

# The SCS Charge System: A Proposal

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## 1. Foreword

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As of its release, the works of this paper are purely theoretical. We expect to test our hypotheses with concrete practice & statistical analysis: the provisions outlined in this paper are subject to change.

The goal of this paper is to establish a working model of the charge system outlined by Augustinavičiūtė in *The Socion*. (Augustinavičiūtė, 1982a). This charge model is connected to the symbolism of Yin-Yang in Chinese tradition.

How did we come to this charge model? We knew of three different charge models explored by Augusta throughout her papers, but none of them were particularly well-defined. However, by reading various descriptions of how types manifest through her various works, biographies of various people she typed, as well as the type descriptions in *Working Materials on Socionics* (Weisband, 1985), we saw one of these charge models come to life. Some of the quotes we saw as we developed this charge model will be described in Section 10.

Many of the components of this charge model, to some degree, are obfuscated and accentuated by other parts of the model: this is just one explanation of these patterns.

## 2. History of Charge Systems

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Within Model A, Augustinavičiūtė independently created three versions of the charge system.

- The first was in *Theory of Intertype Relationships* (Augustinavičiūtė, 1982b) and *The Socion* (Augustinavičiūtė, 1982). Evolutionary types had + charged Static IMEs and - charged Dynamic ones. The reverse is true for involutionary types.
- Another system was proposed in *Theory of Reinin Dichotomies* (Augustinavičiūtė, 1985), where all Involutionary Types had a Negative Mental Ring and Evolutionary Types had a Positive one.

- The final was in the *LSI Characteristic*. We are not aware of how the charges worked for types besides the LSI and EIE.

While many Socionists were to some degree aware of the charge systems proposed by Augustinavičiūtė, for the most part, rejected her findings: many prominent Socionists particularly criticized pseudoscientific nature and mysticism that she brought by incorporating concepts from Chinese medicine, like Meridians and a charge system of Yin Yang. For example, Vladimir Ermak, a prominent Socionist from the Kyiv School of System, calls her attempts at a charge system a “not very successful attempt to explain information metabolism with energy analogies.” (Ermak, 2011)

Let's pivot to how other prominent Socionics schools and authors view charges.

Gulenko's original proposal of charges (Gulenko, 1990) was one of the major starting points of the charges, also known as signs, as defined by various Socionics schools. His proposal was based on the concepts of Involution and Evolution in Socionics. Under this schematic, the leading function of all Evolutionary types had the + sign, relating to progress, movement forward, and the Freudian “death drive”. On the other hand, involutionary types led with the - sign, analogous to Freud's “life drive”, being revolutionary, correcting, and “resetting” changes in society.

For the most part, most systems of signs in notable Model A schools and authors, including the Kyiv School of System, Vladimir Ermak, Vera Stratievskaya, and Ekaterina Filatova follow the charge system outlined by Gulenko. While these charges are not uniformly described between schools, the main feature they share is that evolutionary types lead with a + sign and involutionary types with a - sign.

Gulenko's school would later change its scheme of charges, which resembles the form proposed in *The Socion* and the one that our school uses. (Gulenko, 2019). Despite their structural similarities, these charges carry distinct connotations that are understood differently between our school and SHS.

### 3. The Symbolism of Yin-Yang

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The focus of this paper is not to investigate the history of Yin-Yang symbolism - which itself is controversial, but rather to understand how Augusta applied it in the context of Socionics:

Here's a table with common associations between Yin and Yang.

| Yin Symbolism | Yang Symbolism |
|---------------|----------------|
| Darkness      | Light          |
| Night         | Day            |
| Hidden        | Visible        |
| Passive       | Aggressive     |
| Soft          | Hard           |
| Feminine      | Masculine      |
| Negative      | Positive       |
| Mysterious    | Present        |

Yin is symbolic of mysterious, passive, and receptive energy, while Yang is symbolic of present, aggressive, and demanding energy. Examples of how Augusta incorporates this symbolism are included in the LSI Characteristic (Augustinavičiūtė, 1986), and an interview with Valentina Meged. (Augustinavičiūtė, 1997)

Of course, this symbolism does not necessarily mean that the information elements have a metaphysical component to them.

