

ESI

Fi(-) Fe(+) Se(-) Si(+) Ni(+) Ne(-) Te(+) Ti(-)

Ego: Fi Base & Se Creative

Id: Fe ignoring & Si Demonstrative

Superego: Ti Role & Ne Vulnerable

Superid: Te Suggestive & Ni Mobilizing

A strong person is someone who has overcome their feeling of weakness, who stays resolute even when it is unpleasant for him, who tries to achieve his goal, to keep his word, no matter how much it costs him. “I’ll finish the job” – and they did. “I’ll quit smoking” – and they quit. **A person who has the will to conquer himself.**

The stronger the positive feeling a person evokes, the more valuable the person is. **That is why ESIs are fickle in love until they are bound by marriage ties**, and change the object of adoration as soon as a new, brighter star appears on the horizon. And they do not feel pangs of conscience about this.

And from a partner the ESI must receive **constant** emotional () proof. If the ESI feels that emotionally something is wrong, he will turn away without any regrets.

The supreme words ESIs say to a loved one are: “You are my dearest person”.

ESIs may take upon themselves the whole burden of domestic chores in order to relieve their partner of it. Provided that this partner is busy with socially more important things. **When ESIs give themselves up for someone else, they want to feel that in doing so they are bringing tangible social benefits.**

*“It is extremely painful to me when a person loses his dignity because of poverty. I cannot forgive this to those in power. It is uncomfortable for me to look at a cultured poor person, because he is uncomfortable that I see him like that. After all, he is also a person, exactly the same as others. Gorky is distant from me, but I respect him for demanding that the word Man be written with a capital letter. **I hate people who look down on others, who divide them into classes.**”*

ESIs don’t chase after fashion too much. **What is important is that they themselves like the outfit.** Then ESIs are happier. Sometimes they even enjoy shocking others with their individual taste. But only when the ESI actually likes it, when it is beautiful. When they wear something they don’t like themselves, they fear that someone might think that is *their* taste.

They believe that being unfashionable is sometimes even more interesting. **Their ideal of beauty is independent and individual**, you cannot be like everyone else.

ESI's own first and last names must also be beautiful. **Therefore, they often change their names and sometimes even their surnames.** A beautiful sounding name and surname is a form of manifestation of the beauty of the person himself.

The ESI happily throws away unnecessary items and items with even small imperfections, **because they are no longer perfect.** You cannot achieve perfection in the presence of these items.

In a new group ESIs are usually quiet, modest people, keeping a watchful eye on anyone, especially their loved ones, to keep a low profile. **But at the same time, they are busy doing something else. They are watching and listening.** To understand people and figure out how to "win them over to their side."

Among their own, ESIs are **active, talkative, cheerful**, and even consider themselves chatterboxes. And their own are those who have accepted the ethical attitudes they offer.

A sharp, penetrating, expressive gaze, or one aptly thrown word in the proper intonation, puts everyone in their "proper" place. A gaze conveys feelings – admiration, love, devotion, disdain, disgust and hatred.

If it is necessary to lie to improve the relationship during a manipulation of them, the ESI lies with a clear conscience. You can also call it fantasy or diplomatic tactical games or tricks.

"I am for divorce if the person feels bad. Divorce purifies. Don't suffer, get a divorce. It's interesting, it's a new life. It's a return to independence."

The ESI subordinates his emotions to those of others. His moods match the moods of those around him. Among the cheerful he is cheerful, among the angry he is angry. Both mobilize him to activity. He cannot tolerate emotional uncertainty or melancholy. This demobilizes him, depresses him, makes him lethargic and passive. Being in a group, the ESI adjusts to those who are cheerful, joking, and laughing

If the other person is in a bad mood, the ESI tries to find out what happened, helps to get distracted from sad thoughts. He consoles the other person by saying that it can be worse for others, suggests them to go somewhere, to travel, to not think about what happened; in general, he tries to entertain them.

