

Table of Contents

[Extraversion vs Introversion](#)

[Judging vs Perception](#)

[Irrationality / Perception](#)

[Rationality / Judgment](#)

[Judging Functions](#)

[Je vs Ji](#)

[Thinking and Feeling](#)

[Perceiving Functions](#)

[Pe vs Pi](#)

[Sensing vs Intuition](#)

[Function Axes](#)

[Fe/Ti vs Te/Fi](#)

[Fe/Ti](#)

[OJJT](#)

[Michael Pierce HtTS](#)

[CT](#)

[FAiJT](#)

[Te/Fi](#)

[OJJT](#)

[Michael Pierce HtTS](#)

[CT](#)

[FAiJT](#)

[Se/Ni vs Ne/Si](#)

[Se/Ni](#)

[OJJT](#)

[Michael Pierce HtTS](#)

[CT](#)

[FAiJT](#)

[me](#)

[Ne/Si](#)

[OJJT](#)

[Michael Pierce HtTS](#)

[CT](#)

[FAiJT](#)

[me](#)

[Type Stack Groupings](#)

[Type Families](#)

[Sources](#)

the best way to type people, or to “build” a type, is to start with understanding concepts like extraversion and introversion, differentiating judgment from perception, then applying these two concepts together to make the basic function pairs: Je-Ji and Pe-Pi.

then we differentiate and understand the two methods of judgment: “thinking” and “feeling”, and two methods of perception: “sensing” and “intuition”.

then it logically follows that the function axes emerge (Fe/Ti and Te/Fi, Ne/Si and Se/Ni).

this is because each type has **one** function **of each**:

- Pe, Pi, Je, Ji
- Sensing, Intuition (**Perception**), Thinking, Feeling (**Judgment**)

this means that, for example, the Sensing function could be either Pe or Pi, but not both (because it would be antithetical to have both an introverted and extraverted version of the same lens, and you’ll see why)—it is one or the other.

e.g. if the Sensing function is delegated to Pe (making it Se), that implies that the other perception function, Intuition, must be Pi (making it Ni), because it is the only type of perception function that remains after taking Pe for Sensing.

i’ve supplied information from the best sources that i know of that manage to get to the heart of what these function axes actually are and how these specific function pairs work together. no stereotypes. (trust me i hate stereotypes and misinformation and that’s partially what prompted me to make this doc in the first place because lame ass barum effect descriptions give people a bad notion of what this is really supposed to do and they’re ineffective as hell.)

after you establish what combination of function pairs you use, it brings you down to four types who use the same functions but prioritize them differently. i call these “type families” and despite their differences in prioritization, they have similar overarching qualities that distinguish them from the other type families.

after all this, THEN you can determine the order of the stack. the stack types can be further divided into pairs that i think is one of, if not THE most vital key to knowing your type (or someone else’s): the Rationals (ExxJs and IxxPs) and the Irrationals (IxxJs and ExxPs).

if you don’t understand something, slow down and read it carefully! it’s not a race.

in order to avoid confusion, this doesn’t cover every single concept. this is meant to be as straightforward as possible just to get a **basic understanding of the foundations of how the types are constructed, and just to identify which lenses you see the world through.**

this means forget about stereotypes. *every person can do behaviors, and these are not limited to what type you are and what axes you use.* Ne/Si users can be good at sports, Te/Fi users can be charming, etc.; the important part is that these behaviors come from a different place; it takes a different “route” so to speak, and that is what leads to the distinction between function axes in the first place – **it’s about the “lens”, not behavior.** though behavior is often used as examples to point towards that “lens”, the “cognitive lens” is what is ultimately important, not the emergent behavior. keep this in mind when reading!

if you feel that this is too jargony at first, reading these supplemental materials should help ease you into it and make the concepts more familiar. actually, i highly recommend reading the

second link even if you *don't* find this document too jargony because there's good stuff in it..it helps contextualize these concepts with plentiful examples in a fun way.

- <http://subjectobjectmichaelpierce.blogspot.com/p/jungian-typology-in-6-minutes.html>
- <http://subjectobjectmichaelpierce.blogspot.com/p/the.html> ← **recommended read**

(i also use this document to help type people one-on-one, so just ignore the parts in **red** if i'm not one-on-one with you.)

different sources are written in different colors. all my sources can be found at the bottom of the document.

so to start, just so we're on the same page, let's define introversion and extraversion, and other fundamental concepts, to build our way up to understanding how a type is constructed:

Extraversion vs Introversion

The original meaning of extraversion and introversion centers on their differing "attitude to the object." **The "object" is anything unidentified with the subject of experience and their total mental apparatus, both conscious and unconscious.** It is anything external, alien, or independent of the ego, identity or "self." For, in psychology, there must be an experiencer or thinker (the subject), and the thing which they experience or think about (the object). **When something is "subjective," it is "internal" to a person, i.e. what goes on inside their head, how they experience the world, etc. But when something is "objective," it is "external" to a person, i.e. that which takes place independent of their mind, the world which they experience, etc.**

In other words, **extraversion seeks to align its will with the information received from objects**, but **introversion seeks to align the information received from objects with its own will** — to abstract an idea from the object, and thus repurpose or reinterpret the information in reference to themselves. Extraversion privileges objective factors, while introversion privileges subjective factors. **In short: orientation by the object versus orientation by the subject.**

Extraversion devalues the subject as something insulated from the world. Extraversion is uncomfortable with an idea until it is verified with objective data, i.e. given a trans-subjective basis. Extraversion's ultimate tendency is the destruction of the barriers between individual subjectivities, and **the complete dissolution of the subject into the realm of the commonly accessible**, the impersonal, the non-self.

Introversion, on the other hand, devalues the object as alien, unpredictable, and impertinent. Introversion is uncomfortable with anything it has not reconciled or "checked" with its own subjective material. Ultimately, everything is to become an expression of the subject and its worldview; **introversion's ultimate tendency is the assimilation or digestion of all objects, of all that is non-self, into the self.** Objective information is meaningless to it until some subjective experience or idea is found or created to correspond to it. Everything is translated into the subject's terms.

With introversion, unity is only achieved by the uncanny synchronization of two individuals' dreams, and the recognition, in the morning, that the dreams really were the same (although no objective confirmation can ever be gotten for this). Extraversion is more immediately and easily unifying, but this is only because it is superficial: bodies may whirl together in unison, but the depths of their dreams are not shared.

In short, **extroversion tries to work with the object without any interference from the subject**, while **introversion actually shields themselves from the object with the material of the subject**. As John Barnes said concerning Ne and Ni: extroversion, though this is particularly true of irrational functions, makes observations, while introversion gets impressions. Extroversion works with the object directly, while introversion always relates the object to already present psychic material and works with that.

in addition, we can also characterize extraverted functions as *proactive* and introverted functions as *reactive*:

E - Proactivity refers to an energetic vector which moves mentally away from the subject and towards the object. It is a type of libido where there's a seeking out. The psyche is attuned to what is out there, and animates in the direction of that thing. This can take the literal form of movement (action) but can also be a mental pull to absorb more and more things. For example, sitting alone on a computer while gaming and watching video series is considered "proactive" because energy and libido is going away from you towards something found out there, and seeking to bring that in or interface with it.

I - Reactivity refers to an energetic vector which moves mentally away from the object and towards the subject. A reactive libidinal vector preserves and withholds itself from the influence of objects, and focuses on the pre-existing content matter from within. No new data is sought, and no outer action is taken. Attention is turned towards the static analysis of perhaps one mental object at a time; evaluated for its ontological properties. The world is understood from the place of what has already been collected or understood, or from what might be understood by evaluating that content more carefully, rather than taking in more data.

if we put these together, we can see that:

- introverted functions inherently *react* to what is external. the subject (part of self) reacts to the object (outside of self) to see how the object aligns with the subject.
- extraverted functions *proactively* seek what is external. the object (outside of self) is something to interact with to gain information, and needs to be verified outside of the self.

check in with me at this point. any questions?

Judging vs Perception

so the psyche is split into two divisions: judging and perception. it's important to understand the distinction

- **Irrationality / Perception**

- the pure, “raw” perception of things
- when one simply experiences something without rendering any judgment upon it
- “noticing” something, such as a fact or pattern of nature, before any thought or feeling interferes and begins defining and categorizing it
- any psychic process in which the intentionality and end product is experience
- raw experience, if taken by itself, is incoherent and dynamic
- resists any fixed attempts to define what the information might mean, remaining ever receptive to the ongoing and unfinished nature of things
- understands things broadly and in an interconnected fashion, rather than as ideas with conceptual boundaries around them
- things are understood as dynamic, interwoven and never entirely separate in form or structure
- thrives off of the activity of synthesizing data in an organic way through the accumulation of experiences and harmonizing those experiences together passively (rather than intellectually) into tapestries that are strung together in countless ways
- The accumulation of information and its integration with existing data, with no necessary excommunication of any part. Synthesis sees everything as a whole, and does not draw barriers. One thing leads into the next, and is perhaps dependent on it. Nothing can be viewed by itself outside of context, since context means everything to the proper comprehension of anything. Synthesis is relativistic in thinking, rather than absolute. It sees spectrums, gradients and fuzzy boundaries (or no boundaries at all).

- **Rationality / Judgment**

- forms standards and categories through which perceptions can be analyzed
- categorizes, sorts, labels, arbitrates, etc
- grants perceptions meaning, and thus encourages certain actions
- any psychic process in which the intentionality and end product is a proposition
- formal propositions, if taken by themselves, can be coherent and stand apart from reality even as the experiential elements the propositions pertain to have changed
- differentiates between information sources and organizes that information into definite concepts and discrete ideas
- must tell what something *is* and *is not*, and in order to do this it thinks in more binary terms
- wishes to understand what the state of the world is by teasing apart situations from one another

- process primarily concerned with reason; seeking to take the seemingly random and nonsensical reality around us and "make sense" of it through description and quantification
- The conceptual splitting of one thing from another. This can be in telling apart one color from another, right from wrong, or in drawing boundaries and categories of any sort. To say "that is a German Shepherd" is a differentiation and classification of an object by a list of properties. Differentiation compartmentalizes reality into further and further detail with the aim of achieving accuracy and (mental) order. This can encompass linguistic clarity, bureaucracy, ethics as well as the difference between self and other.

for example, if I smell something burning, there are two parts of the experience: there is the **perception** of the smell itself, which is either followed or preceded by a "**rational**" conclusion about the smell: e.g. (1) I smell something burning, and (2) I decide this is bad; or, alternatively, (2) I decide that burning is bad, and (1) I recognize the bad smell of burning. (1) is perception/"irrationality" and (2) is judgment/"rationality".

think of these divisions as two separate jobs. you have two people working on a shift for each of the two jobs. in the Judging division, one is Je and one is Ji. in the Perceiving division, one is Pe and one is Pi.

Jx will be T or F
Px will be S or N

check in with me at this point. any questions?