## 4. Positivism and Negativism

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Besides the symbolism of Yin-Yang, the other major consideration to look into was outlined in *Theory of Reinin Dichotomies* (1985). While her charge system there was different than the one originally proposed in *The Socion*, we know that her schematic was largely experimental, and she even changed her view on the system in the LSI characteristic.

In the new scheme, the concept of positivism and negativism, which is still linked to the concept of Yin-Yang, defines the charges of the elements in the Mental Ring rather than the Static Ring.

Augustinavičiūtė outlines three major characteristics that contrast positivism and negativism:

- Attitude towards the new. Positivists seek new ideas and information while Negativists look to refine what is already known, and are conservative and distrustful of new information.
- Attitude towards work. Positivists look to accomplish work quickly and would like a partner to later revise their work. Negativists work at a slower

pace, but more carefully and methodically. They prefer to revise other people's work.

- Leadership. Positivists avoid direct leadership, looking to manage the enthusiasm of people instead. Negativists take on leadership positions, as they are the ones controlling what information goes in and out of their space.

## 5. New Context for Involution/Evolution

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Augusta and Gulenko proposed various explanations for the Left/Right dichotomy in Socionics. Eventually, in an interview, Augusta adopted the terminology of Gulenko's works where he connected the Involutionary Ring to naturalistic thinking and the Evolutionary Ring to artificial, larger structures, such as those in society. (Gulenko, 1996)

Our new explanation for Involution/Evolution is as follows:

- Involutionary types take a passive, minimizing approach to the Static Ring, and an active, expansive approach to the Dynamic Ring. We denote this with a - sign for the Static IMEs, and a + sign for the Dynamic IMEs.
- Evolutionary types take an active, expansive approach to the Static Ring, and a passive, minimizing approach to the Dynamic Ring. We denote this with a + sign for the Static IMEs, and a - sign for the Dynamic IMEs.

One notable difference between the symbolism of the + (Yang) and the - (Yin) is how they relate to the rings of social progress as a whole. Augusta characterizes the Involutionary Ring as the - Ring, and the Evolutionary Ring as the + Ring, while Gulenko labels them as opposite. Under this system, both Augusta and Gulenko's characterizations both apply and do not, depending on whether one looks at the types from a static perspective or a dynamic perspective.

Involutionary types have a - Static Ring. We can see the distinct advantages that such a form of thinking would have in the context of nature, where resources are generally more volatile and uncertain:

- Decreasing one's visibility decreases the chance that an organism alerts predators or prey of their presence. (Se-)
- Decreasing one's dependence on systems makes an organism more easily able to meet its needs when help is not available. (Ti-)

- Decreasing one's willingness to establish relationships with others decreases the chance of damage from encounters with hostile tribes or creatures. (Fi-)
- Decreasing the amount of potential that one wastes reduces the chance that an individual or their group will lack a critical, necessary skill for survival. (Ne-)

However, this same form of thinking can be disadvantageous within the structure of a society, where surpluses allow collectives to accomplish more than the sum of their parts, if some people allocate needs to others:

- Increasing one's visibility increases the chance that others will offer them resources or social support. (Se+)
- Increasing dependence on structures and other people allows groups to collectively accomplish more than the sum of their parts. (Ti+)
- Increasing the willingness to establish relationships with others increases the chance of help or mutual cooperation from others. (Fi+)
- Increasing the willingness to develop untapped potential increases the chance one develops particular technologies or skills that give them a significant advantage over other groups (Ne+).

