statements, Jung has been discredited by both orthodox religious and atheistic thinkers, each of whom views him as advocating for the opposite side. Jung made it clear that he was not advocating for Buddhism or atheism or any other religion or belief system. However, he said that to believe we are free of belief

structures was itself a belief structure, and one that could produce psychological dysfunction: "This *hubris*, that is this narrowness of consciousness, is always the shortest way to the insane asylum. … We are still as possessed by our autonomous psychic contents as if they were gods. … The gods have become diseases" (Jung, 1929/1931, pp. 112–113). Jung was certainly not advocating occultism over science: "Science is not indeed a perfect instrument, but it is a superior and indispensable one that works harm only when taken as an end in itself" (1929/1931, p. 82). Jung wanted not to supplant science but to supplement scientific knowledge with the wisdom of Chinese philosophy. Moreover, he understood that trying to exchange western culture for eastern culture constituted a form of self-betrayal. Jung realized during his self-examinations recorded in the *Red Book* that he could not simply convert to Asian philosophies but that he had to accept his western roots and devise a way to reconcile eastern ideas to western structures (see Chapter 1).

Jung's way of integrating the great ideas of east and west was his type system, his own "Eightfold Way" of transformation (see Chapter 1). A frequent criticism of Jung's theory concerns the apparently random number of types that structure his scheme: "There is no obvious evidence that there are 16 unique categories in which all people can be placed" (Eveleth, 2013, ¶ 6). What few realize is that Jung himself agreed that there could be many more categories of types:

> I came to the conclusion that there must be as many different ways of viewing the world [as there are psychological types]. The aspect of the world is not one, it is many–at least 16, and you can just as well say 360. (1977, p. 342)

With his schema of eight functions, Jung was trying to describe the most general, most common oppositions by which humans organize cognition, not to artificially circumscribe something as limitless as the psyche. Indeed, Jung went on to devote the rest of his life to identifying how the psyche expands in almost infinite ways. And yet his identification of eight *attitude types* as he called them—sixteen types when the auxiliary function is factored in—was not arbitrary. Jung believed that the numbers four and eight had some connection to the natural order. His intuitive hunch about the number eight has a corollary in the work of physicists Murray Gell-Mann and Yuval Ne'eman, who independently and concurrently discovered that certain elementary particles organize themselves into octets. The significance of the number eight was so central to their discovery that, according to Ne'eman and his colleague Yoram Kirsh, "the new model was dubbed 'the eightfold way,' by association with 'the noble eightfold way' of Buddhism (the way a person should walk through life in compliance with the 'eight commandments' of the Buddhist religion)" (Ne'eman & Kirsh, 1983/1996, p. 201). Gell-Mann got the Nobel Prize for this work.

While Jung acknowledged that there could be many more personality types than his typology outlined, he proposed that the recognition of this basic structure in the psyche could foster individuation, providing a guide to self-realization. Although there may be many other polarities, Jung provided a way to begin the

exploration of the psyche by limiting his scheme to just four polarities (eight functions). Identifying which of these modes of consciousness is most comfortable can enable us to identify the exact locus of our fixed ideas so as to be able to move out of them and experience more fluidity, the better to ride that river of the Way. Identifying those fixed ideas was the only way, in Jung's opinion, that a scientist could ever hope to compensate for bias and arrive at neutrality.

In fact, Jung created a typology that was value-neutral, using an impartial terminology that showed both commonalities and differences among types without vilifying or idealizing any of them. Any of Jung's types can be narcissistic or neurotic, and any type can be altruistic or well-adapted or capable of greatness. Jungian type does not dictate character (in the sense of integrity), although it can indicate to which character disorders a particular type is susceptible (Sandner & Beebe, 1982/1995, p. 324). Jung's jargon for the functions ("extraverted" this, "introverted" that) seem to help circumvent the ego's defenses against recognizing its projections. Thus, Jung's theory of psychological type modeled the neutrality it tried to foster; it sought to be the *wu-wei* of personality type systems.

However, this very neutrality of Jung's type schema is often the source of criticism. The most common criticisms of Jung's type system conflate the model with the best-known instrument created to apply it—the Myers-Briggs Type Indicator®—and discredit typology based on psychometric issues with the indicator. This is a little like critiquing Einstein's theory of relativity based on the limitations of the telescope. Criticisms are also mutually contradictory, calling Jungian/Myers-Briggs type theory deterministic and fatalistic, but also faulting its mutability, claiming that it does not identify stable traits. Apart from these points, it is the neutral, non-prescriptive character of Jung's model that receives the most criticism from personality researchers, who prefer models that diagnose and predict neurosis (Stein & Swan, 2019) such as the five-factor model (FFM) which specifically includes a dimension for neuroticism. For Jung, neuroses were intra-psychic conflicts that come and go and were not inherent elements of one's personality, as implied by the FFM's neuroticism scale. While the FFM's predictions of "behaviors and major life outcomes" (John et al., 2008) have utility, Jung's theory, Myers-Briggs included, was not created to diagnose nor to predict outcomes. Indeed, "Jung shunned diagnosis and prognosis," according to analyst Daryl Sharp (1991), author of the *Jung Lexicon*.

Jung developed his typology to identify the modes of consciousness that characterize all individuals in their normal, natural state—the constants of the psyche. Perhaps, for this reason, Jung's typology has value not only for medical experts but for laypeople, whom it empowers to see and understand themselves. Precisely because of its neutrality, knowledge of personality type can help individuals build character in the sense of integrity, which John Beebe (1998) called "accountability for the impact of self upon others" (p. 60). Describing the relationship of integrity to character, Beebe said, "Integrity enables us to take responsibility for our character by enabling us to become conscious of it" (personal communication, June

11, 2018). Knowledge of personality type can assist this growth in consciousness by helping us distinguish the mask of personality from the core of character. The ego tries to prevent us from seeing our projections, and thus militates against making this distinction, hence the need for identifying type preferences. If we do not manage to distinguish character from personality type, we condemn ourselves to a world of projection and imagined relationships, a world made of our own delusions.

The failure to distinguish between personality type and character reflects a difficulty in distinguishing type from traits, a difficulty that shows up in many critiques of Jung's typology, as Penn State Professor John Johnson has observed (1997, 2016). Psychologist Theodore Millon (1990, p. 349), an expert on personality disorders, defined the relationship of types and traits as follows: "A type simply becomes a superordinate category that subsumes and integrates psychologically covariant traits." Naturally, traits are outcomes of types since type preferences lead to behavioral habits, which are the perceptible symptoms of type, so the two concepts tend to merge in any discussion of personality. However, it is erroneous to consider types to be measurable quantities like traits. The trait-type conflation shows up in the review article by researchers Randy Stein and Alexander Swan (2019), which reported a number of common criticisms of Jungian/Myers-Briggs theory, including that it is preference-based rather than behavior- or ability-based, and that it fails to demonstrate a "causal path from trait to behavior" (p. 3). These statements illustrate a fundamental misunderstanding of psychological type, which does not predict abilities, skills, or behaviors, only a tendency to develop them.

The term Jung used most often to indicate that which delineates a psychological type is *weltanschauung* (worldview), which suggests that each type has a particular perspective on the world. As for causality, Jung identified correlations but not necessarily etiology, as the careful wording of his letter to E. A. Bennet a year before his death indicates: "I observe, I classify, I establish relations and sequences between the observed data, and I even show the *possibility* [emphasis added] of prediction" (Bennet, 1961/2006, p. 104). This reluctance to overclaim has also been criticized, as when Stein and Swan (2019) objected that type theory "avoids strong statements of what type predicts" (p. 3). Prediction is not necessarily the most important goal for psychology, given that human development and change occurs throughout life. In any case, psychological types do not dictate traits, although they may lead to the development of traits. They are the *forms* that consciousness takes, not the contents, and therefore they cannot be measured. Trait instruments—such as the NeoPI, a personality inventory that assesses individuals based on the Big Five traits of the five-factor model, or the EQI assessment whose purpose is to evaluate an individual's social and emotional functioning, or any of the 360° assessments—measure amounts of attributes. They can document maladaptive behaviors while type instruments can show individuals the probable biases of their preferred mode of operating. Trait instruments and type instruments can be mutually reinforcing when used together but are different in kind (Dahlstrom, 1972) and not comparable.

Another difficulty that academic psychologists have with Jung's typology concerns the putative innateness of type (Shaw & Costanzo, 1982; Stein & Swan, 2019), an idea that early on earned Jung the scorn of behaviorists such as J. B. Watson. However, Jung's position was more nuanced than is generally acknowledged: "Type differentiation often begins very early, so early that *in some cases* [emphasis added] one must speak of it as innate" (1921/1971, ¶ 896). In reply to a question by Richard Evans later in his life, he said, "Well, you see, the type is nothing static. It changes in the course of life, but I most certainly was characterized by thinking, I always thought, from early childhood on" (Jung, 1977, pp. 435-436). It seems that Jung found type to be both intrinsic to human psychology and dynamic. Despite the objections of Jung's critics to the mere suggestion that type characteristics might be innate, few serious personality theorists now deny the influence of hereditary factors. A study of twins raised apart found significant heritability on all four scales of the MBTI® (Bouchard & Hur, 1998). Factor analysis studies have shown that evidence for the four MBTI dimensions is consistent across cultures (Joyce, 2010, pp. 43–50). Jung himself appreciated statistics but did not find them useful for his work with patients, and he declined to engage in the nature versus nurture debate, viewing the psyche as eternally malleable, mutable, and generative.

Critics also discredit Jung's theory on the grounds that individuals can test differently each time they take the MBTI. Besides conflating the theory with the assessment tool, such a critique misrepresents the theory. Jung created his typology to encourage change by encouraging the development of many functions; therefore, to expect a constant set of results (the test-retest criterion) runs counter to the theory, which predicts that the individuation process leads us naturally to develop the non-preferred functions. To be accurate, type assessment must account for this gradual evolution of functions produced by numerous circumstances such as maturation, modal type of the family of origin, childhood trauma, professional pressures, etc. In spite of the difficulties of assessment, some studies have shown that MBTI profiles are relatively stable over time (Myers & McCaulley, 1985; Janowsky et al., 1999). John Johnson (2009) reviewed the criticisms and concluded that "the MBTI is sufficiently reliable and valid enough to be useful in a number of real-world contexts" (¶ 15). The largest FFM/MBTI study ever conducted concurred: "The MBTI has demonstrated that the inventory has a satisfactory level of both reliability and validity" (Furnham et al., 2003, p. 579).

Even psychologists who do not accept Jung's theory understand that complexes express in countless and even contradictory ways; for instance, an inferiority complex can manifest either as self-deprecation or bullying. From this vantage point, traditional validation methods in which one variable correlates with another seem simplistic. Psychologist Roy Childs observed that respondents to psychometric questionnaires are only reporting their current state of awareness: "If awareness changes then the questionnaire results will and should change. Not enough is made of the value of change and how this can reflect sensitivity rather than unreliability" (personal communication, December 19, 2019).

Whether fluency with many functions beyond the dominant and auxiliary represents type *change* or type *development* may be only a semantic distinction. Von Franz (1971) wrote that when the inferior function is beginning to emerge, it can take over the personality to the extent that "people actually become a certain type, which was not their original type, for eight or ten years" (pp. 58–59). However, she observed, "In analysis one can very often help people switch back to the original type" (p. 4). In most cases, the development of lower functions does not erase the original personality type, even in the most individuated individuals. Jung, who presumably knew the most about type assessment, assessed the type of many who came to Zurich to work with him (Marie-Louise von Franz, Emma Jung, Jane and Joseph Wheelwright, June Singer, Joseph Henderson, etc.) and these individuals identified consistently as a particular type throughout their lives. Henderson (1991) said, "Whoever came from an analysis in Zurich was in no doubt about his personality type and function" (p. 216), although it took some a while to acknowledge it. Jung assessed analyst Robert Johnson as an introverted feeling type at age twenty-six, and it took Johnson fifty years to corroborate Jung's assessment of his type. When Johnson (2009) finally realized that Jung's assessment was accurate, he acknowledged that "the mainspring of my life is different than I had thought" (p. 128). Johnson's term "mainspring" resonates with Jung's term "blueprint" in his description of the plan of individuation we seem to be born with: "From birth onward—one could even say already from before birth—the individual is what it will be. In the disposition, the basic blueprint is already there very early" (Jung, 1987/2008, p. 20).

Jung's frequent use of such language does not so much dictate an exclusively genetic basis of psychological type as it reports his observation that humans exhibit psychological preferences in the earliest years, but whether that is due to nurture or nature cannot yet be determined. Personality is like a house we build: The foundation or generative site is the psychological type—the preferred function with its associated worldview that we adopt at an early age—while the other functions are the rooms and stories we add to the house as we grow. The gradual integration of multiple functions expands the house, providing greater versatility and mobility of consciousness without changing the foundation. While hypothetically one could destroy the house and rebuild it (and it is feasible that some individuals might do so), more commonly, the foundation remains constant even if the house changes. The foundational type shapes the way the house's contents—traits—are expressed but cannot be equated with the traits themselves. Steve Myers' (2019) research demonstrates these concepts numerically, showing that function development increases at and after midlife, but that a return to the original type—e.g., the two most preferred functions—tends to occur after the age of sixty (pp. 182–184). His work suggests that midlife precipitates growth via the diversity of functions, but that the original personality type tends to maintain for life.

The fact that we can develop many of our functions over time and that we may use different functions in different situations means that psychological types are

not as amenable to assessment as psychological traits, and certainly not quantifiable. While Robert Johnson's fifty-year study to determine his type is probably atypical, assessment is no easy task. Analyst Daryl Sharp (1987) explained some of the factors that impede certainty in type assessment: "The great difficulty in diagnosing types is due to the fact that the dominant conscious attitude is unconsciously compensated or balanced by its opposite" (p. 32). Moreover, sometimes the shadow side takes precedence in a personality. As Jung put it, "Only too often a man's unconscious makes a far stronger impression on an observer than his consciousness does" (1921/1971, ¶ 602). It can also happen that the family or situation a child is born into requires a different orientation than is natural to the child. Jung called such a case a type distortion or "falsification of type," when the child acquires a personality type that survival requires rather than pursuing his own preferences. In such a case, the true type may not manifest until decades later. A more common case occurs when individuals experience the midlife change of direction in energy flow and start to believe that they used to be extraverts but are now introverts or vice versa. Von Franz (1971) described how easy it is to delude ourselves at this period of midlife into thinking our type has changed:

> Very often in this phase people are sure that they *are* the type they now have to live. Extraverts who are in the phase where they should assimilate introversion will always swear that they are and always have been introverts, and that it has always been an error to call them extraverts. In this way they try to help themselves get into the other side. (1971, p. 56)

Von Franz did not consider such individuals to have changed their types, but rather to have confused the midlife change with a type change. All of these factors interfere with any clear identification of type preferences by a psychometric instrument. Psychological type may not be a verifiable construct by the standards of the mathematical sciences, but its resistance to scientific method does not make it false; indeed, it shares that status with many other psychological concepts, such as consciousness itself.

The empirical objection to Jung's typology

Most academic departments of psychology have tried to identify themselves as science departments in what is perhaps a misunderstanding of science: They have tried to make psychology empirical and quantifiable. Personality researchers tend to prefer the five-factor model to Jung's typology or the Myers-Briggs model because it is "empirical"—defined by McCrae and Costa as "an empirical generalization about the covariation of personality traits" (2008, p. 159).[1] Most criticisms of Jungian typology (e.g., McGowan, 1994; Stein & Swan, 2019; Stromberg & Caswell, 2015) point to its non-empirical nature. However, the critics' preferred methods of personality research are not purely empirical either, as many psychologists have observed. Ulric Neisser, one of the founding

fathers of cognitive psychology, commented in 1997 that "the activity that dominates cognitive psychology today is not empirical exploration but something quite different: namely, the making and testing of hypothetical models … that fit a certain range of laboratory data better than their competitors do" (cited by Jones, 2014, p. 56).

Moreover, considerable controversy exists over whether psychological attributes *can* be measured by quantitative means (Boag, 2015, p. 260; Smedslund, 2016). The emphasis on measurability is so entrenched in academic psychology that, according to Professor Joel Michell of the University of Sydney, it amounts to a pathology infecting the discipline of psychology (2000). Günter Trendler (2009; 2013) of the University of Heidelberg went even further and claimed that psychological phenomena are not only not measurable, they are also not manipulable nor controllable, which, if true, would nullify much of what has been done in the name of behavioral research. However, Trendler did not advocate throwing out the baby with the bathwater. Rather, he appears to want more internal consistency within the field, more moderation in what is claimed, and a willingness to acknowledge that some aspects of psychology are unknowable (2013, p. 19): "In my view no substantial progress will be made in psychology until we accept psychological phenomena as they really are, namely in their naturally muddled state" (2009, p. 592). This sounds very close to the conclusions reached by Jung almost a century earlier: that psychological phenomena are inevitably intermingled with historical, philosophical, and cultural phenomena; that the individual and the collective are similarly commingled; that observer bias cannot be eliminated; and that many of the most important issues in psychology are not quantifiable.

The empirical bias in the social sciences has also come under criticism from management theorist Henry Mintzberg, who described how this bias has led to what he calls "bureaucratic research" that "seeks to factor out the human dimension—imagination, insight, discovery"—from the very field that claims humanity as its subject (2005/2014, p. 5). Mintzberg explained the tendency to equate empiricism with science as a consequence of a conceptual confusion, "the use of the terms 'quantitative' and 'qualitative' when we mean 'deductive' and 'inductive'" (p. 7). Because only quantitative and deductive research is valued, social science researchers "are taught to be objective, scientific (in the narrow sense of the term), which means no invention please, only deduction. *That* is academically correct" (Mintzberg, 2005/2014, p. 4). Jung was candid about his position: "I hold the conviction that for the purpose of any classification one should start with fundamental and indubitable principles and not with empirical notions" (1976, p. 550).

Nobel laureate Richard Feynman also described the distrust of theory and the overemphasis on measurement as a misunderstanding of science. In a famous lecture, "Knowing Versus Understanding" (Feynman, n.d.; see also Feynman, 1965/2017, pp. 169–170), Feynman used a hypothetical example to illustrate the suspicion that theoreticians confront. In the lecture, he imagined a young Mayan student discussing with his teacher the eclipses that the Mayan calendar

so famously predicted using numerical formulae alone. Feynman describes their achievement as follows:

> The Mayans were able to calculate with great precision the predictions, for example, for eclipses and the position of the moon in the sky, the position of Venus, and so on. However, it was all done by arithmetic. … There was no discussion of what the moon **was.** There wasn't even a discussion of the idea that it went around. There was only, "Calculate the time when it would be in eclipse," or "the time when it would rise," "the full moon and when it would rise." [Pause.] Just calculate it, only. (Feynman, n.d., "Knowing versus Understanding," 4:11–4:34)

The student wonders aloud to his teacher about the possible cause of eclipses: "What if …?" he asks, speculating about whether the movement of celestial objects might explain eclipses. The Mayan master smiles indulgently at his naïve student (while planning to sacrifice him in the next ceremony) and tells him why his idea is worthless: "We can calculate eclipses more accurately than you can with your model and so you must not pay any attention to this. The mathematical scheme is better" (Feynman, 1965/2017, minute 5:02). In other words, theory is not as valuable as measurement, and predictability trumps explanation.

Like Feynman, Jung considered the issue of "Knowing Versus Understanding" critical to scientific pursuit. The psychologist, he observed, "is threatened with a conflict of duties between … knowledge on the one hand and understanding on the other" (1957/1970, ¶ 496). Jung shared Feynman's wariness of "the statistical method" that privileges knowing over understanding (¶ 494). Jung's approach to theory was as judiciously cautious as was his approach to experiment, but he recognized the temptation to view science as a set of facts rather than a process. It may not be coincidental that *knowing* and *understanding* are also the terms that John Beebe used to describe two of Jung's eight mental functions: Beebe has called introverted intuition (Ni) the "knowing" function, and introverted thinking the "understanding" function (Table 2, The functions in brief) (Fig. 3.2). Where Ni seeks to know, Ti seeks to understand. Jung's solution for the psychologist, like Feynman's for the physicist, was not to choose one over the other but a both/and approach: "This conflict cannot be solved by an either/or but only by a kind of two-way thinking: doing one thing while not losing sight of the other" (¶ 496).

Introverted thinking (Ti)	***Introverted intuition (Ni)***
Analyzes a whole by dissecting it into parts	Synthesizes a whole from its parts
The understanding function	The knowing function

Figure 3.2 Ti and Ni .

This is how the transcendent function itself is generated: by tacking back and forth between one pole and the other.

Mintzberg's reason for considering multiple explanations and approaches without summarily dismissing them was the same as Jung's and Feynman's: "Theory itself may be neutral, but the promotion of any one theory as truth is dogma, and that stops thinking in favor of indoctrination. So, we need all kinds of theories—the more, the better" (Mintzberg, 2005/2014, pp. 2–3). This is exactly what Feynman advocated in "Knowing Versus Understanding": "Psychologically we must keep all the theories in our head" (minute 1:31). Jung observed that psychology needs to recognize "a plurality of principles" (1916/1966, ¶ 483). He tried to create a psychological system that was compatible with the knowledge base of other disciplines—religion, anthropology, medicine, etc. He did not want to disavow anything. Moreover, he advocated not just keeping all the theories in mind but also all of the functions and their associated biases.

In spite of so many points of disagreement, Jung and academic psychology are more aligned than might be expected and may even be converging. In the foreword to the Argentine edition of *Psychological Types*, Jung said his goal with the book was to devise "a critical psychology" for sorting through the "the chaos of psychological opinions, prejudices, and susceptibilities" (1921/1971, pp. xiv). A newly emerging branch of psychology calling itself *critical psychology* has some similar goals and makes many of the objections Jung himself made to the discipline of psychology (Parker, 2015). Jung did not wish to entirely dispense with the kind of psychological research that focuses on large numbers; rather, he wanted to "forge a link between individual and collective psychology" (Shamdasani, 2003, p. 308). Jung even considered himself an empiricist, albeit a "Kantian" empiricist who understood the limits of empiricism. Personality scholars regularly debate the relative scientific value of the five-factor model and quantitative personality inventories derived from it (Boyle, 2008). Some researchers see points of agreement between the FFM and the MBTI (e.g., McCrae & Costa, 1989; Johnson, 2016), and many personality experts use both type and trait instruments. Also, the landscape of personality research is changing, moving unwittingly toward Jung's perspective. As Mischel and Schoda (2008) wrote: "For many researchers, a quiet but dramatic transformation may be occurring in how personality dispositions are defined. That move seems to be away from the global and situation-free trait construct" (p. 234). A school of thought has evolved which allows that traits may emerge situationally, as needed by circumstance (Boyle et al., 2008, pp. 31–32), just as any of the eight Jungian functions can emerge if warranted, which obviously would cause variability in assessment results (i.e., test-retest reliability) using any instrument. The concept of *free trait* theory shows a remarkable convergence with Jung's idea that we alternate extraversion and introversion as needed (Little, 2008). There has even been a resurgence of interest in the unconscious, although it has been limited to what Neisser lamented as merely "the making and testing of hypothetical models" (Jones, 2014, p. 56) to measure "implicit traits" (Boyle et al., 2008, p. 44).

While scholars of Jungian models of personality embrace hermeneutic methods in what resembles the idiographic approach, the psychometric school of personality embraces a nomothetic approach, but both are accepted methods of psychological research (Boyle et al., 2008, p. 3). Idiographic methods of assessing personality have been around since Gordon Allport and Henry Murray (who worked with the MBTI), but nomothetic methods have predominated in American academic research. For those psychologists who must work with individuals, like forensic psychologist Marvin Acklin (2018), "Personality assessment is quintessentially a hermeneutic discipline" (p. 50). According to Acklin, "The assessment psychologist, like the psychobiographer, must develop an empathic relationship with the subject, a relationship which aids in listening and understanding the subject from within his or her own frame of reference" (p. 44). This approach resonates with Jung's effort to identify the perspectives of each type and to redeem and restore the value of subjectivity. Some researchers have even advocated making the subject a co-investigator (Hermans & Bonarius, 1991), although none has gone as far as Jung in putting the researcher himself under the microscope. In sum, Jung's psychology and behavioral psychology may be approaching convergence, although it may be that neuroscience has not advanced enough to support a scientific psychology. A statement found on Feynman's blackboard at the time of his death read, "What I cannot create, I cannot understand" (Way, 2017, p. 2941), which emphasizes the role that experimental replication plays in scientific methods. No one has yet been able to create a psyche.

A psychology of uncertainty

"One of the elements necessary to science is extreme uncertainty," Jung said (1930/1961, ¶ 746). Isabel Myers shared this uncertainty in her research on psychological type. Understanding the limitations of self-report instruments, she designed her assessment not to stand alone but to include a follow-up feedback session from a qualified expert. Jung said that recognition of type requires not only introspection but some kind of interaction with others through dialogue and mirrored observation, because "the most decisive qualities in a person are often unconscious and can be perceived only by others, or have to be laboriously discovered with outside help" (1951/1968, ¶ 7). Myers intended her instrument to be the starting point for such interaction, to stimulate and supplement the individual's own self-analysis. Despite the inescapable subjectivity of the enterprise, she believed that with a little help, everyone could self-assess; after all, Jung and his colleagues all did so. In fact, her most inspired (and most underrated) decision was the assignment of the final determination of type not to the expert who administers the assessment tool but to the subject, who is presumed to be the highest authority on his or her own consciousness.

This decision was both blessing and curse for the fate of the Myers-Briggs model. Many have criticized the MBTI's self-verification process as Stein and Swan reported (2019, p. 7), even though the personality field, in general,

acknowledges that subjectivity is inherent in self-report instruments, including those based on trait theories (Boyle et al., 2008, p. 24). In making respondents responsible for the final decision, Myers expanded Jung's work beyond the clinic and the laboratories of academic researchers. However, in relativizing the psychologists' authority, Myers won the contempt of the field for her assessment: If the subject of the assessment could verify or disagree with its results, what good was the assessment? Her goal was not to do research on how a majority of people behave but to empower the individual to initiate a process of self-exploration. Myers' work mirrored Jung's perspective on analytical psychology in this respect. The MBTI's underlying premise that each individual is the expert on his or her own psychological type represented an unprecedented democratization of the psychological assessment enterprise, one that reflected and extended Jung's concept of the patient as the source of his own healing. The contempt of contemporary academicians toward the popularization of Jung's theory via the MBTI thus echoes the contempt of Jung's own contemporaries toward his psychology for redistributing power away from the clinician to the patient or client.

Contemporary personality researchers might be surprised to learn that Jung himself was skeptical of the claims of psychoanalysis. First, he realized that Freud was unconsciously conflicted. Then, he discovered that his own mind had contrived to keep him in the dark about his motivations. These discoveries presaged those of contemporary experimental psychologists like Daniel Kahneman and Amos Tversky, who have shown how vulnerable the human mind is to biases. Tversky observed, "The brain appears to be programmed … to provide as much certainty as it can. … It is apparently designed to make the best possible case for a given interpretation rather than to represent all the uncertainty about a given situation" (Lewis, 2016, pp. 335–336). The results of Kahneman and Tversky's many studies show how the mind's desire for certainty leads to dangerous misinterpretations of external reality. For Jung, there was another danger of certainty—besides inducing a state of complacency, it hindered psychological development:

> The people who fancy they are sure of themselves are the ones who are truly unsure. Our whole life is unsure, so a feeling of unsureness is much nearer to the truth than the illusion and bluff of sureness. In the long run it is the better adapted man who triumphs, not the wrongly self-confident, who is at the mercy of dangers from without and within. (Jacobi citing Jung, 1945/1998, p. 218)

Jung knew well those "dangers from without and within." The arrogance of the west had been his own until his world was toppled. He had learned the hard lesson of enantiodromia personally: He had had to lose his mind in order to discover his mind.

When Jung was forced to confront his own projections and investigate his own psyche, the laws of logic—whether extraverted thinking or introverted thinking—did not help. What did help was surrendering to his non-logical functions of

feeling, intuition, and sensation, but even that was only the beginning. The whole first part of Jung's life had been about analyzing, bringing to consciousness, and seeking to understand an individual's psyche. Such were the aptitudes of the introverted thinking function. In the second part of his life, he had to learn how to relinquish even consciousness itself, as he explained toward the end of his life in 1959:

> Consciousness discriminates, judges, analyzes, and emphasizes the contradictions. It's necessary work up to a point. But analysis kills and synthesis brings to life. We must find out how to get everything back into connection with everything else. We must resist the vice of intellectualism, and get it understood that we cannot only understand. (Jung, 1977, p. 420)

In this critique of intellectualism, we can almost hear Jung recalling his youthful aspiration to be the introverted thinking analyst that he hoped would heal the world—and revising that aspiration. While speaking to his younger, introverted thinking self, he was also addressing the extraverted thinking approach of his academic colleagues, warning them of the limitations of their regulated methodology. In his autobiography, he explained that the psyche "cannot set up any absolute truths, for its own polarity determines the relativity of its statements" (Jung, 1961/1963, p. 350).

Perhaps because of this psychological uncertainty principle, for most of a century, a war was waged between academic psychology and analytical psychology (Hornstein, 1992). Academic departments of psychology, required to comply with the cultural bias toward quantifiable results, molded themselves into departments of *behavioral science*, *neuroscience*, *cognitive science*, *developmental science*, and so forth. Nevertheless, the psychologies of Freud and Jung persist, as clinicians continue to avail themselves of analytical methods. Clinical practice draws on treatment methods for individuals as well as quantitative research results that reflect the middle of the bell curve. In his desire to bridge these opposing approaches, Jung was practicing the transcendent function that he preached. Ultimately, the transcendent function leads to a kind of marriage of the opposites, the essence of which is love. In their correspondence, Freud and Jung privately acknowledged the primacy of relationship in healing—the relationship between analyst and analysand, and the relationship of each to the world at large. As Freud wrote to Jung: "Essentially, one might say, the cure is effected by love" (McGuire, 1974, pp. 12–13). Love cannot be accounted for or measured by objective methodologies, and yet love continues to be considered critical to healing practices.

Note

1 Even Costa and McCrae, the most influential proponents of the FFM, acknowledged that "the MBTI … provides reasonably good descriptions of four factors of personality" (1989, p. 452).

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Chapter 4

The purpose of introversion and extraversion

The extraversion bias

The aspect of Jung's model that has been the most misinterpreted by confusing character and personality type is that of extraversion and introversion.[1] According to Jung, whose work made these concepts prominent in psychology (Falzeder, 2013, pp. 10–12), the terms most often indicate kinds of personality types, or "attitude-types," not character or character disorders. Using the language of philosophy, Jung defined extraversion and introversion as psychological orientations, either outward toward the object or inward toward the subject. His theory gave no primacy to either direction. He asserted the neutrality of the terms while noticing that the two kinds of personalities were "inclined to speak very badly of each other" (1921/1971, ¶ 898). As if in proof of Jung's comment, many contemporary personality researchers (including many MBTI® researchers), perhaps influenced by the extraverted nature of their discipline (see Chapter 3), find introversion to be a sign of dysfunction. A comprehensive review of contemporary research on these terms by Wilt and Revelle (2013) reported that most recent statistical studies show a correlation of extraversion with "effective functioning and well-being" and introversion with "psychopathology" and "personality disorders" (pp. 27, 40). Introversion is defined as a deficit in extraversion, called "low extraversion," and is correlated with "depression, anxiety, ... conduct disorder, affective disorders, and substance use disorders" (p. 27).

Jung also identified dysfunctions that he called "introversion psychoses" (1916/1949, p. 37), but he made a distinction between pathological introversion and introversion as the primary orientation of an individual's personality. Jung considered an introversion psychosis to be a temporary "state of introversion" (1916/1949, pp. 50, 329, 467), "a means of detaching one's self from reality through the complex" (p. 255). Moreover, he did not exclude extraverts from pathological states. Recently, behavioral science has drawn closer to Jung's position. Trait studies have begun to corroborate Jung's concept by showing that, for example, extraversion can also predispose individuals to dysfunctions, such as hypomania (Quilty et al., 2009). Personality researchers have also begun to distinguish *state* introversion or extraversion from *trait* introversion or extraversion

(Wilt & Revelle, 2013, p. 37). A critical difference between Jung and behavioral science, however, is that for Jung, dysfunction was not associated with either the extraverted or introverted side but was a consequence of not giving expression to both. Even on this point, behavioral research is beginning to shift toward Jung's position. Wilt and Revelle noted that, although the literature overwhelmingly correlates introversion with personality disorders, it is beginning to include "some studies implicating high extraversion in certain personality disorders" (2013, p. 40). Also, as Kesstan Blandin (2013) has observed, emerging research from neuroscience appears to confirm Jung's insights about these attitudes, de-pathologizing the use of his terms.

Jung's position differs from that of most contemporary academic research in that he also identified benefits from such temporary states of introversion. For example, Jung found that a period of introversion is necessary for achieving the highest level of individuation, the integration of the functions (1955/1970). Jung's application of the term "introverted" to a mental function does not mean a temporary condition or an illness but rather an attitudinal orientation. According to Jung's definitions, the extraverted and introverted attitudes of the personality types indicate two different preferred environments, one external and one internal. The *Sage Encyclopedia of Social Psychology* accurately describes Jung's understanding of extraverts as "characterized by strong and immediate reactions to the objective features of the environment" and introverts as "more tuned in to the internal subjective feelings that objects in the world create" (Baumeister & Vohs, 2007, p. 334). Jungian scholar Daryl Sharp further distinguished Jung's terms from the traits commonly associated with them: "The crucial factor in determining [primary introversion or extraversion] … is therefore not what one does but the motivation for doing it"—whether the external environment is more "interesting or attractive" or the "psychic energy" within more important (1987, pp. 31–32). Ultimately, for Jung, the main cause of pathology was not introversion or extraversion per se but one-sidedness in any aspect of type and the failure to develop or express the other sides of the personality.

It did not make evolutionary sense to Jung that an individual's constitutional temperament, which is largely involuntary, would doom him to dysfunction. He surmised that primary introversion and extraversion were "temperamental or even constitutional attitudes which are never intentionally adopted in normal circumstances" (1938/1970, ¶ 770). In other words, Jung viewed the two attitudes as inherent in the species, and therefore he saw both introversion and extraversion as adaptive:

> There are in nature two fundamentally different modes of adaptation which ensure the continued existence of the living organism. The one consists in a high rate of fertility, with low powers of defence and short duration of life for the single individual; the other consists in equipping the individual with numerous means of self-preservation plus a low fertility rate. This biological difference, it seems to me, is not merely analogous to, but the actual

> foundation of, our two psychological modes of adaptation. (1921/1971, ¶ 559)

According to Jung's perspective, extraversion and introversion provide balance to the human race, and thus they are value-neutral with no intrinsic positive or negative connotations. Each is equally vulnerable to dysfunction, and Jung did not spare either side: The extravert "lives in and through others; all self-communings give him the creeps" (1921/1971, ¶ 974), while the introvert's "relations with other people become warm only when safety is guaranteed" (¶ 978). In Jung's clinical experience, both well-adapted and maladapted individuals could belong to either tribe. Jung's chief point was that these constitutional attitudes often led to biased misinterpretations and projections. Moreover, he found that these attitudes did not just bias individuals but entire cultures against each other. Western culture, he noted, privileges extraversion while Asian culture respects introversion, and each culture projects its bias onto the opposite side: "Introversion is felt here as something abnormal, morbid, or otherwise objectionable … [while] in the East our cherished extraversion is depreciated as illusory desirousness" (1938/1970, ¶ 770).

Not only do Jung's terms have no inherently pejorative implications, but Jung's eight-function system implies that everyone is part extravert and part introvert. If we develop our personality, the eight functions will emerge as needed. Jung's introverted types all demonstrate the capacity for "state extraversion," just as the extraverted types demonstrate a capacity for "state introversion." Each type has an equal number of extraverted functions and introverted functions, and each function is needed at some point in life. One of Isabel Myers' most valued contributions as an interpreter of Jung's typology is her explanation of how introverts operate in the world. An introvert herself (INFP), she compared the dominant function of an introvert to a general directing his army from inside his tent, while the extraverted auxiliary function acts as the general's aide, executing his orders by communicating them to the soldiers (Myers & Myers, 1980/1995, pp. 13, 175). Myers explained extraversion and introversion by reference to the concept of handedness (p. 168): Obviously, we use both hands—just as we use both the introverted and extraverted attitude—but it is what we do first that indicates dominance.

The illusory solution of ambiversion

Behavioral science's correlation of pathological dysfunction with introversion has incited growing resistance in the popular press by self-assessed introverts. Perhaps because of this backlash, popular advocates for the superiority of trait models of personality over type models (e.g., Adam Grant, 2013, and Daniel Pink, 2013) have adopted the concept of *ambiversion*. To the extent that their work compensates for the prevailing extraversion bias in personality research, it serves a valuable purpose. However, the use of "scientific" measurement to identify a balanced personality has led to dubious conclusions. For example, Grant's study

(2013) on ambiversion claimed that it benefits salesmen, despite the fact that it accounted for only 2% of the variance in his study: "Although the 2% increase in variance in sales revenue explained by the curvilinear effect may technically fall in the range of a small or medium effect, … it can have meaningful implications for employer hiring and employee career decisions" (p. 1026, Table 1, note). Grant's position that only quantitative measures are valuable has boxed him into a corner. He has discovered what scholars of Jungian and MBTI type have long known: that personality type—whether extraverted, introverted, or "ambiverted"—is not easy to identify or measure with a psychometric tool.

Ironically, Grant's position that extraversion is not necessarily a sales advantage has much support among type practitioners because they understand the benefits of introversion and they aim to have clients develop both extraversion and introversion. However, instead of coaching employees to change who they are or employers to select for one type over another, Jungian type practitioners help clients identify their primary attitude and compensate for it. Grant's suggestion that employment decisions could be based on minor trait differences is likely to result in deceptive self-reporting at best (Paul, 2004, p. 192), and unethical practices at worst. (The MBTI Code of Ethics specifically prohibits basing hiring and firing decisions on assessment results (Center for Applications of Psychological Type, n.d.).)

But a more worrisome problem is the confusion of mid-level measurements of *trait* extraversion with Jung's *type* distinctions between inner and outer worlds. Having a preference for the outer world of people and accomplishments over the inner world of thoughts and feelings is a type concept that differs fundamentally from traits that Grant (2013) associated with extraversion such as assertiveness and enthusiasm. If it is true that extraversion and introversion evolved as environmental reactions, then these and many other common assumptions are incorrect, as the *Sage Encyclopedia* points out: "Introverts avoid loud, exciting social situations in an effort to avoid excessive stimulation, contradicting assumptions that introverts avoid such situations because they are unfriendly, shy, or experience social anxiety" (Baumeister & Vohs, 2007, p. 504). Using Jung's definitions forestalls some of these stereotypes. Extraverts can be shy in some circumstances just as introverts can be assertive. Introverts can be enthusiastic orators, while extraverts may be Benedictine monks.

Moreover, the idealization of ambiversion—the idea that individuals who show no tendency in either direction are superior to introverts and extraverts—merely replaces one bias with another: The creation of a new superior group, ambiverts, does not encourage self-awareness but its opposite, self-concealment. Jung's concepts could be considered the antidote to such biases. In practice, Jung found that a preference for one side almost always exists in a moderately developed personality, contributing to a subtle bias: "[The extravert's] dependence on the object seems to the introvert a mark of the greatest inferiority, while to the extravert the [introvert's] preoccupation with the subject seems nothing but infantile autoeroticism" (Jung, 1921/1971, ¶ 898). Sometimes we experience the reverse kind of bias: We idealize the opposite attitude, especially in the opposite sex, making

partnerships in order that the partner will play a complementary role for us. Jung commented that this was fairly frequent in marriage and even necessary, but such idealizing biases are just as deluded as the negative biases. Each "attitude-type" projects attributes onto the other that are not rightly his or hers.

The idea of ambiversion could also lead us to think that the solution to one-sidedness and its attendant projections is, as the proverb phrases it, "moderation in all things." Part of Jung's genius was his understanding that even moderation can be taken too far. Moderation in all things can lead to resistance to change. For this kind of one-sidedness, which he associated with introverted sensation (Si) in excess, the prospect of anything new raises in the mind "all the ambiguous, shadowy, sordid, dangerous possibilities" (1921/1971, ¶ 654) in a state of anxiety that blocks full participation in life. The cure for one-sidedness, then, is not to moderate everything, nor to resist our natural tendencies, but to learn which mental polarities rule our personality in order to accommodate the oppositions. What is not well understood is that these polarities are the source of dynamism within the psychic system. We need the oppositions, for they provide energy for life and growth.

The greatest problem with the concept of ambiversion is that it can deflect us from doing the self-analysis necessary for psychological growth. If we do not ascertain which attitude predominates in our psyche, we can never know the extent of our subjective bias. Believing that we are ambiverts is a way of denying the inner conflict of opposites, a denial that can deprive us of ever learning the contents of our unconscious. Embracing ambiversion may ultimately enable us to deceive ourselves into believing that we have no shadow side or that we have already integrated it, which is perhaps the easiest self-deception to fall into. Walter Odajnyk (1976/2007) explained how necessary the shadow is, and how important the quest for it is also:

> The man who is unaware of his negative or evil side is like a well-mannered child: ... By not bringing the repressed contents of his shadow to consciousness, which would produce a tension of opposites and a degree of disaffection with his being, [such a] man deprives himself of the possibility for further progress in the development of his psyche. (p. 70)

The concept of ambiversion can cloak or even deny the tension of opposites that, according to Jung, is a singular source of energy in the psyche.

Fortunately, an awareness of which side we favor, extraversion or introversion, can almost automatically trigger a rebalancing of the psyche, whereby we naturally moderate our excesses. To the extent that we can understand our inborn imbalances, we may be able to give rise to the transcendent function, the symbol that unifies our opposite sides (Jung, 1916/1957). It is likely that this state of transcendence is what Grant (2013) and Pink (2013) meant by the term "ambiversion." However, Jung learned that transcendence can occur only if both the "highest spiritual aspirations … [and] the lowest and most primitive levels of the

psyche" (1921/1971, ¶ 822) are acknowledged and accorded expression. We have to go down to go up; we have to get into the mud of our complexes and meet our most primitive side, our extraverted side or our introverted side, before we can realize anything resembling transcendence.

Differentiation, or development of the preferred functions, inevitably begins and ends in excess. Like babies learning to use their voices, when we start to differentiate our functions, we use them without moderation. The excesses of type often become most evident in adolescents who tend to enjoy exploring and asserting their personalities where it is safe to do so. This is a necessary stage, one that enables them to be fully their own persons, free of the influences of collective behavior. Those who do not differentiate their functions can fail to develop a persona, in which case therapeutic intervention may be required to help build a persona for the individual. But those who manage to differentiate their preferred functions find a place in the world, and their interactions with the world encourage their growing expertise in the preferred functions, permitting adaptation. Eventually, those who allow their preferred functions to flourish will encounter a breakdown when those same functions cease to be rewarding. This is the end stage of differentiation and potentially the beginning of integration. At this point, individuals have a choice: They can cling to the old persona or move with the change as the libido shifts direction. If they began life as primary extraverts, they now become more introverted, and vice versa. Even if the individual resists this change, the non-preferred functions begin to express in the next stage of life. If these functions are brought to consciousness, they bring rejuvenation to the individual. As the book *Dark Horse* demonstrated, some rare individuals are proving that making dramatic midlife or even post-midlife career changes into new arenas can produce outstanding results (Rose & Ogas, 2018).

Resisting any of these processes can get us stuck in one phase such that we may fail to develop further. Often, the run-up to midlife when we have developed expertise in our preferred functions is the phase that entraps us. Expertise is the hardest thing to relinquish, and incapacity is the hardest thing to acknowledge. However, we cannot have the strengths of our types without also having the weaknesses. Individuals can achieve great heights of worldly success by remaining in the stage of expertise, but they sacrifice the wisdom that comes from acquaintance with their less advanced functions. We can too easily rationalize the difficulty of self-assessment and the pain of acknowledging weakness by saying, "I'm both extravert and introvert" or "I'm balanced" without plumbing the depths of our most primitive and undeveloped self. Although everyone has access to an equal number of extraverted and introverted functions, perfect balance is beyond the reach of anyone.

Ambivalence and the archaic

Jung understood that the desire to be in the center of the herd was a natural human drive. He saw that humans need to be part of the collective but also need to be

individuals. He found, however, that for most, the collective had the stronger pull, whereas those who followed the path of individuation to become self-actualized were in the minority. Whether he was correct or not, failure to understand his attitude toward the majority has led to misinterpretation (Ankeny, 2015, p. 37) of some of his comments, such as the following:

> There is finally a third group, and here it is hard to say whether the motivation comes chiefly from within or without. This group is the most numerous and includes the less differentiated normal man, who is considered normal either because he allows himself no excesses or because he has no need of them. (1921/1971, ¶ 894)

Jung's comment about this "third group" suggests that ambiversion is commonplace but gives it no positive or negative significance. Jung did not hold up either "normal man" or the majority as the ideal. Rather, he often used these terms to indicate someone who is more or less merged with the collective and so lacking individuality. "To be normal is the ideal aim of the unsuccessful," he said as he witnessed the rise of fascism (1931/1966, ¶ 161). The man who has "no need" of excesses is the man who is faced with few or no challenges, the one who resembles the community he is born into. He may experience little or no conflict with others in his milieu. However, if an untoward event occurs that disrupts the community, the individual who is the best suited to his milieu may go down with the ship.

In this way, Jung's concept of personality type differs fundamentally from trait models of personality. In much of the research on traits, the mentally healthy individual is the one who most resembles the norm. For instance, a study of adolescent development showed that "individuals with a personality profile that is more like the profile of the 'average' person within a sample (i.e., a more normative profile), tend to display higher levels of adjustment than individuals with a less normative profile" (Klimstra et al., 2011, p. 2067). Jung had worked with the most intractable mental illnesses at the Burghölzli. He understood the value of adjustment to one's environs and how "normalcy" is a step up for the mentally ill. Nevertheless, for Jung, the maintenance of "a normative profile" was not a goal in itself for healthy populations, and indeed could retard development. While he saw that one-sidedness could become pathological, he found that the development of differences served the purpose of biodiversity. He understood the distinguishing characteristic between healthy and unhealthy differentiation to be the degree of consciousness: "A conscious capacity for one-sidedness is a sign of the highest culture, but involuntary one-sidedness, i.e., the inability to be anything but one-sided, is a sign of barbarism" (1921/1971, ¶ 346).

The idea that ambiversion is the ideal state has also been inferred from Jung's remark that "there is no such thing as a pure extravert or a pure introvert" (1977, p. 304) (Ankeny, 2015). Jung's explanation, however, is very different, as he describes how the attitudes of extraversion and/or introversion are not independent

of the mental functions but inseparable from them: "Strictly speaking, there are no introverts and extraverts pure and simple, but only introverted and extraverted function-types, such as thinking types, sensation types, etc." (1921/1971, ¶ 913). When we begin to develop a function, we distinguish its extraverted form from its introverted form; until that moment, the two forms remain fused within us, a condition that Jung called *archaic*:

> So long as a function is still so fused with one or more other functions—thinking with feeling, feeling with sensation, etc.—that it is unable to operate on its own, it is in an *archaic* condition, i.e., not differentiated, not separated from the whole as a special part and existing by itself. Undifferentiated thinking is incapable of thinking apart from other functions. … The undifferentiated function is also characterized by ambivalence and ambitendency, i.e., every position entails its own negation, and this leads to characteristic inhibitions in the use of the undifferentiated function. (1921/1971, ¶ 705)

As Sharp (1991) observed in his *Jung Lexicon*, "Ambivalence is associated in general with the influence of unconscious complexes, and in particular with the psychological functions when they have not been differentiated." Thus, the term "ambiversion" would mean that we have not differentiated our functions, a condition that was for Jung far from ideal, and in fact, was "the mark of a primitive mentality" (1921/1971, ¶ 667). At the same time, Jung did not denigrate such populations; indeed, he believed that civilization needed to reacquire instincts that naïve cultures retained.