Judging Functions

Je vs Ji

- Je refers to both extraverted judgment functions. when making judgements, Je asks: "does it show? does it actually work out in reality? regardless of internal justification, what's the reality of its external effects, mechanically (Te) or sentimentally (Fe)?"
- this was originally written in the book *Function Axes in Jungian Typology* with Te in mind, but i think it can just as easily be said for BOTH Je functions:
 - Je tends to cognize people/things as active participants in the actual and specific reality that surrounds us. Thus, in the Je mode, we must be concerned with the effective properties of reality as these unfold around us (no matter how messy they may seem to Ji) and it simply will not do to sit on the sidelines, mourning that reality could or should be different.
- Te and Fe create judgements/propositions based on causality. it's not the perception of cause and effect consequence in of itself (which would be more of a Pi mapping thing), but the **principles themselves being based on this external causality**, where something is considered desirable or undesirable based on its actual effects in reality. it's

the function that helps gets the ball rolling in the outside world. it may seem to cut corners in comparison to Ji, but this allows it more freedom to act in an agreeable/sensible way (and that gives this function incentive towards outward articulation).

- Ji refers to introverted judgment, Ti and Fi. in comparison to Je, it is very idealistic and sees Je as being too messy or even shallow in its judgment. Ti and Fi try to be self-aligned by differentiating the qualities of a single subject and evaluating something for its inherent/static qualities. it evaluates how a thing compares to itself rather than how it compares to other things in a causal way like Fe and Te do (Je). basically, what something “is” is not classified by its applicable function or its causality, but instead its essence; what something “is” to Ji is everything that’s left once other things that are not “it” have been omitted. Ji can judge the qualities of objects, concepts, or even one’s self as something to keep in alignment with. Ji need not be articulated since it is intrinsically known to the user, even if just a feeling. it can be likened to a compass because it points us in the right direction regardless of obstacles. it looks for and answers the question *why* something is being done. it is the opposite attitude of Je; Ji knows the ideal underlying principles or values.

Thinking and Feeling

so! thinking and feeling! this is not as simple as typology makes it seem—**everyone thinks and everyone feels.**

these functions both judge, and they are both rational because of that, but they judge according to different criteria.

michael pierce calls Feeling “connotative judgment” and Thinking “denotative judgment” and while this is true to an extent, i think that this is still missing something—the *why*. cognitive type explains it as abiotic and biotic judgment which makes so much more sense so i’ll summarize it in my own words:

- **biotic reasoning:** the Feeling functions prioritize some objects/ideas over others due to a different judgment criteria than abiotic reasoning; is based on intelligence of the body (what is pain inducing/pain reducing), thus enhancing this type of reasoning with *emotional salience*. it has an extra loop of emotional processing that its Thinking function counterparts do not (i.e. Fe to Te is like Fi to Ti). it can be more specific than abiotic reasoning when making judgements because of this. biotic does not literally mean “living things”—but it can be seen as more “lifelike” in the general sense of the term. biotic reasoning / feeling judgments make judgements based on *emotional relevance, resonance/dissonance, and sentiment*. moral judgements are made with this type of reasoning.
- **abiotic reasoning:** the Thinking functions remain indifferent to objects/ideas and do not prioritize the inherent value one over the other since emotional salience does not factor into judgements made with abiotic reasoning (which sounds good in theory but with this line of thinking you can easily reduce living beings to carbon-based formations). it is less biased and specific but on its own it does not see the full picture when making a judgment since it lacks an emotional processor. reducing humans to a slab of carbon

ignores that they are conscious, they grieve, that they feel pain, that they have hopes and dreams and sentiments. and *this can influence abiotic factors* (i.e. bad Public Relations leads to reduced profit). abiotic reasoning / thinking judgments make judgements based on logic, mechanism, how to get from A to B, etc.

- this is not to say that the objects of their attention *can't* be influenced by a feeling factor, but the way they go about doing their thing is detached. for example, Ti seeking to understand *why* people feel some way about something, or a Fi value/sentiment being a motive for a Te user to get something done. but the process of actually putting it into practical action using objective measures (Te) or understanding it (Ti) is mechanical and abiotic.
- no reasoning is better than the other since they are both present in all of us as human beings. the biotic half allows us to see the hidden parts of life, the connotative, and experience more deeply through emotional investment. and the abiotic half allows us to be able to disconnect that additional emotional processor from our judgements when it's unnecessary or detrimental.

check in with me at this point. any questions?

Perceiving Functions

Pe vs Pi

- with respect to whatever cognitive dimension it's paired with (extrapolations with Ne or concrete experiences with Se), Pe has a "there are plenty of other fish in the sea" mentality—that there are many other excellent or suitable people, things, opportunities, or possibilities in the world that one may find, not just a subjectively select few.
- Pe sees the content it is perceiving as equally salient; no one item stands out as more prominent than another. it has the entire spectrum available to it but by itself can't see which experiences / extrapolations are worth pursuing over others. it can slide over a wide range of experiences / extrapolations very quickly without personally latching on to any one of them.
- Pe is actually a very liminal function; the transition between two established states of being (Pi). Pe is receptive to and seeks out the uncertain and unestablished.
- whatever Pe experiences, Pi collects, and creates a cognitive tapestry that provides a cohesive map of the world that grows with experience and perception. it reactively compiles and preserves perceptual information in the long-term and superimposes it onto reality, anticipating reality to conform to this expected narrative
- Pi relates things back to the subject's subjective perceptual impression of things through experience.

basically the new/changing (Pe) vs the old/eternal (Pi), or the eternal child vs the wise old man archetype as functions

Sensing vs Intuition

- “Sensing” is concrete and literal, objects are left as they are (i.e “high fidelity”) when perceived. Objects are local, discrete, and have definite start and end points.
- “Intuition” extrapolates information from the original perception, which changes the perception from what it concretely was by linking it to other data points. The boundaries of objects are mentally blurred and abstract information bleeds into different domains.

check in with me at this point. any questions?

Function Axes

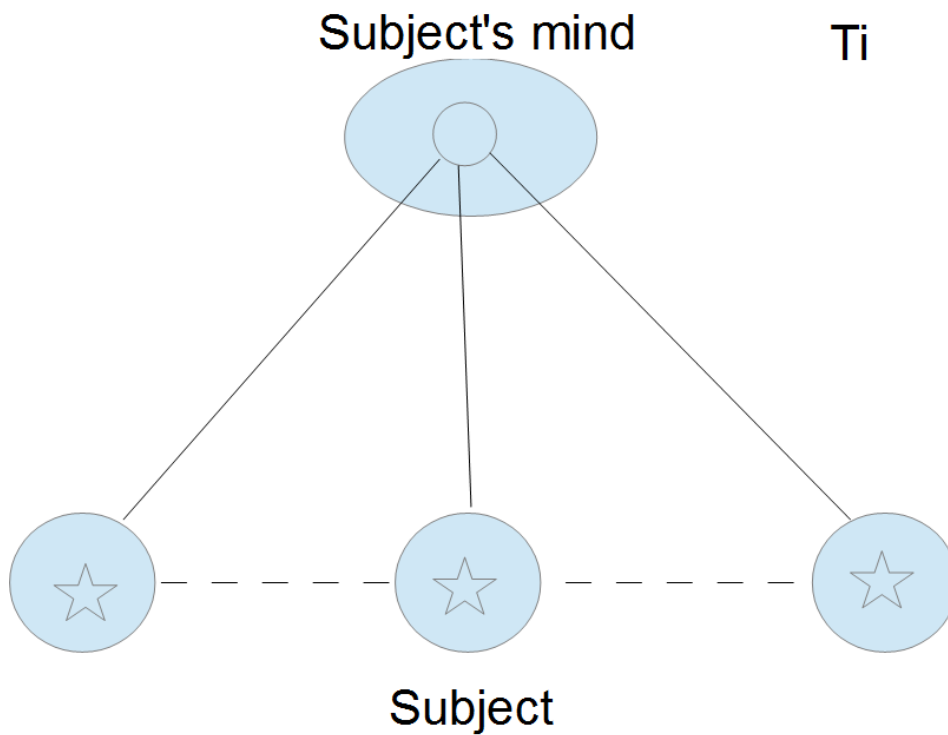
Fe/Ti vs Te/Fi

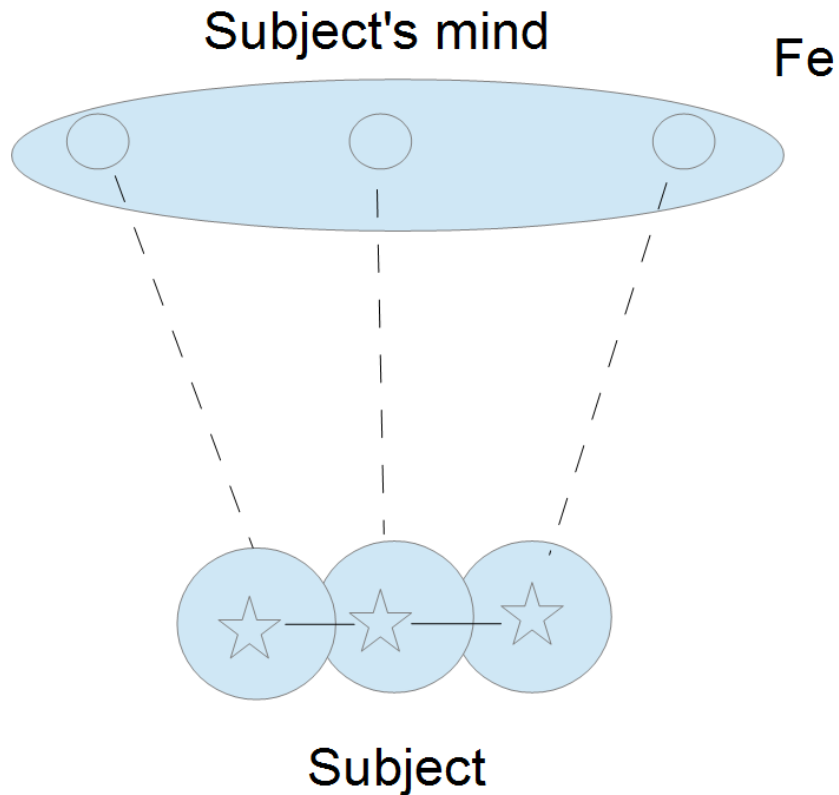
Fe/Ti

OJJT

- Fe/Ti ontology **cares less about the empirical certainties of objects and more about the theoretical commonalities between them.** The mess of facts and people in reality are **manifestations of ideal objects and cleaner principles in the mind.** Both the Ti and Fe diagrams below illustrate that the subject under this mode of cognition sees other individuals as extensions of the self and how all human beings are *manifestations of the same ideal object*. Because Fe/Ti types see other human beings as extensions of themselves in hopes of identifying or realizing cleaner but more idealistic principles for dictating order, **they are typically less direct than the Te type in asserting their will on their environments, but are also less inclined than the Fi type to withdraw their judgements in the name of tolerance, more consistently maintaining that whatever logic applies to them must also apply to others.** The polarization between Fe and Ti appears to be of a different sort.
- Ti, **being chiefly concerned with identifying and clarifying impartial principles that govern the workings of reality**, is interested in the “sameness of people” where it leads to internally consistent categorizations that become building blocks for a fair and equal system. The lines leading back to a singularly well defined principle/object in the subject’s mind is meant to symbolize this internal consistency and proclivity for getting beyond the external “mess of facts” that preoccupy Te. **Fe at the opposite of the spectrum in viewing individuals as extensions of the self more personally attempts to build rapport with others on the basis of objective sentiments and identify common goals in working towards collective harmony.** While Ti types often have the most internally consistent logic, they run the risk with their impersonal “one size fits all” approach to ethics/people of conceptualizing systems that are too detached from the actual sentiments and emotions of people. The diagram shows that while higher up Ti types as Fe types do view other individuals as “extensions of themselves” and are

able to factor them into their internal systems, they may be detached from them sentimentally. Fe types tend to have the opposite problem. The internal reflection of their attempts to discern the sentiments of others and add them all up into an inclusive system that appeals to everyone may be logically imbalanced. Hence, in the Fe diagram the subject is in much closer proximity to other people, but because it attempts to incorporate everyone's differing perspectives, the internal representation in the subject's mind is not uniform and varies depending on whom they're dealing with and other personal factors of the objective situation.