Let's now visit the Dynamic Ring of the Involutionary Types:

- Increasing the intensity of sensations amplifies the natural, primal instincts that allow humans to survive in the wild, but overindulge people in societies. (Si+)
- Increasing how quickly and forcefully one moves and acts allows urgent tasks to be completed quickly, even if the method is ultimately suboptimal. (Te+)
- Increasing the intensity of one's emotions drives people to more readily be aroused and inspired towards a cause. (Fe+)
- Increasing the pace and rhythm of one's life, as well as burning optimism towards events in time allows people to more zealously act on behalf of a cause. (Ni+)

Within nature, processes like hunting or wars needed swift, decisive action. Things needed to be done fast rather than efficiently. In the context of a society, however, a more careful, corrective, and methodical approach to the Dynamic elements has clear advantages:

- Decreasing the intensity of sensations allows people to more carefully consider their natural instincts and stabilize their internal state. (Si-)

- Decreasing the rate and urgency at which one moves allows tasks and actions to be streamlined, repeatable, and performed efficiently and optimally. (Te-)
- Decreasing the intensity and positivity of one's emotions allows people to navigate and recover from under-aroused, negative emotional states. (Fe-)
- Decreasing the pace and rhythm of life, as well as sensing danger towards events in time allows people to more carefully consider long-term, dire consequences of their actions. (Ni-)

When actions aren't urgent and efficiency and long-term stability win over quick, decisive actions in the long-term, as life is in a stable, slower-changing society, an approach to processes with caution, carefulness, and optimization has its distinct advantages. But put this approach to dynamics under volatile conditions in nature, and some things just won't happen quickly enough.

We can see how Gulenko compares the + Dynamics of the Involutionary Types and the - Dynamics of the Evolutionary types as the Freudian drive of birth, swift action, and reinvigoration vs the drive of death and decay. However, looking from the perspective of the Involutionary Ring, this symbolism could be reversed. Evolutionary types are more likely to bring things toward the center of attention, connections, and power, whereas Involutionary types break away from these.

One important note is that while the theory of Involution and Evolution describes a *tendency* for people to follow a naturalistic or society-oriented way of thinking, all forms of Socions, whether in small tribes or large societies, benefit from all forms of intellect. Even small, nomadic tribes have a need for some degree of temporary settlement and stabilization, while large societies have a need for fast-acting movers who quickly get things done.

## 6. General Features of Charges

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Here, we will generalize the properties of charges through how they manifest, based on the symbolism of Yin-Yang as well as Positivism and Negativism in Socionics. Specific, notable manifestations of these charges will be listed in Section 7.

### **Characteristics of the (+) charge:**

- Forcefulness and imposingness, pushing against things.
- Moving towards others.
- Quick and decisive action at the cost of imprecision.

- Clearness, concreteness, specificity.
- Taking the spotlight, being at the forefront, increasing visibility.
- Orientation in the positive zone.
- Pioneerism - a thirst for novelty and newness.

#### Characteristics of the (-) charge:

- Passiveness and a disposition to be directed or pushed against.
- Moving away from others.
- Mysteriousness, vagueness, abstractness.
- Slow and careful action, carefully refining one's knowledge.
- Withdrawal, disappearing, reducing visibility.
- Orientation in the negative zone.
- Conservatism, looking to avoid waste and refine the old.

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## 7. The Charges

These are the same charges as seen in *The Socion*.

|                                                                   |                                         |
|-------------------------------------------------------------------|-----------------------------------------|
| <b>Evolutionary Types:</b> ILE, SEI, EIE, LSI, SEE, ILI, LSE, EII |                                         |
| <b>Static Charges:</b> Ne+ Ti+ Se+ Fi+                            | <b>Dynamic Charges:</b> Ni- Te- Si- Fe- |

  

|                                                                    |                                         |
|--------------------------------------------------------------------|-----------------------------------------|
| <b>Involutionary Types:</b> ESE, LII, SLE, IEI, LIE, ESI, IEE, SLI |                                         |
| <b>Static Charges:</b> Ne- Ti- Se- Fi-                             | <b>Dynamic Charges:</b> Ni+ Te+ Si+ Fe+ |

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## 8. Provisional Description of Charges

### Ne

- **Intuition of Novelty [+]:** To see capabilities in things that were once unknown, to maximize a possible breakthrough, to work with fundamentally new structures, to highlight the specific essence of a phenomenon.
- **Intuition of Latency [-]:** To realize the capabilities of something that is already known, to reinvigorate structures, to refine what's already been established. To highlight a universal phenomenon, like human nature in general.