Part of the difficulty of assessing type is that extraversion and introversion are only perceptible at a certain stage of development: "This difference of attitude becomes plainly observable only when we are confronted with a comparatively well-differentiated personality" (Jung, 1921/1971, ¶ 971). Differentiation of the extraverted or introverted attitude may lead to pathological excesses, but differentiation is a necessary stage of development: "Individuation ... is a process of differentiation" (¶ 757). Jung described how the lack of a differentiated attitude, either extraverted or introverted, indicates a fusion of the outer and inner worlds:

> Lévy-Bruhl has established *participation mystique* as being the hallmark of primitive mentality. As described by him it is simply the indefinitely large remnant of non-differentiation between subject and object. … Insofar as the difference between subject and object does not become conscious, unconscious identity prevails. (1929/1931, ¶ 66)

Jung was careful to distinguish the "true primitive" or naïve individual unexposed to civilization from the "cultural barbarian" for whom "losing sight of his total personality … takes the form of daemonic compulsion" (¶ 346). It is not that a differentiated attitude (toward extraversion or introversion) is necessarily positive, but that it is accompanied by an awareness of the distinction between self and

other. A lack of awareness of this distinction—*identity* or "unconscious conformity" between self and others—was for Jung equivalent to "non-differentiation." Jung considered this lack of awareness disadvantageous because "it arrests all further spiritual development" (1954/1969, ¶ 425).

Without a differentiated attitude, the tissue between the external world and the internal world is too thin or permeable, leaving the individual at the mercy of both projection and introjection: "The unconscious is then projected into the object, and the object is introjected into the subject" (1929/1931, ¶ 66). While neither differentiation nor lack of differentiation is an ideal, these states seem to represent stages of development or the lack thereof. For extraverts, the biggest danger is introjection, the empathic assimilation of something external, while for introverts, the danger is projection (1921/1971, ¶¶ 768, 784), but everyone succumbs at times to each. Ultimately, in spite of the dangers of excess, the development of extraversion or introversion is a benchmark of the psyche's growth, without which we may be unable to distinguish our projections and introjections.

The temptation to believe that we are naturally ambiverts or intrinsically balanced has been around since Jung created his system of typology and, in part, seeded his motivation for writing *Psychological Types*. When Jung identified the source of the hostility between Adler and Freud as a type difference, the fact that one's psychology was introverted and the other's extraverted, he realized that analysts—or scientists pursuing objective truth in any field—must accommodate what he called "the personal equation" in their practice. Jung appears to have discovered confirmation bias before the behavioral sciences had a term for it. Whereas his predecessors believed that medical training and analysis could make them "balanced," for Jung, psychological development occurred not by being equal in introversion and extraversion but by gaining awareness of one's most fundamental predispositions. This awareness increases objectivity, but objectivity per se will always remain an unreachable ideal (Shamdasani, 2003, pp. 74–75). Those individuals who learn to manifest the transcendental function do not wipe the slate clean, becoming perfectly balanced "ambiverts"; rather, they continue to develop, meaning they continue to struggle to balance the two sides. Jung put it this way: "We know that a man can never be everything at once, never quite complete. He always develops certain qualities at the expense of others, and wholeness is never attained" (1921/1971, ¶ 955). The psyche will always upset our balance, as von Franz (1971) observed: "Every time one feels he has acquired a certain inner balance, a firm standpoint, something happens from within or without to throw it over again" (p. 54). The *Red Book*, which documents Jung's encounter with his own unconscious, explained why such an event is fortuitous, and why the very concept of balance can lead us astray:

> What stays in balance is correct, what disturbs balance is incorrect. But if balance has been attained, then that which preserves it is incorrect and that which disturbs it is correct. Balance is at once life and death. (Jung, 2009, p. 274)

In other words, we must seek balance, but our psyche will also continually seek to disrupt that balance, and we should welcome that disruption because through it, growth occurs.

Note

1 Portions of this chapter first appeared in an essay by the author titled "Ambiversion: Ideal or Myth?," *Personality Type in Depth,* 24, September 2015. https://typeindepth.com/2015/07/ambiversion-ideal-or-myth/

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Chapter 5

The third dimension of personality type

A guide to recovering instinct

Why is it that some of the most dysfunctional individuals in society achieve the height of success? By allowing social circumstances to mold his or her personality, an individual ensures acceptance by the masses. The trouble is, that kind of acceptance submerges individuality. By the time we reach midlife, our persona has become so highly polished that it fits smoothly into societal norms and fulfills societal needs, but it does so at the expense of our psychological development. The larger message of *Psychological Types* is that civilization depends on "directed functioning" (1921/1971, ¶ 159) but the price is paid by the individual because this means that energy is withdrawn from the other functions so that they sink into the unconscious and bring about a reversion to the infantile (¶ 502). Jung associated such one-sidedness with weak instincts (¶ 971), and instincts are necessary to ensure the continuance of the human race as well as the individual's existence. This situation is exacerbated by a society that colludes with the individual's inflated personality and even elevates such individuals to positions of power. Because of this societal pressure, "the psyche of civilized man is no longer a self-regulating system but could rather be compared to a machine whose speed-regulation is so insensitive that it can continue to function to the point of self-injury" (¶ 159).

The over-control exercised by someone with an inflated superior function has serious consequences for civilization because it means the suppression of the lesser functions and the consequent divorce from instinct: "Just as the enslavement of the masses was the open wound of the ancient world, so the enslavement of the inferior functions is an ever-bleeding wound in the psyche of modern man" (Jung, 1921/1971, ¶ 108). The failure to acknowledge one's inferior side leads to a false perfection and terrible loneliness: "The perfect have no need of others" (Jung, 1957/1970, ¶ 579). Evidence that we have lost touch with our instincts is the rise of suicidal activity such as mass shootings, bombings, and drug addiction in epidemic proportions in our most advanced societies. Jung foresaw these problems and attributed them to overpopulation spawning "mass-mindedness" or anonymity, the erasure of the individual: "As a social unit he has lost his individuality

and become a mere abstract number in the bureau of statistics" (1957/1970, ¶ 501). Jung feared that the trend toward statistical norms in psychology contributed to the problem, and thus the one discipline that might be able to save humanity had already been compromised.

Author Jonathan Ramo identified a danger similar to what Jung warned us against: "Our 'on to the next thing' economics and politics are eroding every slow patient instinct" (2016, p. 192), in an era when the shift to electronically connected networks will demand instinct because the "world of ceaseless change" will demand "not merely the mastery of facts … but also the training of a vigilant instinct" (p. 19). Ramo said that we must cultivate a new instinct, which he called "the seventh sense," but how are we to do that while retaining the accoutrements of civilization? How can we access the fundaments of our human heritage without losing ourselves to barbarity? We have to look inside ourselves for instinct, which has its source in the archetypal unconscious. We cannot develop the "seventh sense" through the "directed functioning" of the ego. What Jung said of the transcendent function also pertains to the development of instinct: "It cannot be a one-sided product of the most highly differentiated mental functions" (1921/1971, ¶ 824). Instead, we need to identify what Murray Stein called the "neglected archetypes," often associated with the symptoms that arise in a midlife crisis (1983, p. 65). Finding these neglected archetypes can enable us to begin to identify the instinctual core of the psyche.

One of the hardest tasks of the individuation process is to recognize oneself because it involves recognizing one's shadow, which the ego must resist. The shadow—the container of all that is repressed, ignored, despised, forgotten, and shoved out of awareness—is a necessary feature of the psyche. Jung (1988) criticized Nietzsche for his "disidentification" with the shadow; Nietzsche left behind "the heaviness and fear and darkness which would make him human and so separate[d] himself from humanity" (¶ 506). Jung (1935/1976) saw this problem everywhere in modern man:

> There are many people in our civilized society who have lost their shadow altogether; they have got rid of it. They are only two-dimensional; they have lost the third dimension, and with it they have usually lost the body. … The body is very often the personification of this shadow of the ego. (¶ 40)

The third dimension—the shadow—is, therefore, critical to bodily survival. Jung (1946/1966) observed that "assimilation of the shadow gives a person a body, so to speak" (¶ 452).

Jung supplied guideposts for the search for the shadow with his two concepts of mental functions and archetypes. Nonetheless, it remained difficult to identify the functions, which are something like the muscles the psyche uses, invisible to the naked eye. Moreover, each type uses each function differently. Fortunately, most of the archetypes are so generic as to be recognizable both in the world and in ourselves. Everyone knows what "parent" means, and most of us can conjure

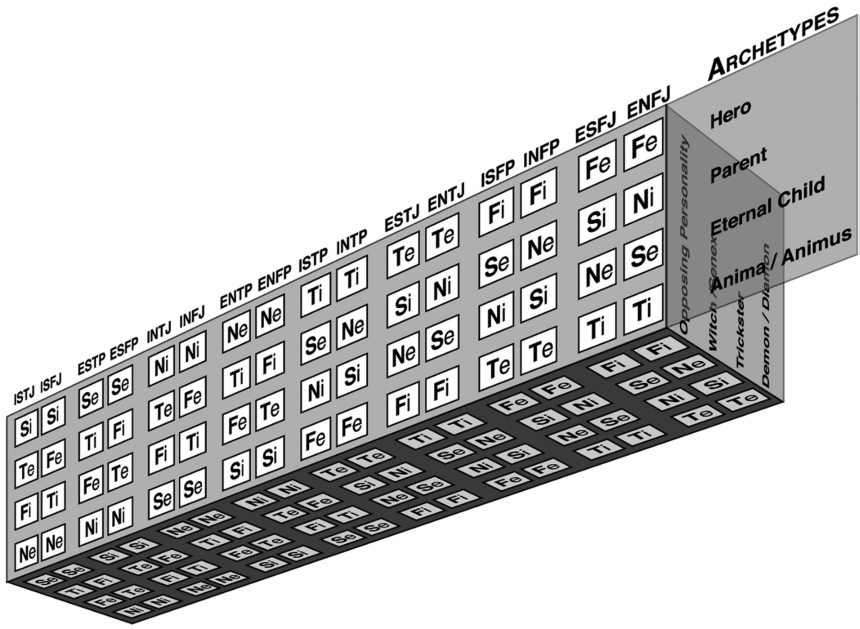

Figure 5.1 Beebe's three-dimensional model.

up someone who behaves like a *witch* or a *trickster* or an *eternal child.* By correlating these archetypes with the function positions and specifying which functions tend to be unconscious for each personality, the eight-function model constitutes a guide to the missing third dimension of the shadow (Fig. 5.1). Whereas the Myers-Briggs model expanded Jung's system from eight partial types to sixteen whole types, Beebe's addition of archetypes expands the system to the third or shadow plane comprising sixty-four different possible archetypal complexes that the types can manifest (see Part II, Table 4, The sequence of functions and archetypes for all types). The model helps us complete the journey of individuation, from differentiation to integration, by showing us our despised functions, which are the preferred functions of other types. In acknowledging them as our own, we can reconnect with the body, our instincts, and the rest of humanity.

Jung's concept of archetypes was a major divergence from Freud's position: Freud believed that the unconscious was entirely personal, whereas Jung came to believe that there was also a collective unconscious that is transpersonal. Mark Hunziker explained this bipartite structure and its relationship to projection as follows:

> Just as the unconscious itself can be thought of as having two parts, the collective and personal, the unconscious *material* that we project comes in two

> forms: ... Our projections are shaped both by abstract, inherited archetypal patterns and by the complexes of experiences that we unconsciously connect with each of those patterns. (2016, p. 98)

While for Freud, the dream was the *via regia* or royal road to the unconscious, for Jung, it was the complex. Jung even came to call his system *complex psychology*. Just as neuroscience has learned about normal anatomy from those with brain damage, so Jung learned about normal psychology from those who endured early psychological damage. He realized that the complex could function as a vector into the deeper layers of the personality for everyone, not just for those suffering from mental illness: "To have complexes does not necessarily indicate inferiority. It only means that something incompatible, unassimilated, and conflicting exists—perhaps as an obstacle, but also as a stimulus to greater effort, and so perhaps as an opening to new possibilities" (1931/1971, ¶ 925). Jung further stressed that the so-called "royal road" to the unconscious was not very royal at all, but "more like a rough and uncommonly devious footpath that often loses itself in the undergrowth" (1948/1969, ¶ 210). For Jung, the messy task of following the morass of our complexes could prove a more fruitful path to the Self than the cleaner exercise of interpreting the pure forms of our dreams. He urged analysts to seek the gold in the dross, the jewel in the muddy mixture of consciousness and unconsciousness.

Beebe expressed the relationship between *instincts*, *archetypes*, and *complexes* as follows:

> An archetype energizes a complex, and the complex asserts an instinctive value, which when expressed by a psychological type becomes part of consciousness, enabling the issue at last to be identified with some precision. [In short,] complexes help us get at an instinct that would otherwise be neglected. (Personal communication, February 29, 2020)

Typologically, archetypal complexes arise to support the burgeoning ego so that the individual's preferred mode of consciousness can emerge. Once the complexes are brought into the light of consciousness, they cease to have the compulsiveness of unconscious contents. Then the individual can start to recognize the constructive and creative potential in all of the functions and archetypes that have been disliked and disowned. In identifying the most common archetypal complexes for each type, Beebe's model enables multiple avenues to the goal of consciousness: One can begin with the functions, follow them to the archetypes, and uncover the complexes or one can begin with the archetypes and follow them to the functions, and that way reach the complexes. The model helps make conscious some of the hidden, projected material of the complexes. In this way, it precipitates a dialogue between the personal and the collective, and between consciousness and the unconscious.

The war between the attitudes

Beebe's model revealed many polarities in Jung's type system, but one is critical to understanding Jung's typology: the intrinsic opposition of the introverted and extraverted attitudes of a function. Beebe's model was based on this opposition, which Jung remarked on almost in passing: With regard to extraverted thinking (Te) and introverted thinking (Ti), he said that "the two orientations are incessantly at war" (1921/1971, ¶ 581). Beebe's 1995 paper with his psychiatric colleague Donald Sandner, a revision of a 1982 article, documents the moment when he understood the importance of this attitudinal opposition in its clinical manifestation. In that paper, Sandner and Beebe (1982/1995) observed that a defense complex associated with the opposite-attitude function seemed able to take possession of the entire personality in some of their patients. When an individual operates not out of his dominant function but out of the function opposite in attitude to the dominant, he or she will take on an entirely oppositional character:

> Identification with the opposing personality is at the root of what Erik Erikson (1956) calls the choice of a "negative" identity, because the shadow function that has replaced the superior function is actually operating with the aim of opposing or defending against others, rather than relating or cooperating with them. (Sandner & Beebe, 1982/1995, p. 327)

They observed another kind of possession also, one where the individual operates out of the function opposite in attitude to the inferior function: "The pressure on the inferior function may activate its shadow, the 'demonic personality'" (p. 328). The authors warned analysts against taking analysands to their inferior function in order to avoid "the nearly limitless dangers of activating the demonic function in a decompensating individual" (p. 329). Beebe eventually correlated these two personalities with the fifth and the eighth functions in a type's function hierarchy. The concept of an oppositional tendency existing in the psyche of every individual thus formed the basis of Beebe's model, in which an introverted function in an egosyntonic position is always "shadowed" by its largely unconscious extraverted counterpart, and vice versa (Fig. 5.2).

Using terms known to depth psychology to describe such shadow complexes—"witch," "trickster," and "demonic"—Beebe and Sandner described how one pole of a complex is aligned with the ego while the other pole is projected; therefore, "an ego in the grip of a complex has really two complexes to deal with" (p. 303). This realization was the seed of Beebe's bipartite model of egosyntonic and egodystonic complexes.

Once Beebe had identified the archetypes for all eight positions, he publicized his full model at a 1988 conference of Jungian analysts in Chicago, and in 1993 he presented it to type practitioners as the keynote speaker at the conference of the Association of Psychological Type in Long Beach, California (Beebe, 1988). He

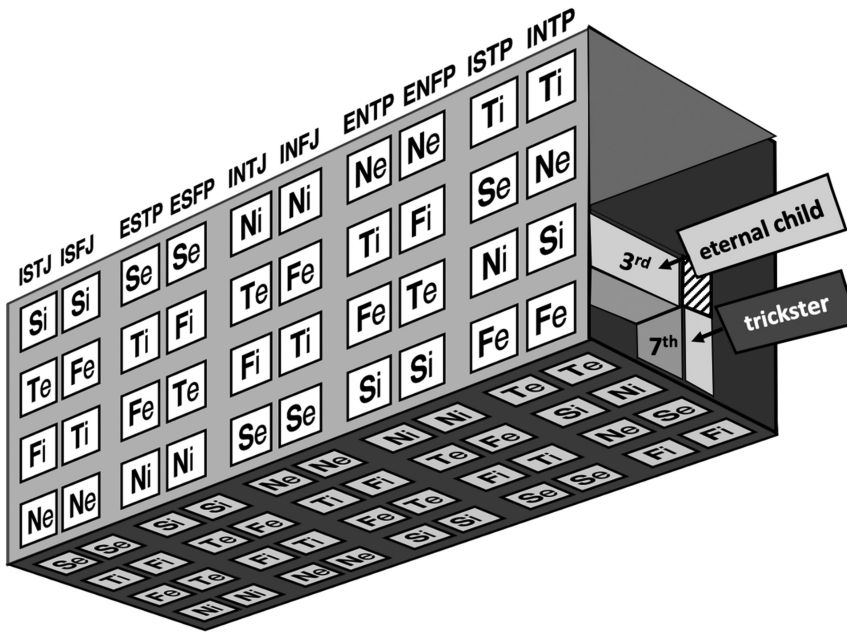

Figure 5.2 Cross-section, attitudinal opposition.

reminded the audience that Jung's original scheme was comprised not just of four functions (S, N, T, F) but of four functions in two attitudes, i.e., eight function-attitudes. Before 1993, type practitioners had limited themselves to "the preferences," as Myers termed the four scales of her model (E/I, N/S, T/F, J/P). The MBTI® type codes reference only the two preferred functions undifferentiated by attitude (Fig. 5.3). Myers herself knew the differences between, for example, introverted feeling (Fi) and extraverted feeling (Fe), but she wanted to create something accessible to a broad public and so tried to provide the simplest, most general introduction to the topic.

It had become common to speak only of feeling or intuition undifferentiated by attitude and to view the function couplings (the two middle letters of the type code—S, N, T, F) as the critical feature of typology. This was not wrong. Jung himself often spoke generally about the functions irrespective of the attitude, and a team at Princeton was the first to point out that the four types within each of the function couplings—NF, NT, SF, and ST—had important similarities with each other (Osmond et al., 1977). However, the Osmond group's breakthrough led to many oversimplifications of Jung's system, and many misunderstandings (McAlpine, 2012). Why would some NF types get along well together and others experience intense conflict? Why would some STs interface smoothly, whereas others could not understand each other? Beebe's model when it was published

Attitude of the dominant function	*Preferred perceiving function*	*Preferred judging function*	*Extraverted function*
I	S	T	J
I	S	F	J
I	N	T	J
I	N	F	J
...			
E	N	F	P

Figure 5.3 Key to the Myers-Briggs four-letter codes.

(1988; 2004/2017) answered this question. For example, an INFP and an INFJ appear to have much in common judging only by the four-letter code—they have three letters in common. However, there can be considerable conflict between these two types. The Myers-Briggs model explains the differences between them mainly as a J/P conflict, a difference in organization styles, which is not inaccurate as far as it goes, but Beebe's model provides more information. A comparison of the entire function hierarchy of the two types (Fig. 5.4) shows that the INFP's dominant Fi (hero/heroine) falls in a shadow position, sixth, for an INFJ, and an INFJ's dominant Ni falls in the same shadow position for an INFP. The archetypes of witch and senex that Beebe associated with the sixth position suggest that when an INFJ is using her superior function, she may inadvertently activate the INFP's witch/senex defenses and vice versa, provoking each to defend his or her territory by "refusing and belittling" overtures from the other (Part II, Table 5, The Beebe archetypes in brief). In fact, comparison of all the other functions in these two types shows a similar opposition: All of an INFP's egosyntonic functions are egodystonic for an INFJ. This suggests a remarkably broad arena for

#	*INFP*	*INFJ*	*Archetypes*
1st	Fi	Ni	Hero/heroine
2nd	Ne	Fe	Parent
3rd	Si	Ti	Eternal child
4th	Te	Se	Anima/animus
5th	Fe	Ne	Opposing personality
6th	Ni	Fi	Senex/witch
7th	Se	Te	Trickster
8th	Ti	Si	Demon/daimon

Figure 5.4 INFP versus INFJ.

miscommunication, far more than would be expected by the Myers-Briggs model, which views them as having three of their four letters in common.

The type dyad that is perhaps the most susceptible to the attraction-repulsion component of the opposite attitudes is one that Bob McAlpine called *dynamic opposites* (Shumate, 2008–2009). This term refers to an interaction between two individuals of particular types, and therefore should not be confused with Beebe's opposing personality archetype that indicates an intrapsychic dynamic, and that refers to the partial personality carried by the fifth function-attitude within any type profile. However, understanding the interpersonal dynamics of this type dyad illustrates the importance of knowing Beebe's sequence of functions and archetypes. In this dyad, the two types have the two inner letters of the type code in common—the function coupling such as NT, SF, etc.—but differing first and last letters, I/E and J/P. Types with this configuration have the same functions all the way down but in opposite attitudes (see Part II, Table 8, The dynamic opposites). Because of their shared functions, such types are often considered cognate types. They may frequently interact because they are drawn to the same professions, and for that reason, they tend to assume they understand each other—until they reach an impasse. Marie-Louise von Franz (1971) commented on precisely this kind of interaction, when she said, "The hardest thing to understand is not your *opposite* type … but … the same functional type with the opposite attitude" (p. 52). The slightest of events can ignite large conflicts between individuals with these function hierarchies, but small events can also move the parties beyond it. Profound understanding may never occur between such individuals, but fortunately, understanding is not always necessary for resolution.

In spite of its simplifications, the Myers-Briggs type code system revealed a new polarity, one not easy to identify in Jung's scheme, associated with judgment and perception. Myers and Briggs are often misrepresented as having invented the judging/perceiving dichotomy when what they invented was the psychometric scale identifying the dichotomy. The judgment/perception classification, which Jung also called *rational* and *irrational*, was intrinsic to his type scheme. Myers and Briggs appended the letters J and P to the type code in order to resolve a psychometric problem, namely, how to identify the extraverted function. Unfortunately, in calling the types whose type code ends in J "judging" types (XXXJ) and those ending in P "perceiving" types (XXXP), they inadvertently introduced confusion into Jung's nomenclature. Whereas Jung used these terms to refer to the dominant function, Myers' terms, "judging" and "perceiving types," were abbreviations for "*extraverted* judging types" and "*extraverted* perceiving types." The term "extraverted judging type" does not mean that the primary orientation of the type is extraverted, only that the judging function is extraverted. By Jung's definition of "judging" and "perceiving," all of the introverted types in the Myers-Briggs type chart are the opposite of what the final letter of the type code implies. For example, the INFP's dominant feeling function is a judging function, and therefore Jung considered this type a judging type, not a perceiving type, as many misinterpret the code to mean.

P body language (XXXP)	*J body language (XXXJ)*
Rounded gestures, circling	Linear gestures, pointing, numbering
Asymmetrical gestures	Symmetrical gestures
Random movement	Intentional movement
Continuous movements	Discrete movements
Undefined personal space	Clearly defined personal space
Indirect gaze (intermittent eye contact)	Direct gaze (unwavering eye contact)

Figure 5.5 P/J body language.

Nonetheless, in introducing the J/P dimension into the type code, Myers and Briggs uncovered a pattern in Jung's type scheme that previously went largely unremarked: It showed that if the judging function is extraverted, a personality will seek closure in the outer world (indicated by the final "J"), and if the perceiving function is extraverted, a personality will seek openness in the outer world (indicated by the final "P"). These mental differences produce differences in bodily expression (Fig. 5.5). The J/P pattern greatly enhanced the assessment enterprise and made Jung's scheme singularly useful for facilitating communication and mediating conflict. Although the J/P scale has been misunderstood, creating a tendency to view the J types as organized and the P types as disorganized, the concept of organization as either visible or invisible helps distinguish between the types.

Perhaps because of its popularity, the Myers-Briggs model had to fight a battle on two fronts: from academic psychologists and from Jungian analysts, who often ignored typology altogether (Giannini, 2004). Many early Jungian analysts used typology in their practices and understood its value for investigating the unconscious, as Vicky Jo Varner (2017) has demonstrated. However, over time usage declined in the analytic community. There are many possible reasons for this decline, including legitimate criticisms of the limitations of the Myers-Briggs model (Myers, 2019), but John Giannini and John Beebe point to another reason: type bias. Giannini observed that Myers' model with its "statistical, tabular consciousness" (typical of introverted sensation, Si) conflicts with the intuition preferences that predominate in analytical circles (2004, p. 488). This cultural bias extended to Jung's type model as well, as Beebe noted (2017, p. 187). The function of introverted sensation monitors an individual's internal environment—the body and its memories, the home and its archives. It is an embodied function as Jungian analyst Anita Greene, an introverted sensing type herself, observed. Greene also found evidence of resistance to introverted sensation in the analytic community, observing that "an undeveloped sensation function may contribute to some analysts' relative unawareness of their own and others' more sensate non-verbal communication" (2001, p. 572). Sensing types attend to the tangible reality at the surface of things, the literal level of the

text, whereas intuition types who comprise the majority of the depth psychology community look below the surface to understand individuals. In addition, the exercise of Jungian analysis is predominantly an introverted exercise focusing on an individual's mental activity, whereas the Myers-Briggs model has been used mainly in an extraverted way to address interactions among individuals. As Robin Brown (2014) observed, Jung is sometimes incorrectly viewed by Jungians "as a validator of introversion" and of their own introverted focus (p. 250). This is understandable because, as Giannini noted, "Jung downplayed the importance of an extraverted participation in society" (2004, p. 477), a bias expressed in his aversion to institutions, organizations, or social groups of any kind. When Joseph Wheelwright (1982) told Jung he wanted to form a training institute for Jungian analysts, Jung said with resignation that if Wheelwright had to have an organization, he should try to "make it as disorganized" an organization as possible (p. 59).

Confronting this background of neglect of Jung's type system, Beebe's model instigated a series of shifts, first perceptible in MBTI certification training (McAlpine, 2012). To make Jung's model both understandable and palatable, Myers had focused on the positive, outlining the strengths of each type. Jung's descriptions had focused on the dysfunctions of each type in excess, showing how the most conscious functions were matched and sometimes over-matched by their opposite or inferior functions. Beebe's model brought together Jung's and Myers' models under one umbrella, clarifying the relationship of their two foci as follows: "Consciousness, for Jung the tool with which the unconscious must be investigated, is an emergent property of the unconscious itself" (Beebe, 2004/2017, p. 23). This observation explained to type practitioners the deeper level implied by Jung's typological system and explained to Jungians how typology is intrinsically a depth psychology practice. Thus, in addition to building a bridge between types and archetypes, the eight-function model built a bridge between the community of Jungian analysts and the community of professional type practitioners—two communities that had remained largely separate before Beebe's work provided an interface with his model.

The archetypal complexes

The archetypes in Beebe's model have deep roots in Jungian scholarship, and this history is critical to understanding his model. When the archetypes influence the expression of the functions, they act as *archetypal complexes.* The use of a similar term, "archetypal defenses," dates from 1967, starting with Leopold Stein (Kalsched, 1996, p. 101). Although we need access to our defenses, the goal of applying Beebe's model is to be able to detach each function from its archetypal energy so as to use the function neutrally, without inflation in the case of the egosyntonic archetypes or defensiveness in the case of the egodystonic archetypes. When we identify the emotional energies we carry around each mental function, we can identify what we project and onto whom. Given an inch, the unconscious will take a mile, and merely identifying those eight archetypal energies and their

associated functions wedges a toe in the door of the unconscious. At that point, we begin to discern the unconscious aspects of all of our functions, even our primary function. By identifying these *function-archetype*[1] correlations, a sequence unique to each personality type, Beebe's model facilitates the recovery of our native instinct and the discovery of the personality's core vitality—the "archaic root" of the personality (1921/1971, ¶ 824). There is a paradox here: Although knowledge of an archetypal complex can help us to detach from the partial emotional energy of the complex, maintaining contact with the archetypes is necessary for the fullest possible participation in the world.

Most of Beebe's eight archetypes originated with Jung himself, who discussed the hero, the eternal child, the anima/animus, the trickster, the devil, and the daimon. Beebe's analyst, Joseph Henderson (1964), who studied with Jung, contributed a chapter about the hero and the trickster to Jung's *Man and his Symbols.* Von Franz's (1997) extensive work on fairy tales provided groundwork on the witch, the eternal child, and the fool, which she associated with the inferior function. Her 1971 essay on the inferior function illustrated how the position of a function in a type's hierarchy of functions dictates the way the function manifests: She showed that a function in the highest position (1st) may express fluently and with confidence yet express with shame over its own ineptness when it is in the inferior position (4th). Extending von Franz's work to all of the functions, Beebe identified, located, and characterized the shadow functions, which for the Jungians who came before him remained mostly undifferentiated, whereas Jung's archetypes had always been widely studied and discussed.

Not only are the archetypes in Beebe's model bipolar, with both constructive and destructive capacities, but the complexes are also bipolar. Beebe's archetypes are then doubly polarized—both internally (constructive/destructive) and toward their counterparts in the psyche (egosyntonic/egodystonic) (see Fig. 1.8 in Chapter 1). In Beebe's model, all of the archetypes are also gendered, but it is important to realize that either gender of an archetype can be active in an individual, regardless of gender identity. Each egodystonic archetype in Beebe's model opposes its egosyntonic counterpart, and these oppositional archetypes have certain qualities in common. Both the hero and the opposing personality exhibit a need for dominance. The hero function wants to be admired for its expertise, and the opposing personality function wants to deny the hero its dominance, thus compensating for an inflation of the hero. The parent (2nd) archetype is shadowed by the witch/senex (6th) archetype, and both have parental energy. Type practitioner Bob McAlpine (2010) who trained many in the use of Beebe's model termed the second and sixth archetypes "the good parent" and "the critical parent," because the second function is used to mentor and foster others while the sixth function acts as the disciplinarian, drawing the line in the sand. The *puer/puella* or eternal child (3rd) archetype is shadowed by the trickster (7th) archetype, and they share a quality of mischievous playfulness. The *puer aeternus* can be a source of joy and creativity but also of emotional volatility, while the trickster is characterized by manipulation, deceit, and paradox. Finally, the anima/animus (4th) archetype

is shadowed by the demonic/daimonic (8th) archetype, and each of these archetypes seems to bring out the best and the worst in us. The anima/animus contains contrasexual energy that both attracts us to others and confounds us with its weakness and incapacity. The demonic/daimonic archetype, at its worst, exhibits a subterranean movement that undermines others and ourselves, and at its best, operates like divine intervention.

This mirroring opposition means that the egodystonic archetypes differ fundamentally from the egosyntonic archetypes: They pull in opposite directions. (See Fig. 1.8, Beebe's sequence of archetypes). The archetypal complexes that constellate around the four ego functions come into being to support the ego; by contrast, the archetypal complexes associated with the shadow functions in Beebe's model are what he calls "defenses of the Self," adopting Michael Fordham's (1974) term from the analyst's seminal article of the same name. Donald Kalsched described these defenses as "earlier and more primitive than normal ego defenses, … [and] 'coordinated' by a deeper center in the personality than the ego" (1996, p. 4). Beebe found that these egodystonic complexes can be more intractable and malignant than complexes associated with the ego functions, even though they are deployed to save the personality when the ego is inadequate to the task. In spite of the destructive potential of the egodystonic complexes, Sandner and Beebe emphasized the role they play in maintaining mental health: "Their dual nature explains how splitting, even to the point of psychic injury and neurosis, is necessary for the evolution of consciousness and ultimate personality integration" (1982/1995, p. 302).

Lest it seem that the upper four "conscious" functions and their associated archetypes are mostly benign, we should remember that consciousness is a two-edged sword. The consciousness that emerges out of differentiating the functions brings with it an awareness of our participation in a human network that can enable us to transcend the unconscious primitivism of mere survival. However, this conscious self can still be influenced by the most basic ego drives, and when the ego is empowered by consciousness, it can leverage that consciousness to disempower others. Consciousness, while advancing the Self's goal of enlightenment, also endows the newly nascent smaller self, which has not yet fully detached from the ego, with "an uncanny ability to know what it takes to negate the developing selfhood of another" (Beebe, personal communication, March 1, 2020). Indeed, every stage of the individuation journey is perilous because part of the ego always subsists in the unconscious, with its survival needs foremost.

Moreover, no matter how much we manage to expand our consciousness, the unconscious always balances or compensates for the conscious personality. The ego's strategies can fail and the conscious functions can get inflated or deflated. The resulting imbalance in the personality brings out the last-resort defenses, the "defenses of the Self," the egodystonic archetypal complexes. These defense complexes, because they are operating outside of the ego's plan, can act in ways that defeat the ego's agenda while advancing the agenda of the Self. For instance, they can often antagonize others, hindering one's adaptation to the world. This is

sometimes necessary and can constitute a step forward on the journey of individuation but is often accompanied by uncontrolled negative affect.

Although the Self can guide us in this journey, like all archetypes, the Self has a dark side as well as a light side. Kalsched's work with the victims of childhood trauma has shown that the egodystonic defense complexes, or defenses of the Self, can block consciousness and self-knowledge, suffering an *enantiodromia* whereby what began as a defense of the Self becomes an attack on the Self. It is important to identify these egodystonic defense complexes because, as Kalsched (1996) explained, "Archetypal defenses … assure the survival of the person, but at the expense of personality development" (p. 38). His patients' dreams illustrate how the infantile self protects itself by splitting off parts of the psyche personified as archetypal mythological figures and containing them in the unconscious layer. This is where projection is born: The infantile ego cannot accept some aspects of reality and must project them outward. Every child has access to these archetypal figures who intervene in any situation which the child's Self deems too dangerous to acknowledge. The common thread among Kalsched's case studies is the shame over vulnerability, which virtually all of his patients share. They cannot acknowledge shame because they have learned to associate vulnerability with danger: "Aggression that should be available to the child to protect itself against its persecutors is diverted back into the inner world to attack [its own] vulnerability" (Kalsched, 2013, p. 84). Although shame could accompany any of the functions, Jung, von Franz, and Beebe all concur that it is often associated with the anima function. If the individual cannot acknowledge shame or vulnerability, then the archetype that opposes the anima—the demonic archetype—may be triggered and the Self must take over, preventing consciousness and preserving what it can of the personality until such time as the individual has built the ego strength to contain its awareness.

Kalsched's case studies provide empirical data for the archetypes, showing how ubiquitous they are in the human psyche. The destructive power of the *witch*, *trickster*, *angel*, *demon*, and *daimon* archetypes is appallingly evident in Kalsched's patient's lives. And yet, those who experience neurosis or childhood trauma are forced to confront their internal divisions and therefore experience the necessity of integration. Everyone else may simply float through life, unaware that their defenses are retarding their psychological development. Lenore Thomson pointed out the value of confronting monsters both within and without:

> Successfully facing monsters in the outer world helps to discipline the energies needed to create the Heroic ego and make one's place in the community. But it's the primitive elements of the psyche that have the instinctual authority of individuality. These "monsters" within cannot be slain, cannot be reasoned with. They can only be respected and recognized, so that their vital energies can be freed from their unconscious prison and channeled. (Thomson, personal communication, October 20, 2019)

We need exposure to the monstrous side of others, not just in order to recognize it in ourselves but in order to reclaim the instinctual energy stored in our shadow side, to allow it some disciplined expression, and to channel it effectively.

Although Kalsched emphasized critical differences between traumatized children and others, his work could explain why everyone is designed with an automatic projection mechanism in the psyche: It arises to defend the infantile ego. Sandner and Beebe (1982/1995) made a similar observation with regard to adolescence: "Archetypal behavior must emerge in adolescence because the ego that has been shaped by childhood experience simply is not adequate to meet the demands placed upon it when social and biological adulthood approach" (p. 331). In maturity, an individual must become conscious of the archetypes in order not to be ruled by the complexes. Those who are possessed by an archetypal complex, whether egosyntonic or egodystonic, lose that distinctness that a normal personality shows. In such a case, the personality may become fused with the collective unconscious where the archetypes have their source. The result is paradoxical: On the one hand, possession by an archetype imbues an individual with great instinctual vitality and the ability to attract the projections of others; on the other hand, the archetype subsumes individuality, and the self trapped within it withers. Nevertheless, Beebe's model reinforces Jung's idea (and Kalsched's experience) that archetypal forces are available to us for protection all through life, and that there is beauty as well as terror in those dark places.

The relationship to the self and to others

Beebe envisioned his system of eight functions in the psyche as a double cross based on Jung's use of a cross to diagram the four functions undifferentiated by attitude (sensation, intuition, thinking, and feeling). Beebe adapted this diagram to include a second cross for the four egodystonic functions. Beebe's "axes of type" show how the egodystonic functions shadow the four egosyntonic functions (Fig. 5.6). In identifying the axes of the cross as the "spine" and "the arms" of the personality, Beebe (2017, p. 27) indicated the dialectical pairing of self and other. Whereas the functions along the "spine" or vertical axis delineate the relationship with self, the "arms" functions focus on interpersonal interactions and the relationship with others.

In addition to the axial relationship of the spine to the arms, there exist interrelationships between the elements of each. The four functions of each axis are all of a kind, that is, they are either all judging (rational) functions or all perceiving (irrational) functions. This similarity seems to enable frequent partnering or conflicting interactions among them. In the spine, these polarities or relationships concern the first with the fourth function, the first with the eight, and, weakly, the fourth and fifth functions. The arms relations are between the second and third functions and sixth and seventh. These functions and their archetypes also interact with each other in patterned ways that can be conflictual or collaborative (Beebe, 2017, p. 216). While there are many other polarities in the eight-function model, examining the archetypes in their axial relationships reveals some of the richness of the eight-function model.

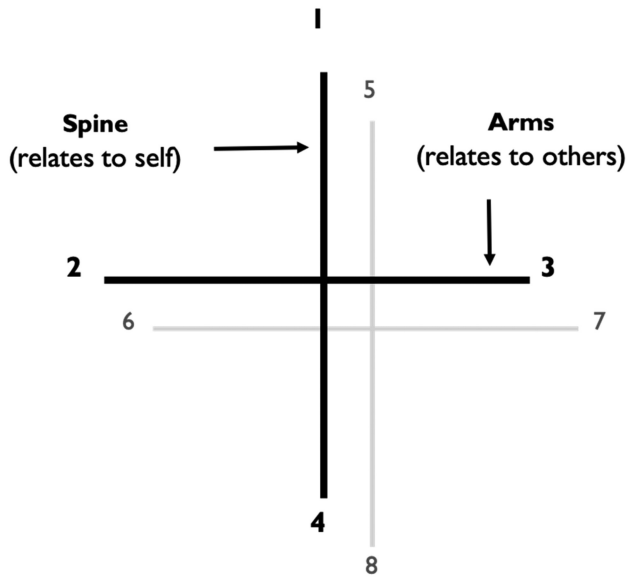

Figure 5.6 Beebe's axes of type.

The spine—functions 1, 4, 5, and 8

Hero/heroine (1st)–anima (4th)

Beebe's use of the term *hero/heroine* to describe the archetype correlated with the dominant function derives from Jung's own writings in *The Red Book*, the 1925 seminar, and in his autobiography (Beebe, 2017, pp. 36, 52). For Beebe, the term implies mastery, self-assertion, and autonomy, and normal differentiation of the dominant function means that it tends to be expressed this way. Beebe said, "This is a part of the psyche that welcomes facing challenges, that takes pleasure in recalling its past successful exploits, that revels in its unflagging reliability" (2017, p. 129). The *anima/animus* or inferior function is opposite the hero function in two ways, attitude and scale, i.e., they are on the same scale but at different ends of the scale. It is the primary locus of our inferiority complex and represents our incapacity, compensating for the hubris of the superior function. Because it occupies the lowest level of consciousness, von Franz (1971) said, it acts as "the door through which all the figures of the unconscious come into consciousness" (p. 54). The anima/animus and its accompanying function give us so much trouble because we are conscious of the inferior function and aware of our weakness there. We, of course, can project any of the functions, but consciousness of the inferior function enables us to become conscious of projecting it. At the same time, the anima/animus is the source of relatedness within us, that which animates and rejuvenates us.

Opposing personality (5th)–demonic/daimonic personality (8th)

Even though Beebe coined the term *opposing personality* for the fifth archetypal position, there is much in Jung that implies the need for its existence, e.g., Jung's dream of slaying the hero Siegfried. One could even attribute Jung's entire typology to his recognition that the hero function needs to be deposed in order to allow other parts of the personality to emerge. For instance, the anima can only be expressed in the absence of the hero. However, the inferior function always remains weak and infantile; therefore, it cannot challenge the hero. The opposing personality function is best suited for that purpose. This most elusive and invisible of the archetypes operates somewhat like a legal adversary who makes continuing objections in court; it can be recognized by a series of negatives and denials. The opposing personality is so relentlessly oppositional that it does not seem to know what it wants, except that it wants to object to everything. Beebe termed it an entire "personality" to underscore its weight in the psyche, a necessary counterweight to the hero archetype but also so powerful as to become a chronic defensiveness: "Under chronic pressure the ego in its functioning can so identify with the attitude of this opposing personality that it replaces the natural personality attitude" (Sandner & Beebe, 1982/1995, p. 318), i.e., Erikson's negative identity.

Like the opposing personality complex, the *demonic/daimonic archetype* has the force of an entire personality. Beebe (2014) said that the eighth archetype (and its function) only emerges when the inferior function disappears: "Then it's as if a door into another territory takes you beyond the limit of the conscious world." Beebe (2004/2017) has described how an undeveloped inferior function can be overwhelmed by the eighth function; when that happens, the personality takes on a demonic cast: "To the degree that the inferior function has not been taken up as a problem by the individual in the course of the development of his consciousness, it is no match for the demonic aspect of the unconscious" (p. 46). Kalsched's case studies demonstrate how the appearance of an angelic figure in patients' dreams can be beneficent for a while but can become demonic and persecutory, just as the eighth function in Beebe's model can have both demonic and angelic manifestations (Beebe reserved the term "daimonic" for the latter). Kalsched's (2013) explanation of this aspect of every child's psyche shows why this archetype is the lowest and the worst yet potentially also the best: "The light and dark angels represent the light and dark side of the same archetypal defense. The great 'protector' in the self-care system is also a 'persecutor'" (p. 118). Kalsched compared this archetype to the three-headed demon guarding Dante's inferno named *Dis*. Dis was originally known as the light-bringer, Lucifer, now fallen into Hades as bringer of darkness. *Dis* in Latin means to divide or negate, and Kalsched (2013) observed that its clinical manifestations are: "*dis*sociation, dissociative identity disorder (DID), *dis*avowal, *dis*connection, *dis*ease, even *dis*aster" (p. 87). And yet, even the demonic Dis has a purpose in the psyche, which is to keep the child alive until the child is old enough to tolerate knowledge and awareness.

The arms—functions 2, 3, 6, and 7

Parent (2nd)–eternal child (3rd)

One of Beebe's earliest discoveries, when he was still thinking of type as a four-function system, was the realization that the second function had *parental* energy and that the third function exhibited child or *puer* energy (2017, p. 36). Independent of Beebe's discoveries, Lenore Thomson (1998) correlated the third function with irresponsibility and childishness while pairing maturity and responsibility with the second function, which corroborates the validity of those archetypal energies. Her book may have been the first to discuss the tertiary function in depth for all types. A theme of the book is that individuals tend to over-rely on the tertiary function, in part because it is in the same attitude as the dominant and is, therefore, more comfortable than the auxiliary function. Thomson's work shows how all of the personality types are challenged to develop their auxiliary function, and that failure to develop the second function constitutes a failure to mature. Similarly, Beebe observed that succumbing to the temptation posed by the third function's childlike energy can create an emotional volatility characteristic of a juvenile phase of development, precipitating what he called "a third-function crisis" (Beebe, 2013a): In such a crisis, individuals are caught in the eternal child energy, forever cycling between expectation and disappointment. Puers can get high on spiritual possibilities that cannot be realized, and so the puer often disappoints those around him, unable to fulfill his commitments. Beebe described the financial crisis of 2008 as a *puer aeternus* crisis because the banks promised more than they could deliver. The real estate and banking bubble, and the puncturing of that bubble in 2008, mirrors how a puer complex entraps us in cycles of inflation and deflation, expressed in euphoria and disappointment. Thomson used a term very similar to Beebe's *third-function crisis*, "The Tertiary Problem" (1998, pp. 96–119), and wrote that, "When it substitutes for the secondary [parent] function, the tertiary function will tell us exactly what we want to hear: that the conflict we're experiencing is not our fault, and that we're absolutely justified in our defensive strategies" (p. 98). Beebe (2010) said this substitution can occur when the individual's same-sex parent blocks the individual from developing his or her own parent function. Thomson used a metaphor that captures the carefree, juvenile energy that accompanies the third function when things are going well: "When the ship is in motion, this function is happy to water-ski behind it, shouting rude remarks" (p. 87). But when things are not going well, she said, "The tertiary function always counsels flight" (p. 95). These two images reflect and elaborate on the inflation-deflation cycle that Beebe observed for the third function and could explain the appearance that some individuals give of being doubly introverted or doubly extraverted. For example, a person with a nearly equal preference for introverted intuition (Ni) and introverted thinking could have either INFJ preferences—since introverted thinking falls in the third position for that type—or ISTP preferences where introverted intuition is tertiary. INFJ individuals whose auxiliary function has been suppressed could use dominant Ni and tertiary Ti more

than the auxiliary. Similarly, ISTP individuals could use dominant Ti and tertiary Ni before their auxiliary function develops.

Senex/witch (6th)–trickster (7th)

The *witch/senex* archetype is one of the most antagonistic archetypes in the Jungian archive. Beebe (2017) described the senex as the voice of a withering critic, "depreciative and skeptical, if not frankly cynical" (p. 63). While the senex often targets women, it "has the same silencing and deadening effect on the feminine figure inside the man, the anima" (p. 63). As if this were not bad enough, "the senex … emerges when the personality feels itself going into decline" (p. 63). The voice of the senex, Beebe said, is the voice of major depression. The witch archetype is similar but subtly different and may have a similar silencing effect on the masculine figure within. Kalsched (1996) discussed the witch's anesthetizing or freezing effect on the psyche, observing that the witch can imprison the psyche in a deceptively safe fortress, like Rapunzel's tower (pp. 157–158). Von Franz (1997) said that the witch uses a needling technique to attack someone at the most sensitive point, targeting an individual's deepest complex: "There are needles that make one ill, needles that make one sleep, and … needles which prick one into confusion" (p. 53). Altogether, the energy of the sixth function defends its territory vigorously. Therefore, direct confrontation with an individual operating out of senex/witch energy is rarely a good idea and may trigger retaliation. According to Beebe, the trickster is the only archetype able to stand up to the senex and the witch, which have the capacity to enforce a static self-concept.

The *trickster* is the opposite of stasis; it is a shape-shifter (Kalsched, 1996, p. 159). Beebe's unique contribution to the concept was the recognition of the double bind as the signature tactic of the trickster: It pinions us on the horns of a dilemma. It can even trick us into seeing suicide as the only exit. However, it can also be an agent of transformation. The trickster can puncture ego inflations with a joke or prank. When a personality gets caught in a puer complex, the individual can cling to youthfulness and the halo effect of the divine child, refusing to engage with or become conscious of trickster manipulations. If this situation persists beyond middle age, the individual can be overtaken by age (witch/senex) almost overnight, going directly from a third-function crisis to a sixth-function entrapment (Beebe, 2013a). Beebe referred to the character played by James Stewart in Hitchcock's *Vertigo* as an example of a man caught in a puer complex who descends directly into "psychological senescence" brought on "when the anima is irretrievably lost" (Apperson & Beebe, 2008, p. 197). The task of midlife, Beebe (2010) said, is to integrate the trickster with the anima, but what many do instead is to develop the witch/senex at the expense of the anima.

In total, the axial structure of the eight-function model implies that differentiation of the spine and a sense of self is a prerequisite for interaction with the world via the functions on the arms. We might also extrapolate from the symmetry of this arrangement that, without the development of the arms which allow us to relate to others and the world, we cannot enjoy a stable identity. Thus, the two

axes suggest a deeper issue of healthy psychological functioning: How do we pursue our desires yet maintain integrity? How can we make our contribution to the world without losing touch with our internal needs? The spine and the arms suggest the balance needed for these adaptations. However, there are always dangers in the process of development:

> When there is development of both the superior and the inferior functions, we can speak of a "spine" of consciousness that gives a personality backbone. … On the other hand, such a well-differentiated consciousness will also cast a definite shadow. (Beebe, 2017, p. 130)

Beebe's comment makes apparent the double-edged sword that is differentiation, and also the dual qualities of the archetypes.