Michael Pierce HtTS

- If you have an Fe/Ti axis, then you probably relate more to **the idea of being lost in a foreign land, and trying to learn the language and customs of the people around you so that you can regain the blessings of human interaction.** If you are Ti dominant, your focus is on learning the language and customs, in other words, **getting control of, or getting your mind wrapped around, the concepts and underlying theories behind how things work.** If you are Fe dominant, your focus is on actually speaking the language and practicing the customs, **so as to obtain desired effects from others; in other words, to truly communicate,** and usually to communicate in such a way that promotes harmony, goodness, and comfort in others. If you don't repress either Ti or Fe, but have them smashed between two perceiving functions, then you can probably relate to *both* of those ideas very well.
- If you have an Fe/Ti axis, odds are you greatly resonate with the idea of a group of people overcoming their differences and working together as a team. The barriers are broken down between them; they are not reserving anything from the others. In a work environment, whether or not you actually like group work, you cannot abide discord among people. You want work to be a well-oiled machine that makes sense and isn't interrupted by people's personal interests or feelings getting in the way. **Fe/Ti doesn't understand it when people do things only to express themselves, or champion some passion within themselves, especially when these actions seem to promote discord, or when they are done without due consideration or attention to others' interests or the common good.** This is considered highly petty and self-centered. Fe/Ti

is, even with Ti dominants, **to some degree attuned to the value atmosphere of an environment**. At the very least, you are naturally attentive to and **consider it a priority to accommodate this atmosphere in order to get things done; even if you don't agree with the values in this environment**, it presents a real barrier to you that you have to navigate. In other words, **if you want to get something done in Rome, then you have to go through the proper channels and work with things on their level**. If you want to work with certain people, then you must adapt your presentation to cater appropriately to them so that you can both help them and accomplish your own agenda. What this ultimately means is that **you feel that morality, duty, or right and wrong, is something outside of you that you subject yourself to**. You think in terms of rules which you must align with or accommodate into your life. You don't find anything valuable or desirable within yourself already: **your value comes from the degree to which you align yourself with truth**, causing the light to more brightly resonate within you. **But the light does not come from you**. It is for this reason that Fe/Ti has no compunction against accommodating others, changing themselves and their presentation for others. *This isn't seen as insincere, as there is nothing within yourself to be sincere to*, but there are things *outside of yourself that you can be sincere to*, and that includes helping others to feel comfortable. What this all comes down to is that **you feel value, warmth, light, goodness, and desirability, is objective**. It's something that can be measured and obtained, **understood by all and accessible to all through the proper methods**, which **anyone can understand**. It's something that **resides in objects, which you must comprehend and harmonize with, and not something within you already**.

- Fe/Ti is harmonizing, comes to the world, tries to align with the world and navigate the world, **sees value as something already present in objects, while properties are abstract and understood relatively by the individual**. They are attuned to the feeling atmosphere of a situation, seek to promote cooperation, accommodation and harmony in a situation, and like water, prefer to adapt their own form to better slide through a situation.*

* Note: This does NOT mean that Te/Fi types, especially higher Fi types, cannot seek to promote cooperation and harmony or make others comfortable. Remember that behavior ≠ type. However, for the Fe/Ti axis, these things are typically done out of a sense of something akin to Immanuel Kant's notion of "duty":

"The Fe/Ti [...] type seeks to be "objective" (in the more traditional sense of the word) by **providing a personally formulated rational justification for everything that they do**. **They do not regard personal feelings as justifications in-and-of-themselves**, but only trust feelings that appear to them essentially impersonal -- which is a paradox, of course, for they are still "personal" insofar as feelings are necessarily personal, but they are impersonal insofar as they are, quite frankly, artificially generated for the sake of what they determine to be indisputably, rationally right. For while they only trust feelings that are impersonal in this way, they alternatively only trust reasoning that is purely personal. The philosophical epitome of this is Kant's notion of "duty" and the "good will", where he claims that truly ethical action must not be done out of any personal, ungrounded inclination

(i.e. because you want to do it), but is only truly ethical insofar as it is done first and foremost because it is the truly rational thing to do (i.e. because you've discovered that you *must* do it). Kant later adds that if you also happen to want to do it, all the better, but it is primitive and ignoble for that to be the primary reason.

I expect that this is all rather abhorrent to the Te/Fi type ([especially Fi dominants]), because for them the most "objective" way to go about things is to wholeheartedly trust and actually work with one's personal feelings, helping them flourish as they were meant to. Reason is conversely treated as impersonal insofar as it has nothing to do with the individual or their interests -- it simply is. This view finds its epitome in Kierkegaard, who claims the exact opposite of Kant: truly ethical action is that which is done precisely because you truly do want to do it, and never because some facticity makes it necessary." ([source](#))

CT

Ti	Ti evaluates things without the "a priori" of the emotional register. This leaves Ti without a criteria of measure outside of what is provided by the context presented. It therefore uses simple metrics such as self-contradiction, symmetry, or alignment, rather than a comparison against an organic standard. This leads to a sort of ontological approach to analysis where questions like " <i>what is a table?</i> " are treated from an essentialist place. The aim becomes uncovering what can rightly constitute the definition of a thing in all contexts, but removed from specifics. There is an implicit axiom in this approach that assumes an essence exists and that an answer is reachable. Even if that's not what the Ti user believes, information will be treated as though some fundamental ontological answer is attainable.
Fe	Fe by itself cannot view a causality between objects without comprehending it through the social economy. Even something mechanical like " <i>arranging the dishes</i> " carries a heroic undertone to it and is metabolized in some anthropomorphic fashion. Every locomotive act is in some way a manifestation of the drama of life. This embeds each activity with moral "effort". Fe can do inanimate tasks but it actually is drained by them because it's inserting an unnecessary layer of processing which isn't effectively utilized.

- Now, the entirety of the Fe/Ti oscillation relies on the Fe half to inform oneself about ethical questions. So **the moral standing of the individual subject is addressed from a kind of objective place, treating oneself as an "object" in the equation.** *Inversely, Fi handles the ethical question (of oneself) directly from the subject and absent from objects. Te/Fi decides for itself whether it's being ethical/unethical, while Fe/Ti must decide this by contextualizing oneself against an operative moral system or philosophy which they have often built themselves from observations of social causalities over time, but which they are also beholden to in a kind of third-person sense.*
- This focus for Fe/Ti leads causally to the creation of tribalism, virtue ethics and dynamics of shame and martyrdom as we see in Fe-heavy cultures like Japan with traditions like seppuku. It also leads to a more pure experience of Honor, Code of Conduct, Rituals

and Etiquette. **The Fe/Ti oscillation distrusts the subjective component (Fi) to be sufficient to answer the question of whether someone is moral or not, and prefers for that to be transcendent of the subject.** It is better answered in an objective and collective fashion.

- Disclaimer: This doesn't mean that Fe/Ti users can't be aware of how they personally feel. This is not what Fi is. Awareness of the body's emotional state is another thing altogether. **It is in where the judgment criteria is coming from, and how decisions are metabolized, that we see Fe and Fi contrasted.**

FAiJT

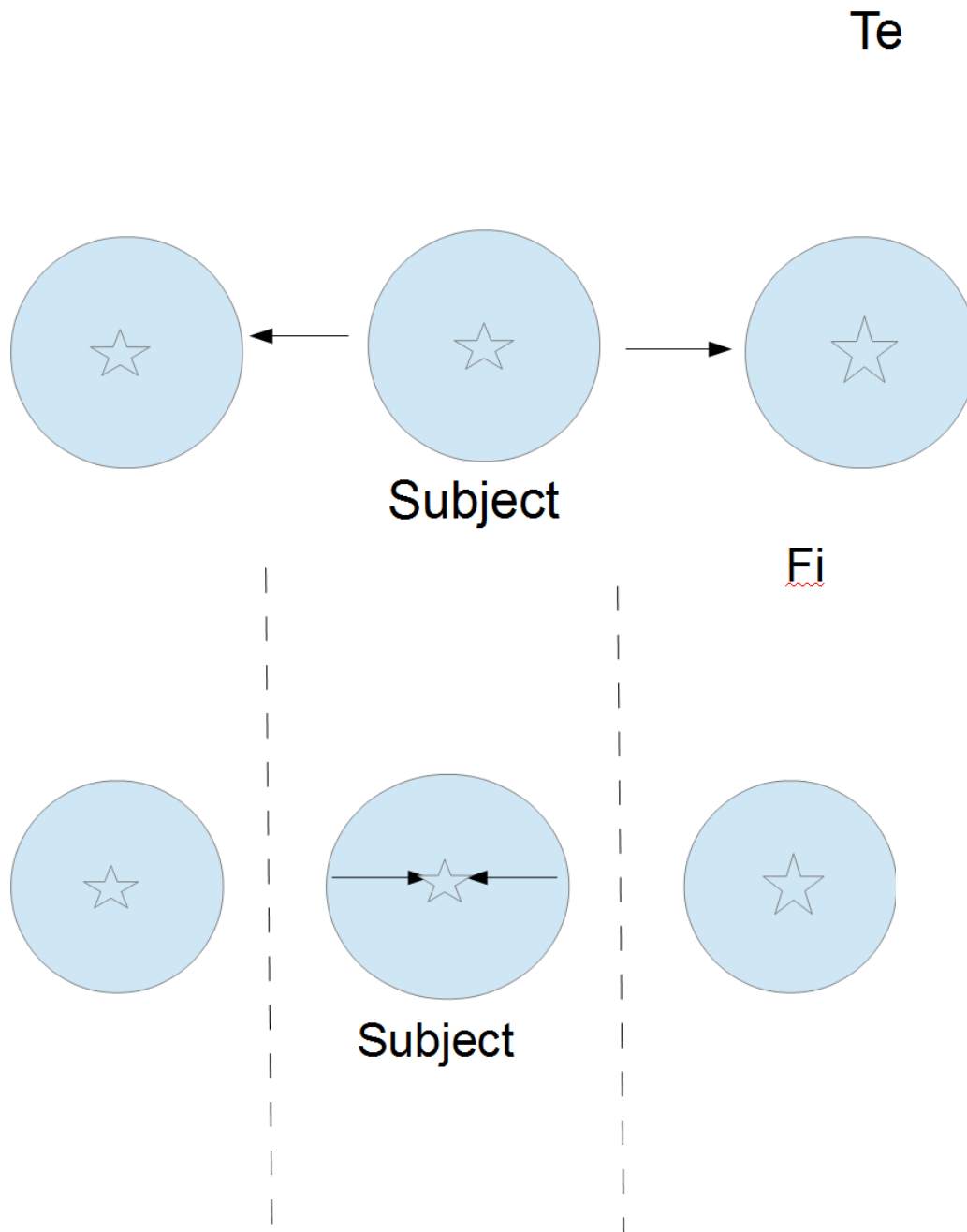
- Fe/Ti represents the **road between external and shared valuations on the one hand, and internal logical principles on the other.** It is the tension between an **outside world of sharing and joint values, contrasted against an inner world of impartial and dispassionate coldness.** Its interplay is like a traveler in a foreign country faced with the journey of discovering the logic of the foreign language and integrating it into themselves, so that they can experience the warmth that arises in the interaction with others.
- **With regard to external reality, Ti tends to perceive the facts as being of secondary importance when compared to the abstract idea that the Ti type is attempting to clarify in their mind.** In other words, the **Ti type perceives facts as governed by ideas, whereas the Te type perceives ideas as things that should ideally amend themselves to the facts.** One consequence of Ti's tendency to abstract from external reality is that **the individual will be more preoccupied with discovering ideal ideational structures than in actually making sense of the messy multitude of facts that were handed down to them through external reality.** Another consequence of this ideational bias is that **objects are viewed as being more similar in nature than they really are** (*and certainly as more similar than a Te type would perceive them*).
- Though Ti and Fe polarize each other in consciousness, the overall structure of **the Fe/Ti axis itself still primes the consciousness of the individual to view human beings as an ideal ideational object** as described with the Ti type above. When I stress that classes of objects are experienced "ideally," what I mean is that **the properties of particular individuals can, to the Ti/Fe axis, be stripped away without losing the noetic object of the human being (Ti), as one understands this generally and in the abstract.** (Here the operations of the Fe/Ti axis come very close to Plato's idea of the theory of forms.) Therefore, one premise nested in the Fe/Ti axis is that human beings are essentially similar and that their desires and goals must therefore on some level also be similar (Fe).
- Fe/Ti asks "What do I think and how can I communicate that?"
- The Fe/Ti axis **seeks to understand the logical structure that underlies phenomena encountered by the psyche. This discernment includes sentiment-related phenomena, which it approaches in an analytical manner, just as it may take the form of more mechanical analysis, which the Fe/Ti types then take care to present in an agreeable manner and with a human face.**