The ESI tells his loved ones: tell me what happened and I will try to help, **but just don't demonstrate your grief.**

When the ESI is angry, he only shows it to his closest and dearest people. If he hates someone, he will never show his anger, because he cannot show his real state to such a person. That would be self-deprecation. When communicating with an unpleasant person, the ESI portrays exceptional politeness and positive disposition, in general – completely closes himself off with artificial politeness and demonstrates as best he can how good he feels. **You can't show your difficulties, the enemy will laugh at them.** *"I cannot show him that I am uncultured by being impolite. I and my emotions have to be above him,"* ESIs say.

People notice when the manifestation of these abilities and capabilities is a little more or less than expected, and stand out from the general course of people's self-fulfillment. That is why the ESI feels some double meaning even behind a compliment, especially behind compliments given in front of witnesses. **Even though the ESI, more than anyone else, tries to discover and realize his potential abilities, that is his number one issue.** But he can't stand it when someone digs through his abilities, when those abilities are discussed. Both mental and physical. **That's why he doesn't like to talk about illnesses, especially his own.**

He is very critical of all his abilities, does not like to demonstrate them, flaunt them, is afraid to become known as immodest.

Because of the universality of his sense of logic, the ESI cannot pay even a few cents too much for something – not because he is stingy, but because it is illogical. "I can also give a dollar," he says, "but I have to know what for."

The ESI gathers information about everything that feeds his sense of logic. **Loves to listen, to read and to share what he knows,** carefully reasoning about the potentialities of different objects and people, which is why he may become known as a philosopher. But he does not like to be called one, because this obligates him to something incomprehensible, requires full responsibility for his words and, perhaps, even their scientific justification.

To quote a letter from one ESI: *"I don't want to be responsible for something. It is very unpleasant to do what is ordered. Even things that are usually pleasant to do become more than unpleasant when commanded. I like to make surprises, even if they require a great deal of effort. I can give expensive gifts, even too expensive. But if I am asked to give or lend something, I cringe with discomfort. First, I look for an opportunity to get away from the other person's will, and when it succeeds, I can calmly give on my own. On my own."*

With great pleasure they philosophize and reason about right and wrong, logical and illogical, about the inner properties of objects hidden from human eyes. In everyday life, ESIs are the real philosophers, whose creative intelligence (Ego) is realized by manipulating concrete human relations.

He is, after all, constantly worried about the untapped potentialities of the objective world, as well as his own abilities. But the ESI is not in a hurry to go from words to action, he estimates, doubts, waits for external support and encouragement. This may be surprising, because he likes to criticize and evaluate the actions, subjective motivation and indecision of others.

Because of ESI's special interest to all relations by which internal structures can be evaluated, much attention to logicity and illogicity is also paid in reaction to signals received from one's own body. Hence guesses and speculations as to what this might mean, what internal structures and their changes it indicates. **This prompts an interest in one's own health and the hypochondriacal tendencies noted by psychiatrists.**

In everything ESIs take upon themselves (if it seems to them that this is expected of them by their environment), they take it upon themselves without calculating their own strength, and without the dual backing them up they may overstrain themselves physically. **Very often it is this strain that is the cause of their illnesses.**

While for the ILE and the IEE, the means of demonstrating their own potential abilities is in the unfolding the potential abilities of others. Therefore, LIEs are not dangerous to the ESI, and are even very acceptable, the ESI can look up to them. **And ILEs and IEEs are dangerous, constantly penetrating into the innermost world of others, into their secrets and mysteries.**

The ESI is always buttoned up, as if fully mobilized. This is what they can show to people. Any unkemptness in clothing is an incomplete mobilization and therefore is a display of one's potential abilities, rather than the realized ones. That's why the ESI is afraid of it and avoids it. **Can't stand to be seen by anyone in a semi-naked state.** Can start hating anyone who sees him getting dressed.

"To belong to someone is to fall in my own eyes. Ever since middle school I admired Lucrezia Borgia, who drowned her lovers in the river by releasing them at night through the balcony. So that they, those who "had" her, would not remain... No one has a right to my untouchable inner self."

ESI's bashfulness, his worries about anyone, even his own father or mother, seeing him naked or half-naked, his intolerance of his spouse or child walking around the apartment in their underwear,

Whatever ESIs do, they do not like work that cannot be finished soon. **They work quickly, precisely, and cannot calm down until they finish and feel pleased with the results of their work.** That is why they are inclined to the kind of work that leads to tangible, visible results, something to admire. ESIs prefer work that can be finished in one sitting, or at least broken down into individual components, each of which can already be admired.