Accessing the trickster to integrate the personality

Integration has long been the holy grail of Jungian psychology, although it is only partially realizable. The reason to undertake the journey of individuation is to recognize and make room for the shadow side, with the impossible goal of assimilating it—impossible because the unconscious mirrors consciousness exactly, and therefore the shadow functions will always exist in opposition to the ego functions. Beebe observed that, no matter how much we manage to grow our consciousness, "Nothing we have been is ever forgotten. In the shadow, which is often little more than a synonym for the past, the former unconsciously defended ego remains" (personal communication, March 1, 2020). To the extent that the shadow functions can be realized and made partially conscious, this happens only through relationship, and for that matter, only through projection. However, assimilation is a dangerous process because it exposes the conscious mind to "archaic influences" although it brings the opportunity to move "in the direction of wholeness" (Jung, 1946/1966, ¶ 452). An unprepared individual can be overcome by the process of integration, whereby consciousness absorbs too much of the unconscious or the unconscious swallows up consciousness. Jung tells us that the end result is the same for either extreme: ego inflation (Jung, 1951/1968, ¶¶ 45, 47). It appears that we *need* consciousness and the unconscious to pull us in opposite directions to keep the ego both healthy and in check, although we must do a delicate dance to avoid erring in either direction.

A striking illustration of how the eight-function model's egosyntonic and egodystonic archetypal complexes interact in the personality can be found in the dream of a man who had suffered "severe emotional deprivation in childhood," narrated by analyst Edward Edinger in his classic work, *Ego and Archetype*:

> Four of us arrive on a strange planet …, as though we were representatives of the four directions or of the four different races of man. On arrival we

> discover a counterpart to our group …, a second group of four. This group does not speak our language. … I am then distracted by [an] emergency: One of the planet's four has an attack. It seems that his excitement over our arrival has caused his heart to beat too fast. … He is plugged into the master heart beat which will absorb the "overload" until he has been equilibriumized. … Then we receive the information that we will be allowed to stay on the condition that we be placed on wavelengths so that the "Central Energy Source Law" will be able to measure and detect when we get into what the planet calls "danger" and what the earth calls "sin." … Danger will be whenever an act is performed for the immediate gratification of the ego … [without] reference to [its] archetypal roots. (Edinger, 1972/1992, pp. 59–60)

Edinger did not mention Jung's eight-function attitudes, but the dream he narrated seems to provide evidence for them, as well as for the archetypal complexes of Beebe's model, which operate as partial personalities in the psyche. The four earthlings correlate with the egosyntonic functions, while the aliens on the foreign planet represent the egodystonic functions. Although the two groups are "counterparts," they occupy such different realms that they do not even speak the same language. When the excitement (inflation) brought by the ego functions causes an imbalance in one of the shadow functions, the "Central Energy Source Law" takes over and rebalances the system. That entity, elsewhere in the dream said to be part of a ruling "super-order," performs the job that the Self performs in the psyche, regulating all parts of the personality from its root in the alien planet of the unconscious. The concluding sentence of the dream affirms that the Self reconnects the ego to its archetypal roots in order to compensate for its tendency to get dysregulated—inflated or deflated ("alienated" in Edinger's term)(1972/1992, pp. 48, 107). Because the archetypes are part of the collective unconscious, reconnecting with them requires a lowering of consciousness (*abaissement du niveau mental*)(Jung, 1950/1968, ¶ 213), a journey into the alien territory of the unconscious.

Jung's message that the inferior function plays a critical role in that journey to the alien planet was highlighted by von Franz, who said that even the inferior function itself "cannot be assimilated within the structure of the conscious attitude" because it is too close to the unconscious and is therefore contaminated (1971, p. 59). However, the archetypes *personify* aspects of the collective unconscious (anima/animus) and the personal unconscious (shadow) which *can* be integrated (Jung, 1951/1968, ¶¶ 40, 16). Von Franz enlarged our understanding of the relationship of consciousness to the unconscious by observing that the inferior function resides at the threshold of consciousness where it can mediate the contents of the unconscious. She described the inferior function as a kind of trapdoor on the lowest floor of consciousness, a door that cannot hold firm against the unconscious: "On the fourth door the lock doesn't work, and there, when one is least prepared for it, the unexpected will come in again" (1971, p. 54). The contents of the unconscious can erupt through the floor of the personality when the inferior function is triggered. When the unconscious invades us from below, the feeling we

have is often one of descent, as we fall through the trapdoor of the inferior function, descending into unconsciousness when our sensitivity around the inferior function is inflamed. Beebe (2013b) observed that the fourth function, although close to the unconscious, must be part of consciousness because it causes us shame; because of this, we find the inferior function disturbing, whereas we can more easily ignore the shadow functions, leaving them in darkness. The Beebe model provides a way to visualize this relationship of the anima to the shadow by positioning the inferior function within the ego personality where Jung also located it (Jung, 1951/1968, ¶ 40) and just above the unconscious or shadow functions.

When it comes to the complexes, integration is equally difficult. As analyst Barbara Miller (2015–2016) put it, "The complex brings about dissociation of the psyche and the problem is how to integrate the dissociation" (¶ 25). Typically, Miller says, prior to integrating the complex, one would see it in another as a projection. One dissociates in order to distance oneself, and such dissociation occurs throughout life, according to Sandner and Beebe (1982/1995), who said that "temporary possession by unfamiliar contents is a regular part of life" (p. 345). With the egosyntonic complexes, it is at least theoretically possible to move from dissociation to integration, but not with the egodystonic complexes. The residents of the two planets can visit each other, but they will never merge in a healthy psyche. However, the shadow complexes can serve as "intrapsychic messengers from the Self" in Lenore Thomson's words (n.d., p. 3). The Self expands to accept the ego's new realizations gained about the shadow, and this expansion makes the Self more central to the personality. Instead of integration, then, we might think in terms of *reconciling* with the shadow complexes. Beebe (2017) adopted H. J. M. Hermans' term "dialogical self" to express this Heraclitean movement through opposing functions:

> The tension we feel when two complexes are expressing opposite valuations is quite often resolved not by a decision between the two, or even by a transcendent synthesis that expresses the best of both, but by moving to a new pair of opposite positions. (p. 211)

In other words, it is not always necessary to arrive at resolution; sometimes, a change of problems will suffice. Fortunately, Jung's psychology provides a veritable cornucopia of oppositions and problems to choose from, and Beebe's model provides a map to some of those oppositions.

One internal asset that can help us find equilibrium in the eternally unstable movement between opposites is the trickster, the quintessential archetype of paradox. When Jung was introduced to the trickster by anthropologist Paul Radin, he recognized and acknowledged its significance for the process of individuation, to the extent that he equated it with the entire shadow. It may be that the trickster is always involved when archetypal complexes hide parts of us from ourselves. Both Rafael López-Pedraza (1977/2003) and Murray Stein (1983) proposed Hermes, the god of tricksters and paradox, as a vehicle for navigating between consciousness and unconsciousness. Because Hermes alone of the Greek gods was able to enter Hades

and return alive with Persephone, the goddess of the earth's fruitfulness, Hermes models the descent into the unconscious and the return to consciousness required for integration. Hermes teaches us not to be afraid of our shadow but to look for the buried treasure in the unconscious. As Stein put it, "The 'Hermes factor' gives you the kind of subtle balance that provides what could loosely be called a 'method' for standing up to the unconscious" (1983, p. 103). The double bind that Beebe says comprises trickster energy resembles the Buddhist koans, which force the ego to give up its primacy, albeit only momentarily. It seems that, because the trickster archetype holds within itself mutually contradictory propositions, it can enable the individual to tolerate the oppositions within and reach an accommodation with them.

Beebe made a novel contribution in proposing that the trickster and not the senex shadows the eternal child, an idea he first explored in his 1981 essay on the trickster and one to which Jungian analyst Laura McGrew also contributed (Beebe, 2017, p. 40). Typically in archetypal psychology, the senex is the polar opposite of the puer archetype, as in Hillman's (2005) *Senex & Puer*, and this opposition maintains in the Beebe model too, as one among many. However, the model's positioning of the trickster function opposite the eternal child function brings a new insight: that we must surrender the innocence of the child in order to access our trickster defenses. The eternal child archetype and the trickster archetype are connected by the qualities of youthfulness and humor, but while the child is innocent and pure, the trickster's duplicity means it cannot be pure. The trickster is the dark embodiment of the creativity of the eternal child, and to access that creativity requires surrendering the halo of the divine child with its infantile omnipotence.

The trickster enables us to see our lives "from a radically new perspective," Beebe said, because it "provides that amount of treachery necessary to be disloyal to an old pattern and find one's way into a new one" (1981, p. 36). In other words, in order to have access to our trickster defenses, we must give up our eternal child's self-image as innocent victim. Beebe's essay on the trickster showed how the trickster can break us from the addiction to perfection. It is the eternal child's illusion of omnipotence that blocks anima integration, for the anima function is the site of our inferiority complex. As analyst Joseph Redfearn observed, "The integration of the anima paradoxically means the abandonment of omnipotence and possessiveness as well as the gaining of the treasure" (1979, p. 198). Lenore Thomson described how the trickster carries out this role while showing how dangerous the trickster archetype can be and how far its influence can spread:

> My understanding of the trickster is that it's so far from consciousness that it normally gets constellated only by the Self—either to protect the ego from potentially annihilating damage, or to spur growth when the ego's boundaries are too narrow to support further psychological development. In either case, this is a double-edged sword: A protected ego feels no pain, but also cannot risk for the sake of love; an ego undergoing breakthrough is confronted with paradox and can never return to its former state. Which is not to say that people don't live out the trickster in society, particularly when its institutions

need to change, but also to protect people from fear of that change. (Personal communication, October 18, 2019)

Beebe's notion that individuation requires that we get our hands dirty by consciously engaging the trickster fulfills the Jungian tradition according to which we must descend into the underworld with Hermes as our guide before integrating our anima/animus. Jung insisted on the necessity of partially succumbing to evil in order to participate fully in human endeavors and realize wholeness: "If we do not partially succumb, … no regeneration or healing can take place." Only through experiencing our own evil can we recognize that "the highest and the lowest, the best and the vilest, the truest and the most deceptive, are often blended together in the inner voice" (1934/1954, ¶ 319). The Beebe model visualizes that trajectory of development as a journey through the functions: We must develop the dominant (1st) and auxiliary (2nd) functions, and be able to use the tertiary function (3rd) yet leave it behind; only then can we access the trickster function (7th) in our shadow and begin to make it conscious, and this must occur before we can hope to integrate aspects of the anima function (4th). Knowledge of the functions in one's type hierarchy can advance this developmental journey.

Murray Stein observed that when this high level of development is reached, the transcendent function appears and unifies the psyche, although its parts remain differentiated. As a result, "The ego is [no longer] identified with the archetypes: the archetypal images remain 'other'; they are not hidden in the ego's shadow. They are now seen ... and they are not projected onto anything external" (1998, p. 185). Beebe's model provides a gauge for determining whether or to what extent one has reached this stage. Jung famously remarked that "a complex becomes pathological only when we think we have not got it" (1946/1966, ¶ 179). We could extend this comment to the functions: Before we recognize the functions within ourselves, we project them, seeing them as alien. If we can identify the functions that we project onto others, we can reclaim them and withdraw the projections. Seeing the interaction of the functions with the archetypes can illuminate the path to *wu-wei*, the place of effortlessness, and can give birth to a unified personality.

Note

1 The term "function-archetype" is the author's (Shumate, 2008–2009).

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Chapter 6

Our internal team of rivals: Lincoln's example

A developed personality

America was more divided in 1860 than ever before or since. It was the singular accomplishment of Abraham Lincoln to unite the country. How did he do it? Doris Kearns Goodwin's (2005) *Team of Rivals* showed that Lincoln leveraged the assets of men who were rivals with each other and even rivals with himself. He proved that a democratic republic could work by cooperating with others of opposing outlooks—members of different parties and even slaveholders. What may be less apparent is that as John Beebe (2013a) observed, Lincoln also united the opposites within himself. Lacking the advantage of any theory of personality, Lincoln managed to build his character on his own and to develop many sides of his personality. For these reasons, Lincoln is the ultimate example of the eternal tension of opposites in Jung's theory and a model for the eightfold way of transformation.

Jung himself recognized Lincoln's personal achievement. Jung said that in midlife, "some rare individuals can develop to the point where they transcend their preferences and move easily from one function to another" (1959, p. 301). Such an individual has realized the full potential of his personality, its "fulfillment, wholeness, [its] destination reached, [its] mission done" (1934/1954, ¶ 323). Jung's admiration of Lincoln was such that he (1938) even wrote a letter in English expressing it to the Lincoln Historical Society (currently held in the Abraham Lincoln Museum at Lincoln Memorial University):

> Abraham Lincoln has crossed my path, when I was a little boy in school. He was pointed out to the schoolchildren as the model of a citizen, who has devoted his life to the welfare of his country—very much in the same way as those great men—bene meriti de patria—of the Roman republic and the Greek polis. Thus Abraham Lincoln has remained since my early days one of the shining stars in the assembly of immortal heroes. Is there greater fame than to be removed to the timeless sphere of mythical existence?
>
> C. G. Jung Dec. 1938

At the date of this writing, Jung and all of the German-speaking parts of Europe were witnessing the opposite kind of leader, the kind who is so torn by his own inner demons that he must project them onto entire races and nations. Lincoln, by contrast, made the acquaintance of his shadow side, acknowledged it, and resisted projecting it onto others. In fact, the consideration Lincoln gave to so many conflicting policies and perspectives demonstrates more than mere mental agility—it also indicates his awareness of his shadow side and determination to accommodate internal opposition, suggesting an understanding of the psyche that preceded Freud and Jung.

Lincoln's life may be the most fully documented life in history. This exhaustive documentation plus the fact that he proved so able to unite the opposites within makes his life an illustration of how personality type expresses at different periods of life. An application of the eight-function model to the events of Lincoln's life shows how knowledge of the functions and their attendant archetypes can illuminate the path of development for a particular personality type.

Any biographic study of Lincoln's personality type shows clear personality markers that suggest his type preferences, but it soon becomes clear that Lincoln had developed many personality attributes by the end of his life. Thus, we can see why Jung admired him: Lincoln discovered the many personalities that lie within everyone but that few actually realize. For this reason, a case could be made for many personality types as Lincoln's natural type, but narrowing it down to one type enables the use of his life as a model for personality development. Certainty is not possible in the identification of psychological type, and assessing the type of a historic figure is the most speculative venture of all. Nevertheless, Jung himself suggested ("half-jokingly") that the best type assessment should be done after death, when the entire scope of an individual's life could be analyzed (Brawer & Spiegelman, 1964, p. 137). He typed several historic figures himself, and devoted much of *Psychological Types* to biographical material including an entire chapter, "The Type Problem in Biography," laying the groundwork for the enterprise of psychobiography. For Jung, assessing type posthumously allowed for the greatest possible understanding of the process of individuation, although it requires a study of the individual's entire life in its many stages. Lincoln's life has been so thoroughly documented that it affords an excellent opportunity for studying the process of individuation, as well as illustrating the expression of the functions and their associated archetypes according to the eight-function model.

Lincoln's hypothetical type: INTP

Psychohistorian Michael Burlingame, Lincoln's chief biographer, made a definitive historical study of Lincoln in his two-volume biography (2008), in addition to his other books (1994, 1996, 2007). Burlingame hypothesized that Lincoln was a "thinking type" and "an introvert," which indicates primary introverted thinking (Ti) (1994, p. 7). If Lincoln's primary function was introverted thinking, the auxiliary function must have been an extraverted perceiving function, either extraverted sensation (Se) or extraverted intuition (Ne). The evidence suggests that Lincoln

had a preference for intuition because of the futuristic cast of his mind (see N/S below). Dominant introverted thinking with auxiliary intuition would make Lincoln an INTP in the Myers-Briggs model. Analysis of the Myers-Briggs dichotomies with reference to the facts of Lincoln's life shows how an INTP personality might develop himself or herself, and the potential struggles he or she might encounter. While arguments could also be made for other types given Lincoln's development of many functions, Burlingame's assessment of Lincoln's personality is consistent with the historical descriptions of Lincoln's personality given by his contemporaries. Whether those descriptions are accurate or not, viewing Lincoln's life in terms of a hypothetical type enables an analysis of how the mental functions emerge, are projected externally, and eventually recognized by an individual as part of himself.

Because a variety of challenges and life experiences catalyzes the development of multiple functions, type assessment requires focusing on an individual's youthful habits as opposed to those of later life. It would be a mistake to assess Lincoln's personality based primarily on his years as president of the nation because by then, he had developed many mental functions, and he was under tremendous pressure during the war. Pressure always brings out the lower or non-preferred functions. Lincoln's presidency was probably the most stressful of any president before or since. So great was the danger of assassination that, in order to assume the presidency upon winning the election, he had to ride into Washington incognito, an event which brought great contempt from the press. Four years later, Lincoln remained so unpopular that he fully expected not to be re-elected. It is evident from how he changed while in the White House that the strain of conducting the war pushed him to reach deep inside himself to find untapped reserves of strength. Therefore, any assessment of his type should focus on what Lincoln did earliest and most habitually, in his youth and young adulthood, i.e., the first half of life. The sections below show the difference between his early life and his later years while indicating which of his habits persisted and which shifted.

The Myers-Briggs model provides the most general view of a type and is useful as a point of departure in understanding personality. Therefore, the following assessment of Lincoln's personality begins with the four dimensions referenced by the MBTI® instrument: introversion/extraversion (I/E), intuition/sensation (N/S), thinking/feeling (T/F), and judging/perceiving (J/P). Next, it describes an undeveloped personality of the same type as Lincoln for the sake of comparison in order to distinguish personality type from character. Finally, it analyzes Lincoln's life via the functions and archetypes of the Beebe model based on a hypothetical type of INTP.

I/E: Internal versus external focus

Lincoln's love of solitude, his independent ways, and his focus on his own inner life suggest primary introversion and have been documented at length (Goodwin, 2005; Strozier, 1982/2001; Burlingame, 1994; Shenk, 2005). Lincoln kept his own counsel, rarely sharing his intentions with his colleagues. Lincoln's law partner William Herndon said, "He was the most reticent, secretive man I ever saw

or expect to see" (Herndon & Weik, 1888/1923, p. 151). When he did talk, he did so not in order to communicate his strategic intentions but rather to entertain, to distract, and to deflect attention away from his intentions. His colleague Henry Clay Whitney (1892) said:

> He was at his best, and his effective work was done, when alone. His chief work of law, politics, diplomacy or statesmanship was done, by himself, in solitude; the highest efforts of his great life were achieved by solitary reflection. (p. 141)

Many of Lincoln's other colleagues also remarked on his privacy and reserve. Newspaperman Josiah Holland (1866/1998) wrote: "He rarely showed more than one aspect of himself to one man. … A great deal of his best, deepest, largest life he kept almost constantly from view" (p. 241). Jacob W. Bunn, a Springfield banker, said that Lincoln "had his personal ambitions, but he never told any man his deeper plans, and few, if any, knew his inner thoughts" (McClure, 1892/1996, p. 77). Historian William E. Gienapp (1995) wrote that Lincoln "bared his soul to no one, and throughout his political career made crucial decisions alone" (p. 66).

An INTP's form of introversion tends to mean that the path to success will be a quiet one. This is not necessarily the case with all of the introverted types, as some seek the spotlight to express themselves while cherishing their solitude before and after performing. Lincoln has often been considered a great orator judging by the text of his speeches, but recent studies indicate that he was a reluctant public speaker and that he disliked speaking extemporaneously (Wilson, 2011; Tucker, 2017). INTPs often respond as Lincoln (1906) did when he was invited to speak in 1861: "I am rather inclined to silence" (p. 209). He preferred writing to speaking. While other types log one award after another in their early years, INTPs tend to remain below the radar before finally winning the big prize, e.g., the Nobel, the Pulitzer, or the equivalent. One of Jung's inspirations was Immanuel Kant whom Jung also identified as an introverted thinking type (1921/1971, ¶ 632). Immediately upon publishing his doctoral thesis, Kant realized that it was flawed, and he withdrew from public life at age 46 to the consternation of many who followed his work. Kant published nothing during his eleven-year-long hiatus; then, when he emerged, he published *The Critique of Pure Reason*. Lincoln's life fits this trajectory; he received little attention and lost many elections right up until winning the big one, the presidency. At the point in time when he became president, according to historian Larry Tagg (2009), Lincoln was "a man without history, a man almost no one knew" (p. 9). Lincoln's prosecution of the war effort was a clear example of how INTPs may lose many battles yet win the war.

N/S: abstract versus concrete

While most children enjoy being read to, one indication of an intuition preference in childhood is a desire to learn to read and write. Lincoln was the son of a farmer,

and a sensing child might have enjoyed the outdoor life of farming and animal husbandry, but Lincoln immersed himself in books in order to avoid becoming a farmer. His stepmother said that he disliked physical activity and preferred reading. As a boy, he was described as "conspicuously verbal" and "obsessed with words" (Wilson, 2011, p. 21). He enjoyed writing so much that he even wrote letters for the family's illiterate neighbors. Sensing types in childhood tend to prefer engagement with the tangible world over reading, which can seem too removed from reality for them. When sensing types do learn to read, they pay more attention to the literal level of the text than intuition types who tend to be interested in reality mainly as a jumping-off point for their ideas. Herndon commented on precisely this aspect of Lincoln's mind, referring to his "power in the association of ideas": "The world and man, principles and facts, all were full of suggestions to his susceptible soul. They continually put him in mind of something" (Herndon & Weik, 1888/1923, p. 301). Lincoln liked to contemplate future possibilities. His comment to Horace Greeley in 1862 that "I shall adopt new views so fast as they shall appear to be true views" (Phillips, 1992, p. 79) could almost be a manifesto for the kind of intuition known as extraverted intuition. By contrast, sensing types prefer to see evidence of validity before adopting new views. Lincoln was a font of new ideas, and even filed a patent, the only president to do so. He also lacked interest in tradition or numbers, the province of sensation types; he did not bother to keep track of money and was non-traditional in many aspects of his life. John Stuart, one of his law partners, was shocked to hear his heretical views on religion, which Jesse Fell substantiated: "Whilst he held many opinions in common with the great mass of Christian believers, he did not believe in what are regarded as the orthodox or evangelical views of Christianity" (Herndon & Weik, 1888/1923, p. 153). Lincoln had a spiritual life, but it was a private and highly unconventional one for his era.

T/F: impersonal versus personal

If we were to judge Lincoln exclusively by his demeanor during his presidency, we might be tempted to believe he had a feeling preference, for he was unusually soft on deserters and traitors, and he opened the doors of the White House to the public, who loved his warmth and accessibility. However, for most of his life and to those who knew him best, Lincoln showed a different attribute: detachment. INTPs are among the most detached of all personality types. Shelby Foote said of Lincoln, "He could remove himself from himself as if he were looking at himself" (cited by Lair, 2009, p. 54). Literary historian Jacques Barzun (1960) commented on the detachment of Lincoln's writing style, noting that he consistently maintained an emotional distance between himself and the audience (p. 32). INTPs have much in common with INFPs (2nd, 3rd, 6th, and 7th function-archetypes), but for INFPs, everything is personal, while for INTPs, nothing is personal. INFPs are the most sensitive of types, while INTPs appear to be the most dispassionate type. Lincoln was one of the most criticized presidents in the history of the nation

but almost never reacted. It was this equanimity in the face of criticism that enabled him to staff his administration with his rivals. He gave Edwin Stanton arguably the most important post in his cabinet, minister of war, even though Stanton had publicly snubbed Lincoln in court when they were attorneys for the same side. Despite Stanton's unprecedented rudeness, the young Lincoln did not take offense but returned home after the snub and told his law partner that they needed to work harder to catch up with the big-city lawyers. Young INTPs see no problem with telling the whole truth, believing that others are as able to hear criticism as they themselves are. Either expressing harsh criticism or accepting it without despair would be unlikely for a young feeling type. Lincoln was sensitive in his youth about his lack of social polish but was otherwise relatively unperturbed by criticism.

The INTPs' tendency to see the flaws in any situation can make them appear negative and even misanthropic when, in fact, they like nothing better than a difficult problem and are most fulfilled when grappling with something others would consider a quagmire. Once when Lincoln's flatboat got stuck on a dam, he came up with the impromptu solution of making a hole in the bow to drain the water weighing down the boat. Because of their nose for problems, INTPs are the classic glass-half-empty pessimists. William Herndon said Lincoln's view of the world "crushed the unreal, the inexact, the hollow, and the sham" (Shenk, 2005, p. 133). The intensely introspective nature of their problem-solving focus can make INTPs appear distant, distracted, somber, or—the word used most commonly of Lincoln—melancholy. INTPs are so lost in their own thoughts that they can appear absent-minded (Sharp, 1987, p. 74), and when addressed, they may reply sharply with sarcasm, or obliquely in a circuitous manner, due to their concern with larger issues. As a young man, Lincoln did not hold back, a point his biographer Burlingame (1994) made: "In the first half of his life, Lincoln cruelly belittled and satirized his political opponents, often wounding them deeply" (p. 8). Lincoln's friend Leonard Swett said,

> He managed his politics on a plan entirely different from any other man. … It was by *ignoring men* [emphasis added], and ignoring all small causes, but by closely calculating the tendencies of events and the great forces which were producing logical results. (Wilson & Davis, 1998, p. 166)

Historian Allen Guelzo (1999) cited Herndon on this tendency of Lincoln to focus on events rather than people: "[Lincoln] had no idea—no proper notion or conception of particular men & women. … He could scarcely distinguish the individual" (p. 178). Such a comment would probably not be made about presidents like Ronald Reagan whose public personas indicate a feeling preference, because feeling types tend to be interested in people; they notice and pay attention to individuals. Those with a thinking preference tend to be more interested in things, in systems, and in humanity as a whole. Herndon described how

little development Lincoln had of the kind of judgment that the feeling function exercises:

> Lincoln's judgment on many and minor matters was oftentimes childish. By the word judgment I do not mean … the exercise of reason … but … that capacity or power which decides on the fitness, the harmony, or, if you will, the beauty and appropriateness of things. (Herndon & Weik, 1888/1923, p. 303)

Herndon's description of the capacity that decides the *fitness*, *harmony*, *beauty,* and *appropriateness* of things could almost be a definition of the feeling function. James Hillman's (1971) essay on the feeling function describes it as seeking to establish appropriateness, harmony, and aesthetic values (p. 92, 102). Herndon's characterization of Lincoln's exercise of this function as "childish" suggests that the feeling function was not natural to Lincoln's personality type. Lincoln's midlife crisis marked the point when he began to realize the extent to which he could trust decisions made on criteria other than logic, and from then on, his feeling function became more prominent in his personality, just as Jung's theory suggests. Comparison of the speeches Lincoln gave before becoming president and after show a dramatic contrast brought about by his development of the feeling function (see below, 1st, 4th, and 8th function-archetypes).

P/J: improvisational versus methodical

When Isabel Myers discovered the J/P dichotomy, although she created a confusing terminology, she made a significant contribution to the assessment enterprise, for the J/P dichotomy provides visual and behavioral clues to the types (see Chapter 5). Those who extravert the judging function (Js) show a preference for closure, whereas those who extravert the perceiving function (Ps) prefer openness. (Note that the term "extraverted perceiving" refers to the function, not to the primary orientation of the type.) These preferences result in different physical presentations: The types who extravert the judging function (XXXJs) tend to present as certain, while those who extravert the perceiving function (XXXPs) present as tentative; the Js appear organized and focused, while the Ps appear disorganized and diffuse; Js go long whereas Ps go wide (Part II, Table 1). Although we cannot see Lincoln in motion, the J/P scale offers many clues to his type. Descriptions of Lincoln's physical and verbal demeanor by those who knew him resonate with the descriptors on the left side of the chart. Generally speaking, the types whose perceiving function is extraverted want to keep their options open and to delay decisions as long as possible. Accordingly, improvisation and flexibility characterize the INTP's mind. INTPs pursue projects experimentally, in an apparently random way, which contributes an aspect of informality to their presentation. Donald Phillips' (1992) description of Lincoln's leadership style illustrates this unique aspect of the INTP process and how it manifested for Lincoln:

> "He maintained a flexibility that was unusual for chief executives of the time. … Often he'd ignore presidential etiquette and burst in on … Cabinet members while they were conducting a meeting." (p. 16)

Lincoln's contemporary, Carl Schurz, called Lincoln "a man of unconventional manners, who, without the slightest effort to put on dignity … spoke about important affairs of State with the same nonchalance—I might almost say, irreverence" (Schurz et al., 1909, pp. 239–240). The nonchalance toward titles, position, hierarchy, protocol—the many forms that authority takes—is a sign of the introverted thinking dominant function of INTPs. They tend to dislike following established procedures. Douglas Wilson (2011) said that, although Lincoln was "never well-organized or systematic, … if any president's performance in office deserved the overused epithet 'indefatigable,' it was his" (p. 5). This comment captures the discrepancy between the appearance and the reality of INTPs, who appear disorganized and haphazard although their minds are continually calculating the most efficient route forward. Henry Clay Whitney (1892) wrote of Lincoln:

> He had no regard for … forms, manners, politeness, etiquette, official formalities, fine clothes, routine, or red tape; he disdained a bill-of-fare at table; a programme at theatre; or a license to get married. The pleadings in a law suit, the formal compliments on a social introduction, the exordium of peroration of a speech, he either wholly ignored or cut as short as he could. (p. 126)

This catalog of dislikes should not be interpreted to suggest that other types love such things but to illustrate the extent of Lincoln's disregard of formalities, one shared by most INTPs.

The experimental and opportunistic mental processing that INTPs like to engage in shows up in their physical appearance. As Paul and Barbara Tieger noted, "[INTPs] are not particularly appearance conscious, preferring to dress casually" (1998, p. 175). Informality is evident in photographs of Lincoln. That his ruffled appearance in photos was not simply a function of the times he lived in is attested to by comparison with photos of his contemporaries. Photographs of Seward, Chase, and McClellan tend to show an exceptional formality in which every item of clothing and every hair is in place, while in many photographs of Lincoln, his hair is ruffled, his collar misaligned, his clothing rumpled. That this quality persisted throughout his life is attested to by two photographs, one taken at age forty-nine (Fig. 6.1, left) and the other right before his death (Fig. 6.1, right). Lincoln's colleagues frequently commented on his casual appearance. William Butler of Springfield, Illinois, said of Lincoln, "You know he was always careless about his clothes. In the time he stayed at my house, he never bought a hat or a pair of socks, or a coat" (Burlingame, 1996, p. 23). British journalist William Howard Russell (1863) visited the White House and gave a thorough physical description of Lincoln, that included the following details:

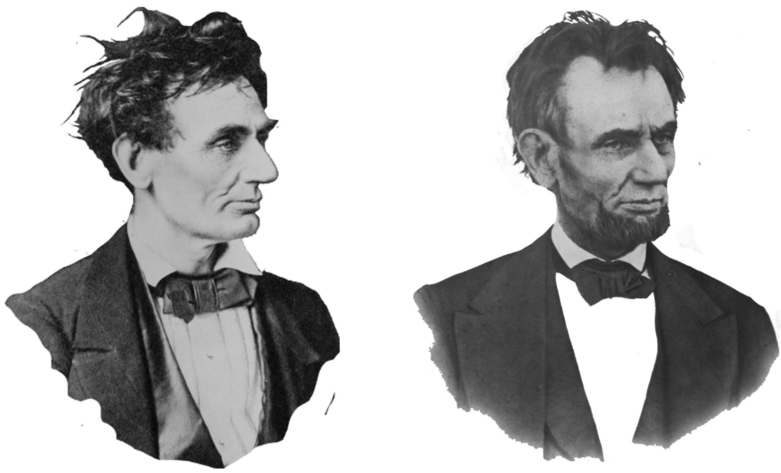

Figure 6.1 Library of Congress photographs of Lincoln in 1857 (left) and 1865 (right).

> [He was] dressed in an ill-fitting, wrinkled suit of black; … round his neck a rope of black silk was knotted in a large bulb, with flying ends projecting beyond the collar of his coat … [and] irregular flocks of thick hair carelessly brushed. (p. 37)

Lincoln commented wryly that his wife and friends were concerned about his photographs: "My impression is that their objection rises from the disorderly condition of the hair" (Boritt, 1988, p. 32). Journalist Benjamin Perley Poore wrote that Lincoln had a habit: When he was about to speak, "he would run his fingers through his bristly black hair, which would stand out in every direction like that of an electric experiment doll" (Rice, 1886, p. 231). The minds of INTPs tend to be internally focused, preoccupied with large problems, and perhaps they find it distracting to give energy to conventions of grooming and attire, or to anything that appears trivial.

When in motion, Lincoln's demeanor was the opposite of military. William Russell (1836) noted that he had "a shambling, loose, irregular, almost unsteady gait" (p. 37). Such a gait is very different from the purposeful stride of the INTJ. INTJs are methodical and systematic about everything, including just walking across the room, whereas INTPs tend to display more random movements. As a consequence, the INTJ typically has a formal presentation while the INTP has an informal one. Once, when Lincoln was visited in the White House by "a delegation of Bostonians" who delivered "a long and formidable address," Lincoln was described as follows: "Instead of beginning with a formal response as they all evidently expected, he straightened up a little in his chair, and throwing his leg across the corner of the

table, … sat thinking for some minutes" (Burlingame, 1996, p. 49). The leg over the table was highly irregular behavior for a head of state. "With all his awkwardness of manner, and utter disregard of social conventionalities that seemed to invite familiarity, there was something about Abraham Lincoln that enforced respect," wrote his contemporary, Donn Piatt (1887, p. 42), in a statement that summarizes the way well-adapted INTP leaders tend not to care about hierarchy but may radiate authority in spite of their obliviousness to conventional emblems of rank.

An undeveloped INTP personality

To fully understand what a developed personality looks like, it is necessary to also consider what an undeveloped personality is like. How does the INTP personality type present if inflated in the higher functions and thus underdeveloped in the lower functions? Which problems might this type be vulnerable to? Knowing the sequence of functions for the INTP type can help answer these questions: The first three functions are the most susceptible to inflation, while the lower functions (4th through 8th) are the most likely to be underdeveloped and out of control. Generally speaking, the lower the function, the more negatively it tends to manifest, but individuals benefit if they can access all of their functions neutrally, without defensiveness. The assets of the functions (the constructive roles they can play) and their sequence in the INTP type are shown in Figure 6.2.

INTPs often present as "intelligent" and "truthful," but it would be more accurate to say that the INTP's dominant function, introverted thinking (Ti-1st), seeks the most precise expression of reality along with the principles of cause and effect that underlie reality. Introverted thinking types may be as ignorant as any other type, or as deceitful in the way they apply their principles. The INTP's dominant function is a judging function, and if inflated, it can produce a highly judgmental person. Failure to develop the second or auxiliary perceiving function can result in an individual divorced from reality, the "absent-minded professor." Young

INTP's attitudinal polarities					
Ego		*Role*	*Shadow*		*Role*
1st	**Ti**	Creates efficiency	5th	**Te**	Creates effectiveness
2nd	**Ne**	Envisions a choice of futures	6th	**Ni**	Foresees the most likely future
3rd	**Si**	Monitors the internal environment	7th	**Se**	Monitors the external environment
4th	**Fe**	Generates external harmony	8th	**Fi**	Generates internal harmony

Figure 6.2 INTP's attitudinal polarities.

INTPs show their immaturity in their intolerance for those whose thought processes are not as precise as theirs and whom they often consider ignorant, unintelligent, and useless. As an example, young Albert Einstein, widely considered to have primary introverted thinking (Myers & Myers, 1980/1995, p. 89; von Franz, 2008, p. 11), showed "contempt for convention," and "impudence" toward his professors (Isaacson, 2008, p. 67), and as a consequence had difficulty in school. Secretly, some immature INTPs may "alternate between feelings of worthlessness and inflated self-importance" (Table 7, Fi-8th), which could be a consequence of not having more than intermittent access to their personal values function, introverted feeling, which falls in the lowest position according to the Beebe model. By inflating their dominant function and ignoring or overriding their lower functions, INTPs can over-emphasize efficiency, privileging expedience over their own moral standards. If INTPs get stuck in their primary function, they can perpetually reduce everything to a series of logical principles and grow numb to their own needs. If they do not manage to discover what their personal values are, they can get out of harmony with themselves, forming both personal and professional attachments with those who do not share their values. Jung (1921/1971) specifically mentioned this as a pitfall for introverted thinking types (¶ 637), and Joseph Wheelwright (1982), who studied with Jung, explained how this can happen:

> They seldom bother to present [their ideas] in generally comprehensible terms. Then if … they find themselves misunderstood, they tend to become annoyed and to depreciate the understanding and intelligence of others. This tendency can lead individuals of [this] type to fall under the domination of persons of a different type. … Looking upon such persons as inferior leaves the introverted thinking individual unguarded and consequently highly vulnerable to being dominated by them. (p. 71)

All personality types have relationship problems—that was the reason Jung created his typology—but each type has a different blind spot. INTPs can be so involved in their theories that they fail to recognize inappropriate partners, who can lead them into difficult entanglements and take advantage of them. Einstein is an example of this pitfall as well; he engaged in a series of romantic relationships and had a difficult family life (see Isaacson's Chapter 10, 2008). Monogamy is no indication of integrity or lack thereof, but if an INTP has not learned to identify his or her own feelings, relationships with friends, colleagues, or partners can be opportunistic or difficult. To his credit, Einstein acknowledged and regretted some of his personal choices (Jha, 2006), and his personality never degenerated into a pathological condition. Isaacson (2008) observed that, "Despite his reputation for being aloof, he was in fact passionate in both his personal and scientific pursuits" (Isaacson, 2008, p. 2). This comment could describe many, if not most INTPs, and also shows why these types can be misinterpreted by others.

INTPs are so detached and private that they may seem harmless, but that would be a misreading of the type. They can access a remarkably aggressive side that

is all the more effective for being stealthy, one that can be used constructively or destructively. Their apparent disinterestedness taken to excess can have negative consequences, producing a disconnect from others and the world at large. An INTP may react to the eruption of the lower functions by suppressing them and withdrawing into even deeper solitude. At midlife, all types are tempted to retreat to the first function, and if that happens to an INTP, he or she could withdraw from the world rather than connecting with it (Fe-4th) and could lose all effectiveness and relevance by suppressing extraverted thinking (Te-5th). To retain power, an INTP might then become Machiavellian in character, operating entirely in subterfuge with no moral compass (Fi-8th). An INTP with no development of the lower functions may sell himself to the highest bidder with no concern for the uses his or her abilities will be put to. INTPs often act as the power behind the throne, and if undeveloped, they may cynically manipulate others while hiding behind the organizational structure or a shield of anonymity. They may even play a double game, secretly serving two masters to hedge their bets. In such a case, the shadow functions may grow more salient in the personality. Such an INTP might use extraverted thinking (Te-5th) to create obstructionist schemes, certain that he or she is the only capable decision-maker. If questioned, the INTP might use introverted intuition (Ni-6th) to claim to know better than anyone else what is going to happen; alternatively, he or she may condemn others' intuitive insights as magic and superstition. An undeveloped INTP might succumb to road rage and drive too fast or fall prey to addictions (Se-7th). Finally, INTPs could remain unaware of their own ethical standards (Fi-8th) and rationalize narcissistic behavior accordingly, or they could unconsciously sabotage their own vague apprehensions of what they most want out of life. In sum, an INTP who completely resists the emergence of the lower functions may become the opposite of his or her youthful self: no longer resourceful, impartial, and observant, but foolish, biased, and blind.

An examination of Lincoln's life shows that he struggled with many of these issues also. Had he not been able to develop his own functions, history might be different. He might have remained in the background of the political struggles, becoming either a puppet or a puppet master, attempting to influence events while limiting his own personal exposure. He might have grown ever more introverted and eccentric, a kind of Rasputin-like figure whispering in the ear of the powerful, while the country tore itself apart.

How Lincoln transformed himself

How did Lincoln avoid the pitfalls of the undeveloped personality? An eight-function analysis of Lincoln's life can answer this question, showing how he went from crisis to integration. Lincoln's life illustrates the trajectory of development that Jung proposed happens for all: differentiation of the preferred functions in early life concurrent with difficulties around the non-preferred functions, the eruption of the inferior function at midlife, and opportunities to develop the non-preferred functions in later life. Not everyone develops their higher functions,

let alone the shadow functions. Although all eight functions are continually operating in everyone, most individuals are more used by the functions than are users of them. Lincoln was clearly in the minority in that he learned to use so many functions constructively.

Michael Burlingame said that Lincoln experienced a midlife crisis from 1849 to 1854 when his internal struggle peaked and he withdrew from public life (2008, Vol. 1, pp. 309–362). Lincoln had spent most of his life striving to join the political arena, with moderate if not stellar success, until, in 1849, he was offered the governorship of the Oregon territory, a peak achievement for a politician of the time. But he turned it down. Why? Lincoln explained: "I was then [1849] so disgusted [with politics that] ... I made up my mind to retire to private life and practice my profession" (Burlingame, 1994, p. 3, n. 15). And he did just that for five years. He must have rejuvenated himself during this period because following this hiatus he returned to politics with redoubled energy. Upon his return, he encountered one defeat after another. In 1854, he ran for the Senate and lost. In 1856, he was nominated for vice president and lost again. In 1858, he ran for the Senate again and was again defeated. Nevertheless, he did not stop seeking elective positions. Two years later, he ran for president, for which he was severely reviled and called a vampire, an ape, a baboon, and a gorilla among other things (Tagg, 2009, pp. vii, 73, 85, and 258). Lincoln finally, miraculously, won, though by the lowest percentage of votes of any president before or after him, whereas Richard Nixon won by the largest margin of any president—which illustrates how a polished personality type can blind us to character deficits.

Like President Nixon (Chapter 1), Lincoln experienced the curse of the principle of enantiodromia, but unlike Nixon, he also learned the gift of enantiodromia. During his early years, Lincoln was respected and successful but unfulfilled. Only during his later years of serial failures and unrelenting scorn and abuse did he express any sense of satisfaction. It is interesting to note that Lincoln had to give up his political ambitions in order to achieve them, exactly as Jung himself had done. It was perhaps in the middle period of his life, during his years of retreat from public life, that Lincoln developed the stamina to keep throwing himself into the fray despite the humiliations of defeat and a barrage of contempt. Lincoln's midlife crisis and its aftermath reflect Murray Stein's (1983) description of the psychic disruption that occurs at midlife:

> When the unconscious erupts at midlife, what first comes most strongly to the fore are rejected pieces of personality that were left undeveloped and cast aside sometime in the past. ... Life still clings strongly to them. And actually, the seeds of the future lie in these neglected figures, which now return and call for restoration and attention. (p. 78)

What "rejected pieces of personality" did Lincoln find in himself during his wilderness years? He discovered both his neglected functions and his neglected archetypes. In particular, he discovered his feeling function, and to develop it, he

had to relinquish his dominant thinking function. He was a superb litigator, but he could not unite a divided country with logical arguments. The inferior function (4th) erupts at midlife, sparking either regression or psychological development, and Lincoln accepted the opportunity to move toward integrating his inferior function, extraverted feeling (Fe). After midlife, he appears to have gained constructive use of his other less conscious functions as well. An application of the eight-function model identifies these less conscious parts of Lincoln's personality by function, going all the way down to the eighth, illustrating how he learned to constructively use every part of his psyche. To do so, he had to overcome his own biases against his non-preferred functions.

In the long run, the struggle to express and integrate the many sides of his personality gave Lincoln a secret weapon over his unsuspecting adversaries. Jung called it "the unexpected and improbable power to succeed, which is one of the peculiarities of the unified personality" (1948/1968, ¶ 404). By considering multiple perspectives from a multitude of friends, enemies, and competitors, Lincoln developed the opposites within himself, uniting them into a whole stronger than any one of the individual parts. Lincoln gave a whole new meaning to the motto of the United States, *e pluribus unum* ("out of the many, one"). He forged a union of many states into the "United States," and he united his opposing inner voices into an integrated whole.

Lincoln's trajectory of development

With a well-developed personality like Lincoln's in which all the functions are developed, an argument could be made for many personality types. The point of this section is not to argue for the accuracy of an INTP hypothesis but to illustrate how the eight-function model can suggest a trajectory of development and help individuals identify projections. Knowledge of the functions and archetypes can also mitigate the idealizing projections we cast onto historic figures like Lincoln. When the key events of Lincoln's life are viewed through the lens of the functions, it is possible to see how some functions get inflated and others suppressed, creating challenges to adaptation and the full actualization of the personality. Accordingly, this analysis is organized into eight sections according to the function hierarchy of the INTP personality. Each section describes first the function as it is used neutrally without any archetypal energy; next, it describes the archetype that the eight-function model associates with the function position; and thirdly, it describes how the function tends to manifest when it is expressed through one of the eight archetypal complexes, abbreviated as *function-archetypes*. Finally, this section suggests how the evidence from Lincoln's life may correlate with the functions as they express in their archetypal positions, showing how the Beebe model can illuminate some of the projections a given personality is vulnerable to. (To see how the functions tend to manifest for other personality types, see Part II, Table 7, which outlines these effects for all sixteen types.)

Ego development: Functions 1–4

The first two functions tend to be prominent in our personality throughout our lives, but the other functions operate as well, although usually without our control. We can begin to access them with some control only if we are sufficiently challenged by life. An examination of Lincoln's egosyntonic functions shows that they manifested throughout his life to some degree, although he did not have equal fluency with all of them. The excesses of personality type generally show up most clearly in youth, and Lincoln's early life shows the youthful tendency to exaggerate the dominant function. Some of the egosyntonic functions were inflated, and the inferior function was clearly troublesome (Fig. 6.3). In fact, the weakness of the inferior function may be seen to contribute to Lincoln's midlife crisis, as Jung's theory suggests.

Introverted thinking (Ti) hero

INTP and ISTP				
1st	**Ti**	Precisely defines problems	Hero/heroine: strength & pride	Masters complexity

The function: Ti—precisely defines problems

Introverted thinking is the problem-solving function par excellence, and those with superior Ti use it to understand everything about dynamic systems and to develop mental and physical models that represent the most efficient versions of those systems. The Ti function spots problems, which makes it appear negative, although it is the most neutral of functions. Introverted thinking looks for the internal organization of a system and seeks the best, most efficient expression of its underlying principles in the most neutral and objective way. Introverted

INTP's ego functions and archetypes				
Position		*Role of the function §*	*Positional archetype †*	*Function-archetype §*
1st	**Ti**	Precisely defines problems	Hero/heroine: strength & pride	Masters complexity
2nd	**Ne**	Proposes options	Parent: fostering & protecting	Proposes options
3rd	**Si**	Compares present to past	Eternal child: immaturity & play	Plays in the past
4th	**Fe**	Relates to and affirms others	Anima/animus: embarrassment & idealization	Forms blind attachments

Figure 6.3 INTP's ego functions and archetypes.

† The sequences and descriptions of the archetypes are Beebe's (columns 1 and 3).

§ The descriptions of the function roles and function-archetypes are the author's (columns 2 and 4).

thinking also seeks the most efficient way to express concepts *verbally*, so that it often defines and refines its terms in order to approach the ultimate truth with the greatest possible accuracy. This continual refinement of a system or a verbal construct gives introverted thinking a kind of inward, circular movement as it strives toward ever-greater precision. Although it seeks efficiency, introverted thinking is a slow-moving function, perhaps the slowest because it constructs a logical framework to make sense of reality and each new datapoint must be congruent with all of the existing data points in the framework. Herndon (1890) said that "Mr. Lincoln's mind moved logically, slowly, and cautiously," and his "perceptions were slow, cold, clear, and exact," which is a good description of how introverted thinking operates (Herndon & Weik, pp. 300, 314).