- **Intuition of Development [+]:** To develop one's potential from scratch, to transform from an apprentice to a master, to develop new skills that other people don't already have.
- **Intuition of Talent [-]:** To develop talents that are already present in an individual, to avoid "wasted potential", to highlight natural skills present in all people.

## Se

- **Sensorics of Expenditure [+]:** To spend money lavishly, to invest in new things, to see your resources as freely usable for enrichment.
- **Sensorics of Conservation [-]:** To spend money conservatively, to avoid investing in frivolous things, to only use resources when necessary.
- **Sensorics of Visibility [+]:** To bring something towards the center of attention, to make things visible, to dress something elegantly, to operate in the "limelight".
- **Sensorics of Invisibility [-]:** To move things away from the center of attention, to make things invisible, to dress something quietly, to operate from the "shadows".

## Te

- **Logic of Acceleration [+]:** To work swiftly and rapidly, to complete a lot of work at once, to "jump" into activity and burn out when it's complete.
- **Logic of Steadiness [-]:** To work slowly but steadily, to complete work gradually, to gradually transition in and out of activity.
- **Logic of Results [+]:** To work with any process that will get a result, to ensure that work actually happens, to get the job done, to make things work now.
- **Logic of Processes [-]:** To work with repeatable processes, to ensure the correct steps were taken, to validate methods, to ensure repeatability.

## Fe

- **Ethics of Positive Emotions [+]:** To focus on positive emotions, to cheer people up, to excite, shake up, and electrify others.
- **Ethics of Negative Emotions [-]:** To dwell in negative emotions, to embrace negative moods, to see the beauty in negative emotionality.

- **Ethics of Intensity [+]:** To accept intense and zealous emotions, to feel fiery and passionate emotions as they come.
- **Ethics of Conciliation [-]:** To balance people's emotional state, to balance emotions, to remove people from a state of complacency and apathy.

## Ni

- **Intuition of Hope [+]:** To see a bright and better future, to show hope for the good things that will come, to see the joys the future will bring.
- **Intuition of Jeopardy [-]:** To see the dangerous events in the future, to warn others of impending doom, to see the destruction the future holds.
- **Intuition of Haste [+]:** To feel time pass rapidly, to view time through the lens of quick, inconsistent bursts, to feel a rush of time pass.
- **Intuition of Pacing [-]:** To follow a schedule, to regulate and plan one's use of time for the long term, to balance the rhythm of one's life.

## Si

- **Sensorics of Comfort [+]:** To cultivate positive sensations, to heed attention towards comfort, to try to increase the positive feelings one experiences, to make a space comfortable and enjoyable.
- **Sensorics of Discomfort [-]:** To recognize negative sensations, to heed attention towards pain, to try to remove negative feelings one experiences, to remove unwanted things from a space.
- **Sensorics of Indulgence [+]:** To follow one's natural instincts, to give into temptation, to maximize strong, positive sensations, to do what feels good.
- **Sensorics of Temperance [-]:** To control one's urges, to recognize temptations, to regulate one's consumption even during indulgence.

## Ti

- **Logic of Interdependence [+]:** To embrace one's needs, to mutually cooperate with others in society, to increase one's connection to a social system.
- **Logic of Independence [-]:** To minimize one's needs, to try to meet all of your needs on your own, to reduce one's needs and be independent, to break away from a social system.