- The Fe/Ti attitude reasons that people do things because they operate under the influence of “general principles,” which they may not even understand in full themselves, but which nevertheless influence “all operations of the mind.”

Te/Fi

OJJT

- As I've said in previous articles, Te/Fi types are **prone to stressing the differences between individuals and thus perceiving the interests of others as diverging from their own**. So much is illustrated in both the Te and Fi diagrams below in which people represented by the circles are very much their own person, but the flows of the two functions are in opposite directions.
- The arrows protruding outwards from the subject towards other external objects in the Te diagram symbolizes **this direct awareness of the structural configuration of the environment and pursuit of applying the facts “as they are” to secure a desired outcome from the uncooperative world**. Conversely, the arrows in the Fi diagram point inwards towards the heart (stars in the diagram because a heart graphic wasn't immediately accessible), **symbolizing the development of personal passions and ideals**. Together they illustrate some of the strengths and weaknesses of types who are more conscious of either function. While Te types are often the most attuned to and most effective at applying external laws that dictate order in their environment, they may have difficulty forming ideals and passions independent of these external conditions and may come across as overly abrasive in their suppression of others. Fi types at the opposite end are often truly able to form judgements independent of external conditions and similarly desire for others to follow their own passions without any external interference. In their “sympathetic parallelism” (represented by the dotted lines) and withdrawal from external objects, however, they may not fully take stock of external realities and neglect imposing order on their environments or doing so in the most practicable of ways, so as not to compromise their ideals.



Michael Pierce HtTS

- If you have a Te/Fi axis, then you probably relate more to the idea of being lost in frozen tundra, trying to carve out a living for yourself and keep yourself warm. If you are Fi dominant, then your focus is on **building the fire, and keeping it going, blowing on the coals to gain more heat**. If you are Te dominant, then you are more concerned with **building shelter, with carving out an area for yourself, with fighting off dangers and exploring, and otherwise getting control of the environment**. Though, you may

relate to *both* of those ideas simultaneously, which may mean you don't repress either and they reside in the middle of your stack.

- You may have noticed that one of the biggest differences between this axis and the previous axis (Fe/Ti) is that **the Te/Fi axis sees objects only for their properties, possessing no warmth or desirability in themselves, but only properties that can be combined scientifically to get certain results. If they are to have desirability, it is because an individual granted them this desirability.** But then **they only are desirable to that person, and not necessarily to you.** So we see that things are nicely reversed: the Te/Fi axis wants nothing less than to be assimilated into some whole as the Fe/Ti axis seems to want, because **for Te/Fi this means freezing to death. The world is cold and lifeless. Warmth comes from within. The individual endows the world with value and meaning, and not the other way around.** As such, you feel a strong need to **individuate yourself, that is, to affirm and express those things you find valuable**, a.k.a. building a fire and keeping it going. If you're going to do something, or going to like something, you have to decide yourself that you like it. **Morality and truth must grow up inside of you first, become a part of your own fire. You can't just adopt a new regimen, you have to nourish it first.** The world comes to you, you don't come to the world. What's more, **with this mentality the world is naturally malleable, and logic to you is the practical, straightforward method of building, destroying, and otherwise changing things, demolition and molten creation, getting real things done; all of which might seem barbaric to the Fi dominant, but that is still the way that they think.** Te/Fi is much rougher with things, not because they themselves are rough, but because that's just how the world seems to them. If you want to build something out of clay, then you have to be forceful with it. You can't be afraid of damaging the clay, or damaging yourself. You have to overcome your inhibitions about that and dig your hands in, and this difference can pit the Te/Fi and Fe/Ti axes against each other.
- Te/Fi is individuating, requiring the world to come to them, because **they see value as something endowed on objects by the individual, while properties are purely objective and already present in objects**, making them malleable like clay. They seek to express and live according to their own values*, and accomplish goals by shaping and changing the outside world to fit their needs rather than adapting to it.

* Note: Te/Fi users can absolutely be selfless if this is in accord with their own values. However, they see it as something *personally* virtuous, not impersonally as Fe/Ti would (as value is objective for Fe, for them it just *is* virtuous and everyone can objectively agree on that).

Also note that Michael Pierce is an Fe/Ti user (as most people who write these are...including myself) and by nature, the workings of Te/Fi can seem contradictory or “backwards” to the way we process judgments, but I’ve tried to reduce this bias as much as possible. Some of these descriptions may seem a bit unflattering especially to people who prioritize Fi in their stack, and may make them want to identify with Fe/Ti more, but don’t be fooled. There may also be a reason for this:

It should be noted that there is a greater polarization between Fi and Te axes than is present with Ti and Fe axes.

“On balance, the Fe/Ti axis seeks to maintain a greater equivalence between the individual's inner cognition and the outer world than its Te/Fi counterpart, which (again, on balance) tends to polarize more strongly in the direction of either the outside world of objective facts (Te) or the inner world of passions and dreams (Fi).”

So the Te lens may sound unflattering to some Fi dominants, even though Te is part of their axis and they use it all the time in ways that are, in fact, aligned with their values.

This polarization can be felt through the examples used by Michael Pierce:

For Fe/Ti, this Ti half is like **getting control of, or getting their mind wrapped around, the concepts and underlying theories and logic behind how things work**, so their Fe half can **obtain the desired effects from others; in other words, to truly communicate**.

For Te/Fi, their Fi half is like **building the fire, and keeping it going, blowing on the coals to gain more heat**, while the Te half is like **building shelter, carving out an area for yourself, fighting off dangers and exploring, and otherwise getting control of the environment**.

This polarization is present in Te/Fi because there's less incentive to carve out the area if you prioritize your own fire (Fi), perhaps out of fear of running over another's fire keeping *them* warm, just as your fire does for you (“sympathetic parallelism”). Regardless, it is generally agreed upon that they are inclined to deeply resonate with following what they think is right/valuable regardless of what others think about it, which is in full essence Te/Fi. “If you don't like it, fine.”

For Ti, the entire purpose of learning the logic of the language is to speak it and reap the rewards of communication, and there's no real drawback or personal disinclination that prevents them from putting it to use...besides maybe social rejection. But ideally Ti should account for that and create a personal rule around it.

CT

Fi	Fi is the aspect that handles the ethical question by comparing things singularly to the subject. The subject remains in a privileged position, framing right and wrong as a personal question of how aligned an object is to their essence or what the divine source tells them. Therefore how an object is perceived to relate to the global biotic narrative is always decided from a place of inner resonance or dissonance. This is different than saying Fi can't feel shame or be affected by outside energies, but the framing of an object's relation to ethics at large is done from the singular place rather than triangulated and contextualized with a dependency on the environment.
Te	Te compares objects to other objects in a matter-of-fact way. There is no extra loop of processing embedded in each micro-judgment to evaluate it's comparison to the social economy. This is different than saying the Te person's actions aren't motivated by some ethical imperative. Indeed, one could be building a shelter for the homeless, using Te, but the actual metabolic effort at each cycle of processing is mechanical and abiotic in its treatment of information. It's just about getting it built; that's just that, "get it done."

- In general, **the Te/Fi pair uses the objective domain (Te) as a platform to accomplish subjective desires (Fi)**. It remains the goal, as with Fe/Ti, for as many people to be ethical moral agents as possible. **However, a Te/Fi demographic cannot go about this by leveraging the outside-in imposition of morality that Fe manifests and prefers, and thus it takes a more logistical trajectory towards its solutions.** The public sphere becomes a very bureaucratic domain; a mechanistic enterprise whose function is to provide that which subject(s) desire and reward participation in some material form. A culture built entirely around Te/Fi would be a domain of egos who manage and uplift one another's needs through an established economic system, **allowing for each to flourish in their own identity and individuality.**
- Now, naturally all humans ponder every type of philosophical question, but the Fi user will tend to steer away from vacuous channels of deduction that are void of any animating principle. **The question of ontological truths are handled by Fi, but with the "a priori" embedded within it since Fi will carry the necessary ethical axioms to address existential questions at the root level.** *Ti, on the other hand, draws its ethical answers from the dynamic human environment and leaves the philosophical domain as one that's handled with sterility of reason. This is the case even if Ti's answers cycle back around to, and support, the ethical answers that are arrived at in the end. Indeed this difference causes Fe/Ti to be more explicative with morality even if both share the same general opinions of how best to live.* **That which Te/Fi believes implicitly and simply lives out, is linguistically encoded by Fe/Ti due to how it parses the question out differently.**

Disclaimer: I should note that Te/Fi users are capable of gracefully handling social situations too, but via a different metabolic route that is explained in this post. Their adjustment to social settings can be handled as a logistical solution via Te, even when it involves having courtesy/etc. The moral effort will still be in Fi, not Te, causing a somewhat uncanny execution.