The archetype: hero/heroine—strength & pride

The attribution of the *hero* archetype to the dominant function suggests that the function in this archetypal position is where we envision making our most significant contributions. We tend to use this function expertly and we want to be acknowledged for it. Because of the hero's need for admiration, the function in this position is the one most vulnerable to inflation and hubris.

The function-archetype: Ti-1st—masters complexity

In the hero position, the Ti function strives for maximum understanding of the object in its sights and the most precise expression of that understanding. It does not stop analyzing until it achieves its objective. Moreover, the heroic energy around the primary function means that this type seeks the largest possible problem to solve, as, for example, Einstein strove to find a theory of physics that would encompass the cosmos, not just life on Earth. Lenore Thomson (1998) wrote that individuals with dominant introverted thinking "experience a symbiotic relationship between their intentions and the underlying structure of a situation" (p. 295). These types seem to visualize things in their minds, and in childhood, they often like to take apart mechanical objects or to assemble them. Lincoln's partner William Herndon said of Lincoln: "He would stop in the street and analyze a machine. … Clocks, omnibuses, paddle-wheels, and idioms never escaped his observation and analysis" (Herndon & Weik, 1888/1923, p. 303). This is quintessential introverted thinking on display, studying the inner workings of dynamic systems. One of Lincoln's fellow lawyers, Joseph Gillespie, praised him highly for this skill, saying, "The quality in which he excelled all other men was that of analysis. In the crucible of his mind every question was resolved into its pristine elements" (Burlingame, 1994, p. 7).

Introverted thinking in the superior position does not stop at analysis: It moves on to create a model that makes sense of the system it studies. Ti types with auxiliary sensation (ISTPs) like to make physical models, while Ti types with auxiliary intuition (INTPs) create mental models.[1] For this reason, individuals

with a preference for introverted thinking can have patented ideas, and Lincoln authored a patent for "A Device for Buoying Vessels Over Shoals." Historian Bruce Chadwick (2009) has described how Lincoln never lost his interest in new technologies and sometimes tested them out on the White House lawn (p. 54). Lincoln's greatest creation was the framework of policies he built to join the states into a union of different peoples, a model he spent a lifetime crafting. To create such a framework of knowledge, INTPs must learn everything about a topic before they can accommodate any aspect of it in their minds. According to historian Allan Nevins (1950), Lincoln exhibited "a dogged desire to learn the exact truth about everything and anything" (p. 354). Herndon observed:

> Before he could form an idea of anything, before he would express his opinion on a subject, he must know its origins and history in substance and quality, in magnitude and gravity. He must know it inside and outside, upside and downside. (Herndon & Weik, 1888/1923, p. 303)

Lincoln's gargantuan speech at Peoria in 1854 is an example of the INTP's need for total understanding; it was the culmination of decades of introspection about the slavery issue, something that he was unwilling to articulate until he could work out every aspect of the problem.

The desire of introverted thinking types to fully understand everything enables them to persist at problem-solving beyond the tolerance threshold of other types. Chadwick said that Lincoln told voters of his district that if he lost the election, he would keep running as many times as it took until he won. Chadwick concluded (2009), "Unlike many politicians, the prospect of defeat did not bother him" (p. 10). Such impassivity in the face of setbacks also shows the imperturbability of INTPs, the fact that they do not personalize events that would devastate other types. It should be acknowledged that, whereas the *prospect* of defeat did not deter Lincoln, the actual *experience* of defeat did cause him pain. Introverted thinking is by no means immune to ego insults; rather, it makes calculations based on probabilities that take failure into account, and the coldness of these calculations seems to enable an unusual persistence and an ability to risk defeat.

INTPs are sometimes perceived as arrogant because introverted thinking identifies problems and flaws in order to fix them, but their judgments of self are as exacting as their judgments of others. Their focus on problems can make INTPs appear dour and pessimistic, while their impartiality can strike others as heartless. Their neutrality and candor enable those with Ti in the first position to be "ruthless in an argument, demolishing the opposition" (see Part II, Table 7, Ti-1st). Lincoln was a fierce adversary in the courtroom. According to a court official, Thomas W. Kidd, "He could annihilate an opponent with a story, and the other would scarcely know what hurt him" (Oldroyd, 1882, p. 451). Fellow attorney Samuel Parks said:

> [Lincoln's] skinning of one of his political opponents is still spoken of by those who heard it as awfully severe. And his denunciation of a defendant

> (before a Jury in Petersburg) … was probably as bitter a Philippic as was ever uttered. (Wilson & Davis, 1998, p. 239)

Although introverted thinking types can lecture at length in an area of expertise, they tend to be the most laconic of types in a group setting. They can remain silent for long stretches of time. They value economy of expression, although they do not always manage it themselves, and they criticize verbosity in others. Lincoln once said of a colleague, "He can compress the most words into the smallest ideas better than any man I ever met" (Gross, 1912, p. 36). However, once these types get started talking, they do not know when to stop. This paradox may occur because introverted thinking seeks precision of expression to be sure of stating the absolute truth. Lincoln's need for absolute precision was frequently remarked on by biographers and historians. Herndon said, "He was often perplexed to give proper expression to his ideas … because there were, in the vast store of words, so few that contained the exact coloring, power, and shape of his ideas" (Herndon & Weik, 1888/1923, p. 302).

Jung's (1921/1971) description of the introverted thinking type's verbal patterns shows great similarity with descriptions of Lincoln's speech patterns by historians and contemporaries. Jung said of this type, "Because he thinks out his problems to the limit, he complicates them and constantly gets entangled in his own scruples and misgivings" (¶ 634). The speech patterns of Ti types demonstrate these complicated entanglements in long pauses as they search for just the right word and in multiple modifying statements (Table 5, Visual and verbal clues to type). Jung said further, "His style is cluttered with all sorts of adjuncts, accessories, qualifications, retractions, saving clauses, doubts, etc., which all come from his scrupulosity" (¶ 634). Lincoln's colleague Albert J. Beveridge complained about this aspect of his speaking style: "I wish to the Lord he could have gone straight-forward about something or other. … Of all [the] uncertain, halting and hesitating conduct, his takes the prize" (cited by Burlingame, 1994, p. 1). Lincoln's delivery at the beginning of his speeches was often hesitant and tentative (Wilson, 2011) until he got fully into the meat of his argument when his delivery became more definitive.

Although the dominant function of INTPs is a decision-making function and INTPs generally make careful and well-thought-out decisions, the time required to reach a decision can frustrate their colleagues. Because they must understand every aspect of an issue in order to make sense of it, INTPs are slow to take action and make decisions as compared to their extraverted thinking counterparts. Lincoln's Pennsylvania Republican colleague Alexander K. McClure (1892/1996) commented on Lincoln's habitual stubbornness in resisting efforts to accelerate his decisions and take prompt action:

> I have many times heard Mr. Leonard Swett and Mr. Ward Hill Lamon, and occasionally Mr. David Davis, speak of his persistent reticence on questions of the gravest public moment which seemed to demand prompt action by the

> President. They would confer with him, as I did myself at times, earnestly advising and urging action on his part, only to find him utterly impassible and incomprehensible. Neither by word nor expression could any one form the remotest idea of his purpose, and when he did act in many cases he surprised both friends and foes. (p. 77)

Lincoln's cabinet was frequently frustrated by his silent refusal to be stampeded into a decision in the face of dire events. Historian Allan Guelzo (1999) quoted two of Lincoln's friends about Lincoln's resistance to pressure from his cabinet:

> David Davis 'asked him once about his Cabinet: he said he never Consulted his Cabinet. He said they all disagreed so much he would not ask them—he depended on himself—always.' Leonard Swett 'sometimes doubted whether he ever asked anybody's advice about anything. He would listen to everybody; he would hear everybody, but he never asked for opinions.' (p. 264)

Similarly, Jung (1921/1971) remarked on the independence of mind of the introverted thinking type: "In the pursuit of his ideas he is generally stubborn, headstrong, and quite unamenable to influence" (¶ 634). A contemporary of Lincoln's said of him, "He was independent of all cliques" (cited by Rufus Rockwell Wilson, 1885/1945, p. 601). Lincoln's indifference to the opinions of others enabled him to endorse unorthodox ideas and even to rule against his own interests. Lincoln showed extraordinary impassivity in the face of vehemently divided opinions. His numerous and varied statements about desirable policy on the slavery issue made him unpopular with abolitionists and slaveholders alike. Jung said that the Ti type "never shrinks from thinking a thought because it might prove to be dangerous, subversive, heretical, or wounding to other people's feelings" (¶ 634). A negative aspect of this quality is an emotional distance from others that can hamper relationships. Daryl Sharp (1987) observed that Ti types "tend to be indifferent to the opinions of others" (p. 71), and the *MBTI® Manual* (Myers et al., 1985/1998) cited a study finding that INTPs scored highest of any type on "obliviousness" toward a marital partner (Table 10.14, p. 244). One could almost make this aspect of heroic Ti—obliviousness—the dominant characteristic of Lincoln's political life. William Herndon highlighted indifference as Lincoln's chief attribute: "In general terms his life was cold—at least characterized by what many persons would deem great indifference" (Herndon & Weik, 1889/2008, p. 601). David Donald (2003) quoted Joseph Gillespie on this attribute of Lincoln also:

> He was by some considered indifferent or at least cold-hearted towards his friends. … This was the result of his extreme fairness. He would rather disoblige a friend than do an act of injustice to a political opponent. (Gillespie, cited by Donald, 2003, p. 28)

The indifference of the Ti dominant personality does not necessarily indicate any lack of emotion, empathy, or sympathy but rather a preference for logic in making decisions. INTPs apply one principle to all, unbiased by friendship, relationship, or personal interest.

This quality of relentless logic also makes introverted thinking types the world's greatest skeptics, distrustful of ideological systems. Jesse Fell said of Lincoln, "No religious views with him seemed to find any favor" (Herndon & Weik, 1889/2008, p. 445), and Lincoln's wife, Mary Todd, said that while he became more spiritual after his son's death, for him, religion was "a kind of poetry in his nature, and he was never a technical Christian" (p. 445). The most famous speech of Lincoln's early years, made to the Lyceum of Springfield in 1838, was a paean to "reason, cold, calculating, unimpassioned reason," as stated in the next-to-last paragraph (Lincoln, 1907, p. 14). Over time, Lincoln learned to weigh his words and moderate his opinions, but this early speech reveals his commitment to the principle of logic. Author Adam Gopnik (2009) put it best in his characterization of Lincoln's rhetoric as follows: "When Lincoln proposed a cult of the law, he meant it, and we miss the thread of continuity in his life if we miss the passion of his belief in dispassion" (p. 58). The "passion of his belief in dispassion" could almost be the mission statement of the dominant introverted thinking types.

Extraverted intuition (Ne) parent

INTP and INFP				
2nd	**Ne**	Envisions options	Parent: fostering & protecting	Proposes options

The function: Ne—envisions options

Extraverted intuition is the ultimate idea generator, often called the brainstorming function. By contrast with the focused attention of *introverted* intuition (Ni), the attention of *extraverted* intuition (Ne) is diffuse, ranging far and wide in subject matter. Ne is an experimental function, one that proceeds by trial and error, shifting this way and that, making connections between disparate ideas. Extraverted intuition follows a haphazard path that can appear indecisive. Because extraverted intuition likes to remain ever open to new ideas, those who prefer Ne can appear commitment-phobic; they can be difficult to pin down and slow to decide. Jung (1921/1971) pointed out that the danger of constantly entertaining new possibilities is that none may ever reach fruition (¶ 615).

The archetype: parent—fostering & protecting

The parent archetype energizes the use of the auxiliary function, aiming it toward others, fostering and mentoring them. While usually well-intended, this archetype can be overdone, and the function in this position can get inflated, parenting others when that may not be appropriate. If, however, the second function is

underdeveloped, the individual may be insufficiently attuned to others and therefore unable to play a contributory role in society. This function is also important in providing balance to the hero function: If the dominant is a judging function, the second function is a perceiving function, and vice versa. Using judgment without perception or vice versa throws the personality out of balance.

The function-archetype: Ne-2nd—proposes options

The salient feature of Lincoln's leadership style as characterized by Doris Kearns Goodwin, his assemblage of a team of rivals who espoused very different opinions, may be in part a consequence of using extraverted intuition in a parental way. Extraverted intuition entertains multiple options and paths forward, giving consideration to all of them. Leaders with Ne in the parent position tend to value both diversity and autonomy, and so they "often encourage others to choose their own paths" and like to "generate multiple possibilities for others when they express their wants and needs, leaving the ultimate decision about which possibility is best to the individual" (Table 7, Ne-2nd). Lincoln's secretaries John G. Nicolay and John Hay (1890) referred to just this aspect of Lincoln's thinking when, as president, he was flooded with visitors to the White House, all of whom sought political appointments:

> All his inner consciousness was abroad in the wide realm of possibilities, busily searching out the dim and difficult path toward things to be. His easy and natural attention to ordinary occupations afforded no indication of the double mental process which was habitual with him. (Nicolay & Hay, 1890, Vol. 4, p. 71)

The dwelling in "the wide realm of possibilities" and the "searching out" of a "dim path" toward the future for his visitors perfectly describe the way extraverted intuition operates, as opposed to how introverted intuition (Ni) seeks the single, best way forward, synthesizing many possibilities into the essential and ultimate one. While INTPs speak rarely, when they do they tend to hedge their comments with modifiers and even to equivocate, because they see many sides of a subject. Lincoln's "double mental process" that Nicolay and Hay referred to describes the kind of parallel processing that parental Ne engages in: It both listens to the desires of another and considers alternate options for that individual. This may explain why these individuals, INFPs as well as INTPs, are often sought after for advice but also why they may appear distracted and distant: Their minds are concurrently pursuing alternatives.

While Lincoln did not turn over key decisions to his cabinet, he listened to them and drew on them for information. Often, his approach struck his advisors as cold-blooded. Jung (1921/1971) explained the source of this mode of operating as a consequence of the process of extraverted intuition: This type "seizes on new objects or situations … with extraordinary enthusiasm, only to abandon them cold-bloodedly, without any compunction and apparently without remembering

them" (¶ 613). We can see how parental extraverted intuition often manifests in the way Lincoln encouraged his subordinates "to innovate, to take action on their own initiative" (Phillips, 1992, p. 139). We also see it in his appreciation for an improvisational approach to leadership. Lenore Thomson (1998) said that INTPs like to "improvise within the parameters of situational logic" (p. 297). For INTPs who have developed their auxiliary function, a failure is often only an experiment that surprises, one that may prove even more fruitful than a confirmed success. Phillips (1992) observed that Lincoln "viewed the failures of his generals as mistakes, learning events, or steps in the right direction" (p. 138), an attitude that many of his advisors found supremely frustrating. He was frequently urged to rein in his generals, but he showed no temptation to micromanage, and even bent over backward not to. He always wanted others to choose their own paths. Immature leaders with parental Ne can go overboard in this function, providing too much freedom and too many options to others, creating chaos. Judging by his cabinet members' complaints, Lincoln probably erred too far in this direction before correcting course.

A disconcerting aspect of extraverted intuition in leaders concerns the way Ne always seeks to keep its options open, delaying decisions to the last moment, and even changing them. Jung (1921/1971) pointed out that this aspect of Ne types can prevent them from ever finishing something (¶ 615). Newspaper editor John W. Forney (1881) identified this tendency in Lincoln: "His opinions were always subject to revision" (p. 167). Lincoln's rhetorical style also showed "the habit of compromise even at the cost of absolute clarity" (Gopnik, 2009, p. 51), which characterizes the communication style of both INTPs and INFPs. Auxiliary Ne with its pursuit of multiple paths and dominant Ti with its detachment together create a striking resistance to ideology. Shelby Foote's (1958) assessment of Lincoln's leadership style summarized the strengths of extraverted intuition in the parent position:

> He had no fixed policy to refer to. … This lack gave him the flexibility which lay at the core of his greatness. … He must improvise as he went along … so that, to all his other tasks, Lincoln had added the role of mediator, placing himself as a buffer between factions, to absorb what he could of the violence they directed at each other. (p. 166)

Sometimes this open-handedness can be misinterpreted by others: "One's willingness to let others generate alternatives may be viewed as distance from the situation or general apathy" (Table 7, Ne-2nd). Lincoln has often been criticized for giving his generals too much freedom (see Extraverted thinking), and he was said to be an overly indulgent father to his own children (Burlingame, 1994, p. 57). Fortunately, he learned in office to mitigate the excesses of his parental Ne such that, by the middle of the war, he exercised firm control over the direction of the war effort. Perhaps because of his early inclination to give his generals a free hand, he was often underestimated. According to William Herndon (1889/2008), the public perception of Lincoln's administration was that the army officers and the cabinet ran the government and conducted the war: "Little did the press, or

people, or politicians then know that … when the crisis came … he and he alone would be master of the situation" (Herndon and Weik, 1889/2008, p. 540).

Introverted sensation (Si) eternal child

INTP and INFP				
3rd	**Si**	Compares present to past	Eternal child: immaturity & play	Plays in the past

The function: Si—compares present to past

Introverted sensation is the function that records, recalls, and relives memories. It is oriented to details and is often called the accounting function because we use it to check and verify the accuracy of something. Introverted sensation is a nostalgic function, and individuals with Si preferences can experience vivid emotional memories when certain keywords or places or times of year occur. Those with Si in the dominant position are often the caretakers of vast archives of information or financial records since money itself is a record of a past event. Introverted sensation is also an embodied function, the one we use to monitor our internal health, and those with Si preferences often gravitate to medicine and health professions. The Si function is a security function; it guards our bodies and our homes with scrupulous attention to reality. It is necessarily a slow process for it seeks certainty and security by comparing the present to what has happened in the past, and reviewing the archives of one's past is a task that grows longer with time.

The archetype: eternal child—immaturity & play

The eternal child (*puer aeternus*/*puella aeterna*) is our inner child, the part of us that is playful and creative but also the part that can be spoiled, demanding, or easily fatigued. The third function has the carefree nature of the child and wants to be taken care of rather than to care for others. Its puerile energy means that it does not know when to stop, and that can be a source of frustration to others. It is easy for us to over-rely on the third function because it is in the same attitude as the dominant function, and therefore is in our attitudinal comfort zone. Both John Beebe and Lenore Thomson have discovered that personalities can get stuck in the third function (Beebe, 2013b; Thomson, 1998, pp. 96–119). Succumbing to the temptation posed by the third function's childlike energy can create an emotional volatility characteristic of a juvenile phase of development. A puer complex can develop that entraps us in cycles of inflation and deflation, expressed in euphoria and disappointment.

The function-archetype: Si-3rd—plays in the past

Because the eternal child archetype relates to play, recreation, and creativity, individuals who have introverted sensation, the memory function, in this

position "can be infinitely amused by recreating and reliving moments from the past" (Table 7)—sometimes to the frustration of their colleagues, for functions in the eternal child position never know when enough is enough. When puerile Si goes overboard, the individual resembles an absent-minded professor who gives the same lecture over and over, unaware that his audience is bored.

The frequent complaints by Lincoln's colleagues about his storytelling are evidence that Lincoln's Si function was associated with puer energy. He seemed to have an infinite recall for jokes and events, and he reported them in the manner typical of introverted sensation, proceeding chronologically and omitting no detail. According to James Humes (1996), "His retentive memory stored every story he ever heard, and then he adapted it" (p. 127). Such a comment might suggest an Si hero, were it not for the end of Humes' sentence, "and then he adapted it." An individual with an Si preference does not change or adapt narratives. All four introverted sensing types (ISTJ, ISFJ, ESTJ, ESFJ) report that when relating an incident, they try to narrate it in the sequence in which it occurred, which makes the report factually reliable. We can see the influence of the eternal child archetype on Lincoln's storytelling in the following description by one of his colleagues, Indiana Congressman George W. Julian:

> [Lincoln] entered into the enjoyment of his stories with all his heart, and completely lived over again the delight he had experienced in telling them on previous occasions. When he told a particularly good story, and the time came to laugh, he would sometimes throw his left foot across his right knee, and clenching his foot with both hands and bending forward, his whole frame seemed to be convulsed with the effort to give expression to his sensations. (Rice, 1886, p. 54)

Here we see the embodied quality of introverted sensation and the reliving of the original moment of experience, as well as the playfulness of the eternal child archetype that carries the function. That childish delight was the chief quality of all Lincoln's stories and the quality that most frustrated his staff and aides. Often, they would reproach him when they brought him a pressing matter to discuss, and instead of being "serious," he would launch into one of his stories. He once told a story about Secretary Welles to journalist Noah Brooks, confiding that, "I hope Mr. Welles will never hear that I told this story on him." Brooks replied, "It will not be your fault, Mr. President, if he does not hear of it, for I have heard you tell it at least a dozen times" (Zall, 2007, p. 62).

But Lincoln also used this light-heartedness to good effect, to soften bad news. An example of this playful, creative adaptation of remembered events is the story Lincoln told Congressman Samuel Shellabarger. Shellabarger asked President Lincoln to give a friend's son a staff assignment, which would have kept the young man out of combat. Such a request must have been hard to reject, but Lincoln replied as follows:

> Sam, when I started to practice law, there was a lady in New Salem who laundered shirts. A friend of mine gave her a shirt to launder. When he later put it on, he found that the whole shirt was starched all over instead of just stiff in the collar, so he sent it back saying that he didn't want a shirt that was all collar. The trouble with you, Shellabarger, is that you want an army with all staff and no soldiers. (Humes, 1996, p. 130)

Another aspect of those who have Si in the eternal child position is a tendency to have "tremendous difficulty in letting go of people, places, and things," especially familiar things connected with their childhood (Table 7). By contrast, those who have Si in the hero position show discernment in their exercise of the Si function; they have strong geographic attachments and may maintain collections of prized memorabilia, but as leaders, they can usually terminate employees with equanimity when necessary. Those with Si in the eternal child position tend to lack such discernment and can have trouble firing or dismissing staff, or ending a personal relationship, or relinquishing memorabilia from their early years. Although we do not know whether Lincoln held onto memorabilia, he showed great reluctance to let go of staff or officers, no matter what their failures and betrayals. He kept Generals McClellan, Buell, and Hooker in power long after they had shown their inadequacy on the battlefield, and he kept his recalcitrant treasury secretary, Salmon Chase, in his cabinet even when the man campaigned against him for the presidency. He never did fire Chase but finally simply accepted one of the man's frequent resignation threats. Lincoln was widely criticized for his failure to immediately fire these and other individuals in his administration, and it may be that the critics were right. However, as is always the case, what is a weakness in one circumstance is a strength in another. Such was the case when Lincoln was pressured to fire Ulysses S. Grant from his position of command over the Union armies. In this case, Lincoln's reluctance to let go of someone paid off enormously, as Grant proved to be one of the most brilliant generals of the war. However, in order for Lincoln to persuade others of his wisdom in this decision, he had to surrender his eternal child Si and access his trickster function (see Extraverted sensation trickster).

Extraverted feeling (Fe) anima

INTP and ISTP				
4th	**Fe**	Relates to and affirms others	Anima/animus: embarrassment & idealization	Forms blind attachments

The function: Fe—relates to and affirms others

Extraverted feeling is the function we use to connect publicly with others, especially in a group setting, and those types who have it in the superior or auxiliary position enjoy networking, building relationships, establishing group harmony,

and maintaining the connectedness between members of a group. Extraverted feeling reads the feelings of others and is able to reflect them or moderate them, as necessary. It is kind of a mirroring function, recognizing and affirming others' feeling states. It is supremely useful for mediating conflict because extraverted feeling seeks to connect everyone's feelings into a harmonious whole.

The archetype: anima/animus—embarrassment & idealization

The fourth function is known as *the inferior function* because it is the site of our inferiority complex. As our most primitive function, and the locus of our incapacity, it is a source of shame. It has an autonomous quality and thus embarrasses us because it is not under our control. The anima archetype means *soul image* and indicates an idealizing quality of this archetype. We tend to project this image onto members of the opposite sex, in either an idealizing or a demonizing way. A good relationship with our internal anima (if male-identified) or animus (if female-identified) has the power to *animate* us and rejuvenate us. A poor relationship with our contrasexual side can embitter us, causing an attitude of *animosity*. Thus, the fourth function is paradoxical: It is our least developed conscious function, and according to Jung, always remains primitive in us, but it is also the source of renewal.

Although the anima function is one of the conscious functions, Jung made it clear that we cannot use our will to integrate the anima, that elusive goal of individuation. We cannot simply decide to integrate the anima, nor can we just decide to develop the inferior function. As Marie-Louise von Franz showed (1971), the inferior function resists coming under control. Fortunately, the inferior function, poised at the threshold of consciousness, acts as a bridge to the unconscious, a kind of trapdoor which we can fall through, or through which the contents of the unconscious can erupt upward into consciousness. This is not the end of the process of individuation but the beginning, our introduction to our shadow functions (see Shadow development: Functions 5-8).

The function-archetype: Fe-4th—forms blind attachments

When the relationship function, extraverted feeling, combines with the energy of embarrassment in the fourth position, individuals connect with others but may do so indirectly or remotely. At the same time, when these types form relationships, they do so in an uncalculating way. Von Franz (1971) said that Fe as an inferior function produces a "sticky, doglike attachment" (p. 52), for these types show a blind faith in those they connect with, untempered by judgment. Jung made a comment about the introverted thinking type that reflects the way the type's inferior Fe manifests before it becomes differentiated: "Often he is gauche in his behavior, either painfully anxious to escape notice, or else remarkably unconcerned and childishly naïve." But Jung added a caveat to this: "The better one knows him, the more favorable one's judgment becomes, and his closest friends

value his intimacy very highly" (1921/1971, ¶ 635). Both of these statements ring true for Lincoln. While he was alternately awkward and comfortable in company, warm and then cold, Lincoln made a huge number of friends (Holland, 1866/1998, p. 60). Although an individual's fourth function always remains infantile, its vulnerability can exercise a powerful attraction to others, especially if he or she acknowledges inferiority in this arena. Lincoln did acknowledge his social deficits, and in his youth, he worried about his lack of social polish. More than once, he despaired of ever having a fulfilling romantic attachment, yet he did marry, he did have children toward whom he was a devoted father, and he did acquire a devoted cadre of friends and colleagues. In fact, his friends were more than devoted—they were completely committed to him, which attests to the fluency that any personality can acquire in the inferior function if the humility and desire to be of service to the world are present.

In the first half of life, INTPs tend to avoid the kind of social networking that comes easily to extraverted feeling types. Twenty-first-century technology has been a boon to these types, providing them with a buffer or mediating agent in the arena of relationships. Lincoln biographer David Herbert Donald discussed this attribute in Lincoln, showing how paradoxical it is for a politician not to be a natural networker: "By temperament and early training Lincoln grew up as a man of great reserve, unable to reach out in the broad, good fellowship that so many politicians cultivate as they strive to be everyone's closest friend" (2003, p. 28). Lenore Thomson (1998) wrote that INTPs "can be nearly oblivious to the social rituals and signs of relationship that extraverted feeling regulates" (p. 300). This does not mean that INTPs are not cordial, congenial, and even gracious, especially after midlife, but underneath they may feel that there are more important demands that need tending. William O. Stoddard, a contemporary of Lincoln's, said: "His manner at receptions, and other occasions of ceremony of social or official formality, was that of a man who performs an irksome but unavoidable duty, though he was never lacking in cordial hospitality" (Burlingame, 2008, Vol. II, p. 258).

In early life, we tend to experience embarrassment around our fourth function, aware that it is not our forte, and in his early years, Lincoln was hounded by embarrassment in social situations. Burlingame cited many reports of Lincoln's "gaucheries" in social or group settings (2008, Vol. I, pp. 523–525). Lincoln disliked the small talk that was expected of men in situations where women were present. One woman expressed astonishment at Mary Todd's selection of "the most awkward & ungainly man in her train, [one] almost totally lacking in polish" (cited by Burlingame, 1994, p. 309). While this description may refer to Lincoln's physical appearance, it surely also refers to his discomfort with extraverted feeling, the function that recognizes and reflects another's feeling state. Herndon said: "He could not distinguish between the paleness of anger and the crimson tint of modesty. In determining what each play of the features indicated he was pitiably weak" (Herndon, & Weik, 1888/1923, p. 306).

The fourth function has an autonomy that causes problems for us—it never fully comes under our control—but it also can lead us to an inner source of

wisdom. Initially, we project the anima or animus onto another and admire the other for those projected qualities. Eventually, we must withdraw our projections and discover those qualities within ourselves. Nonetheless, Jung stressed that projection is a necessary stage of the process (1921/1971, ¶ 811). Mary Todd seems to have played this role for Lincoln. Mary Todd was more likely an introverted feeling (Fi) type than an Fe type (perhaps ENFP) because although she was "in her element in social gatherings," she also had a "blundering outspokenness" and "natural want of tact" (Goodwin, 2005, p. 95). It appears that Lincoln relied on her love of dinner parties and politics to facilitate the social connections that he lacked.

How, then, did Lincoln become such a hugely successful politician? The curious aspect of the fourth function is the dual role it plays in our development. The inferior function tends to become highly active in midlife when it begins to exercise an irresistible attraction for us. Besides being the locus of our incapacity, the inferior function is also an area where we may find our passion. However, it may be necessary to endure adversity if the fourth function triggers a crisis. Burlingame (2008) identified just such a crisis in Lincoln's life, occurring in the years 1849 to 1854 when Lincoln withdrew from public life (Vol. I, pp. 309–362). Before his crisis, Lincoln was described as "abstracted, cool," even "a cold man," with "no affection," "not a warm hearted man," a man who "never loved" (Vol. I, p. 542). After his crisis, he became "Father Abe," perhaps the warmest, most approachable president in history. At the beginning of his hiatus from public life, according to Benjamin P. Thomas, Lincoln was a "lucid thinker" but an "essentially self-centered small-town politician," whereas at the end of that period, according to Albert J. Beveridge, Lincoln had jettisoned "narrow partisanship and small purposes" (cited by Burlingame, 1994, p. 1). How did this happen?

When our inferior function erupts, we have a choice: We can face up to our incapacity and deal with it or we can continue to project it onto colleagues, partners, and family members. Often partners or family members refuse to continue carrying this projected image, which can lead some individuals to seek a series of other substitutes, be they marriage partners for men or surrogate children for women. Those who refuse to acknowledge this area of inferiority in themselves and who continue to project it outward go into a "regressive restoration of the persona," according to Jung (1928/1966, ¶¶ 254–259), and may become possessed by the anima/animus. The individual clings to the old self with its superiority in a single function and refuses to acknowledge inferiority in any other functions, but unconsciously acts out of the inferior personality. Such repression causes life to lose its vitality. Murray Stein (1983) observed that those who refuse to accept the anima or animus become cynical, even porcine, like Odysseus' companions whom Circe transformed into pigs—those for whom self-gratification is the only goal (pp. 95–96).

The terrible truth of the inferior function is that engaging it requires us to relinquish that which has brought us the most success—our hero function. We have to surrender the first function to gain any fluency with our fourth function. Lincoln

had to surrender his skill at skewering his opponents with logic in debate (Ti) in order to build collegial relationships (Fe). Rhetorical skill would not win back the seceding Southern states. Logic would not persuade the abolitionists to accept a compromise on the slavery question. Argument would not persuade Northern states to send their militias to fight in the Union armies. Lincoln had to stop being a lawyer in order to be a president. Lincoln's great achievement as both an individuated person and a statesman was his understanding that he had to lose in order to win: He had to allow his opponents to win arguments, elections, and battles in order to gain his objective of reuniting the states into a union. Among Jungians, this is known as surrendering the hero in order to integrate the anima. The hero's control must shatter in order for psychological growth to occur, to make room for the inferior function to express. Besides acknowledging our inferiority, we must make room for our contrasexual side; if we are male-identified, we must allow our inner feminine self to express, and if female-identified, we must do the same for our inner masculine self. This is, in part, what causes the wrenching inner battle known as the midlife crisis. If we persist in the struggle, the anima can bring us a new life rich in meaning, and paradoxically we can excel through our most primitive function.

Lincoln emerged from his midlife crisis a stronger, gentler soul. What we see in Lincoln's mature years is a man who had a preference for introversion and thinking yet who learned to connect with the public in a feeling way. In spite of his love of solitude, he made innumerable personal visits to his armies, and he opened the doors of his office in the White House to everyone so that he had constant visitors. In his pre-crisis life, he was described as profoundly "indifferent" to others, but by the time he was president, everyone who met him knew that he cared about people. He had developed his feminine nurturing qualities to the extent that he became the nurturing parent of individuals on all sides of the divide—Northerners and Southerners, patriots and traitors—pardoning spies and deserters alike.

One of Lincoln's most famous speeches is his second inaugural address (March 4, 1865), which is the opposite of the victory speech that so many leaders make in wartime. On the contrary, it was an exhortation to peace, expressing the unique goal and accomplishment of the extraverted feeling function—external harmony among all humankind:

> With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in, to bind up the nation's wounds, to care for him who shall have borne the battle and for his widow and his orphan, to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations. (Lincoln, 1865)

The irony of Lincoln's life is that his weakest conscious function is the ultimate unifying function, extraverted feeling—the function we use to connect with others, the function that seeks to create harmony in the group. In this way, Lincoln's

life illustrated Jung's comment cited earlier: "Not only does the redeeming power come from the place where nothing is expected, it also appears in a form that has nothing to recommend it" (1921/1971, ¶ 440). Lincoln made his greatest achievement via his weakest conscious function: He integrated the states into the Union.

Shadow development: Functions 5–8

Although the sequence of functions does not indicate a chronology of development, it is rare that someone becomes conscious of the areas governed by the shadow functions before midlife. The shadow functions generally emerge only under pressure, and often defensively or negatively. It is possible to gain conscious, constructive use of the shadow functions but engaging them is usually uncomfortable. To allow the emergence of the shadow functions requires surrendering the ego functions, and particularly the opposite attitude functions (Fig. 6.4). To permit the fifth function to express requires suppressing the voice of the first function, its opposite attitude sibling; to express the sixth requires suppressing the second, and so on all the way down. Lincoln's life shows just this kind of tension between ego and shadow functions, and, in particular, it shows the midlife shift toward the lower functions that Jung's type system predicts. Burlingame observed that, after his midlife crisis, Lincoln relinquished the rapier wit he had wielded against his opponents, whether opposing attorneys at court or romantic rivals—the satiric attacks that had made him famous. After his five-year period of soul-searching, Lincoln returned to battle, but he had learned the value of restraint, and his life shows this counter-intuitive movement. Lincoln's contemporary, Benjamin P. Thomas, said that during Lincoln's wilderness years, "As he put aside all thought of political advancement and devoted himself to personal improvement, he grew tremendously in mind and character" (Burlingame, 1994, p. 1).

INTP's shadow functions and archetypes

Position		*Role of the function §*	*Positional archetype †*	*Function-archetype §*
5th	**Te**	Executes a logical plan	Opposing personality: frustration & challenge	Gives negative orders
6th	**Ni**	Knows the essence	Senex/witch: limit-setting & control	Asserts over-powering omniscience
7th	**Se**	Experiences the moment	Trickster: manipulation & paradox	Deploys sensory tactics
8th	**Fi**	Appraises via personal values	Demon/daimon: undermining & redemption	Makes covert commitments

Figure 6.4 INTP's shadow functions and archetypes.

† The sequences and descriptions of the archetypes are Beebe's (columns 1 and 3).

§ The descriptions of the function roles and function-archetypes are the author's (columns 2 and 4).

Lincoln's life also illustrates how the shadow functions can be used appropriately and constructively in defense of oneself or others. Eventually, he became able to avoid the emotional upheavals of the repressed parts of himself and learned to use many of his lower functions in a more neutral way, a way that enlarged his character in the second half of life. Defenses are necessary, but if an individual remains unconscious of them, the defense complexes can instate a pattern of automatic responses resulting in paranoia and insecurity. Lincoln's life shows both the constructive and the destructive potential of the archetypal defense complexes proposed by the Beebe model.

Extraverted thinking (Te) opposing personality

INTP and ISTP				
5th	**Te**	Executes a logical plan	Opposing personality: frustration & challenge	Gives negative orders

The function: Te—executes a logical plan

Extraverted thinking opposes introverted thinking in that Te seeks to impose a logical order on the external environment, whereas Ti brings organization to an internal structure or process. Extraverted thinking is productivity- and results-oriented, while introverted thinking seeks the most efficient process for getting the results and may delay results in order to perfect the process. Extraverted thinking is the quintessential executive function; it is the strategic planner and also the implementer of those plans. This function orders and organizes life and, as such, is highly correlated with those attributes of western culture that we associate with achievement. We inhabitants of western culture have developed this function to a fairly high degree, whether the function is prominent in our psychological type or not. It is often identified as the function most critical to leadership because it marshals our forces and directs them in accomplishing a goal. It comes to the fore during wartime, mobilizing armies to seize particular territories. Beebe (2013c) observed that extraverted thinking clarifies the way we act, whereas introverted thinking, Lincoln's dominant, clarifies the way we think. Te seeks effectiveness above all, whereas Ti seeks understanding above all. Action and productivity are more visible than process and understanding, which gives Te types a natural comfort in leadership positions, especially during highly competitive or conflictual circumstances. Lincoln, therefore, started his prosecution of the war with a typological disadvantage, but as will be evident, every psychological deficit can become an asset.

The archetype: opposing personality—frustration & challenge

The archetype of the opposing personality is characterized by resistance: It wants to negate, object, deny, and obstruct. Beebe considers the fifth position to be the

blind spot in our personality, and yet to be so large as to constitute an entire personality of its own (Beebe, 2017, pp. 58–60; Sandner & Beebe, 1982/1995). The opposing personality archetype's energy derives from a sense of scarcity, and in that way, it represents the opposite of the hero function's sense of abundance (Shumate, 2008, pp. 47–48). In opposing the hero function, its same function but opposite in attitude, the fifth function plays a critical role in preventing ego inflation, warring with the hero function and curbing its excesses. Facing in the opposite direction from the hero function, the fifth function is like a rearview mirror, giving us a defense from the rear. Because of this, it is sometimes easier to see the opposing personality function in terms of what it is not. When influenced by the opposing personality, we are liable to say, "Not this, not that, and not that either," with escalating intensity. The opposing personality energy is avoidant, passive-aggressive, and seductively negative. When we are engaging the oppositional aspect of the fifth function constructively, we may not know exactly what we want, but we know what we do not want. When this archetypal complex takes us over destructively, we may succumb to overwhelming negativity.

The function-archetype: Te-5th—gives negative orders

Giving orders, taking charge, and thinking strategically is the forte of those who have a preference for extraverted thinking (ENTJ, ESTJ, INTJ, ISTJ). Lincoln, by contrast, was not a "natural strategist" according to James McPherson (2008, p. 4); instead, McPherson said Lincoln had to work to learn how to take command. With Te in the opposing personality position, Lincoln was averse to the "regulating, planning, and enforcing" for which Te types are known (Part II, Table 2). Extraverted thinking is at its best operating within strict guidelines and using the criteria and rules of existing policies to plot the straightest line to a goal. Lincoln's preferred function, introverted thinking, does not apply external criteria to achieve a goal but attempts to discern the internal principles of the underlying problem. Ti types are less interested in achieving a goal directly than in creating the most efficient process to solve the underlying problem.

When extraverted thinking combines with the negating energy of the opposing personality, it can manifest as issuing negative orders or directions: "Don't do this, don't do that, stop this" (Table 7). We can see this negative exercise of extraverted thinking in Lincoln's prosecution of the war effort. The indirect way in which Lincoln communicated his intentions to General Halleck is a classic example of the Ti personality's oppositional manner of expressing extraverted thinking:

> I have not offered, and do not now offer, them as orders; and while I am glad to have them respectfully considered, I would blame you to follow them contrary to your own clear judgment—unless I should put them in the form of orders. (Morse, Jr., 1893, p. 329)

General Halleck could be forgiven for not understanding these non-commands. Lincoln's introverted thinking ambivalence about giving, receiving, obeying, and enforcing orders—all of which are the forte of extraverted thinking—comes across here in the letter's circumlocutions and negativity. Lincoln told the general what he did not want, but not what he *did* want. Lincoln did not want his orders to be considered mandatory. He gave his generals the freedom to behave in the field according to the circumstances of the moment because his own personality type valued that kind of freedom. The difficulties of such an indirect approach are obvious. Lincoln assumed his armies would take the initiative and charge the enemy without being told to because his preferred kind of thinking, Ti, does not need or like rules and mandates. But the strict hierarchy of most armies rewards obedience and punishes independent action. Unsurprisingly, Lincoln's first set of generals waited for the enemy to come to them and often evaded the front in lieu of putting themselves and their men at risk—precisely the way Lincoln himself played chess. Lincoln played a "safe game" of chess, according to one of his contemporaries: "Rarely attacking, he is content to let his opponent attack while he concentrates all his energies in the defense—awaiting the opportunity of dashing in at a weak point or the expenditure of his adversary's strength" (Van der Linden, 1998, p. 109).

Lincoln continued for quite some time to express the same kind of shadowy extraverted thinking in correspondence to Generals McClellan, Hooker, Buell, Burnside, and Pope. Note the number of negatives (in bold) in the following excerpts from letters to his generals: "*Lee's* Army, and **not** *Richmond*, is your true objective point," he wrote Gen. Joseph Hooker on June 10, 1863 (McPherson, 2008, p. 268), after the general had missed the enemy multiple times. To General Meade, he wrote: "I do **not** believe you appreciate the magnitude of the misfortune involved in Lee's escape," and again sometime later, "To attempt to fight the enemy back to his intrenchments in Richmond ... is an idea I have been trying to **repudiate** for quite a year" (McPherson, 2015, p. 140). To General McClellan, he wrote: "An army will **never** move if it waits until all the different commanders report that they are ready and want **no more** supplies" (p. 141). And to still another general, he wrote, "This expanding, and piling up of *impedimenta*, has been, so far, almost our ruin, and will be our final ruin if it is **not abandoned** ... You would be better off ... **for not having** a thousand wagons, doing **nothing** but hauling forage to feed the animals" (p. 142). Lincoln had basically given his generals permission to disobey his orders, so now he had only himself to blame.

Lincoln's Secretary of War, Edwin Stanton, likely had an extraverted thinking preference as many legal minds do. Called "Lincoln's autocrat" in a book of that title by William Marvel (2015), Stanton grew completely exasperated with the President's indirect style of giving orders. He in fact ordered Lincoln to give orders, in January 1862:

> You are Commander in Chief under the constitution and must act as such or the government is lost. ... You must order McClellan to move. I think he will obey. If not, put someone in his place who will obey. (Rafuse, 2003, p. 9)

It must be acknowledged that Lincoln's conduct of the war was not thoughtless and irresponsible. His appointment of McClellan and the other democratic generals was, in part, a political tactic designed to hold together his fragile alliance of pro- and anti-slavery factions in the North. Also, the emotional climate of America during the Civil War was so divided that a strong dose of extraverted thinking on the President's part might easily have exacerbated tensions. The Te function focuses on enforcing policies and rules, and the political leadership on both sides had created sharp divisions by pursuing such enforcement—not only between Democrats and Republicans but also within their own parties.

Nevertheless, even at such a time, some extraverted thinking is required, and over time Lincoln acquired fluency with this function despite his dislike of it, growing more and more forceful and direct as the war proceeded. He, in fact, developed his extraverted thinking so much that by his second term, he had complete command over the armies, and his strategy for prosecuting the war, the peace, and foreign relations prevailed. John Hay observed:

> He is managing this war, the draft, foreign relations, and planning a reconstruction of the Union, all at once. I never knew with what tyrannous authority he rules the Cabinet, til now. The most important things he decides and there is no cavil. (Hay & Hay, 1908 p. 90)

Lincoln was, of course, criticized for exercising "tyrannous authority" by many quarters, as is often the case when anyone uses extraverted thinking, but Lincoln had, by this point, overcome his resistance to that concept enough to do what was required.

Introverted intuition (Ni) senex

INTP and INFP				
6th	**Ni**	Knows the essence	Senex/witch: limit-setting & control	Asserts overpowering omniscience

The function: Ni—knows the essence

Introverted intuition is oppositional to extraverted intuition in that Ni envisions the single most likely future, whereas Ne envisions multiple futures. Ni has a laser-like focus, seeking the essence, penetrating far into the distance, and taking the largest, most cosmic view. Ne, by contrast, is more like a lighthouse, scanning the horizon in all directions. Whereas for extraverted intuition, all roads lead to Rome, for introverted intuition, there is one best road. While extraverted intuition operates verbally, introverted intuition operates through images. As the "knowing" function (Table 2), introverted intuition is the kind of intuition that operates without obvious data or explanation. It is a visionary function, one that often expresses through images and visions. Jung said, "It holds fast to the vision,

observing with the liveliest interest how the picture changes, unfolds, and finally fades" (1921/1971, ¶ 656). Those who have a preference for Ni "see" what is behind the external appearance of reality; they read between the lines and see through to the essence of the object of perception. They are sometimes said to be prophets predicting the future, but this function is atemporal, outside of time. It is also amoral, not registering positives or negatives but only seeing what is.

The archetype: senex/witch—limit-setting & control

The witch/senex archetype defends us by setting limits and stopping others in their tracks. The archetypes of witch and senex imply seniority and the authority that accrues due to experience. When our witch/senex defense is activated, we feel the need to block someone by using an authoritarian tone. These archetypes suggest more than just *old woman* and *old man*; they suggest power and the willingness to exercise it to defend against new and unexpected invasions. Bob McAlpine (2010) pioneered the use of the term "critical parent" for this archetype and "good parent" for the second archetype because the sixth function shadows the second function, and the sixth often manifests as harsh criticism, sounding like a voice of authority, but we should not consider the parent archetype "good" and the witch/senex "negative." Either may be used constructively or destructively. These archetypes act as a fortress to protect our territory. They can also manifest as internal critics, chastising us for youthful transgressions for which we may then chastise others.

The function-archetype: Ni-6th—asserts overpowering omniscience

Those who have introverted intuition in the sixth position tend to have defenses around the concept of knowledge, and "may criticize [themselves] for not knowing enough, for not foreseeing the consequences" (Table 7, Ni-6). INTPs and INFPs can feel defensive at any suggestion that they do not understand something. Lincoln himself acknowledged just such defensiveness. "Among my earliest recollections," Lincoln told an acquaintance in 1860, "I remember how, when a mere child, I used to get irritated when anybody talked to me in a way I could not understand" (McPherson, 1991, p. 97). Because introverted intuition is the "knowing" function, when accompanied by witch/senex energy, it can come across as arrogant and authoritarian, i.e., with overpowering omniscience. Ni in the sixth position can also operate with unerring lethality, knowing precisely where the opponent is most vulnerable. Burlingame (1994, p. 149) described the "harsh, belittling humor" of the young Lincoln as something he had to learn to rein in.

However, without the emotional influence of an archetype, introverted intuition is sublimely neutral, and we can see how, especially after his midlife crisis, Lincoln showed a growing trust in his introverted intuition. Introverted intuition often manifests as dreams, visions, or flashes of insight, and the primary evidence for Lincoln's introverted intuition is his recurring dream of being onboard a speeding ship. As we would expect of a function in the sixth position,

this function was activated in Lincoln by moments of crisis, when he needed this defense to set the limit, the line in the sand beyond which aggressors could not cross. His Secretary of the Navy Gideon Welles (1909) reported that this recurring dream preceded "nearly every great and important event of the War," including the battles of "Sumter, Bull Run, Antietam, Gettysburg, Stone River, Vicksburg, and Wilmington" (pp. 282–283). When the war was over, Lincoln summoned Welles to a cabinet meeting and narrated his dream to him. In the dream, Lincoln stood aboard "a singular, indescribable vessel … moving at great rapidity" toward a distant shore (p. 282). It is not coincidental that Lincoln once again told Welles about this dream on the last day of his life, April 14, 1865. Introverted intuition insights seem to occur at auspicious moments. This dream perhaps embodied Lincoln's vision of the ship of state, a ship so powerful it seemed to move on its own to a destination unforeseen but preordained. While Lincoln seemed to believe that the dream was all-knowing, his words do not reflect the sense of omnipotence that can accompany the knowing function if it is inflated. At this point in his life, when Lincoln exercised the greatest power of his life, and certainly the most power of any man of his generation, Lincoln seemed to feel the least in control if we are to believe the dream, for it shows Lincoln's sense of himself as riding, but not steering, the ship of state. The speed with which the ship travels and the vagueness of its destination suggest the powerlessness and fear that often give rise to our use of the witch/senex defense, which activates our inner authoritarian to protect us against assaults. What is notable is that after midlife, Lincoln primarily used this defense as a signal to himself. He did not use his visions to justify his prosecution of the war effort or his policy decisions; rather, they served to remind him that he was **not**, in fact, omniscient, that he was not in control. Lincoln's frequent references to "the Almighty," "Providence," and "Fate" during his presidency suggest a growing trust in his introverted intuition so that in later years he experienced it as an important defensive warning, yet mysterious and beyond his understanding, and as something that showed him the limits of his knowledge.