- **Logic of Construction [+]:** To fight for a system, to push for its implementation, solve its problems, and uphold it. To seek a higher position within the system with personal advantages.
- **Logic of Deconstruction [-]:** To deconstruct a system of relationships, to destroy it, revolutionize it, or create a new one. To seek justice over a high position.

## Fi

- **Ethics of Forgiveness [+]:** To forgive those who've wronged others, to see the good in flawed people, to give people chances for redemption.
- **Ethics of Condemnation [-]:** To not forgive people, to highlight the flaws in people, to remove evil people rather than give them a chance to redeem themselves.
- **Ethics of Closeness [+]:** To draw closer towards others, to bring others to one's territory, to focus on positive relationships, to be open with one's love and desire.
- **Ethics of Distance [-]:** To keep others at a distance, to keep people away from one's territory, to differentiate and disconnect from others, to close off love and desire.

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## 9. Some Implications

### Inversion of Charges

Charges exist as a default state to a person, but when demand for the opposite charge arises, we can accommodate it. Our hypothesis is that charges have the capability to invert through the Dimension of Experience, similar to the School of System's diagnostic criteria. (Eglit, 2010) The default state of an EII, for instance, would be to draw closer to people and see the goodness and redeemability of people. However, with enough bad experiences with a particular person, they can use their charges like an ESI, keeping people away and at a distance.

### How does this interact with the subtype system proposed in the LSI Characteristic?

For the time being, the diagnostic criteria will remain the same, but the actual structural implications as to why they are will not be about organs, meridians, or body systems. Loose speculation suggests that the way one is socialized may place a "secondary" accentuation to one's innate charges.

- The Yang subtype accentuates the + aspects of Statics and - of Dynamics.

- The Yin subtype accentuates the - aspects of Statics and + of Dynamics.

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## 10. Examples of Charges from Augusta & Weisband Literature

This is a non-exhaustive list of examples of charges being indirectly described in the literature and famous typings of Augusta and Weisband. Keep in mind the following notes we've made as we've compiled this data:

- This charge system was likely developed in Augusta's mind, but the logic was never explained until now. Often, she will explicitly reference positive/negative aspects to the information elements through this scheme.
- There are some counterexamples in literature, particularly in certain descriptions of certain types like the SEI. However, in general, charges fit this scheme more often than not.
- Some of these quotes may even be describing other elements as well. However, these are meant to show a general pattern in how the types are described, rather than attempting to "prove" that such charges exist.

We will also include some famous figures typed by Augusta as a reference point. As a rule, these will be people who were mentioned in her actual works rather than just being in her list of typings.

## Ne

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### **Intuition of Novelty [+]**

- "The ILE avoids superficial people. They are drawn to people with great unrealized possibilities, to personalities who are waiting for their discoverers, to whom they can open themselves, to direct them to the path where they could most fully realize their abilities." (ILE Characteristic)
- They are adept at finding new prospects and opportunities. What's already been accomplished always seems insignificant to them compared to the novel prospects lying ahead, which they find as irresistible and never-ending. (Weisband ILE)

### **Intuition of Latency [-]**

- After all, the IEE is very well versed in the world of people's spiritual values and is able to help them activate their self-realization and improve the way they feel among others. (IEE Characteristic)
- "Example 2. "I'd love to show you the gullibility of girls when you talk to them about love," says the intuitive-ethical extrovert (IEE)." (Theory of Intertype Relationships)\*

\* A reference to the general, universal nature of a particular group of people

### **Intuition of Development [+]**

- "Because of this, when we read about the zeal with which Edith Piaf was "making" Yves Montand, we immediately recognize her as an ILE who simply cannot let go of their "victim" until they fully "open" said victim up."