The ESI, as a true tactician, not only does not know how to wait, he is afraid of waiting. For example, if he knows that he has bought tickets and will have to go to the theater in a week, he is nervous, feels bound and unfree.

The ESI is very afraid of being cheated of time. For example, if he could have done something on his own, but relied on the promised help, waited and didn't get it done in time, it makes him very unhappy.

Otherwise, he lives with a sense of being constantly late. *"If I'm a normal ESI, then the ESI is always late. And, for example, only makes it to the train because he's running out of breath. Otherwise, he's always late. If I get somewhere too early, I'm happy, it's like a holiday: "What a joy! I made it." I can't imagine working as a teacher, since you can't be late there."*

The ESI constantly hopes for something extraordinary, amazing, e.g. a natural disaster, in which conditions he could demonstrate his courage and resourcefulness, his vigor.

In his thoughts, the ESI constantly rebukes others for their actions. Even for his own actions which others have not corrected in time, and which proved to be a waste of time and effort. Feels the need to reward people for all good and bad deeds. If someone has done good, ESIs try with all their might to return the favor. But at the same time, they want to be sure that they "do not overpay", i.e. that in their naivete they have not become a victim of exploitation. There is always a calculation: I give him that and that, and he gives me that and that. If it all adds up, that's fine. If someone has done something bad, they must also repay, otherwise ESI's conscience will gnaw at them. Therefore ESIs can be considered vindictive, although not all of them dare to realize their dreams of payback.

When the youngest daughter (ESI) was five years old, she already realized that she did not know exactly what to do and how to act to please her mother and be considered a "good" child. So she asked her older sister, "What do I do to be good?"

Similar to the LIE, the ESI also actively searches for a suitable life partner. He also often takes risks, and as a consequence ends up frequently changing his partners. While these relationships last, **he even manages to re-make and re-educate his partner**, by which he attempts to "fill in" for his own and another's shortcomings and flaws.

If the ESI does not succeed in finding a suitable life partner, he doesn't abandon hope of "constructing" an acceptable partner from who was available to him, following the principle: "I built and shaped him from what was there."

ESI as a tactical negativist type holds his guard and distance for a long period of time. **And he won't start closing this distance until he receives from his partner all the information**

that is necessary for him to make this decision. If he receives little to no information, then he won't get closer even if the partner is interesting to him.

As a “program” ethical objectivist type, the ESI won't allow him/herself to disturb the personal and emotional peace of a person whom he cares about. He will carefully and cautiously close the distance, as is characteristic of asking tactical types, after observing the person from afar.

EII

Fi(+) Fe(-) Ne(+) Ni(-) Si(-) Se(+) Te(-) Ti(+)

Ego: Fi Base & Ne Creative

Id: Fe ignoring & Ni Demonstrative

Superego: Ti Role & Se Vulnerable

Superid: Te Suggestive & Si Mobilizing

The EII cannot “hurt the emotions” of another person, spoil someone's mood. That is why he leaves an unloved partner only when he is sure that his partner **does not need and does not love him.**

Someone who set a goal and achieved it is the person EIIs consider “strong-willed,” but they doubt “strong-willed” as a compliment, as well as “beautiful”, “elegant.” **That is, if you call the EII strong-willed or weak-willed, handsome or ugly, to him they are equally doubtful compliments,** forcing him to reconsider his relations with the world around him. All he wants is a silent or quiet acknowledgement.

They are very sensitive to the aesthetics of the object, **but do not have their own taste.** Aesthetic taste is conditioned by the expectations of the social group. Therefore, for example, in their elegance, as well as in the decoration of their apartment, they are very cautious, pondering and reasoning for a long time.