Extraverted sensation (Se) trickster

INTP and INFP

7th	**Se**	Experiences the moment	Trickster: manipulation & paradox	Deploys sensory tactics

The function: Se—experiences the moment

Extraverted sensation is oppositional to introverted sensation in that Se monitors the external environment, whereas Si monitors the internal environment. Also, while Si focuses on the past, Se is focused on the present. Extraverted sensation is the function we use when we engage any of the five senses. It gives us an instantaneous perception of reality through our senses. We use it both playfully in thrill sports and seriously in reacting to emergencies and crises. Jung said of

the Se dominant type, "His sense for objective facts is extraordinarily developed" (1921/1971, ¶ 606). Those with superior Se enjoy interacting with their surroundings. They usually love a good joke and like to make a visual impact. They can be natural performers, artists, salesmen, fighter pilots, or emergency physicians, all of whom can interact spontaneously and rapidly with their environment as if they are one with the environment. The Se dominant type is a "lover of tangible reality with little inclination for reflection" (Jung, 1921/1971, ¶ 607), so clearly, Lincoln did not have this function high up in his function stack. Lincoln was born into a farming community which required a lot of interaction with the environment, but he hated farm work, preferring reading and writing.

The archetype: trickster—manipulation & paradox

We tend to dislike the trickster function, and we avoid using it unless forced to. The trickster archetype has an aura of manipulation and deception that can cause us to feel tricked by the function that falls in this position or by individuals who use our seventh function fluently. It can also bring about our downfall, tricking us into believing that we are trapped in a double bind. On the bright side, it can rescue us from an ego inflation, though it may do so by inflicting destruction. Those who become fluent with trickster maneuvers may be unable to resist lying, cheating, and deceiving, to the point that they may fall into the unconscious narcissism that characterizes possession by the trickster archetype. However, constructive use of the trickster can enable us to confront narcissism and to escape double binds. Because it opposes the eternal child archetype, the trickster can rescue us from the narcissism that plagues the eternal child. It muddies our sense of our own innocence and moral perfection, but in doing so ensures that we join in community with others.

The function-archetype: Se-7th—deploys sensory tactics

Because the trickster likes to expose pretense with jokes and pranks when extraverted sensation expresses through trickster energy, the result can be practical jokes or physical pranks at someone's expense, and this was how Lincoln often used it—to deflate the high and mighty. For example, when he was president, his comptroller of currency, Hugh McCulloch, wanted him to meet with some bankers. Knowing that Lincoln was unimpressed by wealth and wanting to overcome his usual contempt for those who were financially pompous, McCulloch reminded Lincoln of the Biblical verse, "Where the treasure is, there will the heart be also." Lincoln snapped back: "Where the carcass is, there will the eagles be gathered" (Zall, 2007, p. 61). Lincoln also used his five senses in creating visual, verbal, audible, or physical humor to escape a double bind. In his early years, mimicry, a forte of extraverted sensation, was Lincoln's favorite form of humor, and he sometimes went overboard with it. Extraverted sensing types tend to be exceptionally able at impersonations, and it may be that whenever we are imitating

someone, we are engaging this function. Once in a public political discussion early in his career, Lincoln mimicked the speech and gestures of his opponent, Judge Jesse B. Thomas. His impersonation was so devastatingly accurate that the judge left the room in tears The press reported the incident, calling Lincoln's impersonation "absolutely overwhelming and withering" (Burlingame, 1994, p. 152). Lincoln felt the need to apologize to the judge the next day.

Lincoln's most evident trickster behavior occurred during his courtship of Mary Todd, and unsurprisingly it backfired on him, often the case with the trickster. This episode illustrates how central the trickster is to the process of individuation, and Lincoln himself considered this episode critical to his psychological development for the rest of his life. In 1842, when Lincoln was 33 years old, he published an anonymous letter in a Springfield, Illinois newspaper satirizing James Shields, the state auditor at the time. Mortified to the core, Shields challenged Lincoln to a duel. Suddenly, Lincoln was confronted with the prospect of having to use one of his least competent functions to save his own life, his extraverted sensing function, the function that uses the five senses and focuses on the immediate moment, the function for which athletes and warriors are known. This put Lincoln into a double bind in two different ways: It forced him to fight physically for his honor when his skills lay entirely in verbal warfare, and it put him in the position of breaking his oath as an officer of the court because dueling was against the law in Illinois. Thus, it threatened both his life and his practice of his profession.

It was the prerogative of the individual challenged to set the duel's conditions, and Lincoln's response used the full assets of his trickster extraverted sensation, albeit guided by a strategy crafted by his dominant introverted thinking. He engineered a slapstick staging of the duel to extricate himself from the double bind. The trickster is a prankster, and Lincoln's Se trickster, in an attempt at humor, chose an outlandish and nearly obsolete weapon, "cavalry broad sword of the largest size," a weapon much harder to wield with accuracy than pistols (Vargo, 2002). Lincoln further dictated that the parties should be

> separated by a plank ten feet long, and from nine to twelve inches abroad, to be firmly fixed on edge, on the ground, as the line between us, which neither is to pass his foot over upon forfeit of his life. (Vargo, 2002, ¶ 10)

Because Lincoln was six feet, four inches tall, he now had an advantage over his five feet, nine inches challenger. At the time of the duel, he simply reached over Shields' head and cut a branch off a tree. This action demonstrated that he could reach Shields and that Shields could not reach him without overstepping the boundary (White, Jr., 2009, p. 115), and so his opponent yielded. Because both were unharmed, it is easy to laugh at the archaic language of the conditions Lincoln dictated and to admire the cleverness of his trickster maneuver. However, Lincoln himself was devastated by this event, which shows that it forced him to face something about himself (see Introverted feeling (Fi) demonic/daimonic).

Such is often the role of the trickster. Lincoln was in trouble because he had attempted to trick Shields by remaining anonymous in his satiric attack, an unconscious expression of stealth typical of the trickster. Facing his own cowardice in acting anonymously was humiliating but brought him to a conscious, constructive use of his trickster.

The Shields episode also illustrates how engaging the trickster function can enable a personality to deal with the anima/animus, which carries the inferior function. Lincoln must have been filled with anxiety. Certainly, the prospect of the duel triggered his trickster-Se sense of humor, which he often used to manage his anxiety. While en route to the dueling site, Lincoln told a joke about his own physical awkwardness, his own incapacity in extraverted sensation. Burlingame (2008) narrated the joke he told as follows:

> The situation reminded him, he said, of a Kentuckian who volunteered for service in the War of 1812. As he was about to leave home, his sweetheart presented him with a bullet pouch and belt with the embroidered motto: "Victory or Death." In expressing his gratitude, the young man said: "Isn't that rather too strong? Suppose you put 'Victory or Be Crippled.'" (Vol. I, pp. 573–574)

Clearly, Lincoln was hoping to escape the duel merely "crippled" and was poking fun at both his own physical cowardice and at the solemnity of the archaic tradition of duels, already putting himself in the mood of trickster extraverted sensation. The moment that Shields conceded the duel, persuaded that honor had been served, Lincoln accessed his inferior function, extraverted feeling, to make a heartfelt, public, formal apology to Shields. The inferior function often expresses in clichés, and Lincoln's speech (Burlingame, 2008, Vol. I, p. 575) is filled with them: "no intention of injuring your ... character," "or [your] standing as a man," "your conduct towards me ... had always been gentlemanly," etc. But we instinctively know whenever someone uses a function not natural to them and we credit them for trying, so the gesture was well received by James Shields. The two men even left the field together, "chatting in a nonchalant and pleasant manner," Burlingame (2008) reported, citing Edward Levis (Vol. I, p. 576). Thus, the episode illustrates Beebe's proposal that we must access the trickster to integrate the anima (see Chapter 5): Lincoln's trickster extraverted sensation led him directly to his anima expressed through his extraverted feeling function. It was this revitalized anima that created a connection between himself and an adversary, and that probably also enabled him to successfully court and marry Mary Todd afterward.

After midlife, Lincoln gained more control over his Se trickster. Jung mentioned "enjoyment" over and over to describe the extraverted sensing type, and this function is often associated with spontaneity and humor. Lincoln's seventh function emerged most evidently during the Lincoln–Douglas debates. Stephen Douglas was the more renowned debater, but Lincoln's barbed sense of humor was his stealth weapon in what at first looked like an unequal contest, with

Douglas having the advantage. While others underestimated Lincoln, Douglas considered him a formidable adversary because of his wit, and called him "colloquial, affable, good-natured, almost jolly." Douglas noted, "His opponents are almost persuaded he is no opponent at all. [Yet] every one of his stories seems like a whack upon my back" (Zall, 2007, p. xvii). As an example, when Douglas accused Lincoln of being "two-faced," Lincoln promptly responded with his self-deprecating, down-home wit: "I leave it to my audience. If I had another face, do you think I would be wearing this one?" Resorting to humor was a clever tactic on Lincoln's part because his public equivocation on the slavery issue left him no logical defense against Douglas' charge.

Beebe's positioning of the trickster archetype opposite the eternal child implies that we must surrender our eternal child function to develop our trickster function. For Lincoln, this meant relinquishing his introverted sensation dependencies (Si-3rd above)—his pleasure at dwelling on the past and telling stories about it—in order to act spontaneously in the moment, as he was often urged to do. His preference was to use memorized stories (Si) in lieu of spontaneous conversation (Se), but he learned to add onto his stories a tricksterish tail that left a barb in the listener. Of all the archetypal oppositions in the Beebe model, the eternal child/trickster dyad seems to have the thinnest divider; it is an easy slide from the eternal child function into the trickster function. Perhaps that is due to the cyclical quality of the eternal child, its tendency to inflate and deflate. While the transition is natural, it is also imperative: In order to constructively access our trickster, we must relinquish the innocence of the eternal child archetype; we have to acknowledge our tendency to manipulate and deceive in order to develop psychologically. We see this transition in Lincoln, as he gradually relinquished the moral righteousness evident in the Lyceum speech and surrendered his carefully rehearsed Si anecdotes to gain the humor of his Se trickster. According to Humes, "[Lincoln's] eye for comic detail and his ear for mimicry could turn a humdrum incident into a howler" (1996, p. 127). *Turning a humdrum incident into a howler* is an apt description of how the pragmatic world of an Si eternal child can morph into the wicked pranks of Se trickster. We see the slide from Si to Se happening with almost all of the stories and anecdotes that Lincoln told. In *The Lincoln Nobody Knows*, Richard N. Current (1958) said with masterful understatement, "Sometimes Lincoln parried troublesome questions with anecdotes of his own" (p. 12). Benjamin Thomas, a biographer and contemporary of Lincoln, said he used humor "to soften a refusal or rebuke … as a means of escaping from a difficult position or avoiding an embarrassing commitment" (Current, 1958, p. xiv). In fact, once he reached the presidency, Lincoln almost always used humor and anecdotes strategically to avoid revealing his intentions, to evade confrontation, or to induce compliance with his agenda.

While Lincoln's stories demonstrate his Si eternal child in their ponderous length and his constant retelling of them, they often end with a whipping trickster irony that gets Lincoln out of a bind: The jokes mutate from rehearsed to spontaneous, ending with the quicksilver quality of extraverted sensation. But

often Lincoln's wit sounded more "rehearsed" than would be the case for types whose dominant is extraverted sensing. The plodding deliberateness of his jokes suggests that indeed this function was not as available to him as it would be to someone whose forte is extraverted sensation. One sometimes has the impression that he had to reach for it, and that he schooled himself to do so, which is often the case with our lower functions. One example of this occurred when the delegation from Boston (already mentioned above) demanded an audience and delivered a "long and formidable address" full of unsolicited advice for the President. When Lincoln finally replied, he used an anecdote about the famous high-wire walker of the day, Charles Blondin, who had crossed Niagara Falls on a wire:

> Suppose that all the material values in this great country of ours, from the Atlantic to the Pacific—its wealth, its prosperity, its achievements in the present and its hopes for the future, could all have been concentrated and given to Blondin to carry over that awful crossing and that their preservation should have depended upon his ability to somehow get them across to the other side—and suppose … that everything you yourself held dearest in the world, the safety of your family, and the security of your home also depended upon his crossing, and suppose you had been standing upon the shore when he was going over, as he was carefully feeling his way along and balancing his pole with all his most delicate skill over the thundering cataract, would you have shouted to him "Blondin, a step to the right! Blondin, a step to the left!" or would you have stood there speechless, and held your breath and prayed to the Almighty to guide and help him safely through the trial? (Nicolay, 1996, p. 49)

Analysis of this anecdote reveals Lincoln's brilliance with his Si and Se functions. At the outset, the anecdote is entirely introverted sensation—the cataloging of all the burdens given to the high-wire artist, the emphasis on loyalty, security, and family, the chronology of the event—all the concerns of introverted sensation. In fact, the verbose, cumbersome quality of the anecdote signals the terrible burden of the presidential office. When Lincoln interjects the shout—"Blondin, a step to the right! A step to the left!"—that is the moment when introverted sensation veers into extraverted sensation with its sensory impact and ability to react to crises in the moment. However, the anecdote is so awkward in the telling that it telegraphs that the speaker is no Se native, born to walk high wires and balance over precipices. That is the cleverness of this anecdote: It is a narrative about extraverted sensation that persuades its audience by revealing the teller's incapacity with extraverted sensation. The anecdote's style mirrors its meaning. And it worked in exactly the way the trickster works: by fighting fire with fire. The anecdote left the speechifying delegates speechless. They gathered up their hats and, "bidding the President good day, passed silently out at the door" (Nicolay, 1996, p. 49).

Another incident in 1863 also shows this descent from Si eternal child to Se trickster in one anecdote. At the time, the war was going badly, and most of Lincoln's advisors wanted him to get rid of Ulysses S. Grant. Narrated by Humes

(1996), the story describes how Sen. Benjamin Wade went to tell the President that the public would not stand for letting General Grant remain in office. Lincoln said that he had heard as much, "but … I am for giving him the opportunity to redeem his promise. By the way Mr. Wade that reminds me of an anecdote—." At this point, Wade interrupted in anger: "Yes, Mr. President it is nothing but anecdotes. I have heard enough of them. You are letting the country go to h—l on anecdotes. We are not more than a mile from there now." The President interrupted him back: "Mr. Wade, that is just about the distance to the Capitol, isn't it?" Wade had to laugh at this comparison of Congress to Hades with its reminder of their mutual adversary. But Wade's comment, "letting the country go to hell on anecdotes," points out the tediousness of introverted sensation in the eternal child position. This exchange shows Lincoln in the process of truncating his eternal child's love of stories (he never finished the anecdote) with trickster humor. On the same topic of Grant's unpopularity and the President's determination to keep him, still, another anecdote shows the lightning rod fluency Lincoln developed with his trickster Se. When Secretary Stanton complained that witnesses had seen General Grant "imbibing in his tent," Lincoln asked Stanton if he knew what brand of whiskey Grant was drinking—"because I want to send a case of it to my other generals" (Humes, 1996, p. 172).

Lincoln used his Se function in this way many times, and it always led him back up to his extraverted feeling, enabling him to connect with others in spite of his relative obliviousness to social rituals. One final incident demonstrates how his trickster Se carried him into a fluent expression of his anima extraverted feeling and stands as perhaps his most brilliant use of his extraverted sensing trickster. It occurred during the celebration of the end of the war when Lincoln used extraverted sensation in a musical appeal to the senses of the crowd. On April 10, 1865, the day after Lee's forces surrendered at Appomattox, Lincoln was in the White House working on his speech for the formal victory celebration being planned for the next day. However, the population did not want to wait a day to celebrate; they had gotten word of Lee's surrender and gathered around the White House in an impromptu street celebration, pressing the President to come out and give a speech. Finally, going against his natural inclination for carefully crafted and rehearsed speeches, Lincoln allowed himself to access the spontaneity of his trickster function, extraverted sensation. Responding to the spirit of celebration upon the crowd, he gave a short statement in which he mischievously asked the band to play the Southern tune "Dixie," the unofficial Confederate anthem. Fully aware that this could antagonize families of Union soldiers killed in the war, Lincoln jokingly gave the crowd a legal argument for his choice of music:

> Our adversaries over the way attempted to appropriate ["Dixie"], but I insisted yesterday that we fairly captured it. I presented the question to the Attorney General, and he gave it as his legal opinion that it is our lawful prize. (cited by Phillips, 1992, p. 62)

Heady with happiness over the end of the war, the crowd cheered Lincoln's short speech, the bands played as instructed, and everyone sang along. Of all Southern tunes, "Dixie" is among the happiest, most lighthearted, and best-loved. Together with Lincoln's joking "argument," it worked the best kind of trickster transformation: It tricked the North into letting the South join the celebration, and it tricked the South into celebrating its own defeat. It enabled the President to lightly signal to the South that he "prized" its heritage and people, while reassuring the North that he would continue to proceed lawfully in seeking justice, but without engaging in a debate about the fate of the "treasonous" South. Thus, the song "Dixie" united South and North for a few moments in a healing gesture that spoke louder than words as to Lincoln's intentions to be fair to both sides.

In sum, Lincoln used his trickster Se to access and integrate his extraverted feeling anima, his feminine soul image, giving an artistic demonstration of extraverted feeling's ability to form connections between members of a group. These incidents show how we resist our trickster function, only accessing it under pressure while demonstrating the power of doing that which takes us out of our comfort zone.

Introverted feeling (Fi) demonic/daimonic

INTP and ISTP

8th	**Fi**	Appraises via personal values	Demon/daimon: undermining & redemption	Makes covert commitments

The function: Fi—appraises via personal values

Fi is oppositional to extraverted feeling (Fe) in that, when we use it, we seek to establish harmony with our own values, whereas when we use Fe we seek harmony with another's values. Introverted feeling forms judgments based on inviolable internal values. It is the source of our greatest vulnerability. Jung compared this function to the mimosa[2] whose leaves fold shut at the slightest touch, a metaphor for our internal response when our deepest values are infringed. Jung said this function produces "an intensive sympathy, [that] being shut off from every means of expression, acquires a passionate depth that comprises a whole world of misery" (1921/1971, ¶ 641). We use this function when we decide whether we like or dislike something, and when we decide that one thing is more important—or more beautiful, more useful, more anything—than another. Introverted feeling has an absolutist quality: It represents our most opinionated side. Because introverted feeling registers our most personal values, it illustrates the originality and uniqueness of each individual. Those with introverted feeling preferences tend to value authenticity above all, even if it separates them from others. When individuals articulate their Fi values, they may provoke unease in others since these deepest internal values differ from person to person. For that reason, an individual's Fi values often remain unspoken.

The archetype: demonic/daimonic—undermining & redemption

Beebe (2017) called this archetype the "angel and devil" of the personality (p. 132). Like the fourth and fifth functions, the eighth function is oppositional to the first function, but it rarely causes us the embarrassment of the fourth function, nor does it cause the irritation and frustration that the fifth function evokes in us. However, if the eighth function takes possession of us, it can turn us into the opposite of our natural self in a Jekyll-and-Hyde transformation. If either the demonic or daimonic archetype takes possession of us, we can become the opposite of ourselves, the reverse of the attributes associated with our dominant function. If we can manage to become conscious of the function and its archetypal energy, we can access those aspects that are oppositional to the dominant without losing access to our dominant function.

The demonic/daimonic archetype shadows the anima/animus and intensifies its positive and negative energies. Paradoxically, we are often at our most demonic when we feel the most righteous. In such a state, we can be unaware of the damage we do and unaware of our own worst intentions, and the ego colludes in keeping us unaware by projecting the demonic element onto an external source. We may be vaguely aware of attacking something or someone, but the real target or precipitating event of a demonic attack often lies deep in our past, in an underlying archetypal complex from childhood. Beebe uses the term "undermining" to describe the subterranean operations of the demonic archetype. It goes underground and works covertly. Picture Hitler's series of laws and policies that marginalized the Jews and other "undesirables" according to Nazi racial ideals. These policies began mildly, without apparent enmity, as reflected in the neutral-sounding title of the 1933 "Law for the Restoration of the Professional Civil Service." The innocuous name camouflaged the intent of the law, which was to purge Jews, Communists, and other perceived political enemies from all government jobs. This law marked the beginning of the demonic thrust of the Nazi Party, whose endpoint in the death camps was not yet apparent. The ultimate consequence of such a demonic projection of evil onto another is the suppression by a nation or individual of one part of itself. To understand how such projections work, we could describe a narrow slice of the Nazis' projection equation as follows: The theft of property from Jews and Communists fueled the Nazi Party by providing graft for its members, and in order to justify this theft, the party projected the thieving motive onto its victims. Such a projection requires so much self-suppression and self-deception that it cannot be maintained. The psyche will always rebound with an inevitable collapse of the projected illusion. The perpetrators of such projections try to grow their external power ever greater to compensate for the loss of internal power in an insatiable search for security. But instead of controlling and imprisoning the "evil" other, the projection process imprisons the self in a dark bunker of the individual's own making.

However, the eighth function can also bring in treasures that lie in the unconscious. Beebe calls this beneficent energy the "daimonic," after the Greek word

for "spirit." Its meaning for Beebe's model may be best expressed by the Greek term "eudaimonia," translated from Plato's *Definitions* as "the good composed of all goods; an ability which suffices for living well; perfection in respect of virtue; resources sufficient for a living creature" (Cooper & Hutchinson, 1997, p. 1680). When the daimonic archetype is active, it has a feeling of the miraculous, a blessing unearned because it is not under our conscious control. We may experience a kind of serendipitous transformation in the arena of our eighth function when the daimonic energy is working.

The function-archetype: Fi-8th—makes covert commitments

When introverted feeling combines with the intensity of the demonic/daimonic archetype, the result can be a covert aggressiveness fueled by an unswerving commitment to a personal value. In the eighth position, introverted feeling ignites an invisible tenacity in individuals, unbeknownst to either themselves or others. It is likely that this aspect of Lincoln's psyche provided him with the energy to prosecute the Civil War over so many years. However, in youth, this lowest function tends to manifest very differently: A young INTP can have difficulty expressing his personal values and may not even be aware of them. As Lenore Thomson (1998) observed: "An INTP's feelings are not usually visible in the type's demeanor. In fact, these types may find it difficult to know what they're feeling" (p. 313). Introverted thinkers present with a remarkable degree of neutrality that may make it difficult for others as well as themselves to recognize their depth of feeling. In the early years, these types may express an aversion to high emotion, and we see this in Lincoln's Lyceum speech of 1838 when he was only twenty-eight. In that speech, he decried the contemporary tendency he saw "to substitute the wild and furious passions, in lieu of the sober judgment of Courts" (¶ 4). Those with introverted feeling in this least conscious position may even experience distaste for value systems and beliefs in general, viewing them as irrational (Table 7, Fi-8th). They often raise the banner of logic and rationality, unaware that belief in logic is itself a belief system. That same Lyceum speech attests to just this kind of belief:

> Let reverence for the laws, be breathed by every American mother, to the lisping babe, that prattles on her lap—let it be taught in schools, in seminaries, and in colleges;—let it be written in Primmers, spelling books, and in Almanacs. … And, in short, let it become the *political religion* of the nation. (Lincoln, 1907, p. 14)

For Lincoln, born into poverty and partially enslaved by his own father, who leased him out as a laborer to neighboring farmers, the law was a liberator, and thus became his "political religion." An INTP's distrust of values and moral doctrines may stem from the impossibility of fitting everyone's unique values into a comprehensive framework because INTPs cannot accommodate that which

cannot be integrated into their model of reality. In Lincoln's case, that distancing from personal values gave him the flexibility around the issue of slavery that the abolitionists lacked. It probably also enabled him to resort to that tool of all dictators, the suspension of habeas corpus, which gave his administration control in the midst of chaos. That same amorality was probably also the reason that he was accused of callousness at times and of tyranny at others.

Development of introverted feeling for INTPs involves learning first to know what their feelings are, and then learning to acknowledge and express them. Mary Todd Lincoln said that her husband was "not a demonstrable Man," and that, "when he felt most deeply he expressed the least" (Burlingame, 2008, Vol. I, p. 181), which well describes how Fi in the lowest position manifests. Holland (1866/1998) made the same point: "A great deal of his best, deepest, largest life he kept almost constantly from view, because he would not expose it to the eyes and apprehension of the careless multitude" (p. 241). Once, Lincoln expressed how conflicted he was about intimacy, the native territory of introverted feeling, in a version of the joke that Groucho Marx made famous a century later: "I can never be satisfied with any one who would be block-head enough to have me" (Burlingame, 2008, Vol. I, p. 169). He pursued Mary Todd for a long time, but then broke off their engagement because he thought he loved Mathilda Edwards more, although Mathilda Edwards later said that Lincoln had never even paid her a compliment (p. 181). A friend, Ninian Edwards, said that Lincoln would become so conflicted between his honor and his love life that he would go "Crazy as a Loon" (Wilson & Davis, 1998, p. 133). This conflict was a tricksterish double bind that sent him to despair, illustrating how easy is the slide from the dark side of the seventh trickster function, extraverted sensation in his case, to the despair of the eighth demonic function. Breaking his engagement with Mary Todd so violated Lincoln's values that he subsequently suffered a period of mental instability intense enough that his friends feared suicide. Suicide is exactly the kind of trap our inner trickster can lead us into, the kind in which we see no way out. Lincoln's awakening sexuality (Se) may have tricked him into believing he loved the beautiful Mathilda and violating his Fi values about his promise to Mary Todd—or perhaps the converse.

Paradoxically, the trickster is also the solution to such a trap, and Lincoln learned this lesson also in the incident described above (Extraverted sensation (Se) trickster) when his political opponent James Shields challenged him to a duel because of an offense to his honor. Lincoln had publicly satirized the man in print, apparently to impress Mary Todd, which is where the incident touches on Lincoln's introverted feeling function. Perhaps his younger self had suppressed his deepest feelings for Mary Todd, and he felt unable to articulate them easily, and so he used his incisive wit as a bid for her attention. The rather perverse expression of political values in a satiric attack on another man all suggest demonic introverted feeling. In trying to raise his status with Mary Todd by attacking a public official, Lincoln was pursuing intimacy in a way that undermined another. The danger for young Lincoln, but also the opportunity for development, came in

his underestimation of how others' values established lines in the sand, personal boundaries that should not be crossed. We know from Lincoln's subsequent attempts to bury the memory of the duel that he recognized its demonic element. He once said, "It was the meanest thing [I] ever did" (Burlingame, 1994, p. 153). The fact that even 23 years later, Lincoln would not discuss it suggests he still felt guilt about the incident.

Lenore Thomson (1998) predicted precisely this kind of defensive expression from INTPs when the feeling function rises, observing that they "may spend a great deal of time and energy defending their thoughts in journals or on the op-ed pages of local newspapers" (p. 315). When Ti dominant types access their introverted feeling, they lose the detachment and impartiality natural to their type and become the most impassioned of individuals. Such a drive can be constructive and creative, providing purposeful redress to a wrong. If, however, it is motivated by narcissism, the stealthy aspect of the demonic archetype can be destructive both to self and others. In either case, the individual appears changed, and we see that aspect in what historian James M. McPherson (2007) said of the incident of the duel:

> [It] represented a transformation in Lincoln's sense of manliness and honor. … He recognized that an honorable man could not hide behind anonymity or politics in an attack on the integrity or character of another; he must accept responsibility for his words and actions. (p. 194)

McPherson agreed with Burlingame (1994) that Lincoln's character expanded enormously in the second half of his life. Part of what was transformed was Lincoln's relationship to his introverted feeling function. Prior to the duel with James Shields, Lincoln did not seem to realize the degree to which people are driven by their values, including himself. The change manifested in his willingness to give expression to his values and those of others and not to distance himself from them or subordinate them to "reverence for the law," as expressed in his youthful Lyceum speech. Indeed, his political experiences forced him to recognize that the law is not always adequate to the task of justice. He finally had to acknowledge that personal values must, at times, take precedence over the law's logic. By the time of the war, he was famous for pardoning soldiers, whether Confederates or traitors or deserters from the Union side. When General Sherman was asked how he was able to circumvent the President's liberal policies toward offenders, he replied, "I shot them first" (Current, 1958, p. 169).

The moment when Lincoln discovered the voice of his deepest, most personal values might be dated to 1854. Burlingame gave this date as the end of his midlife crisis. Historian Edward Lehrman (2008) concurred and dated the change in Lincoln specifically to his Peoria Address. Douglas Wilson (2011) also agreed and commented that prior to 1854, Lincoln had been "strictly a party politician, whose speeches … followed a party line" (p. 37). The speech Lincoln gave at

Peoria, attacking the Kansas Nebraska Act that threatened to spread slavery to the western territories, illustrated his new willingness to deviate from the party line and to voice his own values. But Lincoln's style in the Peoria Address was still the convoluted introverted thinking style of logic and reasoned argument—the speech was around 17,000-words long and lasted three hours. Almost a decade later, Lincoln finally demonstrated the integration of his introverted feeling function in the Gettysburg Address, only 265 words and two-minutes long. The brevity of the address made a stark contrast not just with Lincoln's own earlier speeches but also with the speeches that preceded his that day at Gettysburg, most of which were long-winded, rhetorical, and over-written.

The Gettysburg Address shows the shift in Lincoln from demonic introverted feeling, when Lincoln remained unconscious of his deepest values, to daimonic introverted feeling, when he acted on them in a conscious way. Gettysburg was a terrible battle, one that likely brought up the demonic in most of the mourners gathered there. This may have been the lowest point of the war, but Lincoln's brush with the demonic in the dreadful casualties of war pulled out of him his lowest function in a moment that shows the power of our least-known function to effect a miraculous transformation. Author Garry Wills (1992) observed that this speech promoted ideals—equality, bravery, freedom—over laws; it advocated "the proposition"—not "the law"—"that all men are created equal," and gave primacy to the Declaration of Independence over the Constitution, as evidenced by reference to the date of the former (1776), not the latter (1787). Wills said that Lincoln's Gettysburg Address "revolutionized the Revolution" (1992, p. 38) and that critics accused Lincoln of undermining the Constitution: "The *Chicago Times* quoted the letter of the Constitution to Lincoln—noting its lack of reference to equality, its tolerance of slavery—and said that Lincoln was betraying the instrument he was on oath to defend" (Wills, p. 38). The Gettysburg Address did not use legality or logic—nor the Constitution—to argue its case but rather values. It is typical of introverted feeling in the lowest position that Lincoln felt incapable of fulfilling the purpose of the speech: "We cannot consecrate—we cannot hallow—this ground," he admitted. But while his speech denied its writer's ability to find anything good to say about the vast killing field that was Gettysburg, it nevertheless asserted Lincoln's values. Beginning with the values of "Liberty" with a capital "L," and equality in the proposition that "all men are created equal," it moved to the largest value, democracy, and not just democracy as a foundation of the Union but as a foundation for global peace, an ideal that "shall not perish from the earth." We know that Lincoln delivered this speech not from his intellect but from his feeling center because many newspapers recorded the reception the speech received as "stirring the deepest fountains of feeling and emotion," and reported that "sobs of smothered emotion were heard" throughout the listening crowd (Burlingame, 2008, Vol. 2, p. 574).

This two-minute speech thus reversed the stance that young Lincoln had taken in the Lyceum and Temperance speeches when he had urged a rejection of passion

and adherence to the law above all. Lincoln's heroic introverted thinking was still active in this speech in the way it defined—or redefined—democracy; however, it was no longer absolutist but was moderated by a sensitivity to feeling considerations. Thus, he achieved here that union of the opposites within that Jung said produces the transcendent function; the Gettysburg Address became the unifying symbol that managed to unite the listeners with him in his mission. The address shows how Lincoln progressed from being one of the coolest, least expressive, most distant, and dispassionate of men as a result of youthful introverted thinking in excess, to becoming the most impassioned spokesperson for all humankind, an expression of his eighth or lowest function, introverted feeling. The mistaken prophecy that the world would "little note, nor long remember" what became the most quoted speech of any leader anywhere perhaps reflected Lincoln's intrinsic belief that thinking was more highly prized than feeling, an accurate understanding of his culture's bias and his own; it was, however, a bias that he partially overturned with this speech. His inadvertent reversal of that prophecy exemplifies the daimonic capacity of the eighth function as well as the positive *enantiodromia* that a unified personality can produce.

Notes

1 Credit goes to leadership coach Judah Pollock for this insight.
2 The original 1923 translation by H. Godwyn Baynes reads "mimosa," p. 490, as in the German original, whereas Hull's revision of the Baynes translation (1921/1971) reads "violet" (¶ 638).

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Part II

Tables

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Using the model for personal development

How to use the tables

The eight-function model provides a map to all of the functions in each personality type, helping us identify the most likely defenses and blind spots for our type so that we can choose to engage them or dispense with them as the situation warrants. We are most likely to project negative attributes in ourselves onto others, and these are often associated with functions low down in our function hierarchy. Identifying our least favorite functions helps us identify those projections and withdraw them. These tend to be the shadow functions (5–8), but it is not uncommon to also project aspects of the ego functions (1–4).

Tables 1 through 6 provide a grounding in the meaning of the functions and the archetypes considered separately. Table 7, Function-archetypes for all sixteen types, is the most important chart for understanding the possible shadow manifestations of personality type. Drawn in part from participant reports at John Beebe's workshops, Table 7 can show us where we need to develop and also why we may have a conflict with other types. Table 8 charts the types that are dynamic opposites of each other, and Table 9 provides profiles of all sixteen types.

How to identify your type code

If you do not know your type, you can use the tables in this section to identify it. Even if you have taken a validated assessment (and especially if the assessment has not been validated), the reported type may not be your true type. Questionnaires like the MBTI® and the Majors PTI™ instruments are the standard tools used to identify personality type, and these have been professionally validated and shown to achieve psychometric standards of reliability. However, any self-report assessment tool is necessarily subjective; we eventually develop all of the functions, and therefore age and circumstances can affect the results. To verify the results of an assessment instrument, you can use the type profiles in Table 9 as checklists. It is possible to ascertain type without an assessment instrument at all—Jung and his colleagues all did so—and the tables below can aid the assessment, either as a supplement to an instrument or as a replacement for one.

Because you are looking for your earliest, most natural mode of operating, it is helpful to try to recall your habits from earliest childhood: Did you like books? Or

did you prefer to be outside catching insects? Did you organize your sock drawer? Did you collect things? What was your least favorite activity—being confined to a room alone or being forced into social gatherings? No single question can ascertain type, nor even the primary attitude. Most are surprised to learn that one of the most difficult aspects of type to discern is primary extraversion or primary introversion. When you get to know the eight mental functions, you will begin to see which of them you enjoyed using most in childhood by contrast with those you learned to use for your profession. If you or your family experienced any trauma or major change during your childhood, you should try to identify yourself as you were prior to the trauma or change because challenges always drive the development of multiple functions for survival purposes. You want to identify your earliest, most instinctive preferences, the modes of consciousness you liked to play with as a new human being. If you use a questionnaire, try to answer it as if answering for your childhood self.

The top two functions, dominant and auxiliary, dictate the type code. To identify them, use the following steps. The first four may be sufficient to help you identify your type. If not, proceed to the trouble-shooting steps.

Three steps to identify type

1. Select J or P in your type code

Begin by looking at Table 1, Visual and verbal cues to type. Extraversion and introversion can be hard to see in oneself because they do not equate to boldness or shyness in childhood; all children have moments of shyness and boldness. Therefore, the J/P scale tends to be easier to identify. To determine whether you have a J or a P in your type code, ask yourself two questions:

A) Do you appear organized or messy? One look at your office or the trunk of your car may settle the question, but you may have changed due to maturity or other life events, so try to recall how you were in childhood.
B) Do you like to have structure and plans (J), or do you have a strong need for freedom from constraints (P)?

Notice which functions belong to the side of the chart you've selected, J or P. Your top two functions will occur on that list. Make a list of these functions.

2. Identify the functions that go with the J or the P

Go to Table 1, Visual and verbal clues to type, and look down the right or left column, depending on whether you think P (left column) or J (right column) describes you better. List the functions on that side and try to determine which side of the following dichotomies you prefer:

- Perceiving functions: sensing (Si, Se) versus intuition (Ni, Ne)
- Judging functions: thinking (Ti, Te) versus feeling (Fi, Fe)

You need to identify one function from each dichotomy. One of the functions should be an extraverted function (Se, Ne, Te, Fe) and the other should be an introverted function (Si, Ni, Ti, Fi). Also, one should be a perceiving function and one should be a judging function.

3. *Determine which function is dominant (1st) and which is auxiliary (2nd)*

The selection of dominant and auxiliary functions determines the four-letter type code and the entire function hierarchy. Find the two types that have your favorite function in the first position. The chart in Table 6, Sequence of functions and archetypes for all sixteen types, dictates the function hierarchy for each type. Look for your preferred function in the top line of the chart, the function associated with the hero/heroine archetype. You will find two type codes that have that function in the top position, with two different auxiliary functions. Using the two type codes you've identified, refer to Table 9, Profiles of the sixteen types, and read the descriptions of the two types that have your favorite function in the top position. Often the top section of the type profile, "Mottos," is sufficient to identify the type that most fits you because these are words commonly spoken by or about members of that type group.

Notice that the auxiliary function is opposite in attitude and in kind from the dominant function. You cannot choose two introverted functions as your top two functions, nor can you choose two perceiving functions, because the auxiliary balances the dominant in both attitude (E/I) and in kind, judging or perceiving. If the dominant is a judging function, the auxiliary will be a perceiving function and vice versa, and if the dominant is extraverted, the auxiliary will be introverted and vice versa. The chart in Table 6 makes this decision easier by dictating the function hierarchy for each type. *If you have chosen two similar functions as your favorites, follow the trouble-shooting steps below.*

Trouble-shooting steps

If your two favorite functions are both introverted or both extraverted:

> Consider the possibility that one of them might be your third function. The third function is a function we often play with because it is in the same attitude as the first. Consult the one-page chart in Table 4, Sequence of functions and archetypes for all types, to find types that have your two favorite functions in the first and third positions, e.g., INFJs have Ni-first and Ti-third, and ENTJs have Te-first and Se-third.

If your two favorite functions are both judging functions or perceiving functions:

> Consult Table 3, Functions in depth, and look for the differences between the two. Such functions are oppositional, representing one of the most significant polarities

in Jung's system, and so if one is a preference, the other will be in shadow. It can be the case that a function has been suppressed by our culture or family of origin; if the introverted and extraverted forms of a function have not yet been differentiated, the two functions remain fused in the psyche and hard to identify.

If the type profile in Table 9 does not seem to fit you:

Your selected first function may actually be your second, and vice versa. Go to Table 7, Function-archetypes for all sixteen types, and read how your two favorite functions tend to express in both the first and second positions. For instance, if you have chosen introverted feeling (Fi) and extraverted intuition (Ne), you could be either an INFP or an ENFP. To determine which, read the type profiles of each (Table 9) and/or read about Fi-first and Fi-second and Ne-first and Ne-second in Table 7.

If you are not sure of your dominant function:

Try to identify your inferior function. Read about all of the functions in the fourth position in Table 7, Function-archetypes for all sixteen types, i.e., Si-fourth, Se-fourth, Ni-fourth, etc. The fourth function, called *the inferior function*, carries both shame and embarrassment and also idealization. We tend to experience problems in the arena of the fourth function, and we also tend to project it onto partners and colleagues to let them carry it for us. The fourth function is the lowest function of ego-consciousness and therefore is more available to us than the lower ones and a little easier to use for assessment purposes.

If you know the dominant function but not the auxiliary:

Consult the one-page chart in Table 4 to find the two possible type codes with that dominant function. Using the two type codes you've identified, refer to Table 9, Profiles of the sixteen types, and read the descriptions of the two types.

If you are still confused:

Read through all of the type profiles in Table 9 in order to rule some out. For the remaining possible types, consult the one-page chart in Table 4 to find their dominant and auxiliary functions, and read about these functions in Table 3, The functions in depth. Then, consult Table 7, Function-archetypes for all types, and read about how each of these functions manifests in the top two positions.

How to identify another's type code

In some ways, it is easier to identify another's type than one's own, thanks to visual and verbal cues to type. A frequently overlooked aspect of assessment is the physical

demeanor of the subject: gestures, facial animation, speech patterns. Although we all use all of the functions, we cannot easily change these physical habits, which tend to form in childhood. Therefore, an essential step in assessment is an analysis of the subject's physical presentation. Follow the steps listed above for self-assessment, beginning with Table 1, Visual and verbal clues to type and the eight functions. For example, one of the classic clues to dominant introversion is a pause before speaking, especially apparent when answering a question, whereas a clue to dominant extraversion is an immediate response with no intervening pause, and sometimes an interruption before the questioner finishes speaking. Knowing these physical "tells" can help compensate for the subjectivity of a self-report instrument.

Genesis of the data in the tables

The material in the tables has many sources. While John Beebe's writings and lectures are a major source, many others contributed their insights, including analysts, therapists, Jungian scholars, type practitioners, and participants in the workshops led by Beebe. The majority of these workshops originated with Robert McAlpine (ISTJ), president of the training company Type Resources, Inc. McAlpine attended the 1993 conference in Long Beach, CA, where John Beebe gave the keynote address challenging type practitioners to educate themselves about Jung's system (see Chapter 5). McAlpine experienced the consternation that many practitioners must have felt when hearing from Beebe that their understanding of Jung's typology was incomplete (McAlpine, 2011). Nevertheless, determined to fill the gaps in his type education, McAlpine invited Beebe to present a workshop about his model at break-even cost. This began a long collaboration between Beebe and McAlpine, whereby Type Resources sponsored workshops on the eight-function/eight-archetype model for almost two decades.

McAlpine and his original team of trainers spent the years from 1993 to 1998 trying to understand only the function aspect of Beebe's model. In 1998, McAlpine sponsored the first workshop with Beebe in Emeryville, CA, a workshop that was exclusively about the functions and had nothing to do with the archetypes. McAlpine invited experienced type trainers to the workshop to discuss the eight Jungian functions and how they understood them. At that workshop, a number of conflicts broke out about how to define the eight functions, including an argument between the ENTPs and the ENTJs over the meaning of extraverted thinking. Although the workshop failed to achieve a consensus on the definitions, the workshop made it clear that different types have different ideas about the functions, corroborating Beebe's insight (which was an elaboration of von Franz's insight) that a function operates differently for different types depending on its position in each type's hierarchy of functions. A number of books came out around this time on the meaning of the eight functions, notably, Dick Thompson's *Jung's Function-Attitudes Explained* (1996) and Linda Berens' *Dynamics of Personality Type* (1999) but the Beebe archetypes were not yet well understood.

Origins of the Function-Archetype Decoder

From 1998 to 2002, McAlpine worked with his team on how to get at the archetypal energy constellating around each function in the eight-function model. Amy Evers (INFP) joined Type Resources in this period. Even though she was still a university student, together with McAlpine she was among the first to understand and identify the archetypal energies of Beebe's model. At this point, McAlpine's company began designing workshops to cover both the archetypes and the functions. Type Resources became the primary training source for scholars of the Beebe model. In addition to providing a theoretical understanding of the model, the workshops were designed to give participants an experience of the functions and archetypes, to see them in operation in themselves and in others. All workshops were recorded, and attendees participated in exercises and shared their experiences of how the eight functions manifested for them. A number of surprise discoveries were made, including, to mention a few: 1) that the mere mention of an archetype was sufficient to stimulate its inadvertent expression by participants; 2) that one person's comment, if colored by archetypal energy, would stimulate that same archetypal energy in the response of others; 3) that a comment characterized by a function would pull up the same function in others, with the differing archetypal energies dictated by the function position in each of their types.

I joined the team during this time and initiated the process of compiling the information coming out of the workshops. Another source of information was identified that added to the team's ability to identify archetypal complexes: a company archive of videos made at training sessions in which individuals of each type described their challenges. Because these videos predated the Beebe model, the interviews provided a database of individuals less susceptible to confirmation bias. The material gleaned from all of these sources was compiled into a software program called the Function-Archetype Decoder (2009) to facilitate editing and updating as more information accrued. David Hughey, founder of Transition Leading, LLC, helped conceptualize the design and formatting of the software and contributed to the testing of the product.

While Jung's *Psychological Types* is the main source of much of the data in the tables, many tables had other contributors. Table 1, Visual and verbal cues to type, draws mainly on videos I have collected for use in the Psychological Types course at Pacifica Graduate Institute, but was also influenced by Paul Tieger's work as a jury consultant. This table does for the eight functions what the Tiegers' book* did for the four preferences. Tables 2 and 5 are John Beebe's work exclusively. Table 4 is my adaptation of Beebe's model in a one-page format. Table 8 is Bob McAlpine's work. All the other tables (3, 6, 7, 9) are based on data initially collected by McAlpine, Evers, and myself; this data was published in 2009 in the Function-Archetype Decoder program. The original material has been expanded by subsequent research for the current publication, which represents the first print version of the 2009 contents of the Decoder.

* Tieger, P. & B. (1998). *The art of speed-reading people: Harness the power of personality type and create what you want in business and in life*. New York, NY: Little Brown.

Table 1. Visual and verbal clues to type

XXXP* types present as	**XXXJ* types present as**
Tentative	Certain
Disorganized	Organized
Process-oriented	Goal-oriented
Open-ended	Conclusive
Extended	Focused
Open-minded	Closed-minded
XXXP body language	**XXXJ body language**
Rounded gestures, circling	Linear gestures, pointing, numbering
Asymmetrical gestures	Symmetrical gestures
Random movement	Intentional movement
Continuous movements	Discrete movements
Undefined personal space	Clearly defined personal space
Indirect gaze (intermittent eye contact)	Direct gaze (unwavering eye contact)
Extraverted sensation (Se)	**Introverted sensation (Si)**
Colorful attire	Conventional attire
Faster pace	Slower pace
Animated	Flat affect
Moves and gestures	Remains still
Spontaneous	Deliberate
Monitors external physical environment	Monitors internal physical environment
Attentive to present moment via sensory stimuli	Attentive to past, data, archived records, numbers, the body
Seeks variety	Seeks stability
Extraverted intuition (Ne)	**Introverted intuition (Ni)**
Possibility-oriented	Certainty-oriented
Stream-of-consciousness speech	Conclusive speech
Revises sentences while speaking, with modifying fragments and phrases	Speaks considered sentences, whole and unmodified
Roaming attention	Focused attention
Generative	Revelatory
Experiments for different outcomes	Draws conclusions
Multiple topics	Single-minded
Goes wide	Goes deep
Seeks options, breadth	Seeks the essence, depth
Introverted thinking (Ti)	**Extraverted thinking (Te)**
Long pauses, modifying clauses, and tentative conclusions	Definitive statements that draw conclusions
Informality	Formality
Detachment	Engagement
Intermittent eye contact	Unwavering eye contact
Revisionist	Methodical
Non-directive	Directive
Improvisational	Premeditated
Process-oriented	Product-oriented
Seeks understanding	Seeks effectiveness

(*Continued*)

Table 1. (Continued) Visual and verbal clues to type

Introverted feeling (Fi)	**Extraverted feeling (Fe)**
Selective	Inclusive
Composed	Animated
Internal gaze	External gaze
Discerning, listening	Affirming, responsive
Seeks authenticity	Seeks union
Establishing internal peace	Establishing external peace
Ascertaining one's own feelings	Ascertaining others' feelings
Personal values	Community values

* XXXP and XXXJ refer to the four-letter type codes ending in P or J, e.g., ISTP or ISTJ.

Note. These behavioral manifestations apply mainly when the functions are in the first (dominant) position.