### **Intuition of Talent [-]**

- "For the IEE, the object of close and in-depth study is potential spiritual power and talents of individual people, their spiritual constitution conditioned by their culture, education and innate tendencies." (IEE Characteristic)
- "Different approach" seems to be a separate treatment of each student's abilities, because if everyone is treated equally as equally capable and gifted, then SLI is unable to discern what makes them different from the others, what it is in themselves that they should develop." (SLI Characteristic)

## **Se**

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### **Sensorics of Expenditure [+]**

- "It is not so much greed for money as it is a reluctance to put the most interesting thing in someone else's hand: the spending for material goods. Is there anyone else who can handle it as well as they can? And so successfully invest their fortune in various cultural and historical values?" (LSI Characteristic)

### **Sensorics of Conservation [-]**

- "The LSI is very abundant among people in trade and finance. This is risky. I would never associate myself financially with people of this type of

thinking. They are capable of going bankrupt. The SLE, on the other hand, never goes bankrupt." (Letters and Notes)

- "The SLI always has money, not so much because they know how to earn it, although they really do, but because they do not like to buy. Spending money is a special thing, an event for which one prepares oneself psychologically." (SLI Characteristic)
- "The beauty and beautifully manifested human will, the beauty and value of the objects that the ESI uses are their main tools in manipulating their relationships with other people, in influencing their feelings. That's why they don't like to lend money: it ruins relationships." (ESI Description)

### **Sensorics of Visibility [+]**

- "The LSI gravitates towards strict, simple clothing, wearing uniforms that are fully buttoned up. On the other hand, the LSI tries to dress their partner with emphasized elegance and even opulence, to make them noticeable, which the LSI uses to cover their own introverted nature or as a "signboard"." (LSI Description)
- "The LSE shows initiative, is decisive, and likes to be at the center of attention. They assert their ideas boldly and with great passion. They wouldn't be shy in front of their superiors, and aren't even afraid to be aggressive." (Weisband LSE)
- "They have a peculiar, as if arrogant manner of behaving. It would seem from outside that, for some reason, that they pretend to be important, or something they are not." (Weisband EIE)
- "More often than not, the SEE has an innate aesthetic taste, knows how to dress well, and demands that others around them do the same. They are attentive to their partner's physical appearance." (Weisband SEE)

### **Sensorics of Invisibility [-]**

- On Sergei Korolev, SLE: "An extraordinary feature of Korolev's program was that throughout his career he was never referred to by name because of security reasons but only as the "Chief Designer." In fact, some of the cosmonauts who worked directly under him were apparently not aware of his last name. A dramatic reminder of his anonymity was when Gagarin was welcomed after his historic flight by Khrushchev in an enormous ceremony on Red Square. Korolev was nowhere to be seen because it was thought that his safety could be threatened. Only when he died in 1966

was his identity officially acknowledged, and there was subsequently a tremendous outpouring of affection by the Russian people.” (West, 2001)

- “Not ambitious, as they can be content with the company of friends and the anticipation of something interesting. Unlike the SEE, who likes to be the explicit ruler of a situation, the IEE tends to be its secret ruler.” (Weisband IEE)
- “Two things are even more surprising: they pay little attention to the elegance of others: their dual, the SLE, is markedly not demonstrative.” (Weisband IEI)
- “But they are capable of choosing (after all, the half-phase reflects the will and taste of their environment) in the world of forms offered to them the optimum ones. One chooses what is most appropriate to the occasion, and necessarily something that is not flashy and at the same time makes others follow it with their gazes because of its elegance.” (SLI Characteristic)
- “They always walk around looking disheveled, and trust their partner’s taste completely, allowing them to command the LIE in everyday matters. They cannot bear being stared at, which is why their dual, the ESI, avoids looking into the eyes of those they speak with.” (Weisband LIE)

## Fe

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### **Ethics of Positive Emotions [+]**

- “Because of this anxious smile of theirs, Yuri Gagarin became the first astronaut. The purpose of this smile is to raise morale and excite their partner.” (Weisband IEI)
- “SLI’s general smiling, cheerfulness is conditioned by the psychological climate in which he is accustomed to exist. In a favorable psychological climate in which his emotional experiences are taken seriously, respected, and even found followers, he is a very emotional person, usually characterized by a subtle sense of humor. Like no one else, feels some funny aspects of everyday life and great events, is able to make jokes about it all. The emotional life in the dyad is shaped by the SLIs, not by their duals. They are the ones who make their partners laugh, who lift their spirits...” (SLI Characteristic)