Does not tolerate dirt in his own house. Does not tolerate stains. Scuffed clothes on his spouse are the same as scuffed clothes on himself. **But compliments for his ability to maintain cleanliness and order are also doubtful to the EII.**

For the LSE, someone feeling poorly is the result of what has been done wrong. Therefore, if the EII falls ill, first of all, there is a long discussion about what was done wrong. The EII listens to LSE's reproaches about how he doesn't take care of himself and doesn't do what he

should for himself. **For the EII it is very important to hear that one should do something for oneself.**

The EII **with pleasure listens to corrections of his work** that are expressed in a calm, but categorical tone. The stricter the tone, the more sure the EII is in the person making the corrections, and the greater a sense of relief that someone cares about them and removes responsibility. It is noteworthy that the LSE, in criticizing the work, not so much criticizes it in the present, but rather gives thorough directions for the future. His criticism is aimed at correcting the EII's entire line of activity, so that the same mistakes would not be repeated in the future.

The EII has a strongly developed sense of shame. **He is constantly ashamed of himself.** He gets ashamed of others too – usually in the case when they are loved ones, the group with which he identifies himself.

When the EII sees a person who had a misfortune befall them, he feels it with his whole body.

The EII considers it incompetent and even shameful to do some work that isn't "for them," i.e. something they do not know well enough. **It is necessary to be prepared for any work,** business-wise and morale-wise. It is noteworthy that for the EII, work is more interesting than preparing for it, while for the EIE – on the contrary – preparation is more interesting than work.

On their Superego (Ti & Se) the individual is afraid to "overdo it," they try to be socially inconspicuous and unassuming, to avoid receiving corrective remarks from others. **If this fails, the individual is tormented by conscience.**

On the contrary, on the Superid (Te & Si) **people try to have their self-sacrificing activity noticed** and not accepted. If it is not noticed and the individual does not manage to "earn" corrective remarks, they are tormented by anti-conscience. What is anti-conscience? A gnawing feeling of guilt, but the guilt of others rather than one's own.

So, because in his actions and deeds the individual tends to merge with the world, in an active environment the EII, too, cannot help but act. **That is, he cannot help but work () when others are working.** But he also fusses and hustles around even when others are inactive. **Being idle is somehow uncomfortable, shameful, and unconscionable.**

It can be said that in his knowledge of the order in the world and his particular environment the EII is not intrusive, **but is very sensitive to the criticism of others.** Therefore he seeks someone who recognizes his sense of logic, who trusts this sense and the manifestations of EII's will. Who takes both his taste and his will into account and defends them in the face of possible attacks from others.

He can read monographs on physics, chemistry, geography, etc. And what they read is almost never forgotten, EIIs with pleasure tell about it to anyone who asks. **Such reading satisfies the need of one's own sense of logic – to gather and process as much information as possible about the properties and relations of the surrounding objects.** To find connections between objects, to be able to manipulate this information.

But an ethical type is brave with people, and so they try to come into contact with this objective reality through other people rather than directly. **This is the reason for which ethical types do not hide their “weakness” and helplessness,** and even demonstrate it to some extent.

The EII cannot “hurt the emotions” of another person, spoil someone's mood. That is why he leaves an unloved partner only when he is sure that his partner does not need and does not love him.

When communicating with an unpleasant person, the EII forces himself to forget his true attitude, true feeling, and to be polite. **That is, he imposes social restrictions on himself. But all the bad, as well as the good, is remembered.** Not for a minute does the EII forget that he hates or likes someone. The EIE is forced to remind himself of his true negative feelings in order to not forget and not go along with the communication.

EIIs cry and get angry very rarely, and only with really close people, those whom they trust. Anger and tears are a demonstration of trust. Crying and getting angry means allowing themselves to be themselves.

The demonstration of the “I'm ready to take care of you” occurs as a demonstration of his complete calmness, passivity, and trust in the other person. **He is always convinced that others need him to be calm, even, serene.** He wants to be a kind of “poultice” that others can apply to their wounds.

Wanting to help the person, to be useful to them, the EII freezes, tries to catch their gaze, asks why they are like this today, what happened. He gets immersed in the grief of the other, sympathizes with them, the emotional state of the EII and the other person becomes the same, and the possibility of contact appears. **When the EII manages to enter such a “unison,” he sees no difference between himself and the other, his own physical state disappears, the feeling of his own body disappears.** He does not try to cheer up the other person, and helps through understanding and sympathy.

The EII knows what his loved ones want and what they do not want, who they like and why, who they dislike. Always able to understand the real and seeming feelings of people.