Table 2. The functions in brief

Function	*Persona*	*Ego*	*Self*
Se	Engaging	**Experiencing**	Enjoying
Si	Implementing	**Verifying**	Accounting
Ne	Entertaining	**Envisioning**	Enabling
Ni	Imagining	**Knowing**	Divining
Te	Regulating	**Planning**	Enforcing
Ti	Naming	**Defining**	Understanding
Fe	Validating	**Affirming**	Relating
Fi	Judging	**Appraising**	Establishing the value

Note. The sequence from left to right indicates a temporal sequence of development for the function, with the first level being the persona and the third being the Self. Reprinted from John Beebe's handout titled "The Eight-Function-Attitudes Unpacked" distributed at his lecture, "Psychological types: then and now," Jungian Psychoanalytic Association Conference, April 11, 2015, New York, NY.

Table 3. The functions in depth

Si—introverted sensation

Roles:
- Records and archives the past
- Verifies the present by comparison with the past
- Focuses on the smallest factual details
- Remembers and mentally replays how things were
- Monitors the internal environment of the body
- Relives the emotions that accompanied an event in the past
- Numbers items sequentially and slowly
- Moderates amounts or conditions to prevent excess
- Seeks security and certainty above all

Purpose:
- Applies records of the past to the present to ensure accuracy, consistency, and stability

When using this mental function, a person may appear:
- Oriented to numbers, maintaining records and archives
- Slow and methodical
- Reliable and responsible
- Nostalgic, disengaged from the present
- Unwilling to speculate or project
- Lacking in affect or animation
- Resistant to accepting new information
- Paranoid

Activities that might engage this mental function:
- Comparing the present to similar experiences in the past
- Pausing to become aware of body sensations
- Measuring and documenting quantities of something
- Checking for accuracy
- Reviewing photo albums or revisiting places and people from your past
- Treasure-hunting for reminders of important moments

Activities that might inhibit this mental function:
- Multitasking
- Being pressured to finish in a hurry
- Having symbolic or theoretical discussions
- Being surrounded by numerous sensory stimuli

Se—extraverted sensation

Roles:
- Focuses on the five senses
- Experiences the present moment, ignoring past experience and oblivious of future consequences
- Monitors the external environment and interacts with it
- Responds to the strongest physical stimuli
- Adapts to reality
- Likes to make an impression
- Wants immediate feedback
- Navigates fast-occurring events by noticing the spatial context
- Craves variety
- Seeks sensory stimulation above all

(*Continued*)

Table 3. (Continued)

Purpose:
- To respond to sensory stimuli and adjust to the changing dynamics of the environment in order to facilitate immediate action

When using this mental function, a person may appear:
- Comfortable in his or her own skin
- To value concrete, tangible information over ideas and theories
- Fluently responsive and spontaneously interactive
- Uninhibited
- Free from regret or anxiety
- Reckless and impulsive
- Irresponsible and out of control

Activities that might engage this mental function:
- Interacting with nature or with animals
- Playing a sport
- Engaging in arts, crafts, or any tactile activity
- Participating in competitive games
- Taking a fast ride
- Paying attention to colors, shapes, sounds, and tastes

Activities that might inhibit this mental function:
- Long-range planning
- Slowing down to verify data
- Paying cautious attention to pitfalls and consequences
- Rehearsing ahead of time
- Seclusion with sensory deprivation

Ni—introverted intuition

Roles:
- Focuses on the largest, most cosmic perspective
- Envisions an image to represent something otherwise indefinable
- Reads between the lines to gain insight
- Focuses on the archetypal essence
- Attends to and produces symbols
- Synthesizes a comprehensive concept from a few datapoints
- Foresees by knowing what is significant without evidence
- Seeks knowledge above all

Purpose:
- To identify what is essential in order to know the future

When using this mental function, a person may appear:
- To be looking into your soul and weighing it
- Intense and determined
- Serious and pensive
- Mystical and spiritual
- Knowledgeable and authoritative
- Strong-willed and stubborn
- Untethered to reality

(*Continued*)

Table 3. (Continued)

Activities that might engage this mental function:
- Dreaming about the future without any restrictions
- Identifying an image to represent an element of reality
- Interpreting a dream
- Using symbols to convey meaning
- Meditating, praying, or using guided imagery activities

Activities that might inhibit this mental function:
- Brainstorming multiple options
- Being required to process and produce information during a group discussion
- Fact-checking or verifying data or having to provide supporting facts or data
- Being asked to recall and relate a past event

Ne—extraverted intuition

Roles:
- Envisions multiple possibilities, entertains new ideas
- Generates options without constraint to ensure maximum flexibility
- Free-associates
- Finds patterns and extrapolates future trends from them
- Identifies new information from external sources
- Seeks options above all

Purpose:
- To improve the present and imaginatively create the future

When using this mental function, a person may appear:
- Animated and creative in a playful way
- Never satisfied with what is
- To see more than is present
- Easily distracted by external stimuli
- Lacking commitment or follow-through
- Erratic, random, or unreliable
- Verbose and hypomanic

Activities that might engage this mental function:
- Refraining from judging or editing your thoughts
- Asking "What if," "What could be," or "What would happen?"
- Improvising impromptu solutions
- Playing word association games
- Allowing external stimuli to lead your thoughts
- Brainstorming ways to improve something
- Generating options without coming to a conclusion

Activities that might inhibit this mental function:
- Operating within tight restrictions or rules
- Being micromanaged
- Following step-by-step procedures
- Having to organize or come to conclusion too quickly
- Rehearsing or memorizing a presentation

(*Continued*)

Table 3. (Continued)

Ti—introverted thinking

Roles:
- Analyzes a whole by dissecting it into its constituent parts
- Identifies underlying principles with inductive logic
- Adopts the most detached, impersonal perspective
- Critiques according to an internal framework
- Looks for the holes in the logic in order to fill them
- Continually refines the framework
- Seeks to understand above all

Purpose:
- To create the most efficient, most universally applicable model of reality

When using this mental function, a person may appear:
- Hesitant in speech, with pauses to ensure accuracy
- More process- than product-focused
- Needing to understand everything before committing to anything
- Unimpressed by external rules and procedures
- Critical and skeptical of quick solutions
- Contrarian, able to argue both sides of a subject
- Contemptuous of convention or protocol
- Oblivious to emotional impact
- Misanthropic

Activities that might engage this mental function:
- Asking questions about how everything fits together
- Creating a visual that represents the internal workings of a dynamic system
- Evaluating the accuracy of a system or model or creating a new model
- Applying a principle or framework to a concept to field-test its validity
- Engaging in debate to critique a particular perspective and make it more accurate

Activities that might inhibit this mental function:
- Focusing on the product instead of the process
- Demanding a quick response
- Forcing consideration of only a partial problem rather than the whole problem
- Using sloppy language
- Interrupting the mind's internal work
- Having to document progress or require another to do so

Te—extraverted thinking

Roles:
- Forms and executes plans
- Applies rules and policies and enforces them
- Sets goals and reaches conclusions
- Creates criteria and categories
- Marshals available resources to operationalize a plan
- Regulates and controls discourse to arrive at a defendable position or decision
- Seeks effectiveness above all

(*Continued*)

Table 3. (Continued)

Purpose:
- To achieve a goal that has ultimate relevance

When using this mental function, a person may appear:
- Able to persuade anyone of anything
- More product- than process-focused
- Deadline- and goal-oriented
- Concerned with relevance
- Organized, methodical, and directive
- A natural executive
- Unwilling to bend the rules
- Contemptuous of feeling states
- Tyrannical

Activities that might engage this mental function:
- Identifying the critical steps in a project
- Developing a clear, concise, specific problem statement
- Developing criteria to evaluate a topic
- Prioritizing activities
- Directing others as to how to proceed
- Developing a decision tree or flow-chart
- Engaging in debate to defend one's position

Activities that might inhibit this mental function:
- Focusing on the process instead of the product
- Changing priorities or revisiting decisions
- Discussing theory
- Focusing on interpersonal interactions
- Describing one's emotional state

Fi—introverted feeling

Roles:

- Evaluates with passionate intensity
- Focuses on likes and dislikes, aesthetic standards, and/or ethical standards
- Decides what is important by focusing on the personal impact
- Oriented to the individual instead of to the group
- Takes the most personal, subjective view
- Absorbs others' feelings
- Prioritizes integrity
- Seeks authenticity above all

Purpose:
- To achieve authentic self-expression and internal tranquility

When using this mental function, a person may appear:
- Serene and amiable
- Sympathetic and easy to confide in
- Independent and original
- Quiet, interested, and encouraging
- Noncommittal when the information is inconsistent with the values

(*Continued*)

Table 3. (Continued)

- Cold or indifferent
- Focused on what is important to self, overlooking the needs of others
- Unreachable

Activities that might engage this mental function:
- Listening to others in order to discern their values and identify your own
- Identifying what causes you to disown another person
- Daydreaming about what you want out of life
- Identifying the values that trigger emotions, whether positive or negative
- Identifying the people, things, and convictions that cannot be dispensed with

Activities that might inhibit this mental function:
- Having to focus on caring for others
- Interacting with large groups at parties or events
- Having to speak for a group
- Focusing on expediency
- Following orders that require submerging own priorities to the group's
- Enforcing uniformity

Fe—extraverted feeling

Roles:
- Mirrors or reflects others' feelings
- Oriented to the group instead of to the individual
- Identifies the perceived needs, wants, and emotions of others
- Desires external harmony
- Connects with others by affirming and validating them
- Overlooks own values for the sake of the group
- Interacts with others to foster a mutuality of interests
- Moderates the emotional temperature, turning it up or down as needed
- Seeks relationship above all

Purpose:
- To create a harmonious community

When using this mental function, a person may appear:
- Focused on other people and their concerns
- Charming, tactful, and courteous
- A wonderful host
- An outstanding networker
- A natural conflict mediator
- Nosy, controlling, or intrusive
- Manipulative or insincere
- A self-sacrificing martyr

Activities that might engage this mental function:
- Asking about another's welfare, family, job, etc.
- Selecting a gift that would please another without reflecting one's own tastes
- Engaging others in enjoyable, light-hearted interaction
- Networking

(*Continued*)

Table 3. (Continued)

- Listening and reframing what the other has said
- Mirroring another's emotional state to affirm or moderate the affect

Activities that might inhibit this mental function:

- Criticizing or debating
- Focusing on one's own opinions or desires
- Dwelling on insults
- Giving orders
- Logical analysis
- Detaching emotionally
- Solitary action away from the company of others

Note. Adapted from the *Function-Archetype Decoder*, [software program] 2009, by Robert W. McAlpine, Carol Shumate, Amy Evers, & David Hughey.

Table 4. The sequence of functions and archetypes for all types

#	ISTJ	ISFJ	INFJ	INTJ	ISTP	ISFP	INFP	INTP	Archetypes
1st	Si	Si	Ni	Ni	Ti	Fi	Fi	Ti	Hero/heroine
2nd	Te	Fe	Fe	Te	Se	Se	Ne	Ne	Parent
3rd	Fi	Ti	Ti	Fi	Ni	Ni	Si	Si	Eternal child
4th	Ne	Ne	Se	Se	Fe	Te	Te	Fe	Anima/animus
5th	Se	Se	Ne	Ne	Te	Fe	Fe	Te	Oppos. person.
6th	Ti	Fi	Fi	Ti	Si	Si	Ni	Ni	Senex/witch
7th	Fe	Te	Te	Fe	Ne	Ne	Se	Se	Trickster
8th	Ni	Ni	Si	Si	Fi	Ti	Ti	Fi	Demon/daimon

#	ESTJ	ESFJ	ENFJ	ENTJ	ESTP	ESFP	ENFP	ENTP	Archetypes
1st	Te	Fe	Fe	Te	Se	Se	Ne	Ne	Hero/heroine
2nd	Si	Si	Ni	Ni	Ti	Fi	Fi	Ti	Parent
3rd	Ne	Ne	Se	Se	Fe	Te	Te	Fe	Eternal child
4th	Fi	Ti	Ti	Fi	Ni	Ni	Si	Si	Anima/animus
5th	Ti	Fi	Fi	Ti	Si	Si	Ni	Ni	Oppos. person.
6th	Se	Se	Ne	Ne	Te	Fe	Fe	Te	Senex/witch
7th	Ni	Ni	Si	Si	Fi	Ti	Ti	Fi	Trickster
8th	Fe	Te	Te	Fe	Ne	Ne	Se	Se	Demon/daimon

Note. The shadowed cells represent the egodystonic functions. The numbering of the functions does not imply either a developmental sequence or frequency of use. Adapted from the *Function-Archetype Decoder*, [software program] 2009, by Robert W. McAlpine, Carol Shumate, Amy Evers, & David Hughey.

Table 5. The Beebe archetypes in brief

Position	*Archetype: emotional energy*	*Role*
1st	Hero/heroine: strength & pride	Organizes adaptation, initiates individuation
2nd	Parent (father/mother): fostering & protecting	Provides a channel for contributing to the world
3rd	Eternal child: immaturity & play	Source of play, creativity, enjoyment, and vulnerability
4th	Anima/animus: embarrassment & idealization	Activates projections that become a gateway to the unconscious
5th	Opposing personality: frustration & challenge	Defends by negating, avoiding, seducing; self-critic
6th	Senex/witch: limit-setting & control	Defends by offending, belittling, inactivating; sets limits
7th	Trickster: manipulation & paradox	Mischievous; creates double binds, circumvents obstacles
8th	Demon/daimon: undermining & redemption	Undermines self and others; creates opportunities to develop integrity

Note. Column 3 text is the author's. Columns 1 and 2 are adapted from "Archetypes and the areas of personality they pattern," Fig. 3.7, in *Energies and Patterns in Psychological Type by* J. Beebe, 2017, p. 44.

Table 6. The Beebe archetypes in depth

Hero/heroine—first, dominant

Descriptors:
- Acts with confidence having seemingly effortless energy
- Source of strength, courage, and pride
- Seeks acknowledgment and thrives on admiration
- May lead to a superiority complex

Role:
- The mental function in this position provides strength to engage and to persevere against the trials and tribulations of life. It is the anchor on which one depends. However, it can become inflated and lead to zealotry and hubris.

One tends to experience the mental function in this position as:
- Without flaws
- All-powerful
- Deserving of admiration

Use of the function in this position can lead one to:
- Desire recognition and admiration for it
- Rush to defend challenges to it
- Trust it when it should not be trusted

Traps or pitfalls of the function in this position:
- Projects superiority over others
- Demands its use be admired
- Leads to self-centered behavior
- Treated as if it is always correct

Development of the mental function in this position entails:
- Freely engaging it without fear of repercussion
- Recognizing its limits and respectfully questioning its work
- Allowing others to use this function, even if they do so poorly

Parent (aka good parent)—second, auxiliary

Descriptors:
- Guides, nurtures, cares for, and contributes
- Does not seek recognition or admiration
- Needs to know it made a difference
- Protects but may become overprotective

Role:
- The mental function in this position attempts to be a guiding light for another to bring about growth and positive change.

One tends to experience the mental function in this position as:
- A nurturing protective parent or teacher who needs no public recognition

(*Continued*)

Table 6. (Continued)

- A place of idealism and service to others
- Something that cannot be overused or used negatively

Use of the function in this position can lead one to:
- Demonstrate one's wisdom, kindness, and willingness to sacrifice
- Genuinely focus on caring for others
- Neglect another's need for independence and space
- A one-dimensional approach that can foster codependency

Traps or pitfalls of the function in this position:
- Becomes overly protective or too directive or patronizing
- Fails to acknowledge improvements
- Cannot ascertain when assistance is not needed

Development of the mental function in this position entails:
- Focusing on another without requiring reciprocity
- Recognizing that parental attention is not always nurturing
- Learning that its wisdom isn't always what is needed

Eternal child—third, tertiary

Descriptors:
- Craves attention and validation
- Cycles between excitement and disappointment
- Is eager to please but unreliable
- Ignores the boundaries or naively defends them
- Has an innocent playfulness
- May throw temper tantrums

Role:
- The mental function in this position possesses the innocence and naïveté of a child and may refuse to grow up and become responsible for itself, due to a tendency toward hero-worship.

One tends to experience the mental function in this position as:
- A source of creativity and fun
- Fragile and requiring careful attention
- More capable than it is

Use of the function in this position can lead one to:
- Promise more than one can deliver
- Allow it to be exploited and become burned out
- Be hurt and pout when it is not appreciated or accepted

Traps and pitfalls of the function in this position:
- Becomes controlling or self-centered
- Lacks awareness of needing assistance
- Idolizes those with this function in the hero (1st) position

(*Continued*)

Table 6. (Continued)

- Over-relies on those with this function in the parent (2nd) position
- Derails one from developing the parent (2nd) function

Development of the mental function in this position entails:
- Recognizing when it is safe to let the child play
- Watching it for fatigue or frustration that can lead to tantrums
- Understanding that overreliance on this function can prevent maturation

Anima/animus—fourth, inferior

Descriptors:
- Can be tyrannical, obsessive, compulsive, and overcompensating
- May be a source of shame, anxiety, and depression
- Activates idealized attractions, leading to fixation
- Acts as bridge to the unconscious
- May trigger either a breakdown or a breakthrough
- Provides integrity and passion

Role:
- The mental function in this position is the site of an inferiority complex, as well as an idealization complex. Its use by oneself or another creates alternating feelings of animosity and infatuation, making the balanced use of it an incessant struggle.

One tends to experience the mental function in this position as:
- Out of control
- Inept and embarrassing
- Infuriating and alluring

Use of the mental function in this position can lead one to:
- Recognize that one is fatigued or burned out
- Become addicted to or infatuated by activities or individuals associated with the function
- Begin to recognize and explore one's unconscious

Traps or pitfalls of the function in this position:
- Begrudges others' performance
- Idealizes those who outperform in this arena
- Looks for others to "carry" this function in lieu of engaging it on one's own
- Becomes mesmerized by it and overestimates own expertise with it

Development of the mental function in this position entails:
- Engaging it with recreational or non-stressful activities
- Identifying the animosity and infatuation energies
- Accepting one's incapacity by acknowledging that it will always remain primitive

Opposing personality—fifth

Descriptors:
- Resists and obstructs
- Denies and negates
- Seduces and manipulates in a passive-aggressive way
- Can constitute an exact negative reflection

(*Continued*)

Table 6. (Continued)

Role:
- The mental function in this position often feels irritating or confrontational. It opposes the dominant function and can protect us against an inflated hero/heroine.

One tends to experience the mental function in this position as:
- Sneaky, greedy, loathsome, or contemptible
- A waste of time and energy
- Annoying and obstructionist

Use of the function in this position can lead one to:
- Become paranoid, passive-aggressive, withdrawn, or seductive to hide the fear associated with using it
- Become negative or relentlessly obstructionist
- Question one's position or decision

Traps or pitfalls of the function in this position:
- Blocks engagement or relationship
- Drains self-confidence
- Traps one in a cycle of infantile reactivity

Development of the mental function in this position entails:
- Working to manage the energy drain associated with it
- Acknowledging the instinctive negative response and working past it
- Allowing it to challenge one's assumptions, to discover that sometimes it is right

Senex/witch (aka critical parent)—sixth

Descriptors:
- Harshly and abruptly controls or sets limits
- Grabs power instinctively
- Belittles, marginalizes, and devours
- Serves as an internal and external critic

Role:
- The mental function in this position instinctively nails violators in their tracks, often with an aggressive reaction. It is a response to the use of superior power and it also wields power, creating rage and despair or signaling a new beginning.

One tends to experience the mental function in this position as:
- Judgmental, destructive, and dangerous
- Something that happens instantly without thought of consequences
- The ugly part of oneself (e.g., "It brings out the worst in me")

Use of the function in this position can lead one to:
- Judge others harshly
- Criticize oneself as one's parents criticized one
- Establish needed boundaries

Traps or pitfalls of the function in this position:
- Attacks the core
- Conveys superiority
- Destroys energy or motivation

(*Continued*)

Table 6. (Continued)

Development of the mental function in this position entails:
- Recognizing what one judges others for
- Avoiding self-criticism around inadequate use of the function
- Discerning when defensiveness is needed and when not

Trickster—seventh

Descriptors:
- Manipulates and camouflages
- Crosses boundaries, transgresses taboos
- Escape artist
- Source of deception and lies
- Resides in the doubleness of paradox and irony

Role:
- The mental function in this position causes confusion by inadvertently or deliberately masquerading, placing others in a double-bind, or engaging in self-sabotage. However, it can also extricate one from snares and delusions.

One tends to experience the mental function in this position as:
- An embarrassing thief, a poltergeist
- A tool to lead others astray
- A lifesaver, used in physical, social, intellectual, or emotional emergencies

Use of the function in this position can lead one to:
- Feel trapped in a prison not of one's making
- Distrust others while deceiving them
- Discover an unexpected solution to a dilemma

Traps or pitfalls of the function in this position:
- Creates dishonesty with self and others
- Can become addictive if it remains unconscious
- Arouses paranoia in self or others
- Blinds one to discriminating between the trustworthy and the untrustworthy

Development of the mental function in this position entails:
- Noticing where mischief occurs in one's life, or where intentions seem to misfire
- Noticing when one feels outmaneuvered or manipulated, or when one outmaneuvers or manipulates others
- Identifying where self-deception occurs
- Recognizing signs of dishonesty in others, even friends or allies
- Allowing that transparency is not always warranted
- Embracing paradox

Demonic/daimonic personality—eighth

Descriptors:
- Desperation and despair
- Undermining sabotage
- Divine intervention
- Source of one's most miraculous achievements

(*Continued*)

Table 6. (Continued)

Role:
- The mental function in this position tends to be the epitome of destruction and negativity, although it can also be one of the portals (along with the anima) through which the divine can enter.

One tends to experience the mental function in this position as:
- Alien
- Nonexistent
- Inexplicable

Use of the function in this position can lead one to:
- Give vent to emotional outbursts
- Lose faith in oneself and others
- Marvel at its unexpected appearance

Traps or pitfalls of the function in this position:
- Dominates one's thoughts
- Prevents one from recognizing when it is misleading
- Comes into awareness only after it could have been of value

Development of the mental function in this position entails:
- Acknowledging one's inferiority in this area
- Identifying where one has unconsciously undermined others and oneself
- Interacting with those who have the function in the parent position to see its value
- Observing the synchronicities that attend this function

Note. Adapted from the *Function-Archetype Decoder*, [software program] 2009, by Robert W. McAlpine, Carol Shumate, Amy Evers, & David Hughey.

Introduction to Table 7. The function-archetypes for all sixteen types

Archetypal complexes

Table 7 tabulates reports primarily from individuals knowledgeable about the eight functions but includes supplementary reports from individuals without such knowledge. It shows some of the ways that the functions can manifest for each type. The term "function-archetype" describes the characteristic way that a function expresses when combined with the emotional energy of an archetype. Each function position tends to carry the energy of an archetypal complex, but not all of these complexes are active in a given personality—these are only the most common complexes that a type is vulnerable to (see Chapter 5). Each function-archetype is shared by two types, and therefore each function-archetype is expressed somewhat differently by the two types. Nevertheless, the sharing of a function in a particular position creates a commonality between types that have been traditionally considered dramatically different.

Most individuals will recognize themselves primarily in the top two archetypes, hero and parent, and will find some resonance with the third and fourth archetypes, eternal child and anima. However, it is often hard to recognize oneself in the shadow archetypes. The shadow functions are largely unconscious. They often operate in the background without any archetypal energy. It may only be when stressed that the shadow functions take on the emotions of a complex, but moments of crisis tend to be fleeting. Most will never have to face the stresses that Abraham Lincoln faced, meaning they may never have to recognize and integrate the lower functions. (See Chapter 6 to understand how Lincoln used his defenses consciously and constructively, and also how he was used by them before his midlife crisis.) Alternatively, when an individual's profession or general environment is dominated by a function, he or she may learn to use it fluently without the archetypal energy of its position. For this reason, the shadow functions should be approached as potentials rather than realities. The archetypal defense complexes associated with each may never materialize in one's life. Moreover, the unconscious is highly creative: Whereas the conscious functions perform in recognizable ways, the lack of controls on the unconscious makes it a source of infinite inventiveness and chaos. Nevertheless, the archetypes reside in every psyche and can act as approximate indicators of the direction to look in when seeking the larger Self that is the whole of the psyche.

Negativity and the shadow functions

A frequent response to reading about the ways the shadow function-archetypes can manifest is repugnance. The descriptions sound extreme and bizarre. The negative manifestations of the functions are only tendencies that each type is predisposed to—not necessarily permanent attributes. Some types are vulnerable to hypochondria and others to paranoia, but most individuals of these types will *not*

succumb to the type's characteristic dysfunctions. Jung correlated certain pathologies with the types in order to show how inflation of a particular function can activate certain defenses. Also, type does not dictate character or integrity: Any type group can claim a Genghis Khan as well as a Saint Francis.

Although one can use a function in any position neutrally or defensively, the further down a function occurs in a type's hierarchy of functions, the more vulnerable it is to negative and defensive manifestations. Hence, the egosyntonic functions (1–4) show more positive bullet points, and the egodystonic functions (5–8) show more negative points. The top four functions are those that individuals tend to explore in the first half of life, with the fourth being the one that can cause the most conscious trouble (see Chapter 2). The bottom four functions can wreak even more havoc but tend to be beneath the notice of the individual; indeed, they are often considered trivial. Note that even the ego functions have unconscious aspects, while the shadow functions have conscious aspects. All sixty-four function-archetypes can have constructive as well as destructive effects.

What is rarely understood is that the negative or defensive use of a function can be warranted and can have a constructive outcome. Everyone needs defenses, and sometimes it is appropriate to react negatively. For example, the witch/senex archetype may be needed for defending one's home from intruders, or the trickster may be a necessary defense against an unethical employer. Negative emotions and complexes are related to instinct and human survival (see Chapter 5). Jung (1921/1971, ¶ 230) found it critical to give negative instincts some expression:

> The dammed-up instinctual forces in civilized man are immensely destructive and far more dangerous than the instincts of the primitive, who in a modest degree is constantly living out his negative instinct. Consequently no war of the historical past can rival in grandiose horror the wars of civilized nations.

Beebe's objective in outlining his model, similar to Jung's purpose in describing his type system, was to enable the individual to acknowledge the negative as well as the positive effects associated with the complexes to which his or her type is prone. Maturity brings the ability to moderate one's reactions, lessening the intensity of both negative and positive emotions. Fortunately, maturity does not eliminate emotional reactions altogether.

Subheadings explained

Individuals experience the functions differently, depending on whether they themselves are engaging the functions or whether they are witnessing others using the functions. The subheading "When using it oneself" refers to the emotional energy that each type tends to experience when using the function; the lower the function in the type's function stack, the more likely it is to be accompanied by resistance and negativity. The subheading "When others use it" describes the type's likely

reaction to another individual's use of the function in his or her presence. The person using the function might have a preference for it, but that is not necessarily the case; all types use all eight of the functions. Moreover, it is often someone's use of a shadow function that triggers the most negative reactions in others, because these are not within control and tend to be contaminated with affect. Also, the reactions under these two subheadings frequently conflict with each other. For instance, it can happen that an individual hates it when someone else uses a function but quite enjoys using it himself or herself, or that an individual both dislikes a function if it is used badly and admires it if used well. These are the unconscious paradoxes that psychological type engenders.

References

Jung, C. G. (1921/1971). *Psychological types*, *CW6.*

Table 7. The function-archetypes for all sixteen types

Introverted sensation (Si)

Si-1st	**Hero/heroine**	**ISTJ, ISFJ**

When using it oneself:
- Re-engages the past as though it were happening now and applies this memory to understand the present
- Having been somewhere before or experienced something similar generally provides a sense of satisfying competency
- Achieves mastery through intensive, tireless practice
- May continuously focus on memories and mementos from the past because they have a sense of sacredness
- Reconnecting with the past nearly always takes on a quality of reliving or re-experiencing
- Engaging the senses naturally evokes vivid internal images of the past
- Tends to lead by example and teach through examples, thoroughly and patiently covering all aspects
- Must relate events in the chronological sequence in which they occurred, omitting none
- Uses internal truths to verify information received from the outer world
- Tends to dislike surprises
- Can adopt a rigid adherence to existing procedures
- Can become overly frugal—penny-wise and pound-foolish
- Can find decisions difficult
- May be unable to conceive of the likelihood that any change could occur
- If stressed may grow rooted to the spot, afraid of change
- May feel crippled by intense nostalgia for home

When others use it:
- Can feel relief and comfort in their presence
- Can indulge in pleasurable nostalgia for hours on end
- May question the accuracy of the other's recall
- May criticize their stinginess, failing to see one's own

Si-2nd	**Parent**	**ESTJ, ESFJ**

When using it oneself:
- Prioritizes timeliness and making plans
- Can break down ideas into actionable steps needed to implement them
- Wants a voice in decision-making and wants to ensure all voices are heard
- Wants to preserve the natural order of things for everyone
- Will stop at nothing to provide a secure home to family
- Provides a welcoming home to everyone in one's network, often spelled out in posted signs
- Creates an aesthetically pleasing environment filled with photos and mementos
- Can recall prior experiences and use them to provide others with what they want or need
- Pays attention to food, exercise, and health matters

(*Continued*)

Table 7. (Continued)

- Often acts as the institutional memory for an organization
- Prioritizes experience in making decisions
- Takes care to maintain safety and security precautions for all
- Follows directions precisely and reproduces them exactly for others
- Narrates the exact sequence of events down to the smallest detail
- May give way too many details and lose the audience
- Often visualizes memories
- Enjoys maintaining and celebrating traditions
- Finds satisfaction in establishing and following a clear sequence of priorities
- Likes to practice procedures to attain a high level of mastery
- Generally enjoys staying in good physical condition
- May be very careful about when to share emotions brought up by recollections
- Tells stories, giving examples of how others have handled problems
- If stressed may continue to pursue the same course over and over, only more obsessively
- May feel sad at the passage of time, wishing to freeze it in place
- May feel like everything is on one's shoulders and will fall apart without oneself
- Tends to insist on sticking to the plan and going by the book
- Tends to hold onto every memory, including the bad ones

When others use it:
- May view them as competent, reasonable, and responsible, but feel personally belittled
- May feel like one's job or role was taken
- May be grateful that someone else is cognizant of facts
- Can often enjoy and celebrate shared memories
- May become impatient and feel they are wasting one's time
- Avoids entertainment or conversations that trigger negative memories

Si-3rd	**Eternal child**	**INFP, INTP**

When using it oneself:
- Enjoys being at home and making it a comfortable environment
- Can be infinitely amused by recreating and reliving moments from the past
- Can tell and retell old stories, not knowing when to stop
- May go on too long when narrating memories
- Sets an inordinately high bar for accuracy
- Can be slow to know what one thinks about something, finding it hard to reach certainty
- Enjoys having access to data but may not know when enough is enough
- May get lost in the details and lose the audience as well
- Often maintains a collection of meaningful mementos of the past
- May find tremendous difficulty letting go of people, places, and things
- May hold onto traditions like a security blanket and be unable to relinquish them
- Can be wedded to own worldview, unable to modify it
- Can feel burdened and wish to escape from dealing with health, finances, etc.

(*Continued*)

Table 7. (Continued)

- Can be temporarily overtaken by sad memories but may enjoy giving in to them
- Can pursue detailed research over prolonged periods, amassing an impressive database

When others use it:
- May be glad to hand over responsibility to them
- Tends to enjoy reminiscing if the memories are shared
- May enjoy hearing others' stories but feel vulnerable if asked to recall past emotional events
- Tends to get impatient with discussions of details

Si-4th	**Anima/animus**	**ENFP, ENTP**

When using it oneself:
- Tends to feel anxious about finances or deadlines and procrastinate
- May check and re-check accuracy, delaying implementation indefinitely
- May collect data until the cows come home, unable to find an end
- Enjoys telling stories of past events but may gloss over the details
- May compulsively narrate every detail of an event, repeating for emphasis
- Can become frustrated over imperfect memory and need external aids to verify accuracy
- May overcompensate with obsessive-compulsive rituals to ensure safety
- May go overboard on health regimens in short bursts
- Can waste energy with compulsive repetition of tasks
- May expect an event to unfold exactly like a previous one and be disappointed if it does not
- May persistently ignore important details, especially body sensations, health issues, finances
- May become obsessed with bodily functions, health, or finances, indulging in fads
- Anxiety over details can produce an overcontrolling attitude toward others and perfectionism over details
- May be ashamed of disarray in one's environment or dress
- May fear stasis and enact change for the sake of change
- May develop creative pursuits in medicine, history, nature, finance, or research
- May find surprising contentment in creating a secure home life

When others use it:
- May view them as old-fashioned bureaucrats
- May be bored by those who wallow in the past
- May be frustrated by the slow pace required to verify accuracy
- May catastrophize when confronted with even slightly negative data
- May pity those who show professional expertise yet admire their discipline
- May be relieved and want them to handle all logistics and details

Si-5th	**Opposing personality**	**ESTP, ESFP**

When using it oneself:
- Generally resists dwelling on the past
- May experience a visceral revulsion for slow, tedious tasks

(*Continued*)

Table 7. (Continued)

- When overwhelmed, may use data oppositionally to assert that the idea is not the reality
- May dislike stopping to verify but can be good at spotting errors in the details
- Tends to spend as little time as possible at home
- Can become claustrophobic if physically restricted
- Is happy to leave the past behind but maintains a serious collection of objects with personal meaning
- Often prefers to disregard past experiences as unimportant or not applicable
- May be unaware that one's activities are impacting one's health
- May feel irritated when dealing with taxes or bill paying
- Can be profligate with money, spending too much or too fast
- Can have a nagging fear of running out of money

When others use it:
- May regard them as conventional, pathetic, or overly sentimental
- May instantly rebel and/or seek escape
- May feel contempt for their cautiousness
- May get bored and restless
- May become agitated or annoyed if the errors of one's past are pointed out
- May deny, deny, deny, or simply clam up

Si-6th	**Senex/witch**	**ISTP, ISFP**

When using it oneself:
- Can feel trapped by routine or the sameness of daily life
- May find that practice makes perfect but may get tired of it
- If stressed, may repeat the same behavior, trying to regain control
- May relive mistakes, mentally playing them over and over
- May be plagued by an incessant and unobtainable need for certainty
- May become hypercritical and intolerant of the slightest inaccuracy
- May be hypervigilant about minor physical flaws
- May feel nostalgic about material possessions, clinging to them for a sense of security
- May indulge in escapist behavior to avoid remorse or dwelling on the past
- May withdraw energy from a hopeless situation, resisting through inaction
- May cynically present facts to undermine others' hopes
- May want to reinvent the wheel—and may be able to
- May help others move beyond ideas that are too idealistic and have not worked in the past

When others use it:
- May feel frustration when being told how things have always been done in the past
- May be impatient with another's resistance to change
- May become bored with spreadsheets or policy manuals
- May get irritated at the slow pace they take
- May display sluggish resistance
- Can become defensive when corrections are made to completed work
- May appreciate their willingness to perform tedious chores

(*Continued*)

Table 7. (Continued)

Si-7th	**Trickster**	**ENFJ, ENTJ**

When using it oneself:
- Can feel trapped by the sameness of daily routines
- May feel compelled to take control to avoid being manipulated
- May fail to notice critical details and mis-attribute problems to the wrong source
- Can be pedantic and use statistics to resist another's control
- May cling to the old goal, expecting different results
- May rewrite history to make it more positive
- May be thrown if memory lapses occur in public, thus often uses mnemonic aids or other memory tricks to ensure recall
- Can forget but pretend to remember with hopes that memory will return
- Might use "selective recall" to maintain the illusion of control and competence
- Can pretend to hear only the literal level of a communication
- May feel betrayed if an event does not unfold as anticipated
- May use charisma as a cover for an inadequate grasp of the facts or logistics
- May be tricked by those who appear wealthy and successful
- Can be manipulated into taking on heavy responsibility for others' security
- Can fear being cheated or exploited financially
- May view minor financial incidents as evidence of deliberate deception
- Can make minor financial errors, then hide them, making it worse
- Can be a catalyst for transforming one's own or another's state of security
- May sacrifice own health to secure organizational or family needs
- May enjoy reading history to find personal guidance or a vicarious sense of achievement
- Can be surprisingly sentimental about the past, taking an aesthetic pleasure in traditions

When others use it:
- May feel discomforted by their sentimental nostalgia
- May suspect a hidden agenda
- If confronted with errors, can trick self into believing that it's someone else's fault
- May appreciate their certainty and command of details, yet find it suspect
- May feel hopelessly disoriented by bureaucratic details
- May feel cornered by accounting or financial requirements

Si-8th	**Demonic/daimonic**	**INFJ, INTJ**

When using it oneself:
- May brood over missed opportunities
- May completely lose track of past events
- Because of memory deficits, may be certain of being right even when wrong
- May feel ground down by the tediousness of daily routines
- May use past procedures and policies to undermine others' authority
- Can assert own credentials and experience as evidence of superiority
- May latch on to one tidbit of data and use it to lambaste another
- May insist on procedures being followed according to a rigid sequence
- May experience memory flashes that exaggerate insults, mistakes, and embarrassments
- May ignore financial and/or physical health, incurring accidents and incidents

(*Continued*)

Table 7. (Continued)

- May develop hypochondriacal hyper-sensitivities
- May obsess over security, financial or physical, seeking certainty
- May lose touch with own body to the point of losing consciousness
- May be unwilling to leave a job, a home, or a partner, even if no longer rewarding
- May become overly attached to home as the only safe place, even agoraphobic
- May find that tangible records of the past, such as resumes, credentials, genealogies, photographs, etc., provide a stable sense of identity
- May find that tidying up relieves stress
- Can create archives of factual information, providing exceptional stability to organizations
- May experience a deep sense of belonging through national, cultural, or ancestral ties, or historical study
- Can experience a moment of recall that has the aspect of divine revelation

When others use it:
- May view them as irrationally hostile if they find inaccuracies in one's work
- May be exasperated by requests for more specificity
- If confronted with a memory lapse, may refuse to acknowledge, and retaliate
- May be transported out of self to another time

Extraverted sensation (Se)

Se-1st	**Hero**	**ESTP, ESFP**

When using it oneself:
- Moves freely through the physical environment and pays attention to it
- Seeks sensory stimuli to understand and interact with the world
- Tends to be so involved in the moment that the past and the future are of little consequence
- Tends to disregard past and future, including consequences to self and others
- Enjoys and discerns colors, sounds, tactile stimuli, and movement
- Is often the life of the party, brightening and enlivening nearly any gathering
- Is sensitive and responsive to group dynamics, and therefore often popular
- May be resourceful and practical in a crisis
- Spontaneously reads people and situations
- Instantly relates to another's tone of voice and facial expressions and responds in kind
- Enjoys acquisitions
- Likes taking on new opportunities that come along
- Seeks continual activity and tends to pack the day with events
- May use humor to spice up the mood or to ease tension
- Can become overcommitted from the need for continual motion and activity
- Needs to see immediate results when learning something new
- Can be impatient and impulsive

When others use it:
- Often enjoys engaging with them to create pleasurable or interesting interactions
- Can enjoy bargaining to get a deal

(*Continued*)

Table 7. (Continued)

- Can turn any interaction into a lively event
- Goes along for the ride if the ride isn't tediously slow
- If they are less competent may write them off as a lost cause

Se-2nd	**Parent**	**ISTP, ISFP**

When using it oneself:
- Tends to fully immerse oneself in a given project
- Can be tireless and highly productive if permitted hands-on involvement
- Can adapt a product to fit objective limitations
- Can adapt one's actions to address the needs of the moment
- Can be exceptionally discerning about details
- Tends to appreciate certain sensory stimuli—color, shape, texture, taste, or sound
- Can be adept at repurposing tools or developing new creative ways to impact the physical environment
- Tends to enjoy spontaneous interactions that require no preparation
- Generally does absolute best to take care of the physical environment for others
- Wants others to enjoy life and take action
- Wants others to recognize reality and react to it
- Can experience satisfaction when able to have a tangible influence
- Can teach others by modeling, demonstrating procedures
- Can bring to bear intense focus on minute details of physical tasks for extended periods, oblivious to time
- May generate a complete catalog of the physical world based on sensory impressions
- Can intervene smoothly in situations that leave others paralyzed
- Tends to focus more on the *how* than the *why*
- May offer concrete solutions to assist others
- Can become frustrated if required to sit back and take no action
- Can get impatient if others don't apply one's advice or efforts
- May overdo physical or sensate activities
- Can fail to notice own limits, becoming injury-prone

When others use it:
- Can feel a bond with others who experience the moment
- May feel validated and fortified
- May be privately amused by their primitive efforts
- May heartily encourage them to "just do it"

Se-3rd	**Eternal child**	**ENFJ, ENTJ**

When using it oneself:
- Takes pleasure from interacting with the immediate environment
- Needs variety and a change of scenery or activity
- May exude charm with a graceful presence and aliveness in the moment
- Can present self in such a way as to make an impact
- Likes to create a public demonstration that will please the crowd
- Can use self-deprecating humor or spontaneous jokes to unite a group
- Likes bringing energy to social interactions
- May become captivated by the physical environment and experience each moment with a hopeful innocence

(*Continued*)

Table 7. (Continued)

- Is often articulate, fluent, and responsive in the moment
- Can enjoy spectator sports but lack confidence in participatory team sports
- May interrupt others because the focus on external stimuli is so strong that whatever is presenting itself in the moment is just too exciting
- May engage in impulsive behaviors that appear immature and not well thought-out
- May grow addicted to sensory activities

When others use it:
- May envy their spontaneity and zest for life
- May distrust their appetite for risk-taking
- May admire those with great facility in this function, especially athletes
- May view them as out of control
- Can enjoy the game of current fads and trends

Se-4th	**Anima/animus**	**INFJ, INTJ**

When using it oneself:
- May become easily disoriented in a new environment
- Tends to be highly attuned to the aesthetics of home and office
- May subordinate experience to knowledge, missing out on life
- May take up sensory activities for recreational purposes
- Can experience heightened sensitivity to art—visual images, music, or the atmosphere of a place
- Can instinctively recoil from graphic images, finding that they trigger unpleasant sensations
- May be entranced by even the simplest of sensory experiences
- May find that sensory activity provides grounding to the images in the mind
- May explore the sensate world to the point of addiction—food, drink, drugs, sports, games
- May aspire to live sensually and spontaneously
- Can display a deliberateness and symmetry in movements and gestures
- May be attached to a quirky item of clothing or another signature piece
- May find a creative outlet in artistic endeavors
- May cultivate a beautifully sensate or sensorially stimulating environment
- Transfers vision to reality

When others use it:
- May view them as disorderly, needing structure
- May be thrown by their spontaneous questions or detours
- May feel overwhelmed by too much sensory variety
- May be annoyed by their shallowness if they overvalue the material world
- May withdraw into oneself if confronted by another's unrelenting need for activity
- May be irresistibly attracted by their vitality and ability to be in the moment

Se-5th	**Opposing personality**	**ISTJ, ISFJ**

When using it oneself:
- May feel bombarded by sensory input and need to put a stop to it
- May feel overstimulated during fast-moving events
- Prefers to engage with sensate reality at a safe distance

(*Continued*)

Table 7. (Continued)

- May feel that expenditures of time, money, or energy are wasteful
- Often feels that responding without reflecting is insanity
- Can feel guilty when allowing self to operate freely or spontaneously for enjoyment
- Engaging in the moment may feel as if cheating on oneself
- Focusing on the present may feel like one is operating without integrity
- May only be able to see evidence of own worthlessness
- May not seize the moment to make an impact, then feel ignored and underappreciated

When others use it:
- May view them as irresponsible, behaving inappropriately
- Often wants them to make the present activity relevant; otherwise may disengage
- Rapid sensory stimuli may create a feeling of information overload
- May reflexively respond negatively to their overtures, rejecting opportunities to engage
- May be attracted to their vitality and sensuality

Se-6th	**Senex/witch**	**ESTJ, ESFJ**

When using it oneself:
- May feel uncomfortable, overwhelmed, or disconnected when focusing on the present
- Can become disillusioned with reality
- Finds it hard to be in the moment because of planning for the future or trying to improve on the status quo
- When caught off guard by someone taking advantage, can feel pressured to react appropriately
- Staying in the moment may require effort and happens most often in emergency situations
- May get upset if the experience does not live up to expectations
- May criticize self for being undisciplined and not focused on obligations
- May sharply criticize physical appearances or superficial details
- May make snap decisions based on first impressions
- If stressed, may cycle between paralysis and extreme reactivity
- Can feel the need to act quickly in order to make the most of time and life
- Can be overcome by a high emotion while experiencing the moment, followed by negative emotion afterwards
- May focus on what is at hand and go with instincts or first reactions
- Can be surprisingly good at adapting and negotiating, especially for recreation

When others use it:
- Can view them as impulsive, feeling as though they haven't thought things through
- May view them as irresponsible
- May dig in and become obstructionist if others appear to be taking risks
- May experience deep admiration for their physical prowess
- May admire them as achievers and doers
- May appreciate their speed and efficiency

(*Continued*)

Table 7. (Continued)

Se-7th	**Trickster**	**INFP, INTP**

When using it oneself:
- Can feel overwhelmed in an environment with too many active sensory stimuli
- Can use jokes or sarcasm to displace feelings of powerlessness onto others
- May fool others by presenting oneself or one's life in a way that isn't genuine
- May pretend to be chillingly neutral although overreacting internally
- Often avoids taking any action because no action seems correct
- Can dread public appearances out of a deep distaste for drawing attention, while simultaneously desiring to have an impact
- May discover one's body operating on autopilot
- May find risky or fast-moving activities both captivating and alarming
- May find pleasure in the spontaneous surprises that occur
- May enjoy manipulating discrepancies between appearance and reality for creative purposes

When others use it:
- May view them as ostentatious or narcissistic
- Can despise yet envy their ability to make an impression
- Can misinterpret their body language
- May feel they are overdramatizing or exaggerating
- May feel outmaneuvered by those who act or talk quickly, interpreting it as pushiness, game-playing, or condescension
- May feel both attracted and duped by them

Se-8th	**Demonic/daimonic**	**ENFP, ENTP**

When using it oneself:
- May be completely oblivious to what is happening
- May fail to see danger or opportunity in others or the environment
- May take big risks but experience considerable anxiety
- May seek external stimuli or movement to stave off anxiety and boredom
- May fall into addictions to sensate activities—sex, drinking, gambling, video gaming, etc.
- May create an ascetic discipline or environment to control distractions
- May make observations that hurt others' feelings
- Can be oblivious to the harm inflicted on others by thoughtless action, or inaction
- May be stampeded into a fight-or-flight mode, seeing no other options
- Repressed negativity may erupt as dark humor or inappropriate laughter
- May experience panic if an event occurs requiring interaction with the physical environment
- Can be propelled into precipitous action for fear it will be too late
- May act to end something prematurely, out of desperation
- May get into a pattern of constant, restless reactivity to the outer world
- May improvise at precisely the right time, but not if one hesitates or contemplates

(*Continued*)

Table 7. (Continued)

- Can become engrossed in present-moment stimuli, losing track of time and responsibilities
- Tends to display an entertaining and spontaneous manner when relaxed
- Can experience effortless ease in some physical or artistic activities, especially recreational ones
- Enters cheerfully into the spirit of disaster, alleviating despair

When others use it:
- Can experience boredom to the point of rudeness
- Can view them as callous, selfish, brutish, lazy, or dangerous
- Can feel frustrated by their unwillingness to review, revise, or improve the status quo
- Can be mesmerized by expertise in motion
- Can be amazed by their lack of anxiety and unhesitating plunge into experience

Introverted intuition (Ni)

Ni-1st	**Hero**	**INTJ, INFJ**

When using it oneself:
- Generally seeks knowledge at the cosmic level (psyche or inner world, tradition, history)
- Strives for an image or vision that synthesizes the whole, or gestalt
- Experiences own visions neutrally, without judgment
- Reads between the lines in search of ultimate meaning
- Can provide the definitive summative assessment
- Can identify where the power lies or where the harvest will be greatest
- Often feels connected to the universe (nation, culture, ancestry, world-historical), part of something bigger than oneself
- May know what is needed or should be done before others start to contemplate the ideas
- May be able to reach exceptional performance by ignoring peer or cultural pressures
- If inflated, may not know when to stop pursuing a concept to its ultimate limit
- Can find it difficult to articulate the vision, feeling eternally misunderstood
- Can refuse to ask for or accept help, appearing to be a know-it-all
- May be lured by own inner images to lead a vicarious life, divorced from reality
- One's intuitions of wholeness can lead to dogma
- Is inspired by having a larger purpose
- May analyze a problem to the point of obsession
- May have tunnel vision