FAIJT

- Te/Fi represents the **road between logical judgments based on objective data on the one hand, and valuations based on subjective sentiments on the other.** It is the **tension between a cold and uncaring outside world, coupled with the warmth and idiosyncrasies that exist within the individual.** In other words, the cognitive biases inherent in the Te/Fi axis **plots the lone individual against a freezing wilderness, employing whatever means necessary to survive, doing everything they can to keep warm, making their warmth known in the world, and pushing back the encroaching ice.** As examples, we might mention the Te type's prioritization of "what objectively needs to be done" regardless of how others may feel about it, or the Fi type's championing of the individual's personal dream world.
- *Where Ti has a tendency to abstract from the individual and to perceive it through an idealized Platonic "form of the human being," standing apart from reality and current affairs, Te tends to cognize the individual as an active participant in the actual and specific reality that surrounds us.* Thus, in the Te mode, we must be concerned with the empirical properties of reality as these unfold around us (no matter how messy they

may seem to the Ti type) and it simply will not do to sit on the sidelines, mourning that reality could or should be different. On the contrary, **Te flings our consciousness directly into an uncooperative world, prompting us to go head-to-head with its challenges and letting us know that only we are responsible for getting whatever it is we want from the world.**

- In the Te mindset, our world is disobliging and resources finite. My triumph may very easily turn out to be your downfall and vice versa. **I don't owe you anything and what you want is not necessarily what I want. Such a mode of consciousness creates the backdrop for a species of relativism, and it is here that Te meets Fi to form the Te/Fi axis: An axis that identifies goals on the basis of actual and personal relevance, rather than on the basis of abstract and communitarian ideals.**
- Te/Fi axis asks, "What do I want and how can I get it?"
- The Te/Fi axis seeks to apprehend a hierarchy of desires and passions that motivate the individual to create expedient and realistic arrangements with the aim of furthering one's ends and accomplishing one's desires. Ultimately, the arrangements are there to serve the individual's aims, and not in order to construct some impersonal, idealized model that could then (perhaps conceitedly) be thought to be true for all time.
- **Thus, in the Te/Fi mind-set, we see that people are thought to do things because they want to, wish to, and have a passionate desire and drive to: No matter what intricate logical justifications are produced, the true fuel of all spirited human activity, in the end, be found to be personal wishes and goals that the individual is willing to fight for.**

check in with me at this point. any questions? what judging axis do you use? any parts in particular stand out as personally significant or heavily resonated?

Se/Ni vs Ne/Si

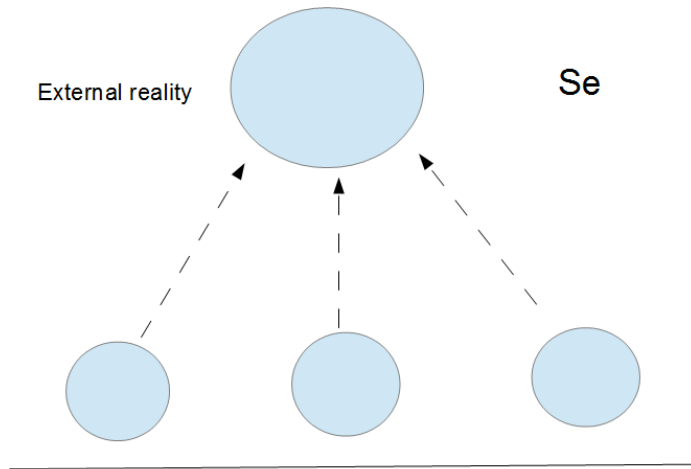
Se/Ni

OJJT

- As was first said by the CelebrityTypes admins, **Se/Ni perceptions go from "the many to the one."** They attempt to **apprehend all relevant information currently available to them and sum it up into a compelling and singular representation in a Bayesian fashion.** *Unlike the more Frequentist Si type who wishes to repeatedly observe and carefully document all the intricacies of a specific object before moving onto the next, Se/Ni types only aim to grab a general essence of each object, fast-tracking to singularly comprehend the entirety of what's in their current frame.* Se and Ni however tend to be polar opposites in their zoom levels.
- **In going from "many-to-one", Se seizes and captures the facts of external reality on its own terms to gain full awareness of the immediate environment, setting the stage for quick action.** As the diagrams indicate, of all the perception functions it's the one based in external reality. Where Se is the most external of the perception functions,

Ni is the most persistently introspective and internal as seen in the diagram. **The many-to-one process is that of inwardly associating and synthesizing data to arrive at holistic mental representations and noumena that transcend the immediate reality.**

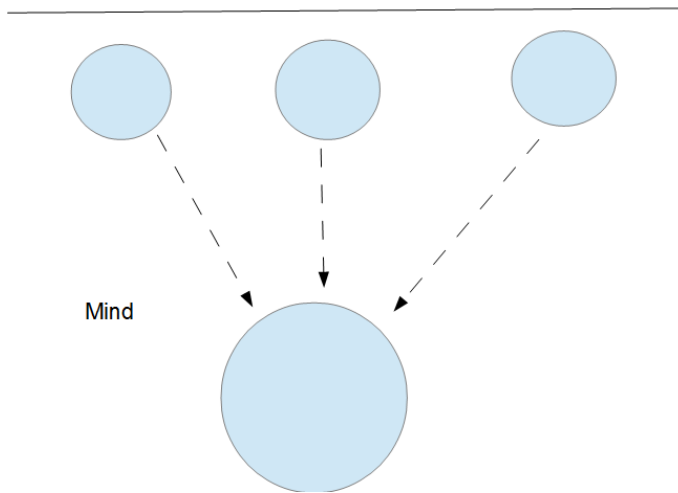
- These illustrations suggest that while Se types are the most in tune with external reality, they may neglect to take more of long, big-picture view that goes beyond the immediate situation. Conversely, Ni types are often in a position to generate insights that surpass the bounds of human conscious perception, being too much in their own heads they may not be as in tune or respondent to the immediate external reality as they should.



Mind

Ni

External reality



Michael Pierce HtTS

- I related the Se/Ni axis to a sort of overhead projector that takes the object itself and blows up its image onto a large screen. Se is focused on the object itself, while Ni is focused on the enlarged, blurry image.
- Now, if you have an Se/Ni axis, this means that you view the attributes of objects, that is, your perception and experience of objects, as **inherent in the objects**. You believe that the attributes, **the color, sound, texture, history, position, relationships, whatever: you believe that the attributes of an object are *purely objective matters*, i.e., anybody can clearly see that this thing is red and smooth. If someone is seeing something different, then that means one of us has something messed up with our vision. Objects are the way they are, and the Se/Ni axis naturally assumes that anybody with working senses and wits can see that.** The attributes of objects, what the object is, **is not a matter open for discussion or subjective interpretation**, it is not a personal matter, but a simple, objective one. The ball is red and smooth, the blood tastes like salt with some iron, the president went to this country and did these things and that caused these things. **Each of these objects is taken by Se on its own, without any subjective baggage, or memories, or personal experiences whatsoever invested into it: it is *objective*.** On the other end however, Ni sees the possibilities and associations of objects (what objects could or may be) as very much a matter of discussion and subjective relativity. Certainly the ball is red and smooth, anybody can see that, **but what the ball could be, or what it might be said to represent, or what it is a manifestation of, is subject to an infinite number of**

interpretations depending on your relative position to it, *because it depends on what subjective experiences you are investing into it*. You don't see the ball's possibilities on their own, **but in relation to other things you've seen before, other little ideas and observations that you relate it to**. You can be infinitely imaginative about it. Intuitions, possibilities, imaginations about things, **are all invested into objects by the *subject***. None are inherent in the object itself. The only thing inherent in objects is their actual attributes.

- For this reason Se/Ni is naturally intense, direct, visceral, committed, dogmatic, **all because it views objects directly, and from one object you can come up with an infinite number of ideas and possibilities and associations**. So, if you have an Se/Ni axis, *you probably try to find the perspective on a topic that provides the most yield of ideas and understanding right now, or else the most yield of visceralness and vividness right now*; and then you may have trouble or reservations when shifting entirely over to a new point of view, because you feel like you're leaving a bunch of unexplored possibilities behind. **Se/Ni has the intensity of milking the topic dry, of hitting the nail directly on the head, of getting an idea out of yourself in as pure and genuine a form as possible**. Ni has a way of stirring or ruminating possibilities in its head for a while until it starts to become something new or starts to make sense. **Se sees one thing, and Ni stirs it around for a while, and then there is the need to get the ethereal ideas out**. Whether Se or Ni is more dominant, it is the same process: **there is intensity, a sense of longing even, associated with perception, a sense of really getting into something, of trying to express something beautiful, of experiencing something real**. You get into things, you get into them directly. You appreciate people being direct and plain and trying to express a pure idea right in front of you.

CT

Se	A vector to explore literal data in real-time with a short cycle of decay, multiplied by the number of triggers in the environment.
Ni	A hearkening back to extrapolations with a long cycle of decay, multiplied by the breadth and scope of the subject's precedent.

- As a Pe function, Se has a short cycle of decay, limiting its exploration to the numerous qualities that objects and situations evidence. And since Se requires a concrete analog to simulate a mental object, **it does not diverge its attention from the environment like Ne, but instead sinks more acutely into the physical world to extract out a greater volume of subtleties and datasets**. This gives Se a **photographic approach to information; a somatic registration of reality and a sense of presence**. However, this sense of presence also makes Se more susceptible to the conditions of the physical environment such as through noise and irritants. This photographic focus is not easy to turn off, leading to a higher sensitivity to stimuli and a need to adjust to those conditions. Inversely, if the environment is providing insufficient stimulation, Se will compel the individual to take a more kinesthetic and mobilizing route of exploration and seek out

new landscapes with richer details to extract. It will have a magnetic attraction to areas with the most pleasant and aesthetic frequencies. This makes Se's exploration opportunistic, rather than optimistic like Ne. **Se identifies existent opportunities for high stimuli in the environment, rather than being satiated with simulated potentialities.**