When others use it:
- Can experience an influx of visual images
- May instantly understand, without explanation or evidence
- Can feel comfortable, able to be understood
- May find it conflicts with own vision and believe it will be disastrous if "you don't see it my way"

(*Continued*)

Table 7. (Continued)

Ni-2nd	**Parent**	**ENTJ, ENFJ**

When using it oneself:
- Can decipher the meaning in any communication, written or spoken
- Relies on insight to support others and lead them to their own insights
- Seeks to establish consensus on the meaning of life
- Can sense the future and lead others toward it
- Often instantly grasps the big picture and provides knowledge regarding how to situate a project within its larger context
- Has an innate sense of another's destiny, or the destination of a project
- Can stimulate enthusiasm for innovation in the whole community by providing a goal to strive toward
- Likes to ask, "What is your goal?" or "What is the purpose?" to encourage progress
- Can use their insights to tolerate disagreements with others
- Enjoys engaging in active listening and summarizing and synthesizing information for the benefit of the communicator
- Often sees what is in others' best interests ahead of them
- Can communicate the essence of difficult concepts comprehensibly
- Considers the long-term goal and advises others regarding the most direct path to reach it
- May exude a sense of knowingness that inspires confidence in others
- May foster the spiritual development of others
- Often immediately identifies where the Holy Grail can be found in any endeavor
- May demoralize others with an air of invulnerability and omniscience
- Can patronize others if insights harden into dogmatic certainty

When others use it:
- May find internal resonance with their images and identify more meaning in them
- Can be attracted to those with strong vision
- May find their views irrelevant or inappropriate
- May get annoyed if they presume to have knowledge of oneself
- May encourage them to consider and pursue the implications
- May allow own path forward to override that of others

Ni-3rd	**Eternal child**	**ISTP, ISFP**

When using it oneself:
- Enjoys new opportunities to use familiar skills
- May enjoy having downtime to pursue and consider ultimate meanings
- Enjoys the search for a pattern
- May seek some form of philosophical inspiration
- Has a knack for knowing which project will be fruitful and who can advance it
- May have high expectations of oneself regarding knowledge
- Tends to experience stress if envisioning the future but can easily visualize the immediate steps needed in a project
- Can become fixated on what one wants, frustrated by the inability to actualize it
- Has a sense of the tragic, the dark side of life

(*Continued*)

Table 7. (Continued)

- Can feel torn between one's vision of the disaster the world is coming to and the vision of the potential of where the world could be
- May provide a path that leads to nearly the entire meaning and significance of life
- May go back and forth between seeing the brightest future possible for oneself and seeing one's future as full of absolute disaster
- May fear that own predictions are foolish, even if they come true
- Generally accepts things as they are and can attribute them to fate, which can rationalize withdrawal

When others use it:
- May view them as utterly divorced from reality
- May view them as insufferable know-it-alls
- May feel uncertain, uncomfortable, or suspicious of it, or fearful that it will be used to influence or control oneself
- May be inspired to join the game of creating something meaningful out of formlessness

Ni-4th	**Anima/animus**	**ESFP, ESTP**

When using it oneself:
- Tends not to think much about the future, but may like to consider deeper meanings
- May fear the metaphysical yet be drawn to superstitions, conspiracy theories, or the paranormal
- Tends to fear death or any loss of sensory input
- May resist the virtual and abstract aspects of modernization but may be attracted to gadgets
- May cling to a single virtual tool and overuse it
- May read between the lines of a message for insults to oneself or hurt feelings in another
- Can have superstitious or irrational reactions to a mere image
- Can experience vivid dreams or visions yet be unable to decipher them
- Can experience sudden bursts of knowledge about what will happen
- Can have absolute unwavering faith in significant others
- May be drawn to pursue enlightenment through philosophical studies
- May go within and find deep insights
- Can create rituals that bring revelations to self and others

When others use it:
- May dismiss their visions or revelations as utterly unrealistic
- May view them as pathetically unrealistic, peculiar, and fearful of action
- May experience irritation if no explanation is given
- May feel clueless and inept before others who immediately grasp the significance
- May be easily led to accept groundless predictions of "authorities"
- May be inspired and energized to pursue additional insights

(*Continued*)

Table 7. (Continued)

Ni-5th	**Opposing personality**	**ENFP, ENTP**

When using it oneself:
- Generally experiences it as a warning or negative insight
- May have the sense of another personality or voice taking over
- Can assume the worst about someone with no evidence
- May use an image or metaphor oppositionally or mockingly
- May experience an overwhelming nihilism, sure that disaster is inevitable
- May distrust one's vision
- May second-guess own decisions
- May pretend ignorance, masking the certainty of own predictions
- May know what is happening but be unable or unwilling to articulate it

When others use it:
- Can be suspicious, viewing them as arrogant and narrow-minded
- May reject it outright on grounds that it is against one's principles
- May experience a passive-aggressive need to present contradictory options
- May feel as if one's best contributions are being scolded or rejected
- May view another's vision as rigidity, stubbornness, or a crude power grab
- Can hate being required to meditate, although may discover rich insights
- May be surprised or intrigued

Ni-6th	**Senex/witch**	**INFP, INTP**

When using it oneself:
- May fear or flee the mystical, viewing it as superstition
- May have a visceral, negative reaction to a vision or a visual image
- May have a fear of sticking one's neck out, of following through on a hunch
- May criticize self for not knowing enough, for not foreseeing the consequences
- Can muster the ultimate put-down without thinking about it
- Can overpower another by declaring omniscience
- May see an empty, meaningless future that doesn't look the way it should
- May use biting comments to convey meaning
- Can interpret others' actions negatively
- May criticize others for failing to recognize the significance of something
- May blurt out, "You should know better"
- May critically warn people of what will happen
- May become cynical, unable to see anything positive
- May find guilty pleasure in knowing others' dark secrets
- May have an insight that indicates when it is time to give up on something

When others use it:
- May view them as charlatans
- May feel intense aversion for their gullibility
- May ridicule individuals or systems for baseless beliefs, those lacking empirical data
- May feel disdain for those who can't articulate their reasons for knowing something
- May view them as neurotic and/or condescending
- May be impressed by their foresight

(*Continued*)

Table 7. (Continued)

Ni-7th	**Trickster**	**ESFJ, ESTJ**

When using it oneself:
- Almost always feels dissatisfied, as if meaning is never achieved
- Tends not to know what one wants, feeling blind when viewing the future
- Desperately wants affirmation for one's insights
- May be certain that others are trying to deceive one
- May twist the meaning of an insight to make it accusatory of another
- May completely misread a situation, envisioning certain disaster
- May become fixated on an image and exaggerate its significance, unable to get free of it
- May deliberately misinterpret an unwelcome communication
- May use knowledge of another to entrap the individual
- May experience a spiritual connection that is often uncomfortable
- May be unable to act when the idea cannot be connected to something concrete
- May try to decipher where a sudden thought came from
- May be unable to articulate what is happening
- May feel misunderstood and mistrusted without knowing why
- May camouflage a deep insight in a playful image

When others use it:
- Tends to distrust their predictions of the future
- May view them as irrational, divorced from reality
- May see them as a threat to one's control
- May view another's vision as superstition and fear being manipulated by it
- May feel disconnected and disadvantaged and attempt to stabilize self by seeking control
- May be misled by another's vision or certainty
- May view them as the enemy

Ni-8th	**Demonic/daimonic**	**ISTJ, ISFJ**

When using it oneself:
- Distrusts it unless an expert or authority verifies it
- Can feel desperately alone and hopeless when trying to find the significance or meaning
- May feel seasick, as if the ground were removed
- May feel like the devil is in control when focusing on the vision
- May mistake paranoia for insight, certain that disaster will ensue
- May stake everything on one fleeting insight
- May become obsessed with a frightening image and cling to routines to stave it off
- May see evil intent in others, certain that they are inflicting harm
- May feel that oneself or another has no right to exist for not being spiritual enough
- At times, insights can feel like glorious messages from God
- Can be profoundly spiritual, able to establish an environment of complete and peaceful acceptance

When others use it:
- May feel frustration if there is nothing to verify the insight
- May view intense focus on the abstract as evidence of mental instability

(*Continued*)

Table 7. (Continued)

- May refuse to accommodate new ideas and feel contempt for their advocates
- May feel undermined by suggested modifications
- May view suggestions or recommendations as evidence that others don't understand reality
- May view innovations as the work of the devil, believing they signal the collapse of all that is good
- May shut down any hint of spiritual insight by another
- Can recognize it as the place where synchronicity happens

Extraverted intuition (Ne)

Ne-1st	**Hero/heroine**	**ENFP, ENTP**

When using it oneself:
- Has antennae up for all manner of ideas, especially the newest
- Seeks continual external input to maintain the flow of ideas
- May find it easy to shift plans from one direction to another
- May verbally outflow ideas and possibilities in stream-of-consciousness style
- Free-associates continuously, making connections between disparate topics
- Can hold a room in thrall with verbal agility
- One's flexibility can seem like apathy and irresponsibility to others and a lack of commitment or compassion
- May overwhelm others with verbosity—abundance and speed of diverse ideas
- Likes to initiate projects but dislikes finishing them
- Can overthink, overanticipate future outcomes
- To deflect disappointment, may prepare plan A, plan B, plan C, *ad infinitum*
- Can keep options open indefinitely, avoiding committing to any
- May find it impossible to do the same thing the same way twice
- May become overstimulated by ideas and easily distracted

When others use it:
- Generally likes to join in but may feel the need to pick up the pace
- May find that they talk too much, deaf to own verbosity
- May enjoy a verbal marathon
- Can be easily distracted by another's ideas
- May one-up them with a display of verbal fluency

Ne-2nd	**Parent**	**INTP, INFP**

When using it oneself:
- Wants to improve on the status quo
- Often generates multiple possibilities for others when they express their wants and needs, leaving the ultimate decision about which possibility is best to the individual
- Helps others notice patterns
- When confronted with obstacles, may see and articulate new paths forward
- Often encourages others to choose their own path
- Can be exceptionally insightful listeners, eternally open to others' ideas
- One's willingness to let others generate alternatives may be viewed by others as distance from the situation or general apathy

(*Continued*)

Table 7. (Continued)

- Often sees the potential in a situation or a person but may see so much potential as to overlook what currently exists
- May refine a project almost indefinitely, past the point of reward
- May go on too long when teaching or informing others
- May obsess over the many possible negative consequences of each option, procrastinating decisions

When others use it:
- Can be glad they see the need to explore options before deciding
- Can be stimulated to further insights
- Can react negatively, labeling new associations a non sequitur
- Can become frustrated if ideas seem unrealistic or grandiose

Ne-3rd	**Eternal child**	**ESTJ, ESFJ**

When using it oneself:
- May get hooked by a new idea and pursue it enthusiastically
- May find it challenging but exciting to bring a new idea to reality
- Loves to provide ideas but wants input on which one is the best
- May be helped to generate new thoughts by scanning images or browsing
- Likes making bucket lists of things to do in future
- May requires reflection time to come up with new possibilities
- Can struggle with deciding between possibilities and want someone else to decide
- May fuss if own idea is not chosen or silently resent the idea chosen
- May be pleasantly surprised by the creativity that results
- May feel gratified if required by others to be the needed change agent but can be exploited

When others use it:
- May view them as useless dreamers
- May view them as indecisive or irresponsible
- May admire their ingenuity if a decision is made within a reasonable amount of time
- May feel personally criticized by suggested new alternatives
- May require intentional focus to remain open to the new or experimental
- May be excited or stimulated by new prospects

Ne-4th	**Anima/animus**	**ISTJ, ISFJ**

When using it oneself:
- May fear the new, catastrophizing over the endless potential for disaster
- May cling to the status quo if stressed
- May fear that change will compromise one's integrity
- May firmly resist speculating, generalizing, or projecting into the future because it cannot be accurately ascertained
- Generally cannot attend to the big picture until all the details are accounted for and understood
- May experience sadness that everything changes or nothing remains the same

(*Continued*)

Table 7. (Continued)

- Often finds that intuitions come too fast to assimilate or to express accurately
- May feel that things are out of control
- May identify improvements for past projects
- Can embrace internally identified opportunities for change
- May experience a sense of revelation at the perception of patterns
- A reprieve from responsibility may induce shame but also rejuvenation
- May discover a vein of unexpected creativity

When others use it:
- May view them as inaccurate, as exaggerators, or as downright deceptive
- Often feels as though the outflow of possibilities from others will never cease
- May search for what might have been overlooked
- May be captivated by their unusual ideas
- May be inspired to bring new possibilities to fruition

Ne-5th	**Opposing personality**	**INTJ, INFJ**

When using it oneself:
- May experience intense physical and psychological suffering in trying to reconcile conflicts in alternative perspectives
- Can get stressed if required to pursue multiple paths simultaneously
- Can be riddled with doubts about an upcoming event, imagining worst-case scenarios
- Can hear an internal voice second-guessing one's ideas
- Can feel overwhelmed or pressured by too many possible futures
- May see only the negative possible outcomes: "That won't work"
- May consider brainstorming sessions an exercise in futility
- May feel frustrated by the inability to pursue any option in depth
- When able to consciously prepare to engage it, may pose valuable questions and bring direction
- Can find offering several ideas good for letting off steam
- May sense the atmosphere in a roomful of people, especially if adversarial

When others use it:
- Can be disoriented by a large menu of options
- Can see it as a distraction from one's original task and direction
- May feel contempt for what seems empty verbosity
- May view their observations as judgments
- May feel patronized if the input appears to be unsolicited advice
- Can feel instant resistance to a proposed change in the program, seeing it as a Pandora's box of troubles
- If anything gets changed, may feel lied to or cheated
- Can refuse to consider alternatives, wanting to shout, "Don't you get it?"
- May become a compulsive nay-sayer
- May admire their originality and creativity

Ne-6th	**Senex/witch**	**ENFJ, ENTJ**

When using it oneself:
- Generally resists, finding consideration of options unnecessary
- If stressed, may experience a flood of negative possibilities
- May need to filter them in order to consider them one at a time

(*Continued*)

Table 7. (Continued)

- If in crisis, may feel out of control when considering the alternatives
- May threaten others with the possibilities of untoward consequences
- May criticize self and others for not having thought through all the possible consequences
- Can use it to "throw the book" at a perceived perpetrator, listing every possible way someone is wrong
- May be surprised to find it fruitful

When others use it:
- May view them as messy, disorganized, and undisciplined
- May view them as domineering or melodramatic
- May view their ideas as unrealistic
- May feel hostility if they foresee negative consequences
- May view them as undermining one's structure and control
- If too many options are presented, may help organize and simplify
- May feel derailed from one's own mission
- May feel an urgent need to escape, as if from under a huge wave

Ne-7th	**Trickster**	**ISFP, ISTP**

When using it oneself:
- Tends to prefer sticking to what is known and can be experienced
- May find new things or ideas desirable but despise the crass commercialism that markets them
- May grow paranoid about how others perceive them and might control them
- May want to keep personal options open but get lost in the possibilities, unable to decide
- May want to sample all opportunities for fear of missing out
- May feel that one's own suggestions are clumsy, that they confuse rather than clarify
- May throw up a smokescreen of alternatives to deflect others from having control over oneself
- May create faux options for others to achieve a desired outcome
- May generate possibilities to confuse others so they won't know what to do
- Can give people contradictory options so that no matter what they choose, their choice isn't right
- Can push others to generate possibilities so won't have to do it oneself
- May be able to engage it consciously only by not trying to
- May find that change can lead to a situation of greater stability

When others use it:
- Tends to distrust it, as if it were a Trojan horse
- Tends to view it as pie in the sky, not in the mouth
- May tune out, viewing it as a waste of time
- May view them as completely indecipherable
- Can view them as providing ammunition to the enemy
- May feel outmaneuvered by an outflow of new possibilities
- Can feel tricked if the plan is changed or new alternatives are introduced
- May completely withdraw if the new idea requires many readjustments

(*Continued*)

Table 7. (Continued)

Ne-8th	**Demonic/daimonic**	**ESFP, ESTP**

When using it oneself:
- May see a multitude of enemies or troubles and succumb to "The sky is falling" paranoia
- Feels chaotic; may use books or graphic devices to contain the flood of possibilities
- Boredom, tediousness, or stress can propel one into wondering "What if …?" and either break one's commitments or see nothing but disastrous possibilities
- Can engage in "magical thinking" to rationalize a self-serving decision or escapist behavior
- May become paralyzed, desperately afraid of change
- May take some action, any action, just to break the logjam of ideas
- May experience "contamination by intuition," feeling sick in the presence of illness
- Can become a chameleon, seeking new experiences indiscriminately
- Can undermine others by changing course without warning
- Can adopt a deliberately open approach to new ideas and engage a profound spirituality
- In crisis situations, may experience a flood of options to solve the problem

When Others Use It:
- May be infuriated by their incessantly changing the route or process
- May feel overwhelmed by too many ideas
- May dismiss them as irrelevant
- Generally hates being told to consider more options
- May mistake ideas or hypotheticals for criticism
- If forced to listen to possible negative consequences of one's actions, may "shoot the messenger"
- May be inspired to make a series of associations leading to new insights

Introverted thinking (Ti)

Ti-1st	**Hero/Heroine**	**INTP, ISTP**

When Using It Oneself:
- Focuses on the logic of a dynamic system or process and adapts to its variations in the moment
- First, analyzes a project to determine the steps needed to tackle it
- Naturally improvises, trouble-shoots, and problem-solves
- Leads by example, not by direction
- Tends to assess information experientially, on a case-by-case basis, unlimited by external rules or constraints
- Creates mental or physical models to incorporate all aspects of a problem and make sense of it
- May continuously define and refine terms
- Can test solutions indefinitely while patiently waiting for the correct answer
- Feels the need to completely understand a concept before accepting it
- In order to accommodate new ideas or information, needs to fit them into in one's existing framework

(*Continued*)

Table 7. (Continued)

- Can evaluate any idea, including one's own, with utter detachment
- Identifies the flaws in any concept, system, or philosophy
- Can advocate for something even if it goes against one's own self-interest
- Has no trouble speaking truth to power
- Appreciates and uses timesaving efficiency techniques
- Can find it exceptionally difficult to articulate one's model of reality
- If inflated, its starting position is, "You're wrong," and proves it
- May be excessively pessimistic and become jaded
- May become reclusive out of love of autonomy

When others use it:
- May join in by asking questions or offering different perspectives
- May enjoy the interaction and playfully trade insults in exchange for criticisms
- May demand clarifying ideas first, rather than starting with the facts
- May not be able to tolerate their inefficiency and imprecision
- Can ruthlessly demolish their position

Ti-2nd	**Parent**	**ESTP, ENTP**

When using it oneself:
- Likes to expand knowledge by solving problems
- Likes to be on the cutting edge of a problem or issue
- Enjoys showing others the intricacies of how something works
- Displays a maverick leadership style, setting a trend that everyone wishes to emulate
- Inspires others by demonstrating independence of thought and action
- Has an experimental curiosity that does not try to influence the outcome
- The apparent lack of desire to influence others, paradoxically, influences others
- Can create a remarkable impression of confidence and fearlessness
- Can maintain an enviable detachment in the face of disaster
- Often plays a Socratic role, asking questions that allow others to find a solution
- Can provide such an elaborate analysis that others have trouble seeing the point
- May pursue precision past the point of usefulness
- May warn others against listening to their feelings
- The willingness to espouse iconoclastic positions may create opposition as well as devotion
- May appear distant, indifferent, and uncommitted

When others use it:
- May view them as intelligent and/or good company
- Generally enjoys the challenge and rises to it
- Often enjoys playing devil's advocate, and rarely acknowledges defeat in an argument
- May not care to hear another's perspective

Ti-3rd	**Eternal child**	**INFJ, ISFJ**

When using it oneself:
- Craves objectivity and truth
- Can fall in love with theory and/or models, graphs, and graphics that represent theory
- Appreciates linguistic precision but may get too attached to one way of expressing something

(*Continued*)

Table 7. (Continued)

- Can fixate on a single idea
- Can apply a system in an overly simplistic way
- Often possesses a childlike honesty
- Can act on principle beyond the point of reward
- May cling to one's principles, taking logic to the point of illogic
- May become wedded to the idea of detachment although unable to practice it
- May believe that analysis is the best approach to all problems
- Can fervently insist on the rightness of one's model of reality when it's not accepted by others
- Can find focusing on systems exhausting
- May not know when to stop lecturing about principles

When others use it:
- May give in too quickly to the other's view rather than taking the time needed to process new information
- Can dismiss another's framework out of hand as incomplete or imperfect
- May consider them geniuses

Ti-4th	**Anima/animus**	**ENFJ, ESFJ**

When using it oneself:
- May feel the need to nitpick all the details of a situation
- May obsess over holes in the logic of one's own idea
- Can get stuck in a cycle of tweaking and perfecting one's concept of reality
- May alternate between viewing detached analysis as absolutely necessary and viewing it as immoral
- Can feel guilt or resistance over its impersonal nature
- May have difficulty defining a problem and knowing what to conclude from it
- May feel as if falling into a bottomless pit of theory
- May never feel prepared enough to argue for a point of view
- May feel the need to deconstruct an entire theory because of a slight flaw or missing nuance
- Can discover surprising satisfaction in creating a holistic framework or philosophy
- Can experience creativity in defining and refining language and terminology
- May find that a theoretical framework helps to order one's thoughts
- Enjoys journaling or similar activity that allows time to process
- May experience own identity as an ever-changing target, without a clear end or goal
- May pursue self-definition as a lifelong project

When others use it:
- May find its flaw-seeking nature repugnant
- Feels dispirited if one's own concept is not taken seriously
- Can be hurt if another demeans one's enthusiasm for a subject
- If another's concept challenges own framework, may deny its validity
- May appreciate the opportunity to connect with them at a deeper level
- May marvel at their brilliance
- May enjoy an impersonal argument because it does not challenge one's values

(*Continued*)

Table 7. (Continued)

Ti-5th	**Opposing personality**	**ESTJ, ENTJ**

When using it oneself:
- Can feel anxious if reasons have to be explainable to others
- Can directly contradict another, refusing to admit the accuracy or appropriateness of the other's statement
- May deny that any aspect of an alternative framework is valid, making a nihilistic assessment of it as completely worthless
- Can use definitions to counter another's argument
- Can be intolerant of inefficiencies or the need to repeat something
- May verbosely resist focusing on the process instead of on the results
- May obstruct a process in order to regain control

When others use it:
- May see it as a pointless exercise
- May view them as vague, unfocused, and uncompetitive
- May view them as complainers and pessimists
- May be infuriated, viewing a change of perspectives as changing the goalposts
- May be deeply offended by their apparent obliviousness to consequences
- May view its expansiveness as "not playing by the rules"
- May feel demeaned by their sense of humor
- Can feel frustrated at the time required to reach an actionable assessment
- Can feel jealous if they take the limelight

Ti-6th	**Senex/witch**	**INTJ, ISTJ**

When using it oneself:
- May want to impose own model of reality on others
- May criticize self or others for inconsistencies
- Can give unwanted critical advice at precisely the wrong time
- May watch disaster unfold with utter detachment, waiting to be asked for help
- Can get in the habit of criticizing all the time, especially if own competence is threatened
- May build a reputation on critiquing others' work
- May feel like the only intelligent person, mentally calling others "stupid"
- May engage in a repetitive hammering away at the point that can make others feel intellectually bullied
- Having to focus on refining the process can create fear; make one feel as if having to reinvent the wheel
- May have high expectations of one's own understanding, resulting in self-criticism and a refusal to give up

When others use it:
- Can be impervious to feedback, seeing it as a limitation of the other's intelligence
- Can be hypersensitive to criticism, seeing it as an attack on integrity
- May become angry if others question one's word choice
- May get impatient, considering them to be energy drains
- May want to yell, "Stop the train, I want to get off"
- May admire their intellectual persistence and consider how to leverage it

(*Continued*)

Table 7. (Continued)

Ti-7th	**Trickster**	**ENFP, ESFP**

When using it oneself:
- May find maps, models, and theories repellent or hard to decipher
- May tie self in knots in paralysis by overanalysis
- Can ask innumerable questions to arrive at the truth, without ever being satisfied
- Can use language and definitions in such a way as to advance own agenda subliminally, even underhandedly
- May pretend to support someone while providing a damning analysis of them
- May try to trap someone with logical questions
- May lure another into a logical dead-end to prove they are wrong
- May exaggerate to win an argument
- May defend one's own flawed theoretical ideas and end up arguing against one's own position
- May engage in unconscious self-sabotage to push through an impasse or intellectual dilemma
- May find creative ways to redefine negatives and positives

When others use it:
- May doze off or go unconscious, unable to take it in
- May feel backed into a corner by their arguments
- May perceive it as manipulative, especially the tendency for hypothetical examples
- Can take their irony too personally and misinterpret it as a sly dig at oneself
- May deliberately or inadvertently misunderstand or misinterpret another's argument
- If heard as criticism, may exaggerate the element being criticized
- May enjoy wordplay and witty irony

Ti-8th	**Demonic/daimonic**	**ISFP, INFP**

When using it oneself:
- Can be overwhelmed by schematic models, diagrams, and charts
- May not realize the value of efficient processes
- May lack patience with ideas that don't immediately fit into one's framework and dismiss them entirely without knowing why
- May vilify individuals whose systems are beyond one's understanding
- May struggle to create a model of reality that is comprehensible to others
- Can become lost in own thoughts or in a plethora of theories
- May attack self as incompetent for anything less than total understanding
- May procrastinate completing tasks that require precise system analysis until absolutely necessary
- Can experience self-doubt about ability to organize thoughts into a coherent whole
- May see only the flaws in life, viewing it as utterly hopeless and the world as beyond redemption
- May use language in a way that is not entirely correct, but that opens the door for new meaning
- May suddenly be able to redefine a situation and become enlightened, invigorated, and unstuck when applying the new perspective
- May create a system that is so successful that, even if flawed, it cannot be dismissed

(*Continued*)

Table 7. (Continued)

When others use it:
- If faced with verbal criticism, may be unable to speak a coherent sentence
- May interpret their detachment as frightening evidence of hostility
- May view them as misanthropic or calloused
- May define the others' ideas as irrelevant, depreciating and undermining them
- May feel insecure about own intelligence
- May be puzzled by their ability to detach yet admire it

Extraverted thinking (Te)

Te-1st	**Hero/heroine**	**ENTJ, ESTJ**

When using it oneself:
- Often organizes people and resources to accomplish goals logically and efficiently, and in accordance with clearly defined parameters
- Establishes policies and implements plans to enforce them
- Tends to initiate projects and delegate roles and responsibilities, creating a cohesive team
- May assume a can-do attitude that makes difficult tasks seem feasible
- Can moderate discussion to achieve maximum efficiency and arrive at implementation
- Does not lose control in a crisis but rises to the occasion
- Devises strategies to rescue a bad situation
- Mediates conflict by helping others see the logic
- Tends to exert control over all aspects of a project
- Tends to value rules and disallow exceptions
- May be unable to relax, feeling the need to constantly supervise
- May have difficulty taking holidays from work
- May feel indispensable, the only one capable of running things
- May be so competitive and driven that others' priorities are ignored
- May be so focused on the goal of winning as to miss the lesson of learning
- May refuse to share authority and responsibility
- May intimidate perceived rivals to maintain control

When others use it:
- May make one feel confident, competent, and justified when rules are enforced
- May be grateful that some order is being maintained
- May ask multiple questions in order to understand the other's logic
- May dismiss them out of hand as inadequate
- May view them as a threat to one's authority
- May override them and take charge

Te-2nd	**Parent**	**ISTJ, INTJ**

When using it oneself:
- Creates structures that guide others
- Generally likes to advise others on how it should be done but doesn't need to take over the doing
- Often rises to the top of an organization, playing an executive role

(*Continued*)

Table 7. (Continued)

- Can delegate duties, goals, and deadlines to achieve effectiveness and efficiency
- Can establish systems and policies that protect a whole organization
- Can be undaunted by obstacles and able to devise ingenious solutions
- Can feel an irresistible urge to organize people for their own good
- May fix things that don't need fixing
- May be unaware of how one unintentionally scolds or patronizes others' thinking
- May enforce the rules at the expense of the individual
- May overexplain and lose the audience

When others use it:
- May be grateful that they recognize the need for competent action
- May smoothly interface with the proposed structure
- May resist their direction and encourage them to critique the logic of their own ideas

Te-3rd	**Eternal child**	**ENFP, ESFP**

When using it oneself:
- Likes to take charge at first but may get bored if it goes on too long
- Has difficulty giving clear directions
- Often finds organizing ideas or activities fun but may overorganize to the point of exhaustion
- Has the ability to make challenges enjoyable but may overcomplicate directions
- May hide own need to take charge beneath a jokey façade
- Often likes giving advice but doesn't know when it's too much or too little
- Presents opinions with childish rightness and fervor
- May micromanage others in some areas and completely ignore them in others
- May have little sense of own power
- Has difficulty finding own voice of authority
- May expect others to respect and adapt to one's own priorities
- May get frustrated if others don't follow one's lead
- May misinterpret suggestions as demands
- May become adamant and even tyrannical about the rules
- Can use logic to rationalize childish or unethical behavior
- May demand help from another if feeling sorry for self

When others use it:
- Tends to have a lot of difficulty following directions
- Can enjoy being directed or guided and may admire the guide
- Would rather be told to do something rather than be told *not* to do something
- Can feel patronized and rebellious
- May envy their power

Te-4th	**Anima/animus**	**INFP, ISFP**

When using it oneself:
- Can use faulty logic to create extremely high standards that must be met to avoid feeling inferior
- Can harshly criticize self and others for failure to meet internal criteria

(*Continued*)

Table 7. (Continued)

- May miss out on opportunities that don't meet one's criteria
- May terminate relationships, jobs, projects, or other engagements with no warning if they do not meet one's criteria
- May give contradictory or illogical directions, or no directions at all
- Can find that others disregard or fail to notice one's directions or instructions
- May become distraught when others do not obey the rules
- May apply rules individually on a case-by-case basis
- May use rules only as a way to ensure that nothing in the external world violates the values in the internal world
- May overplan and schedule to the point of "this must happen at this time, or it'll be the end of the world"
- One's overplanning can delay implementation indefinitely
- Can feel put on the spot by direct questions requiring immediate answers
- May refuse to express disagreement for fear of being inarticulate
- May latch onto a single logical concept and defend it monomaniacally
- May compliantly do one's part, often in the background, when knowing one is part of the plan
- May use goals as a way to actualize dreams, persevering despite all obstacles
- May find exceptional creativity and productivity through structured projects
- May be able to give form and meaning to chaos
- May discover that one's personal example becomes a model that others follow
- May become a leader in arenas of public justice or governance

When others use it:

- Generally hates being a cog in a large corporate wheel
- Dislikes having to conform to bureaucratic policies
- Can view them as unethical or tyrannical
- May go to war if they seem to be trying to control oneself
- Can feel as though the logic is for logic's sake and, therefore, pointless
- Can jump to incorrect conclusions, misattributing negative judgments to them
- Can envy their ability to form logical arguments
- May long to experience their effortless productivity
- May dislike generic rules but appreciate individualized instruction

Te-5th	**Opposing personality**	**INTP, ISTP**

When using it oneself:

- Gets irritated if one's directions are not instantly understood
- Experiences frustration at own inability to get others to take what seems the obvious course
- May issue negative rather than positive directions: Don't do this, don't do that
- May refuse to take a public leadership role because it feels unnatural
- May refuse to communicate own path and direction because it seems a waste of time
- May find oneself mute when confronted with the need to delegate
- May dislike and resist having to file regular progress reports
- May surreptitiously rewrite the established rules or criteria
- May feel overly constrained, bored, and frustrated when trying to apply rules and policies to achieve a goal

(*Continued*)

Table 7. (Continued)

- May fear having to compromise principles in order to achieve a goal
- May strongly resist focusing on results and the bottom line

When others use it:
- May view them as dull and banal
- May resist the solutions offered because the imposed boundaries feel artificial
- May resent being pinned down by a deadline and silently resist
- Can refuse to follow where others lead "on principle"
- May reject the received wisdom on any subject, viewing it as mere platitudes
- Generally dislikes being told what to do but may appreciate having someone who tells others
- Tends to reject overt competition, preferring to compete privately according to own rules
- May be impressed by their ability to articulate their goals and directives
- May be grateful for the clarity of instruction regarding specific goals

Te-6th	**Senex/witch**	**ENTP, ESTP**

When using it oneself:
- May view the whole world as one's competitors
- Can be self-serving in getting others to do what one wants
- May feel personally targeted by bureaucratic rules
- Tends to reject external authority but may refuse to take charge of own life
- May appear to withdraw from competing while building a power base
- Can use the rules to do what one wants
- May appeal to "authorities" to get own way
- Can talk others into doing menial tasks
- May secretly criticize self for not being disciplined enough or for procrastinating decisions
- May belittle others for being illogical
- May argue to get a rise out of others
- Can destroy others with logic, going to extremes to prove them wrong
- May use logic to silence disagreement
- May make a rule of breaking rules
- Can become a powerful leader if able to overcome the fear of losing one's own freedom or infringing on another's freedom

When others use it:
- May view them as tyrannical, ignorant, or uncaring
- May react against the slightest prospect of being controlled
- May view them as bureaucrats who wish to ensnare them with rules
- May denigrate those who organize others well and reach high positions of leadership
- May feel contempt but also envy for their success
- May find their rules and policies an offense against individuality and despise their social conformity
- May do precisely the opposite of what is asked, doing what is forbidden

(*Continued*)

Table 7. (Continued)

Te-7th	**Trickster**	**INFJ, ISFJ**

When using it oneself:
- Hates being forced to choose between two conflicting opinions or courses of action
- Often wants to be in charge but tends to deny wanting it
- Finds that giving orders often backfires
- May challenge others with hypothetical consequences rather than giving direct orders
- Tends to have difficulty directing others overtly but can learn to do so covertly
- Can demand that others comply with the program while denying that it is a demand
- May find that competing with others produces counter-intentional results
- May approach logic with silliness and treat logic as irrelevant
- May enjoy tying others in a knot with their own logic
- May use an external authority to exercise power surreptitiously
- Can replace old rules with new ones and persuade others to comply

When others use it:
- May question their sincerity, viewing them as manipulative
- May find it hard to say "no" and get trapped into doing something odious
- May feel trapped between another's plans and one's own
- May view them as aggressive bullies or mindless bureaucrats
- May rebel against the program by refusing to act
- May feel derailed and disoriented by others' directions, even if well-intended
- May laugh at their advice and "people" skills
- May feel pressured to decide too quickly
- May rebel by undermining the program, issuing own back-channel orders
- May feel relief at having them assume responsibility

Te-8th	**Demonic/daimonic**	**ENFJ, ESFJ**

When using it oneself:
- Wants to be in control but does not always show it
- Generally enjoys directing others but can find it hard to give them reasons to comply
- May blame disorganization on others
- May have difficulty delegating tasks to others, then feel overburdened and underappreciated
- Often feels like the only one willing to take charge and resents it
- Feels compelled to sacrifice pleasurable interactions in order to get the job done
- May feel despair if attempts to impose order on chaos fail
- May become overcontrolling, using rules and logic moralistically to tell others how to live their lives
- May feel cold and uncaring when focusing on impersonal criteria rather than on individuals
- When given enough time, can develop an ingenious system that provides structure to a project or organization
- May take the lead and provide direction in an unobtrusive way to rescue a deteriorating situation
- May be projected into leadership positions and find them a surprisingly natural fit
- Can lead and direct others in such a way that even the most rebellious follow

(*Continued*)

Table 7. (Continued)

When others use it:
- Hates being told what to do but rarely admits it
- May view directions as a veiled critique of oneself
- May feel threatened by someone assuming a leadership role and may attack their credentials
- May praise them but fear them
- Can feel grateful for their ability to assume control and impose order on chaos

Introverted feeling (Fi)

Fi-1st	**Hero/heroine**	**INFP, ISFP**

When using it oneself:
- Can experience deep sympathy with any and all living things, especially the most vulnerable
- Often serves as the moral compass for a group
- Can appear cold, but the public reserve hides a passionate intensity
- Must constantly endure the tension between what should be and what is
- May be constantly aware of the presence or absence of inner tranquility and act in a way to increase or maintain the tranquil feeling
- Tends to intensely focus on core values and on ensuring that the richness and ideals of the inner world match the reality of the outer world
- Tends to support values at the expense of consequences
- Tends to be endearingly accommodating, keeping own wants and needs behind a virtual "wall" to ensure protection of fragile values
- Almost never overtly confronts those who violate one's values but can suddenly and invisibly close the door on the relationship
- Tends to prefer not to self-reveal and to feel anxious if spotlighted
- May only reveal one's true self to a few trusted intimates
- May sacrifice oneself for the cause, believing deeply that its importance is beyond measure
- Tends to put the needs of the individual ahead of the interests of the group
- Can fear being judged for one's passions

When others use it:
- Can feel appreciation for their integrity
- May feel an instant bond and kinship with another who focuses on deep values unless the values threaten one's own
- May feel superior, believing that no one's ideals are as important as one's own

Fi-2nd	**Parent**	**ENFP, ESFP**

When using it oneself:
- Enjoys sharing enthusiasms and interests with others
- Enjoys discussion characterized by candid self-disclosure, whether positive or negative
- Often wants the world to be ethical, harmonious, and happy
- Appreciates differences and affirms the right to be different

(*Continued*)

Table 7. (Continued)

- Appreciates originality in people, things, nature, art, etc.
- Tends to enjoy others' successes and to suffer with others' pain
- May have difficulties with boundaries (i.e., may be unable not to feel another's pain)
- May feel uncomfortable during arguments and play peacemaker or change the subject
- May be unnecessarily protective of others' rights to the point of hypervigilance
- May get irritated if own values are not accepted
- May try to impose own values on others and enforce them
- May be hypersensitive to others' personal judgments
- May feel torn between standards and the desire to be liked or accepted
- May be too modest, adopting a false or saccharine humility

When others use it:
- Tends to be instantly engaged, to enjoy listening to and considering the issues
- Often feels an initial attraction to others but is disappointed if their values don't match one's own
- May view them as ultra-simplistic
- May be appalled by their values and break off relations
- May be stunned if another breaks off relations first

Fi-3rd	**Eternal child**	**ISTJ, INTJ**

When using it oneself:
- When a value is engaged, may get hooked with childlike enthusiasm and excitement
- Can be loyal to a fault, leading to feelings of hurt and rejection if loyalty is not reciprocated
- Can feel patronized by another's code of ethics
- May express own values in sentimental ways
- May idealize own values and use them to rationalize self-isolation
- Tends to feel an aversion to moral relativism
- May espouse a simplistic, rigid code of ethics
- Can sound moralizing, preachy, and didactic
- May find it difficult not to react when core values are challenged
- May feel compelled to express own values, especially if suspecting dissent
- May fail to notice that one is stressed

When others use it:
- May find their behavior utterly unfathomable and/or irrational
- May not openly acknowledge own personal values
- Can distance self via sarcasm
- May be deeply touched

Fi-4th	**Anima/animus**	**ENTJ, ESTJ**

When using it oneself:
- Can have trouble identifying one's deepest desires
- May be taken unawares by deep feelings
- May feel the need to corral or suppress feelings
- Can ignore own feelings if they get in the way of a goal
- Can feel torn between values and the need to have a provable basis for actions

(*Continued*)

Table 7. (Continued)

- Can fear appearing weak and let a partner express one's feelings
- May find that simplified but impersonal codes of behavior provide direction
- Wants to put 100% into every area in life viewed as important, which may result in being overcommitted
- May be drawn into a relationship almost without knowing it
- May be tempted to disappear and disavow relationships entirely
- May tire of suppressing vulnerability and surrender to melancholy
- May take decisive action in support of values
- May give expression to feelings via a creative project
- Can experience a deep and sentimental fondness for loved ones
- Can be deeply committed to friends and loved ones for life
- Can provide unique and impressive expressions of love and gratitude

When others use it:
- Can mistake focus on values for neediness
- May view them as hard-headed and irrational
- May try to rescue them with logic and planning
- May dismiss their opinions as illogical
- May view any expression of vulnerability as lack of discipline
- Can lose respect for them or question their professionalism
- May be unable to discern that values different from one's own are legitimate
- May be astonished to discover another's love for oneself
- May admire their uniqueness and originality

Fi-5th	**Opposing personality**	**ENFJ, ESFJ**

When using it oneself:
- Avoids disclosing deepest desires to others for fear of judgment or influence
- Resists scrutinizing own desires for fear of becoming narcissistic
- Has strong opinions and values but is extremely conflict-averse
- If asked about own feelings can fear responding lest disharmony is created
- May need to hear from others first before being able to identify one's own wants
- May feel guilty about expressing own values if they contrast with cultural norms
- May focus on ideal relationships to the exclusion of the individual
- Can set impossible standards for others in a relationship yet deny or be unaware of having them
- Does not share own high expectations but wants others to meet them
- May interpret invitations to disclose one's values as covert criticism
- May hide the depth of one's negative feelings behind a set of neutral-sounding platitudes
- If own needs are suppressed too long, may suddenly demand that they be met in an assertive way.

When others use it:
- May find it irrelevant and a waste of time
- May need to screen self from the poignancy of their inadvertent disclosures
- May be overwhelmed by others' difficulties and try to control one's reactions to them
- May view their questions or perspectives as judgmental

(*Continued*)

Table 7. (Continued)

- Tends to assume that negative judgments of oneself are true and positive judgments are exaggerations
- May view its independent quality as a betrayal of the relationship
- May view them as selfishly independent and feel morally superior
- May feel rejected or abandoned and spiral into self-doubt
- May want to try harder to please them
- Can feel the need to gloss over expressions of negativity
- May use own values to one-up the other's values
- May admire their quiet adherence to their values

Fi-6th	**Senex/witch**	**INFJ, ISFJ**

When using it oneself:
- May fear challenges to deep beliefs, lest one's entire structure of reality fails
- May adopt a brutal perfectionism that neither self nor others can live up to
- Can lose track of own feelings and find it hard to know what one really feels
- May confess one's deepest values and then regret sharing
- May lose composure if deepest feelings are exposed
- Can become moody or emotionally volatile
- Will confront those who violate one's values
- May feel betrayed if a friend's values differ from one's own
- May come across as accusatory, moralizing, or self-righteous
- Can remain rigidly loyal to past relationships that retain their power in memory long after these relationships have ceased to be viable for the other
- Can place such a high premium on relationship ideals that self and others are permitted no freedom
- May use emotional blackmail to gain control over others, believing it is in their best interest
- Can create a cold, stoic place between oneself and the other
- May wield the sword of justice on behalf of the world

When others use it:
- May view them as selfish and unwilling to sacrifice to keep the peace
- May view them as harshly judgmental unless their values match one's own
- May interpret their expression of values as a critique of oneself
- May view their independence as a personal betrayal
- May steer the conversation into "safer" territory
- May honor those who always speak with integrity

Fi-7th	**Trickster**	**ENTP, ESTP**

When using it oneself:
- Tends not to trust own deepest feelings
- Can find it a struggle to recognize one's deepest desires
- May struggle with decisions involving values, finding all decisions wrong
- May trick oneself into believing one's values are not as important as they actually are
- Tends to prefer autonomy to intimacy while verbally professing commitment

(*Continued*)

Table 7. (Continued)

- Resistance to intimacy can camouflage fear of rejection
- Can use values to rationalize any means to an end
- May challenge another's beliefs, even when sharing them
- May persuade another to self-reveal, then distance self, refusing to reciprocate
- Can feel compelled to transgress another's ethical codes to demonstrate autonomy
- Can experience contradictory love/hate reactions
- May feel great compassion for humanity while remaining impersonal
- Can become a stealthy force for social justice

When others use it:
- May become anxious at the mere prospect of discussing feelings
- Can view them as too intense and plan a fast exit
- May view their moral code as judgmental
- May try to downplay or moderate their expressions of feeling
- May try to analyze their feelings logically
- Can feel manipulated by their expressions of values
- Can find expressions of intimacy to be an invasion of privacy
- Can make a joke to survive or escape an emotional conversation
- May say something outrageous to change the subject
- If integrity is challenged, may sarcastically exaggerate own dishonesty
- If values are questioned, can turn the accusation back on the accuser
- May admire them for their candor yet feel glad not to be in their shoes
- Can transform hostility into hilarity

Fi-8th	**Demonic/daimonic**	**INTP, ISTP**

When using it oneself:
- Can fear belief systems to the point of denying having any
- Can resist intimate relationships on grounds they are too difficult or painful
- Can appear aloof and noncommittal around own deepest feelings
- Can have difficulty recognizing and acting on own wants and needs
- Can find it difficult or impossible to articulate own values
- Can alternate between feelings of worthlessness and inflated self-importance
- Can obsess over own failure to live up to one's values
- Can be indifferent to another's infringement of one's rights or personal values
- May lend self to activities or purposes of questionable ethics, oblivious to impact
- Can surprise others by choking up emotionally in casual conversation
- Can be extremely protective of own deepest personal value
- Can make unbreakable pacts with oneself to remain consonant with values
- May go into assassin mode to take revenge against those who violate one's values
- Is capable of surprising, extravagant gestures of affection
- Can make unequivocal, unbreakable, long-lasting attachments to friends

When others use it:
- May view them as irrational or fanatics
- May assume that any value system other than one's own lacks integrity
- Can appear initially untouched by others' strong expressions of emotion but respond long after the fact
- May be stunned to discover that others care
- Can reciprocate with total and unquestioning allegiance

(*Continued*)

Table 7. (Continued)

Extraverted feeling (Fe)

Fe-1st	**Hero/heroine**	**ENFJ, ESFJ**

When using it oneself:
- Can read a social situation instantly, aware of both intentional and inadvertent social cues
- Can mirror and express others' feelings, tuning them up or down as needed
- Initiates communal activities that inspire others to acts of solidarity
- May anticipate, coordinate, and manage the needs of all members of a given social group
- Often fluently interacts with others so as to accomplish goals that strengthen bonds
- Often works to engage the trust of others so as to create harmony and mitigate conflict in the group
- May support peoples' strengths to bring out the best in them
- Can express negative feelings of self or others in such a way that they are acceptable
- May put others' needs ahead of own in order to buy acceptance
- Can develop strong boundaries to compensate for permeability
- May assume a leadership role in groups
- Tends to be anti-competitive but can appear competitive to others
- Can put the needs of the group ahead of the needs of an individual
- May accept the role of party host yet find it tiring and stressful
- Develop interdependent relationships that can become codependent
- Can feel unable to help self and compensate by helping others
- Can manipulate the masses by giving importance to insignificant issues to maintain group harmony
- Can work the room to establish oneself as the center of the action

When others use it:
- May distrust accolades or compliments of oneself
- Can be surprised and grateful for their kindness yet feel guilty
- Can feel obligated to reciprocate immediately
- Can feel a lack in one's own ability
- Can feel jealous and want to maintain dominance
- Can view their attempts to assist as inadequate, as never enough to satisfy own needs
- Can feel gratified that someone else thinks of others also

Fe-2nd	**Parent**	**INFJ, ISFJ**

When using it oneself:
- Naturally focuses on how to care for the feelings of others
- Can create an atmosphere where everyone feels accepted and affirmed
- Usually starts by affirming the other's feeling state
- Can manage relationships in a nurturing way without being obvious or overt
- Often smooths over negativity
- Generally needs no recognition but wants to know one's efforts made a difference
- May overpersonalize a difference of opinion
- May find it hard to break off old relationships, even if they have ceased to develop

(*Continued*)

Table 7. (Continued)

- Can play the martyr to a debilitating degree, creating codependency
- Can be a helicopter parent, sure of knowing what is best for everyone

When others use it:
- Generally enjoys the interaction, contributing to the spirit of the occasion
- May be deeply touched by another's display of care or concern
- May be puzzled or hurt if others fail to be self-sacrificing up to one's own standards

Fe-3rd	**Eternal child**	**ENTP, ESTP**

When using it oneself:
- Often is charismatic, charming others by playfully relating to their feelings
- Likes to laugh and joke with others to build relationships
- Gets frustrated if one's cheerfulness causes others to not take one seriously
- May want to take care of everyone and meet their needs, but may be unable to maintain it, and thus may disappoint others
- May feel disappointed, even rejected, if one's efforts at outreach fail to please others.
- Can disappear if feelings get too intense
- May effortlessly develop a large following
- May use charm for own ends
- May appear to care more about others than is true
- Tends to be the life of the party but can get bored and leave early

When others use it:
- May gladly join in as if playing a game but lose interest quickly
- May admire and marvel at their capacity for self-sacrifice
- May distrust them
- May feel exploited and disappear if they expect reciprocity
- May exploit others' generosity and willingness to help

Fe-4th	**Anima/animus**	**INTP, ISTP**

When using it oneself:
- May see no need for greetings, conversation, or casual interaction
- Feels no guilt over lack of expressiveness
- Tends to believe actions speak louder than words
- May be exhausted by demonstrations of feeling
- Can get used to carrying the burden of others' hurt feelings
- Can isolate self to avoid relational complications
- Can adopt a role of observer for fear of social awkwardness
- May feel shame for not wanting to be part of the group
- Can use teasing, jokes, or challenge as a preferred means of outreach
- May be too trusting and fall into partnerships almost accidentally
- May develop rituals for navigating social situations
- May move slowly but with genuine warmth for others
- Can provide non-judgmental attention to others
- May make the unexpected remark that everyone can relate to

(*Continued*)

Table 7. (Continued)

When others use it:
- May be amazed (and also put off) by their verbal facility
- May be unaware of or puzzled by others' feeling states
- Can feel contempt or discomfort with public demonstrations of feeling
- May view them as too touchy-feely or needy
- May rely on others to be a social lubricant
- May be suspicious of others' focus on one's needs
- Can distance self, preferring freedom from social demands
- Can be impatient, viewing it as a waste of time
- Can appreciate the positive outcomes of a purely social occasion
- May find surprising satisfaction in orchestrating social occasions for others

Fe-5th	**Opposing personality**	**INFP, ISFP**

When using it oneself:
- May enjoy small-group activity but generally prefers to withdraw or disengage from large-group events
- May feel a burdensome need to be constantly pleasing toward others
- Generally finds engaging in small talk exhausting, requiring intense preparation
- May avoid overtly focusing on others' feelings because it feels disingenuous or intrusive
- Sometimes doubts own ability to relate to the group, feeling alienated from all
- May consider social conventions a necessary evil
- If required to make a socially appropriate feeling gesture, may become passive-aggressive
- Can become frustrated if it seems another's needs can never be understood or met.