- As a Pi function, Ni has a long cycle of decay, keeping information schemas perpetually suspended in consciousness as a background process; providing context. These schemas form over time as thousands of concrete stimuli are **aggregated into net themes that encapsulate the entire situation** during the cycle/episode's duration. **What is stored is not strictly a memory, but a kind of extrapolated proverb or aphorism that summarizes the lesson void of dependency on any concrete analog.** The theme is **triangulated and extracted from a keen and persistent observation of the environment through Se, but is dateless in its construction and exists as a truth across domains both temporal and timeless.** And because of this lack of concrete or chronological dependence, the extrapolated aphorism is **treated as a whole and identified in situations whenever any element of the narrative is seen to be in motion. Which aspect of the episode one is presently within is irrelevant to Ni's capacity to understand what kind of episode is being run,** leading it to be karmic in its registration of time and causality. The start and end are happening at once, causing Ni to be somewhat fatalistic in its understanding of situations once it has registered the universal theme at play.
- For the Se/Ni user, information starts with Se. After Se's cycles have decayed, what is left over is woven into a thematic tapestry that **aims to describe all occurrences of that particular nature, in all contexts.** This **essentially makes the Se/Ni axis an archive of timeless literalities.** The themes that are extracted out of life will be **felt as imminent truths, due to their original extrapolation out from a rich sensory input that is concrete and tangible.** This alters even the experience of Ni to be one that is **hearkening back to the somatic** and expecting certain somatic events to play themselves out. **Thus Ni is not experienced as a hypotheses generator, but as a library of what will actually happen or does happen.** This makes the experience of **Se/Ni qualitatively visceral; having always the quality of contact with the world.**
- Additionally, as a Pi function Ni will aim to form a comprehensive view of reality that encompasses every domain. And because of Ni's metabolism, **as the associative function, this worldview will be deeply interwoven and holistic. There is no reason why any domain of life cannot or should not be associated with the rest when life is seen as a fabric of influence that runs in all directions.** This causes the Se/Ni worldview to be **monistic** rather than *compartmentalized or indexical*. Trend lines cross along different domains of influence, and no domain is excluded from this view of reality.
- Disclaimer: This doesn't mean Se/Ni users can't come up with hypotheses on the spot, but they would do so through the combined effect of Se's exploration of Ni themes. Rather than branching newly into unknown trajectories, Se will riff across an Ni trendline that is in peripheral view. **Still, it will lack the suspended and surreal quality of Ne, and be instead a simulation that is still tied to the sensory and appropriately adjacent to it or coming from precedent.**

FAiJT

- By the pairing of Extroverted Sensation and Introverted Intuition, this axis yields a cognitive preference for **experiencing objects in their entirety**. The perceptions of the Quiddity axis are **singular, intense, and deep**. Under the aspect of Extroverted Sensation, these perceptions may be described as **an immediate and compelling experience with an eye for the object's possible uses here and now**. However, under the aspect of Introverted Intuition, these perceptions may be better described as **transcendental in nature, taking the object only as a suggestion that then leads back to an ideational representation that is seemingly more real than the object itself**.
- If a person has an Se/Ni axis, then that person's observations will be more **singular and intense**. The person will **stress one point of view (Ni)**, which is frequently the viewpoint that **generates the greatest yield** in relation to the **current situation (Se)**. The singularity of observation involved will lend a **manifest and immediate quality** to the Se/Ni type's observations, which tends to make them convincing.
- The Se/Ni axis represents an intense mode perception, one that **tends to over-commit or over-analyze singular areas, factors, or concepts**. It does so **at the expense of adjacent areas, but to make up for it, this axis can in return achieve a surprising depth and intensity in exactly the area of its choosing**. For the Se/Ni axis, the psychic movement I envisage is one that begins as **narrow and pinpointed at the object, representing the direct focus on the object itself**. In this way, the Se/Ni axis magnifies its subject matter, **taking inspiration from objects themselves** and amplifying their possibilities so as to perceive them in an intense way.
- Se/Ni asks: "What is the most likely outcome on the basis of the raw data?"
- The Se/Ni axis seeks to **apprehend the most likely future outcome that we can expect based on raw and direct experience of reality**. This configuration lends an unhindered and self-evident quality to the insights of Se/Ni types, where they are often able to **fuse direct experience of reality with compelling mental schemata for how to cognitively lock on to the essence of what is going on in the world**.
- On balance, Se/Ni is much more **trusting of and interested in whatever empirical data is immediately available and pertains directly to the matter at hand**. As I have said, it is simply in the nature of Se/Ni to rely on direct observation and direct conjecture from the data. As the original article said, the Se/Ni type will be cognitively engrossed in one perspective, which is also likely to be the perspective that generates the greatest and most compelling immediate yield. There is a manifest and emphatic quality to their insights since they are naturally hooked into a more direct and straightforward perception of the world.

me

- Se/Ni users have to come outside of themselves for concreteness since their internal "map" is extrapolative and dynamic. They do not extrapolate when coming outwards, that is done passively/reactively and internally by Ni.

- After a stimulus is detected, Se locks in and directly enhances the present properties, deriving inspiration from, and about, the immediate objects and factors themselves. Se is just a double layer of acute observation that is more “extreme” than the average person, where the focus lingers directly on, and about, a present, concrete factor.
- Se/Ni synthesizes ideas by triangulating multiple concrete experiences into a convergent point.
- **Concrete, discrete experiences are impersonal / objective to the Se/Ni user**, they don’t ascribe them any “personalized” quality. They are okay with letting them go (plenty of other fish in the sea mentality) since they’re not a “part” of them. Concrete, discrete experiences are in the public domain. **Intuitions and extrapolations, however, ARE a part of their subjective being.** They are not easily swayed by external intuitions and they must subjectively filter them by seeing if it fits into their subjective “map”.
- [i explained Ni in depth here](#) i hate that it’s been so mystified

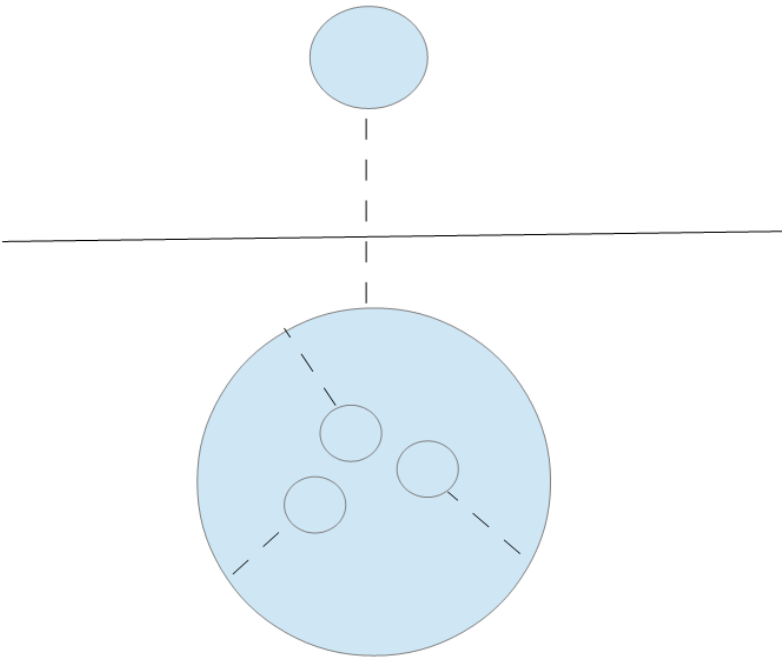
Ne/Si

OJJT

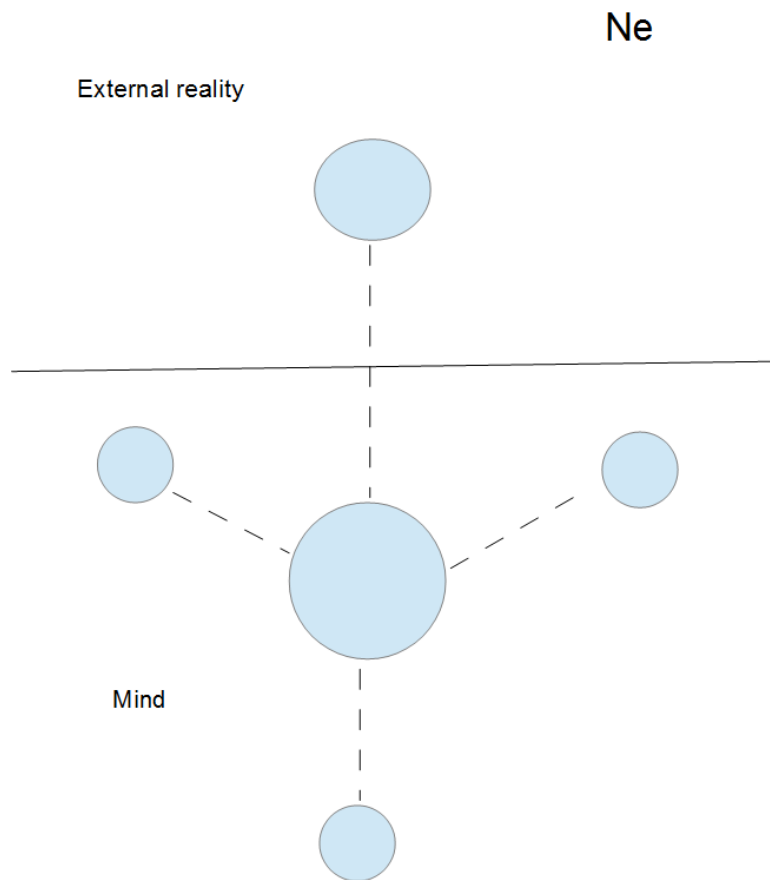
- Ne and Si have been called “bastard functions” in the sense that neither is as persistently introspective or internal as Ni nor as direct in apprehending the external realm as Se. **The Ne/Si axis is less interested in building singular perceptions from the data currently available to it than in discovering perceptions that are true in a general sense.** In their indirect observation of the external world they are looking to add to their internal representation of reality going from “the one to the many”. As you might guess, however, they do this in opposite directions.
- Si, as mentioned before, often **aims to catalogue all the details pertaining to a situation, idea, or object over time into an internal impression that informs a prepared and consistent approach in interacting with them.** In this sense, we can say that **when Si interacts with reality it wants to start with this single impression of the object and branch into the many details contained within it** that as John Barnes has said, “codifies” it in the mind (however, Barnes notes that he had that expression from Gerroir’s article, Another Look at INTP – OJJT). Ne on the other hand works in the opposite direction. **Rather than codify, it aims to expand its view of reality. It welcomes new perspectives, perceiving all the different interpretations of the object, and all the things they’re related to.** We might say that **Ne goes from the one and “branches out” to the many.** While Si types frequently have the best handle on established reality as their thoroughly mapped out internal impressions would indicate, they may be slower to see beyond their current perspectives and welcome new ones. By contrast, Ne types often develop the broadest views of reality in keeping their minds open to several interpretations and perspectives. In doing so, however, they repress Si and can lack consistency in their ideas and their application because they are less cognizant of what they’d see as the mundane details contained within the idea that can see it to successful implementation.

Si

External reality



Mind



Michael Pierce HtTS

- I described the Ne/Si axis as a telescope. Ne looks out into the distance at the blurry mountain range, or perhaps the distant moon, while Si is the narrowed, sharpened image found in the telescope eyepiece.
- **Ne views possibilities and associations as NOT a matter of discussion or subjective interpretation. The possibilities, associations, and imaginative connections of an object are inherent in the object**, and if you can't see it, it's because your mind is slow or you just aren't looking right. Ne navigates the world of possibilities as nimbly and fluidly as Se navigates the here-and-now. You just can pick up on things, on patterns and associations, much faster than anyone else seems to including Ni, which can at times be frustrating, like everyone else it holding you down. Si, however, is not nimble like Se. **Si views the attributes of objects and what they actually are and look like as a matter of discussion and subjective interpretation.** If you have an Ne/Si axis, you likely **view the colors, sounds, or general experience of an object as something personal to you, something you've assimilated into yourself and have interpreted yourself.** The best way for an Se/Ni axis to understand this, I think, is *to imagine the workings of their own Ni, the way it ruminates ideas, stirs them around, tries to figure them out by relating them to other ideas and combining and*

recombining, except instead of fascinating ideas and associations, replace these with **sights, sounds, events, and actual experiences of objects, but still floating around in the mind in a similar fashion; i.e., the ball isn't just red and smooth: it's red like the eyes of my pet rabbit, and it's smooth like the playground I'd go to as a child: I don't just see the ball, I see the playground and the rabbit too, and probably a dozen more complex things, not just sights and sounds but events, experiences, sensations**, *just as Ni, when it sees the red ball, might think: its red and smooth, and the way it sits there reminds me of this idea I had when watching black and white television, that what if the film was black and white except for this one red object, wouldn't that be neat.*

- You will probably notice that while the **Ne and Se functions are nimble and quick on their feet, as it were, because they are dealing with what to them is objectively obvious**, the Si and Ni functions need time to process what they see, to assimilate it into themselves, **precisely because what they see is NOT objective, but is a matter of subjective interpretation**, and they need time to do this, **to relate what they see to other things they've seen and thus figure out what it means to the *subject***, rather than as an object in itself.
- So, if you have an Ne/Si axis, you are generally **indirect**. That is to say, **you don't have such an intense and invested relationship with the world, at least not as Se/Ni does**. The relationship you have is **not longing like Se/Ni tends to be**. You don't feel that longing to get things out of you, or that same sense of deliciousness of ideas, or of getting ideas out in their purest form, or of really getting your hands into the subject -- that doesn't really ring any bells for you. Rather, **you approach topics in a broad, multifaceted manner**: you don't dive right in; you may not think that's possible or advisable or even makes sense. **You prefer a more elegant method, if you will, of cautiously and meticulously feeling your way around the subject, getting at all its angles equally, building a full, 3-D rendering of it**. You get at things with well-built and well-placed metaphors and redirections, **through sublimating methods**. You're a bit like an archeologist in this way, and a skilled one at that. **You know how to efficiently and effectively uncover the bones or artifacts completely without damaging them, while Se/Ni may at times seem to leap into the excavation site and start tearing the ground up in their excitement, ruining the whole thing. But with Ne/Si there is a sense of indirectness**, cleverness, **of going around and under**, a sort of elegance and well-placedness, of cleverness and charm, *which is in stark contrast to Ni/Se which is direct and visceral and not modest in this way.*

CT

Ne	A vector to explore extrapolations in real-time with a short cycle of decay, multiplied by the number of triggers in the environment.
Si	A hearkening back to literal datasets with a long cycle of decay, multiplied by the breadth and scope of the subject's precedent.

- As a Pe function, Ne has a short cycle of decay, making its extrapolations necessarily limited to what the present situation offers before facing the refresh factor. This forces **Ne to generate short-term, situational associations between the objects at hand rather than longstanding, interlaced schemas**. Each association is formed between objects, but because **the objects Ne juggles do not need to be anchored to any concrete analog, purely mental objects often become more plentiful in their thoughts since they are easier to create**. The slightest attribute of the environment may **trigger a caricature to rise out from a physical object while the actual object is henceforth neglected**. The environment is still necessary for Ne to generate associations, but **only as a catalyst which it can diverge from and handle the extrapolated material instead**. This divergent property causes Ne to register reality in a very iconic fashion, where **objects are often only attended to long enough to extract a caricature**. This gives Ne a memetic approach to information, as each dataset it handles is more analogous to a meme than an actuality. **Reality becomes emblematic, and suspended somewhat above the physical like a proxy or a series of simulations they can enter in and out of**. This **suspension from the limits of the presently concrete** will lead naturally to an optimistic approach to metabolism. **Since the restraints of the present are neglected, more appears plausible** and Ne's libido turns to chasing those unexplored potentialities.
- As a Pi function, Si has a long cycle of decay, keeping information schemas perpetually suspended in consciousness as a background process; providing context. These schemas are **episodes from the past that have been stored as anecdotes, and which are brought back into awareness as they relate to the situation**. All the **details** relevant to the navigation of *that particular situation* are re-triggered into consciousness, effectively rebooting the **same simulation or actuality that was entertained originally**. This gives Si a nostalgic capacity, since it stores episodes more or less **just the way they were last left -- due to Si being a concrete process which does not alter the properties of its datasets**. However, what this means is that **Si's episodes will not be interwoven into a universal or thematic web, but will be indexed as a series of lessons each relevant to a multitude of different situations**. This does not mean Si gives a person a good understanding of chronology, since the order in which the episodes are stored is not always remembered, but **each episode is nonetheless indexed in a somewhat isolated fashion**. Si will then **toggle between schemas as situations change, calling forth those that relate the most to the environment**. And when Si has understood what the context is, they will remember the outcome of this context from before, and **understand the situation in a consequential fashion; anticipating a similar outcome this time around**.
- For the Ne/Si user, information starts with Ne. Then **after Ne's cycles decay, what is left over is epitomized in Si as a static anchor point made up of the idea that was generated**. This effectively makes **Si a library of stored abstractions, rather than literal representation of the moments which transpired**. The *literality of the Si function comes in the fact that each dataset stored is static in its properties, unchanging, and can be referenced with the same concreteness as any data would have if it had actually happened just as observed*. If the concept Ne stored

was not too far removed from the actuality of that moment, there will be some fidelity in the translation. This happens more when Si is given higher priority, because Ne diverges less from objects as it absorbs its data (Pe). Nonetheless, **there will still always be some extrapolation from the sensory world which happens in all Si users, causing Si's archive to be a collection of conceptual registrations over time -- which we can term Impressionistic**. No matter what the hierarchy, the Ne/Si user will have this impressionistic quality to their experience. Additionally, as a Pi function Si will aim to form a comprehensive view of reality that encompasses every domain. **But since not all domains are woven together, this complete understanding is achieved by a pluralistic approach, not by having a convergent unity**. This is directly due to the N attitude (which is the associative operation) being tied to the Pe function and not Pi, **causing thematic strings to be woven into things at shorter ranges via Ne**. The smaller range of Ne's associations leads necessarily to a modular mode of registering reality for the Ne/Si user. Now, **a unified view of reality may still be inserted from a certain J paradigm, but this P axis will not generate that intuition about the universe by itself**.

- Disclaimer: This lack of literality doesn't mean that an Ne/Si user can't ever perceive reality as it is. But **it will be energetically taxing for Ne to stay on the same beat/object (i.e. lock on) for multiple cycles**. This becomes easier the more Si is involved in the duality. And **just as a wrench can be used to hammer in a nail, Ne can be used to take in (Pe) the world as it exists but it will have to discard its own divergences to re-focus continually**. This will lead to a level of mental fatigue and even so the detail may not be completely grasped (or stored) but perhaps sufficient for the task at hand.

FAiJT

- By the pairing of Introverted Sensation and Extroverted Intuition, this axis yields a cognitive preference for **abstracting from objects and for muting their more immediate suggestions in order to recall other objects or conjure up ideational concepts not directly related to the object**. Its perceptions are **broad, extensive, and tentative**. Under the aspect of Introverted Sensation, these perceptions **mute the object by calling upon reminiscences that the observer experientially connects with the given object**. By contrast, under the aspect of Extroverted Intuition, these perceptions **mute the object by relentlessly connecting it with some ideational concept (and then another and another...), until it has abandoned the object without looking back, and is sketching away at a novel conceptual framework for understanding the object**, which is nevertheless **quite divorced from the empirical nature of the object itself**.
- If a person has an Ne/Si axis, that person's observations will be more **multifaceted and chromatic**, drawing upon **multiple perspectives at once (Ne)**. The person will also be more **careful and meticulous (Si)** because there is an **unconscious striving to contribute one's observations to building a system which is valid, not just here and now, but true in general**.

- So, am I thereby saying that Ne types are in a sense cautious and meticulous? Those would hardly be the first adjectives that come to mind when typologists think of Ne types. But, yes – actually, I am. It is true that Ne types may fling themselves at the unknown, sometimes making bold and half-baked claims on the basis of cursory knowledge. But all other things being equal they will also be quick to withdraw from those claims again, and that, after all, is also a kind of caution.
- The Ne/Si axis represents a **multifaceted, sweeping perception** that tends to **under-commit to the objects at hand, but which gains a surprising breadth of insight in compensation**. The psychic movement I envisage for it is a **fuzzy and associative awareness, directed in the general direction of the object**. This represents the Ne/Si axis' **indirect and generalized relationship to entities**. In this way, the Ne/Si axis is meticulous and examining, making detailed, thorough, and associative records of the world.
- Ne/Si axis asks: “What is the relative truth behind each perspective?”
- For its part, the Ne/Si axis seeks to **cognize the most dependable and lasting qualities of phenomena, based on a tentative sampling of varying perspectives**. Each perspective is experienced as illuminating some insights while dimming the centrality of others (with others still entirely concealed from view). This configuration leads to a more inhibited and indirect style of cognition on the part of the Ne/Si type. Consequently, their contributions owe much more to an **aggregated form of general wisdom that has accumulated over time than to acute observation of the present subject matter**.
- The Ne/Si axis is **far less trusting of direct observation**. This is hardly a mystery since **their Sensation function is introverted**. Where Se/Ni types are straightforward and direct in their object representations, Ne/Si types are more cautious and indirect, **abstracting experiences so as to produce subjective mental facsimiles of them at the expense of cognizing them directly**. As Ryan Smith pointed out in part 1, this is why Si types will frequently experience an unconscious striving to organize the contents of their experience into a general mental regimen which is not just valid in the here and now, but which might conceivably be capable of ending up in a future textbook on the subject.

me

- Ne/Si users have to come outside of themselves for extrapolation since their internal “map” is concrete and static. Their external extrapolations get stored internally as static points of data that can be taken out, “molded” via the intuitive process, and stored again, like ice cream taken out of the freezer, slightly melted into a new shape, and put back. Their perceptions are not concrete when coming outwards, since that is done passively/reactively internally by Si.
 - this is why the inherent assumption of Ne/Si is that reality cannot be comprehended *directly*. it seeks to apprehend it from all hypothetical angles (and retain the details of these angles separately) instead of sacrificing those details for a single, holistic synthesis.)

- After a stimulus is detected, Ne quickly moves on from direct observation, as their observations are turned into mental facsimiles and associations that are indirect, recalling past details in seeing how they might relate to the present or considering new perspectives adjacent to what is concretely in front of them.
- Ne/Si, very simply, throws ideas at the wall to see what sticks.
- **Intuitions and extrapolations are impersonal / objective to the Ne/Si user.** They are okay with letting them go (plenty of other fish in the sea mentality) if they don't work since they're not a "part" of them. **Concrete, discrete experiences, however, ARE a part of their subjective being.** They are not easily swayed by external concrete experiences and they must subjectively filter them by seeing if it fits into their subjective "map".
- Whereas Se/Ni is akin to perceiving the positive space of an image, Ne/Si is akin to perceiving the negative space: everything *but* the concrete thing itself. Thus, it's very fuzzy in its approach to navigating the world, so it has to use Si as an anchor point for sure concrete footing because everything perceived externally is never direct.

check in with me at this point. any questions? what perception axis do you use? any parts in particular stand out as personally significant or heavily resonated?