When others use it:
- May feel patronized
- Hates being forced to be cheerful and upbeat
- Often views their efforts as fake or insincere and interprets help as intrusive
- May make a sharp remark if sensing the need to reciprocate
- Can feel justified in letting others carry the burden of social connectivity
- May admire their social fluency

Fe-6th	**Senex/witch**	**ENFP, ESFP**

When using it oneself:
- May criticize self or another for not being attentive enough to others' needs
- May (angrily) accuse those who express anger of being aggressive
- May feel superficial or false when mirroring another's emotional state
- May feel resentful if required to attend to others' emotional needs
- May make jokes or comments that inadvertently alienate others
- May use it to barter for own self-serving agenda
- May identify another's emotional weak spot and target it
- May affirm someone in a way that inadvertently offends another
- May defend a group that needs no defense
- May feign cheerful interaction to cover a deep-seated fear of rejection
- May dread being the host or hostess in charge of houseguests or a reunion

(*Continued*)

Table 7. (Continued)

When others use it:
- May view them as phonies and self-serving political manipulators
- May see it as superficial platitudes
- If asked to focus on another's needs, may do so but grudgingly
- May react by becoming less expressive
- May grow instantly bored with the interaction

Fe-7th	**Trickster**	**ISTJ, INTJ**

When using it oneself:
- Generally feels totally inauthentic
- May find that sincere attempts to use it are seldom viewed as genuine
- May find that focusing on another's feeling state always seems to backfire
- May misinterpret another's feeling state
- May avoid acknowledging one's effort to relate for fear of being tricked by it and unable to control it
- May feel manipulated into being "nice" to avoid hurting another's feelings or becoming a social pariah
- Can feel strangely disconnected from humanity—and proud of it
- Can develop a set of predictable behaviors that simulate a feeling connection
- May use ambiguous words or actions to break off an unhealthy relationship
- May provoke an argument with another to test his/her commitment
- May be able to save an event from an awkward moment via a gesture of outreach
- May be able to use it covertly on another's behalf, e.g., to trick another to do what is in his/her best interests

When others use it:
- May view them as mentally undisciplined, making unsubstantiated claims
- May consider them childish, hard to take seriously
- May view them as inauthentic or melodramatic
- May misinterpret their purpose as a desire to manipulate by sugar-coating something
- May internally be waiting for the other shoe to drop
- May both depend on and resent their ease at socializing and networking
- May mistakenly view criticism as complimentary and compliments as criticism

Fe-8th	**Demonic/daimonic**	**ENTJ, ESTJ**

When using it oneself:
- Can fail to notice feeling states and deny that they exist
- May completely misinterpret a social interaction, assuming ill intent when there is none, or failing to see it when there is
- May see no need for verbal affirmation, putting more stock in action than words
- May ask perfunctory feeling questions if it is expected
- Can develop rituals to remind self to include expressions of appreciation
- Can feel alienated from others and yet become the pillar of the community
- May berate others for inadequate commitment or disloyalty
- May find that attempts to create and maintain group solidarity actually undermine unity

(*Continued*)

Table 7. (Continued)

- Enjoys laughing with friends at the absurdity of life
- May create impressive public expressions of appreciation that inspire solidarity
- Can be outstanding hosts, famous for hospitality
- Are capable of remarkable generosity toward others and the community

When others use it:

- May view them as weak and incompetent
- May attempt to control or suppress another's feelings to avoid uncomfortable "touchy-feely" moments
- May resist offers of care or help, seeing them as a rebuke of one's abilities
- May succumb to flattery, believing it to be genuine
- Can admire their ability to inspire extensive, loyal friendships
- Can recognize and admire the utility and beauty of self-sacrifice

Note. Adapted from the *Function-Archetype Decoder*, [software program] 2009, by Robert W. McAlpine, Carol Shumate, Amy Evers, & David Hughey.

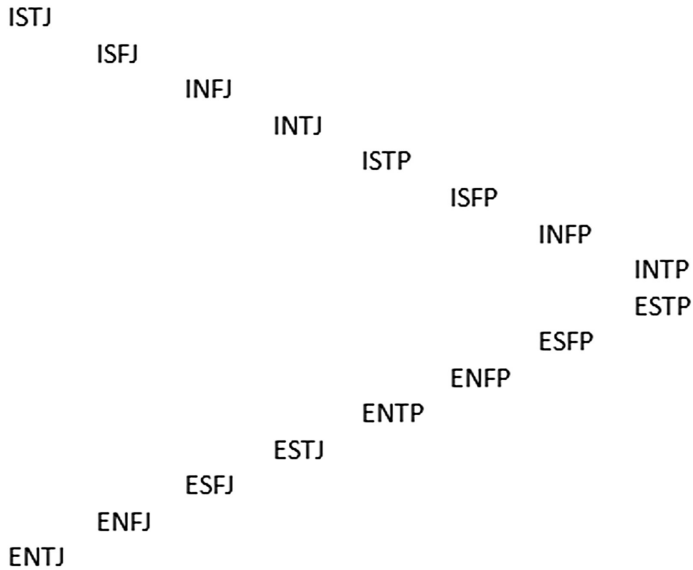
Table 8. The dynamic opposites

#	ISTJ	ESTP	ISFJ	ESFP	INFJ	ENFP	INTJ	ENTP	Archetypes
1st	Si	Se	Si	Se	Ni	Ne	Ni	Ne	Hero/heroine
2nd	Te	Ti	Fe	Fi	Fe	Fi	Te	Ti	Parent
3rd	Fi	Fe	Ti	Te	Ti	Te	Fi	Fe	Eternal child
4th	Ne	Ni	Ne	Ni	Se	Si	Se	Si	Anima/animus
5th	Se	Si	Se	Si	Ne	Ni	Ne	Ni	Opposing pers.
6th	Ti	Te	Fi	Fe	Fi	Fe	Ti	Te	Senex/witch
7th	Fe	Fi	Te	Ti	Te	Ti	Fe	Fi	Trickster
8th	Ni	Ne	Ni	Ne	Si	Se	Si	Se	Demon/daimon

#	ISTP	ESTJ	ISFP	ESFJ	INFP	ENFJ	INTP	ENTJ	Archetypes
1st	Ti	Te	Fi	Fe	Fi	Fe	Ti	Te	Hero/heroine
2nd	Se	Si	Se	Si	Ne	Ni	Ne	Ni	Parent
3rd	Ni	Ne	Ni	Ne	Si	Se	Si	Se	Eternal child
4th	Fe	Fi	Te	Ti	Te	Ti	Fe	Fi	Anima/animus
5th	Te	Ti	Fe	Fi	Fe	Fi	Te	Ti	Opposing pers.
6th	Si	Se	Si	Se	Ni	Ne	Ni	Ne	Senex/witch
7th	Ne	Ni	Ne	Ni	Se	Si	Se	Si	Trickster
8th	Fi	Fe	Ti	Te	Ti	Te	Fi	Fe	Demon/daimon

Note. Designed by R. W. McAlpine © 2008, Type Resources, Inc., and adapted from Shumate, C., 2008–2009, "The opposing personality: recognizing the archetypal energy," *Bulletin of Psychological Type, 31*(4), 47–52 and *32*(2), 36–41.

Table 9. Profiles of the sixteen types



ISTJ	
Slow but steady wins the race We honor our commitments We vow to protect and serve	
Strengths	***Weaknesses***
Passionate commitment Systematic, logical, and objective Memory for factual data Hardworking and persistent Stable, trustworthy, conscientious Able to establish routines Patient teacher, trainer, coach, and mentor Economical, efficient with money Exceptional loyalty Capable of quiet restraint Mastery of spreadsheets, statistics, numbers Protective, fortress-like endurance	Change-resistant Tight with money Unwilling to make projections or approximations Stubborn Withholds thoughts and feelings Ultra-conservative Self-deprecating Unable to say "no" Slow to decide; finds decisions difficult but is often required to make them Needs absolute certainty before taking action
Job satisfiers	***Assets to the group***
Independence within a controlled environment Defined responsibilities	Concerned for the wellbeing of the group Sets realistic goals

(*Continued*)

Table 9. (Continued)

Built-in incentives	Able to navigate a crisis with aplomb
Challenges requiring persistence	Detail-focused and orderly
Fulfilling needs, values, and standards	Develops and implements plans
Opportunity for self-defining roles	Protects and defends the organization
Authority and responsibility	Puts the mission ahead of self
	Never misses a deadline
	Perseveres and plows through
	Finds and preserves factual data
Common Stressors	***Behaviors under stress***
Working on too many things at once	Holding feelings inside, masking stress
Too many demands on one's time	Digging in (foxhole behavior)
Having to project, predict, or speculate	Making checklists
Lateness, delays	Hypervigilance
Chaos, disorganization, unclear lines of authority	Crossing arms, resisting
	Letting tension build up until it erupts
Having to depend on careless colleagues	Silence, withdrawal
	Physical rigidity
Being prevented from finishing something	Disorientation, inability to focus
	Paranoia about the future
Others' failure to keep commitments	Hypochondria
Enjoys	***Values***
Completing projects	Tradition, family, and home
Narrating events exactly as they occurred	Certainty, security, and stability
	Experience, evidence of effectiveness
Mindless manual recreation	Order and the rule of law
Participative or spectator sports	Loyalty, commitment, sense of belonging
Family and home	Hierarchies of authority
Memories, memorabilia, traditions	
Reunions, revisiting the past	
Organizing the physical environment	

ISFJ

If it's worth doing, it's worth doing well
God is in the details
Fidelity makes you family

Strengths	***Weaknesses***
Hardworking, conscientious	Workaholic, can't say "no"
Statistical and logistics abilities	Bottling-up emotions
Meticulous attention to detail	Self-deprecating thoughts
Committed to high standards	Anxiety
Tactful, kind, and sympathetic	Judgmentalism
Practical and pragmatic	Difficulty delegating/asking for help
Follows procedures exactly	Resentfulness

(*Continued*)

Table 9. (Continued)

Dependable and loyal	Over-personalizing disagreements
Systematic and thorough	Workaholic, can't say "no"
Supportive of those in need	Bottling-up emotions
Perseverance to the point of expertise	
Always fulfills commitments to others	
Job satisfiers	***Assets to the group***
Feeling needed	Preserves the organization's health
Being empowered to meet individual and/or group needs	Builds and maintains solidarity
	Sensitivity to need
Positive group interactions	Supportiveness, tactfulness
Time and space to refine and perfect	Detail-focused, especially when planning
Challenges requiring accuracy	Dependability
Opportunity to gain mastery through repetition, rehearsal	Faithfulness to established procedure
	Orderliness
Opportunity to reflect	Makes everyone feel welcome
	Preserves the organization's health
Common Stressors	***Behaviors under stress***
Grandiose ideas that are hard to implement	Pursuing a task to regain sense of control
Change in personal circumstances	Cleaning, organizing
Separation from home and family	Persisting in fruitless efforts
Surprises, changes to plan	Difficulty functioning
Conflict with or among friends or family	Going without sleep or food
Witnessing aggression	Overeating, overdoing
Having one's concerns underestimated	Criticizing self for not managing well
Disorganization, inaccuracy	Anticipating the worst-case scenario
Not staying on schedule	Withdrawing into self, refusing help
Randomly switching topics	Stopping others from gaining control
Intrusions on privacy	Bossiness with friends or family
Meeting large groups of new people	
Shopping in crowds	
Criticism of loved ones	
Enjoys	***Values***
Completing projects	Tradition, family, and home
Narrating events exactly as they occurred	Certainty, security, and stability
	Experience, evidence of effectiveness
Mindless manual recreation	Order and the rule of law
Participative or spectator sports	Loyalty, commitment, sense of belonging
Family and home	Hierarchies of authority
Memories, memorabilia, traditions	
Reunions, revisiting the past	
Organizing the physical environment	

(*Continued*)

Table 9. (Continued)

INFJ

Seeker of wisdom and truth
The eyes are windows to the soul
Change your heart, change the world

Strengths	***Weaknesses***
Articulate	Hypersensitive to sensory stimuli
Advising and counseling others	Overly intense, leading to burnout
Considerate, sensitive	Can get trapped in desire to please
Sense of social justice	Resists input
Insightful about people	Moralistic, judgmental
Able to sense the deeper meanings	Faulty situational radar (inner GPS)
Adept at counseling and coaching	Difficulty adapting or switching tactics
Writing books	Over-personalizing others' observations
Senses and plans for outcomes	Dislike of any kind of impromptu situation
Can commit to prolonged projects	
Can enjoy difficult, abstract concepts	Difficulty saying "no," recognizing own limits
Capacity for learning	Hard to get to know but hungry to belong
	Wants to know others without self-revealing

Job satisfiers	***Assets to the group***
New starts	Creates a new paradigm
Changing the system	Deep understanding of people
Facilitating personal growth	Provides vision with a mission
Doing work that has depth	Tact and discretion
Being personally challenged	Provides support to members
Empowering others	Poses challenging questions
Variety of tasks/responsibilities	Motivates by praise and affirmation
Opportunity for creative outlets	Initiates projects, organizations
	Sees potential of the group

Common Stressors	***Behaviors under stress***
Insufficient time to deliberate	Brooding
Detailed instructions	Becoming defensive
Fast-moving meetings	Crying, imploding
Having to give orders	Losing composure
Unfeeling, arbitrary decisions	Overeating, overindulging
Unfairness or unfaithfulness	Withdrawal
Interruptions	Obsessing about the past
Emotional conflict	Physical symptoms of illness
Last-minute changes	
Overbearing individuals	
Being in charge of logistics	
Being treated like a child	
Routine or tedious details	

(*Continued*)

Table 9. (Continued)

Repetitive tasks	
Brainstorming sessions without closure	
New environments without time to adapt	
Enjoys	***Values***
One-on-one conversation	Theories and models
Attending workshops, learning	Graphic organizers
Walking in nature	Diversity
Being with children	Personal ethics
Playing creative games	Altruism
The performing arts	Deep meanings
Symbolic self-expression	Symbols, metaphors
Planning and anticipating recreation	Art, artistic expression
One-on-one conversation	
Molding life as if it were a work of art	

INTJ

If you fail to plan, you plan to fail
Go deep, not wide
Relevance is all

Strengths	***Weaknesses***
Innovative designer of systems	Difficulty relinquishing an idea
Methodical, purposeful, thorough	Difficulty changing course
Verbally articulate	Providing unsolicited reasons
Authoritative public speaking	Presuming too much from one detail
Problem-solving	Cherry-picking facts
Strategic planning	Explaining too much or too little
Able to impose a logical order	Misjudging one's audience
Persevering and tenacious	Overscheduling self and others
Able to streamline, synthesize	Obliviousness to feelings
Focused concentration	Difficulty seeing oneself
Sorting and categorizing	Memory deficits, unawareness of memory deficits
Able to see consequences	
Energized by obstacles and opposition	Defensiveness (especially when not feeling competent to give the best answer)
Job satisfiers	***Assets to the group***
Intellectual challenges	Provides coherence/stability
Clearly defined plans	Designs the architecture or blueprint
Optimizing efficiencies	Prioritizes, schedules, and implements
Problem-solving opportunities	Strategic leadership
Working with innovation and systems	Contributes long-term vision
Restructuring systems/processes	Intellectual persistence
Work that has real-world applications	Makes decisions easily
Being allowed to use management skills	Focuses on the goal
Quiet environment without distractions	Clear, logical communication
	Radiates competence, inspires confidence

(*Continued*)

Table 9. (Continued)

Common Stressors	***Behaviors under stress***
Surprises	Verbalizing anger
People behaving "irrationally"	Becoming rigid
Confusion/lack of structure	Getting quiet and still while facing a crisis
Ill-defined or insufficient criteria	Insistence on being right
Changing direction, revising decisions	Inability to think
Poorly defined roles and responsibilities	Rerunning scenarios to find the logic
Lack of completion or resolution	Attempt to dictate structure
Unscheduled travel, new environments	Questioning others' integrity or competence
Last-minute changes	Sarcastic remarks
Interruptions	
Witnessing irresponsibility	
Possibility of appearing incompetent	
No time to reflect	
Public personal disclosure	
Introduction of irrelevant considerations	
Spontaneous (unplanned) public speaking	

Enjoys	***Values***
Reading to learn	Competence and credentials
Strategy and strategizing	Continuous improvement
Solo physical activity	Self-reflection
Planning and scheduling recreation	Autonomy
Reflection time	Logic
Clever jokes	Systems, systematic procedures
	Knowledge
	Relevance
	Depth

ISTP

Just do it
It is better to beg forgiveness than ask permission
Learn the rules like a pro, break them like an artist

Strengths	***Weaknesses***
Natural sense of design	Disinterested in casual social interaction
The ultimate do-it-yourselfer	Uncomfortable discussing feelings
Fearless candor	Dislike of being managed
Unflappable in a crisis	Initial skepticism
Adaptable, can switch tactics	Loses interest in things
Pragmatic	Tends to resist teamwork
Unconventional	Avoids the spotlight but resents neglect
Practical, mechanically minded	Lacks confidence
Sees the most practical solution to problems	When criticized, can come across as harsh

(*Continued*)

Table 9. (Continued)

Creative in the plastic and performance arts	Resists playing by the rules (rewrites them)
Little need for recognition	
Resourceful, gets things done	
Hard to impress, resistant to flattery	
Doesn't take self or others too seriously	
Able to master complex procedures and adapt them to alternate purposes	
Independent, a natural survivor	
Restrained, in control of emotions	
Job satisfiers	***Assets to the group***
Being able to make decisions	Undaunted by difficulty or obstacles
Making contributions	Able to repair, create workarounds
Detailed work	Provides good instruction
Challenging situations of short duration	Brings calm composure
Variety	Observant of details
Interspersing short bursts of intense activity with periods of quiet planning	Brings people to work toward a common goal
Authority to control situations but not necessarily people	Determines relevance
Autonomy	Brings efficiency, streamlines processes
Freedom to operate in one's own way	Detail-focused
	Willingness to compromise
	Quiet competence with dry wit
	Level-headed perspective
	Trouble-shooting skills
Common Stressors	***Behaviors under stress***
Inflexible, domineering people	Appears quiet, cold, or judgmental
Pointless arguments	Being sarcastic, even rude
People getting emotional	Remains cool and calm
People who don't carry their load	Holds emotions in until they erupt
Lack of clear directions	Avoidance and distancing
Being pinned down	Venting physically by fighting or sports
Fear of being viewed as un-intelligent	Thinks of ways to make the situation more bearable
Fear of not being understood	Concentration increases, a positive stress response
Being required to follow others' procedures	
Prolonged listening	
Being micromanaged	
Being required to explain, give reasons	
Dealing with lots of people	
Enjoys	***Values***
Graphic arts, being creative, making things by hand	Efficient processes
Challenging the status quo	Autonomy and flexibility
	Direct communication

(*Continued*)

Table 9. (Continued)

Building or operating complex machinery	Step-by-step procedures
Traveling off the beaten path	Pragmatism
Quiet outdoor activities—hiking, climbing, sailing	Physical and mechanical competence
Sports, working out	

ISFP

Actions speak louder than words
Live and let live
Kindness can change the world, little by little

Strengths	***Weaknesses***
Spontaneous	Indecisive
Gentle	Inability to gain consistency or closure
Low-key and easy-going	Disorganized
Unpretentious	Tendency to get emotionally overloaded
Action-oriented, results-oriented	Inability to fully express self verbally
Open and flexible	Procrastination
Enthusiastic	Unconcerned about procedures or protocol
Empathetic	Overly concerned about physical defects
Factual	Hypersensitive, tendency to harbor grudges
Observant of fine details	
Practical	Difficulty with long-term planning or anticipating long-range consequences
Attentive to needs of others	
Patient listener	
Caring and affectionate	
Humorous and playful	

Job satisfiers	***Assets to the group***
Variety	Brings originality, the unexpected
Autonomy	Makes any project a work of art
Artistic or aesthetic expression	
Working with facts, not theories	Creates a harmonious environment
Non-competitive work environment	Offers practicality
Ability to help others in need	Gives concrete perspectives
Immediate results	Will take risks
Hands-on work	Acts as a peacemaker
One-on-one situations	Shows an action orientation—a "doer"
Freedom to take action	Works well with all types of people
	Can imitate, reproduce, restore, and adapt
	Maintains a down-to-earth, calm demeanor
	Unwavering loyalty to colleagues

Common Stressors	***Behaviors under stress***
Dealing with dishonesty or arrogance	Avoidance or procrastination
Public speaking	Doing the opposite of what is expected
Fear of not being heard	Withdrawing

(*Continued*)

Table 9. (Continued)

Not having the knowledge to answer questions	Headaches
Large groups of people	Depression
Being required to comply with convention	Sensation of overload or powerlessness
Leaving things to the last minute	Verbal harshness
Statistics, financial planning	May project a very different personality
Confrontation, hostility	
Poor communication	
Suddenly having too many tasks	

Enjoys	***Values***
Performing, entertainment	Beauty and sensory pleasures
Having time to smell the roses	Friendships
Antique-collecting, bargain-hunting	Helping others
History	Privacy and personal space
Dancing, sports, eating out	
Nature	
Animals and children	
Reading biographies, history	
Overturning expectations of the masses	

INFP

The road less traveled
Be the change you wish to see
Anything that costs your peace is too expensive

Strengths	***Weaknesses***
Sensitive to others' feelings	Impossibly high standards
Comfortable being with oneself	Need to consider every option
Articulate, poetic, and creative	Overly idealistic
Determined yet flexible	Grudge-holding
Visionary and insightful	Overly permeable boundaries
Harmony and consensus-building	Tendency to keep things inside
Open-minded	Self-deprecating thoughts
Easy to confide in	Personalizing criticism
Spontaneous and responsive to others	Avoiding unvalued tasks
Empathy with others' negative emotions	Conflict avoidance
Gracious, cordial, and accommodating	Hypersensitive to values violations

Job satisfiers	***Assets to the group***
Meaningful work	Can challenge institutional thinking
Helping self and others realize potential and balance	Serves as gatekeeper and moral compass
	Creative in generating alternatives
Working toward recreating the Garden of Eden	Observes group dynamics
	Seeks input from others
Careers allowing insight into human nature	

(*Continued*)

Table 9. (Continued)

Counseling, ministry, social work, or teaching	
Opportunity for creative self-expression	
Common Stressors	***Behaviors under stress***
Decisions or people that violate values	Retreating inside, cutting off contact
Hasty or premature decisions	Silently de-friending values-violators
Not being heard	Giving others the "deep freeze"
Being accused of being emotional	Becoming self-critical
Being required to think on demand	Becoming self-righteous
Deadlines	Getting sick, somaticizing stress
Juggling family with work	Getting the job done no matter what
Antagonistic environments	Jumping to negative conclusions
Lack of purpose	Depression, sense of doom
Witnessing closed-mindedness	Getting irritable, bossy, and/or demanding
Being thrust into the spotlight	
Fear of being conspicuous	
Feeling unable to fit in	
Uncooperative, spiteful, or vindictive people	
Enjoys	***Values***
Activities that match one's feelings	Authenticity
Engaging in creative activities	Internal harmony
Spending time with intimate friends	Personal growth
Contact with animals, pets, children	Introspection
Creating beauty or meaning	Idealism
Sailing, walking, cross-country skiing, gardening	Spirituality
	Originality
	Independent-mindedness
	Close personal relationships
INTP	
Silence is golden; duct tape is silver	
The glass is always half-empty	
Others win battles; I will win the war	
Strengths	***Weaknesses***
Independent, unorthodox	Overlooks feelings of others
Problem-solving	Demeans others' intelligence
Curious and inquisitive	Overly laconic
Analytical, theory-minded	Too indirect or subtle
Unbiased	Struggles to express emotion
Consistent	Becomes lost in thought
Inspirational	Bluntness
Healthy skepticism	Shyness

(*Continued*)

Table 9. (Continued)

Adaptable and flexible	Off-balance in new social situations
Truthful regardless of consequences	Disorganization
	Poor follower
Job satisfiers	***Assets to the group***
Designing mental models	Develops new conceptual frameworks
Working independently	Designs the most efficient processes
Continual variety	Maintains a global view
Learning new things	Offers quiet leadership
Being consulted by decision-makers	Returns group to a logical perspective
Ready access to information	Keeps options open; sees all sides
Researching	Introduces new perspectives
Intellectual stimulation and interaction	Trouble-shooting, novel solutions
Teaching interested and motivated students	Delegates responsibility without micromanaging
	Stays persistent and consistent
	Keeps confidences
	Maintains detachment while persevering
	Analyzes systems for holes, refines and improves
Common stressors	***Behaviors under stress***
Interruptions while thinking or working	Lashing out in anger
People who talk too much	Withdrawal, distancing, melancholy
Witnessing incompetence	Refocuses on tasks and ignores people
Small talk	Muscle tightness or shakiness
Managing conflict	Questioning others' or own intelligence
Being required to follow conventions	Redoubling effort
Biased decisions	Listening to music
Being around people all day	
Tedious, repetitive tasks	
Outward displays of emotion by others	
Having to listen to those without expertise	
Crowded or overstimulating environment	
Deciding without considering all options	
Enjoys	***Values***
Complex reading	Understanding
Observing: art, music, sports, educational events	Subject matter expertise
	Good questions and solutions
Arts as outlet for self-expression	Abstract thinking
Productive solo pursuits like gardening or building	Logic
	Justice
Stimulating intellectual pursuits like the arts, chess	Independence
Theoretical courses and conceptual learning	
Being with small groups of people (one-on-one chats)	

(*Continued*)

Table 9. (Continued)

ESTP	
Don't fence me in Testing the limits of human experience Everything is negotiable	
Strengths	***Weaknesses***
Charmingly interactive	Unable to predict or speculate
Energized by activity	Insensitive and/or impatient
Fast reflexes, responsive	Blunt
Pragmatic, alert, and observant	Impulsive risk-taking
Quick to size up a situation	Lack of punctuality
Able to spot immediate threats	Fear of failure or dishonor
Skilled at trouble-shooting	Vulnerable to addictive behaviors
Good negotiator/mediator	Easily distracted
Able to navigate a crisis situation	Does not open up with others
Fearless, immune to intimidation	
Uninhibited	
Adaptive, able to navigate any circumstance	
Job satisfiers	***Assets to the group***
Freedom to self-manage	Grounded in reality
Freedom of movement	Can make the ask, close deals
Variety of assignments	Maintains focus on the objective
Ability to act independently	Gets things done quickly
Public recognition	Brings sense of humor
Direct, straightforward communication	Crisis management
Opportunity to work with tangibles (building, engineering, cooking)	Keeps process moving yet able to change course
Tangible results	Recognizes when something is missing
	Can tolerate and manage those under stress
	Ability to take calculated risks
	Instills courage
	Can cut to the chase
	Can deliver hard messages
Common Stressors	***Behaviors under stress***
Deadlines and exams	Becoming short-tempered
Being micromanaged	Impulsive reactions
Long-term uncertainty	Addictive pleasures
Arbitrary rules	Breaking out of constraints
Having meetings all day	Withdrawing, getting "down on self"
Conflicting commitments	Running around, avoiding
Having to learn by reading only	Defiance, deliberate transgression
Slow pace, waiting	Escaping into mind-numbing activities
Confinement, seclusion	Sleeping more than usual, waking up angry
Sensory deprivation	Imagining worst-case scenario
Strictly enforced rules and regulations	

(*Continued*)

Table 9. (Continued)

Enjoys	***Values***
Impromptu recreational/social events	Action and speed
Competitive sports, games	Spontaneity
Jogging, walking, hiking, biking	Visual variety
Outdoor activities, aerobics	Experience and practice
Operating vehicles	Making a big impact
Sensory activities	The here and now
Bargaining and negotiating	Practicality
Dining, shopping, movies	Physical comforts
Adventure travel	Fraternal relationships
Dancing	Freedom
Jokes, games, social interaction	
Making a strong impression via vivid clothes, décor, vehicles, etc.	

ESFP

We're here for a short time, not a long time, so let's have a good time
Give me variety or give me death
Laugh and the world laughs with you

Strengths	***Weaknesses***
Sociable and gregarious	Easily distracted
Good communicator	Difficulty with abstraction, theory
Excellent mimic, natural performer	Difficulty keeping orderly systems
Humorous and happy demeanor	Hypersensitive to slights
Practical	Shifts from one idea to another
Able to read people and relate to them	Finds it hard to be objective
Adaptable to change, resilient	Tries to please everyone
Able to retain and apply detailed information	May overlook meaning by reading too literally
Makes people comfortable	
Truth-telling with tact	
Fun-loving, popular	

Job satisfiers	***Assets to the group***
Working with and helping people	Can teach, clarify difficult concepts
Stimulating and inspiring colleagues	Can identify holes in communication
Variety	Catalyst for openness and trust
Ability to be oneself	Able to make and keep commitments
Flexible rules	Provides optimism
Clear, step-by-step procedures	Inspire unity and teamwork
Not being confined to four walls	Able to get things done
Tangible as opposed to virtual tasks	Energizes and enlivens
Public recognition	Brings sense of ease, fun, and warmth
Opportunity to be of service or entertain	Persuasion and enthusiasm that motivates
Feeling appreciated and accepted as part of the organization	

(*Continued*)

Table 9. (Continued)

Common Stressors	***Behaviors under stress***
Not having control over environment	Taking control
Rigid routines or timetables	Snapping to get a reaction
Being in long-term debt	Cursing
Poor or no direction	Obsessing about time, deadlines
Too much theory, abstraction	Withdrawing
Low-energy and untalkative people	Paranoid thoughts
Unexciting events	Thinking negatively about self or others
Not being taken seriously	Taking control
People who take forever to make decisions	Expressing strong emotion—crying, yelling
Arguments; having to defend your position	
Confinement, seclusion, sensory deprivation	

Enjoys	***Values***
Fun without responsibility	Living life to its fullest
Performing to amuse self and others	Meaningful friendships
Colorful clothes, décor	Variety in life
Being in sync with nature	Freedom
Travel to places of personal meaning	Contextual information
Sports, playing and watching	Experiential learning
Being with people	Good stories and jokes
Group recreation, parties	
Outdoor activities	
Being a guest more than a host	
Doing lots of things—none perfectly	
Having a packed and varied schedule	
Collecting objects with personal meaning	

ENFP

Every cloud has a silver lining
Getting there is half the fun
When nothing is sure, everything is possible

Strengths	***Weaknesses***
Creative and innovative	Gets overcommitted
Ease with concepts	Feels compelled to express opinions
Enthusiastic and committed	Can be too transparent
Inclusive	Fears asking for help
Optimistic and motivational	Needs constant mental stimulation
Conscious of global view	Difficulty completing projects
Humorous	Scattered, easily distracted
Genuinely appreciates others	Gives too much information
Great communicator	Oversensitive, over-reactive
Prolific with short projects	Difficulty keeping confidences
Flexible, able to compromise	Impatient with routine

(*Continued*)

Table 9. (Continued)

Spontaneous, adaptable—able to "wing" it	Revises plan up to the eleventh hour
Versatile; blends like a chameleon	Inattentive to directions and instructions
	Too talkative, emphatic, redundant, loud
Job satisfiers	***Assets to the group***
Freedom to fulfill self	Adds spice and humor
Variety	Generates possibilities
Sequentially related careers	Involves everyone
Open-ended environment	Unconcerned with pecking order
Being valued for creativity and imagination	Can facilitate meetings
Opportunities for self-expression	Identifies and elicits others' gifts
Ability to make significant contribution to persons/society/world	Teaching and communicating
	Provides nurturing, personal warmth
	Cares for people, advocates for others
Common Stressors	***Behaviors under stress***
Being unseen or unheard	Snapping at others
Having to finish something	Catastrophizing
Having to advocate for self	Getting louder, self-pitying, manic
Following detailed procedures	Disorganization, losing things
Schedules, boring routine	Asking for/demanding help
Black-and-white thinking	Getting introspective or depressed
Control freaks, micromanagers	Organizing physical environment
All work and no play	Trouble sleeping
Disappointments in relationships	Distracting self by moving from activity to activity
Power politics	
Sarcastic conflict	Laughing, making jokes to relieve tension
Time management	
Enjoys	***Values***
Drama and stories	Candid self-disclosure
New projects, new people	Bringing out the best in others
Adventure and travel	Imagination
Writing and escapist reading	New ideas
Music, art, theater and dance	Integrity, character
Surprises	Originality
Daydreaming/fantasizing	Close personal relationships
Conferences and workshops—attending and leading	Trust and transparency
ENTP	
Everything can be improved on I follow no path; I make my own Plans are made to be modified	
Strengths	***Weaknesses***
Original thinking, entrepreneurship	Hard to get close to
Effortless trendsetter	Short attention span

(*Continued*)

Table 9. (Continued)

Perceptive	Easily bored
Multidisciplinary	Unwillingness to commit
Iconoclastic	Takes on too many projects
Visionary	Lack of closure
Energetic	Trouble making decisions
Enthusiastic	Low tolerance for details
Self-confident	Inflated faith in intellect
Spontaneous	Failure to communicate plans
Able to synthesize information	Difficulty with deadlines
Sense of humor that charms and persuades	Lack of follow-through on bureaucratic tasks
Undaunted by large problems	Withholding of personal feelings
Pioneering leadership	Failing to give others benefit of the doubt
Change agent	Short attention span
Thinks outside the box	Easily bored
Debates all sides of an issue	Untidy, disorganized
Job satisfiers	***Assets to the group***
Freedom	Innovation
Flexibility	Sees the big picture and the future
Independence	Leverages unrecognized resources
Variety	Crosses boundaries, mitigates silos
Creative and innovative projects	Versatility
Minimal routine	Analysis and synthesis
Opportunity to design new pathways	Motivates and inspires
Opportunity to improve human systems	Adds imagination and energy to the group
Opportunity to experiment	Can repurpose and rejuvenate the discarded
Common Stressors	***Behaviors under stress***
Being managed	Denial, becoming overly optimistic
Methodical, routine tasks	Procrastinates
Bureaucratic details	Criticizes, zeroes in on petty details
Questions about personal feelings	Becomes impatient
Deadlines	Lashes out at incompetence
Having to adhere to a plan no matter what	Escapist behavior—avoidance, running away
Listening to people drone on about every little thing or their feelings	Engages in mindless distractions
Enjoys	***Values***
Being unpredictable	Independence in self and others
New challenges	Intellectual stimulation
Watching movies	Variety
Stories, jokes, entertaining others	Context, the big picture
Traveling to new places	Entrepreneurial thinking
Reading	Originality
Doing lots and lots of things	Sense of humor
Putting ideas, people and/or programs together	Compassion for humanity

(*Continued*)

Table 9. (Continued)

ESTJ	
Idle hands are the devil's handiwork Plan the work and work the plan Early to bed, early to rise, makes you healthy, wealthy, and wise	
Strengths	***Weaknesses***
Organized, methodical	Can be a stickler for the rules
Decisive	Overvalues first impressions
Endurance/perseverance	May not consider human factor
Warm when needed	Unaware of others' or own feelings
Clear communicator	Has difficulty dealing with chaos
Punctual	Dislikes predicting or taking risks
Responsible and dutiful	Distrusts anything but experience
Realistic and practical	Can't easily relax
Loyal	Inflexible, stubborn, impatient
Logistics and statistics	Provides too much detail
Won't shoot from the hip	Overcautious with money
Able to implement and execute	Blind to own weaknesses
Works harder than anyone	
Assumes responsibility easily	
Maintains a cheerful demeanor	
Job satisfiers	***Assets to the group***
Organizational work	Knows every job and how it's done
Working with systems	Gets job done
Positions in applied sciences	Gets to the point
Mechanical/building tasks	Knows the rules and plays by them
Use of motor skills, action	Team player, helps everyone
Common sense logic	Keeps things on an even keel
Authority to make decisions	Will promote harmony
Having and achieving goals	Communicates clearly
Group processes where lines of procedure are clear	Upholds traditions but values innovation
Stability and clear responsibilities	
Establishing a routine	
Common Stressors	***Behaviors under stress***
Surprises	Trying to force decisions
Incompetence or ignorance	Trying to take control
"Pie in the sky" attitude	Becoming calm and deliberate
Messy environments	Becoming uptight
Lack of control over the schedule	Using passivity to hide tension
Being micromanaged	Ignoring people
Inefficiency	Becoming problem-oriented
Indecision	Putting on blinders to get job done
Constant interruptions	Doing something physical
Changing priorities	

(*Continued*)

Table 9. (Continued)

Reinventing the wheel	
Revisiting decisions	
Dealing with the "feeling" side of people	
Enjoys	***Values***
Driving and being on the move	Going by the book
Planning activities and travel	The tried and true
Being with family/playing with children	Tradition and family
Volunteering for civic organizations	Structure and order
Public speaking	Protecting others
Sports	Respect for self and others
Telling stories, jokes	Competent execution
Reading for information	

ESFJ

The golden rule (Do unto others …)
Happiness is caring and sharing
Keep calm, keep smiling, and organize

Strengths	***Weaknesses***
Natural teacher	Verbose
Able to galvanize a team	Overly critical (dos and don'ts)
Organized	Indulgent of others
Warm and empathetic	Unable to cope with disharmony
Punctual	Narrow-minded
Loyal and dutiful	Impulsive, restless
Strong communicator	Vulnerable, hypersensitive to slights
Tactful	Too scheduled
Caring/concerned for others	Susceptible to paranoia
Disciplined	Needs validation from others
Endlessly energetic	Difficulty knowing own wants (indecisive)
Harmony-building	
Dependable ("like a station wagon")	
Constant acts of kindness	

Job satisfiers	***Assets to the group***
Creating a sense of caring	Affirms everyone, expresses gratitude
A supportive community	Creates harmony, openness, and sharing
Person-centered interactions	Provides empathy, sympathy
Clearly established beginnings and ends	Follows and gives directions well
Being useful and needed	Keeps everyone moving and organized
Helping professions (teaching children, nursing, community service)	Pursues projects to completion
	Facilitates scheduling
Having a voice in decisions	Ensures full participation
	Planning and time management

(*Continued*)

Table 9. (Continued)

Common Stressors	***Behaviors under stress***
Not having enough money	Micromanaging
Finding people to love	Envisioning worst-case scenarios
Financial planning	Retreating from conflict
Strategic planning	Masking or internalizing stress
Losses, especially of people	Obsessing about the negative
New beginnings	Losing self-esteem
Conflict	Becoming emotional, crying
Failed effort to communicate	
Criticism	
Impractical/inefficient behavior	
Requests for help that can't be met	
Witnessing another's pain or ostracism	

Enjoys	***Values***
People events	Search for meaning
Hosting parties	Protecting others
Visiting friends/relatives	Being useful
Travel	Harmony
Volunteer work	Family solidarity
Small-group activities	Kindness
Personal growth activities	Loyalty
Being part of a loyal, identifiable group	Appreciation of others
Team sports	
Memorializing special events through arts, crafts, photography	
Making bucket lists	

ENFJ

Relationships make life worth living
Conversation is food for the soul
O world I cannot hold thee close enough

Strengths	***Weaknesses***
Empathy	Verbosity
Ease in a group of any size	Vulnerability, fear of abandonment
Harmony-building	Unrealistic expectations
Charismatic, good listener	Preoccupation with unpleasant truths
Ambitious, goal-oriented	Difficulty being objective
Clear, comfortable communicator	Getting caught up in others' problems
Inspirational presenter	Tendency to avoid negativity
Insightful, curious, and creative	Unyielding views about right and wrong
Compassionate leadership	Savior complex
Organized but flexible	
Expressive and affectionate	
Caring confrontation	
Tolerant	

(*Continued*)

Table 9. (Continued)

Job satisfiers	***Assets to the group***
Anything involving people	Builds a path to the future
Facilitating interaction	Persuasive and motivational skills
Networking, team-building	Can make everyone comfortable
Permission to daydream	Mouthpiece of the organization
Being "on stage"	Communicates goals and delegates
Decision-making authority	Conflict mediation
Opportunity to organize	Cooperative and loyal
Consensual decision-making	Enthusiastic catalyst
Opportunity to lead innovation	Anticipates needs and addresses them
Being needed	Puts others' needs ahead of own
Fostering others' growth and development	Ability to get along with everyone
	Builds group participation and consensus
Common Stressors	***Behaviors under stress***
Competition	Avoidance, procrastination
Inexplicable hostility	Seeking company
Lack of appreciation	Becoming rigid
Lack of closure	Strategizing to get own way
Long time periods with no decisions	Withdrawing to regroup
Feeling isolated or shut out	Overeating, overexercizing, overdoing
The silent treatment by another	Blaming self
Lack of reciprocity	Becoming depressed
Not meeting deadlines	Shutting down
Injustice	Delivering tirades of "logic"
Conflict that is not immediately addressed	
Enjoys	***Values***
Daydreaming	People and relationships
Staying abreast of new, innovative ideas	Authenticity and justice
Going to the movies/theater	Teachers and teaching
Going out to eat	Personal growth
Traveling, meeting new people	Peacemakers
Going to the seashore or mountains	Responsible innovation
"People talk"	
Funny stories	
Parties and group events	
Achieving milestones, documenting progress	
Taking care of self spiritually, emotionally, and physically	

(*Continued*)

Table 9. (Continued)

ENTJ

The early bird gets the worm
Vision without action is a daydream
Fortune favors the bold

Strengths	***Weaknesses***
Energy and imagination	Refusal to accept help
Boundless enthusiasm	Compulsiveness
Large-scale ambitions	Overcontrolling, overpowering
Competent and organized	Inflexible, "my way or the highway"
Persuasive motivators/presenters	Critical of self and others
Competitive	Enforces rules to the extreme
Logical	Uncomfortable when not in control
Task-/goal-oriented	Impatient with others
Politically astute	Fear of failure
Insatiable thirst for knowledge	Venting anger on others
Willing to negotiate	
Strong convictions	
Loyal	
Able to make tough decisions	

Job satisfiers	***Assets to the group***
Being self-employed	Persuasive motivation
Running a business	Provides inspirational leadership
Setting the agenda, being in control	Brings everyone along on the gravy train
Consulting, educating, and training	Enhances productivity
Start-up or fix-it jobs	Can initiate and bring to closure
Leadership positions	Can identify and attain the "Holy Grail"
Originating, organizing, or motivating teams	Brings structure, organization, and direction
Opportunity to predict and create the future	Contagious enthusiasm for new directions
Building new things	Forges teams of diverse skills and abilities
Opportunity to reach a lot of people	
Bouncing ideas off others	
Opportunity for persuasive argument	

Common Stressors	***Behaviors under stress***
Dissenting opinions from one's own	Losing temper, berating others
Public failure	Pacing, threatening
Lateness and procrastination	Overwork, driving self and others
Mavericks or independent colleagues	Losing control of emotional overflow
Vulnerability	Digging in, becoming stubbornly rigid
Expressing or discussing emotion	Becoming judgmental and intolerant
Inability to persuade others	
Deviations from the plan	

(*Continued*)

Table 9. (Continued)

Pessimists	
Resistance to change, closed-mindedness	
Enjoys	***Values***
People-watching and sight-seeing	Effectiveness
Watching movies about relationships	Intellectual achievement
Talking with friends	Success
Spectator sports, competitive activities	Competence
Attending and speaking at conferences	Logic, order, and structure
Reading to get better at something	Financial analysis
Family activities	Family solidarity
Socializing with those at a higher level of responsibility	

Note. Adapted from the *Function-Archetype Decoder*, [software program] 2009, by Robert W. McAlpine, Carol Shumate, Amy Evers, & David Hughey.

Biographies

Author

Carol Shumate, PhD (ENFP), teaches the course Psychological Types at Pacifica Graduate Institute in Carpinteria, CA. She was introduced to Beebe's eight-function model by Bob McAlpine in 2005 at a conference of the Association of Psychological Type. Soon thereafter, she joined McAlpine's company, Type Resources, where she co-developed training and course materials on the eight-function model, including the Function-Archetype Decoder. In 2010, together with Mark Hunziker, she launched the online quarterly journal *Personality Type in Depth* to provide a platform for scholarship at the intersection of psychological type and depth psychology. Previously she used psychological type to teach writing and humanities at the college level. She received her doctorate in comparative literature at the University of Colorado, Boulder, where her thesis focused on *enantiodromia* in medieval texts.

Creator of the eight-function model

John Beebe, MD (ENTP), is a psychiatrist and Jungian analyst. After graduating from Harvard College, he pursued medical training at the University of Chicago School of Medicine, followed by the psychiatric residency at Stanford University and certification as a Jungian analyst from the C. G. Jung Institute of San Francisco. Still in practice, he is a distinguished Life Fellow of the American Psychiatric Association. Beebe was the Founding Editor of *The San Francisco Jung Institute Library Journal*, now called *Jung Journal: Culture & Psyche*, and he was the first American co-editor of the London-based *Journal of Analytical Psychology*. He has published widely, including *Integrity in Depth* (1992), *The Presence of The Feminine in Film* coauthored with Virginia Apperson (2008), and most importantly for his type model, *Energies and Patterns in Psychological Type: The Reservoir of Consciousness* (2017).

Contributors to Part II Tables

Robert W. McAlpine, MA (ISTJ), was president of the MBTI-recognized type training program, Type Resources, where he spent almost two decades sponsoring and developing workshops by John Beebe to introduce Beebe's model. Coauthor of *Introduction to Type and the Eight Jungian Functions*, McAlpine was one of the first to investigate the Beebe model, and his company trained most of the individuals who now use the model. Prior to that, McAlpine created Total Quality Management programs and type training for hundreds of officers in the US Army's Organizational Leadership program, and he served as a helicopter pilot in Vietnam. More recently, with Jungian analyst John Giannini, he facilitated a year-long series of webinars on dreamwork and embarked on a research project on function couplings.

Amy Evers, PhD (INFP), is a counseling psychologist who has worked with both children and adults. While most of her therapy experience has been in a private practice setting, she has also worked with veterans, particularly survivors of sexual assault. She became interested in personality type in the late 1990s and received MBTI qualification in 2001. In graduate school, she continued studying Jung's theory independently, and she became Vice President of Bob McAlpine's company, Type Resources, Inc. In that position, she developed training and webinars and was the editor of the company's monthly publication. She became qualified in Personality Dimensions® in 2005, and she also studies the Enneagram.

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