Type Stack Groupings

by now you should be down to four types, a type family of the same cognitive functions but in different orders of prioritization.

these four types come in four flavors:

The Rationals (primary or "priority" axis is Judgment; secondary or "supporting" axis is Perception)

- ExxJ - Je(Pi-Pe)Ji. World is viewed through the lens of the Je function. Thrives in accordance with external causality. Je is concerned with being externally effective in the reality around them, basing their judgements on the messiness of what is objectively *manifest*, rather than an internal static ideal. Auxiliary Pi serves as a way for them to contextualize this judgment against an internalized map of experiences and expectations, also allowing them to see how they ought to bring about mobilization, and aids them in seeing potential roadblocks. Tertiary Pe gives them a childish focus on real-time exploration in a relieving and playful way, sort of a "letting loose" function, giving way to fun impulsivity—impulsivity with a purpose. With inferior Ji, they have a hard time accepting the validity of their personal judgements. It doesn't mean they don't have them, but they are not as consciously aware of this implicit driving force because, by itself, Ji's need for obstinate internal congruence would slow them down and reduce their scope of effectiveness since not every truth need be picked apart and defined inside and out to still hold true.

- **IxxP - Ji(Pe-Pi)Je.** The world is viewed through the lens of the Ji function. Thrives in accordance with internal alignment. It doesn't matter how the external effects are judged, as long as there is congruence with an internal principle. Auxiliary Pe contextualizes their judgments; it is where they explore, live out, and embody their personal principles, "making an art of it". Tertiary Pi allows them to organize the information they gather; it helps them perceive something more "eternal", the enduring fruits of their Pe explorations used in a relieving or playful way. Tertiary Pi can look childish stubborn and defeatist since it cuts down on Pe's breadth, but it can also be a source of escapism based around the principles or values of the dominant Ji function. Inferior Je is a point of conflict since it's impossible to act out of alignment with Ji, leading to difficulties implementing common sense or standards, which can make them come off as impractical or as if they are "making things harder for themselves" when there's a commonly accepted streamlined way to do something. It must be in line with their personal principles.

The Irrationals (primary or "priority" axis is Perception; secondary or "supporting" axis is Judgment)

- **IxxJ - Pi(Je-Ji)Pe.** World is viewed through the lens of the Pi function. Thrives when they know what will happen; Pi reactively synthesizes subjective internal "maps" that they go forth to the world with. Je is their way of making it into the external world (and to consciously conceive of it in the first place in the case of Ni doms), and it is used to support their Pi. It is used both to have an impact on the external world by employing common sense (to what that is applied depends on Te or Fe), and help them indirectly "translate" their perception into terms of external parameters and judgemental standards (though the subjective experiential element gets lost in translation through rationalizing it). Ji allows them to make their perception internally coherent by identifying what *they* make of it in a relieving or playful way, giving their vision meaning for themselves (which they may act upon or articulate with Je). Pe can be an overwhelming minefield of unpredictability and unreliability, but is required so they have experiences to create reactive mental maps from in the first place.

Note that Pi is the most externally "invisible" function, so the first thing you're going to externally see from these types is their Je. However, their demeanor is different from that of the ExxJ when they use it, because for the IxxJ it is ultimately contingent on their accumulated/prevaling Pi perceptions, not the judgment system in of itself. They will be more lax about their judgements, both because Ji is much more easily reconciled with Je, and because it's the *perception* that is ultimately important, not so much their opinion or justifications or reasons.

ExxP - Pe(Ji-Je)Pi. World is viewed through the lens of the Pe function. Thrives in the here-and-now; gathers perceptions. Pe proactively navigates objective perceptions, taking broad amounts of external information in real-time. Ji helps them categorize and make sense of what they are perceiving through internal alignment; this may help them narrow down which objects are worthwhile to work with (based on judgment—what is logically congruent (Ti) or what they personally value (Fi)). Je provides them a release valve through which they employ external judgements/standards to do something about

their Pe and Ji in a relieving or playful way. Pi breaks their fun by restricting the breadth of novelty, but is required so they don't get lost aimlessly wandering (or die).

so we can see here that the cognitive processing of the Rationals are more similar to each other than they are to either of the Irrational types, and vice versa: e.g. **an lxxP's cognition is more similar to an ExxJ's way of thinking than to an lxxJ or ExxP.**

they are more similar because they lead with judgment. something is good or bad, right or wrong, valid or invalid, before they're actually contextualized. judgements categorize, sort, label, arbitrate, etc. and they grant perceptions meaning, thus encouraging certain actions. this could be leading life with a deliberate purpose or principles by which to stand by. these principles can be external (Je for the ExxJs) or internal (Ji for the lxxPs). every perception must be transformed into a rational system to be understood through (even if this system is predicated upon sentiment/values in the case of the Fe and Fi dominants). unlike the Irrationals, they are lax about their perceptions, as they are secondary to their primary focus of judging. they first and foremost judge, and with their balanced perceiving functions, they **contextualize their judgments.**

lxxJs and ExxPs feel inherently less purposeful. by default they feel as though they merely exist without judgment, just taking in or sorting through experiences where there is no conceptual splitting of that information. it freely flows without constraints, so pinning it down and artificially splitting a raw perception into categories or giving them value using judgment feels stifling, but it is necessary in order to make rational sense of the information and communicate it to others. the Rationals want to do this as fast as possible because they can't conceive of it any other way, but the Irrationals are comfortable sitting with the irrationality of raw perception for much longer periods of time. they are more relaxed than the Rational types in forming and articulating their judgements, as that comes secondary to their primary focus which is perceiving. as for what this "laxness in judgment" looks like, being "right", e.g. using the correct term or being precise with their judgment, isn't vital to what they are perceiving. they are more likely to overlook mistakes in the judging domain because they "get" the raw perceptual essence of what someone is trying to describe. they may still correct someone, but it is of secondary importance. most of the time, correction is used to emphasize a "more accurate/closer" approximation to the perception they're trying to convey and serves more as a helpful addition. they first and foremost perceive, and with their balanced judging functions, they **rationalize their perceptions.**

basically,

people who have judging/rational functions as their primary axis are ExxJ and lxxP. their secondary axis is their perceiving functions, which they use to contextualize their judgments via their balanced perceptions, *but it's not of primary importance to them as the meaning of their judgments are.*

people who have the perceiving/irrational functions as their primary axis are lxxJ and ExxP. their secondary axis is their judging functions, which they use to balancedly rationalize/arbitrate/give meaning to their perceptions, *but it's not of primary importance to them as their perceptions are.*

Type Families

i call these “type families” and despite their differences in prioritization, they have similar overarching qualities that distinguish them from the other type families.

it's similar to the concept of socionics' quadras (if you don't know this don't worry about it), but only in essence that it groups the types based on shared functions. Do not conflate mbti with socionics <3

to make sure i don't mix up the concepts of socionics quadras and type families (i want to avoid a situation like the appropriation of “PoLR”), i won't use the greek letter names (i.e. “alpha, beta, gamma, delta”). i'm just gonna use “group A, group B, group C, and group D”.

i don't want to use nicknames for them since nicknames carry connotations and i don't want people to develop any unwarranted impressions about them at first glance. also nicknames are hard to come up with.

- **Group A** (Fe/Ti + Ne/Si): [ESFJ, INTP, ISFJ, ENTP]

most indirect, meticulous, equivocal

→ Makes judgments based on what is personally considered logical (Ti) and socially considered valuable (Fe), perceives the world in terms of personally developed observations (Si) and universally accessible extrapolations (Ne).

→ energy: acclimated to the city and all the different perspectives contained within it, integrated with others so much that they become equivocal, overarching universal laws that apply to everyone and everything in any context, may be morally blind when no universal context transcendent of the subject is given, “artificial digital recreations”

- **Group B** (Fe/Ti + Se/Ni): [ENFJ, ISTP, INFJ, ESTP]

most holistic, general

→ Makes judgments based on what is personally considered logical (Ti) and socially considered valuable (Fe), perceives the world in terms of universally accessible observations (Se) and personally developed extrapolations (Ni).

→ energy: constantly descending from the mountain to the city for the sake of others and teaching what wisdom they learned up there, guiding others into sharing their context and experience, adapts themselves to be digested by the masses, leads people to a singular unifying point, “mentor-like”

- **Group C** (Te/Fi + Se/Ni): [ENTJ, ISFP, INTJ, ESFP]

most direct, straightforward, univocal

→ Makes judgments based on what is socially considered logical (Te) and personally considered valuable (Fi), perceives the world in terms of universally accessible observations (Se) and personally developed extrapolations (Ni).

→ energy: lives high up on the mountain, a rose behind glass, value dependent on own criteria and context; may be morally blind when no personal context is given, feels things that connect with them deeply and singularly, “smooth analog waves”

- **Group D** (Te/Fi + Ne/Si): [ESTJ, INFP, ISTJ, ENFP]

most modular, particular

→ Makes judgments based on what is socially considered logical (Te) and personally considered valuable (Fi), perceives the world in terms of personally developed observations (Si) and universally accessible extrapolations (Ne).

→ energy: wants to escape from the city for the mountain, piecing back together their dissolved identity into something unique and their own, wants to modify themselves so they become unintelligible to the masses, sends people off to their own points of individuality, “gnomish/sprite-like”

Sources

here are the sources used, by color:

- **Motes & Beams** by Michael Pierce ([buy](#))
- **Attitudes and Functions: an Update** by Michael Pierce ([link](#))
- **Function Axes in Jungian Typology** by Ryan Smith, Michael Pierce, Boye Akinwande, and Liam Silvera ([buy](#); more function axis excerpts available here: [Se/Ni vs. Ne/Si](#), [Fe/Ti vs. Te/Fi](#)).
- **Illustrating Function Axes** by Boye Akinwande in Open Journal of Jungian Typology ([link](#))
- **How To Type Someone** by Michael Pierce ([link](#))
- **Cognitive Type** by Juan Eduardo Sandoval
 - (A/N: the only thing I find outstanding about CT is their theoretical half; i do not find any validity in the vultology system, it takes “typing based on behavior” to a whole new level of absurdity. i don’t understand how their theoretical understanding can be so sound, but then they completely trash all of what they built when they “apply” it to facial expressions and body movements of all things. i have a lot more gripes about why vultology doesn’t work ([COUGH](#)) but that’s beyond the scope of this document so just trust my word that i find the *theory*’s understanding to be extremely well-rounded and worded, down to the most essential level other cognitive function explanations never touch on, but i still can’t comprehend how they went utterly wrong with the vultology stuff. regardless, the theory part, including the sources i link, are still worth reading.)
 - Judgment and Perception ([link](#))
 - Metabolism of Energetics ([link](#))
 - Metabolism of Attitudes ([link](#))
 - Metabolism: Judging Functions ([link](#))
 - Metabolism: Perception Functions ([link](#))
- **meee** (pyramidserum) :3 my own insights