- “Thanks to their Id they are never gloomy. They carry themselves in such a way that would make their entire presence evoke trust, help getting any information the IEE needs, incline other people to communicate intimately and “pour their heart out”.” (IEE Characteristic)
- “The LIE reacts quickly to anything that evokes emotions – especially positive ones. They are programmed to raise the mood of their dual, who are always somewhat frightened or angry. The LIE constantly radiates friendliness, positive emotions, and smiles. They try to make their partners laugh, lighten the mood in every possible way, and poke at them until they get a positive or negative reaction from them.” (Weisband LIE)
- “The LIE is programmed to uplift the mood of their always seemingly slightly frightened or angry dual.” (Theory of Reinin Dichotomies)
- “The LIE is more inclined to react to something that causes positive emotions...” (Theory of Reinin Dichotomies)

### **Ethics of Negative Emotions [-]**

- “A serious person focused on global issues. They see the world in dramatic, and even tragic colors. They expect all kinds of troubles. Their leitmotif in life, like Beethoven’s four famous notes, is fate. They tend to set and solve their personal problems on a global scale. They often seek to benefit all of humanity.” (Weisband EIE)
- “They easily talk about not only the emotions that their loved ones evoke in them, but also any other: fear, hatred, etc. And about surprise, delight, outrage, and impatience. These emotions are controlled, guided, and monitored by the mind.” (Weisband EIE)
- “The LSE is more inclined to react to something that causes negative emotions.” (Theory of Reinin Dichotomies)
- “What is the block in the A-Model of the LSE? If a person has managed to bring the thinking of this block to the kinetic realm, then this simply means that they are able to argue about negative emotions, like all EIEs.” (Another Argument in Favor of the Fact that Each Person Uses All Forms of Thinking)

### **Ethics of Intensity [+]**

- “Their emotions are strong, colorful, and often overbearing. They can catch fire with an idea and chase it all their lives – Heinrich Schliemann, German archaeologist, excavated the ancient Greek city of Troy as a child; but to achieve this dream he had to get an education in spite of his poverty and get rich.” (Weisband ESE)
- “As soon as the IEI has a conscious need to emotionally shake someone up (make them laugh, loosen them up, show them their place), they extract a refined mechanism of the means to affect the person’s emotional world.” (IEI Characteristic)

### **Ethics of Conciliation [-]**

- “Feeling unwell makes them withdraw, and lie back. Their mood drops, and they can’t manipulate people – why communicate if that’s the case?” (Weisband SEI)
- “The ILI almost never shows emotion; they protect their loved ones from it. They are sincerely convinced that passions that are too strong bring ruin to people. The ILI consistently shows how feelings fester, like a monstrous cancer that eats away at the soul and, in the end, suppresses everything.” (On The Dual Nature of Humanity)
- “The LSE is programmed to ground their dual into reality and reduce their carelessness.” (Theory of Reinin Dichotomies)

## **Te**

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### **Logic of Acceleration [+]**

- “They prefer work that can be done quickly and admire the result.” (Weisband ESI)
- “The LIE is a tireless worker in their endeavors. They enjoy doing science or any other objective work that they find promise in. LIEs work quickly; any work that they touch fizzles away.” (Weisband LIE)
- “They are constantly active. Always among people, and always on the run. It’s easy for them to switch around from one thing to another, but they work very hard. They can take any job and persist until the work is done. They don’t distinguish interesting and uninteresting work; this is not a subject of reasoning and analysis, it is merely something that must be done and that is the end of it.” (Weisband ESE)

### **Logic of Steadiness [-]**

- “They have no tolerance for cunning tricks, and hate crooks and cheats. “Political maneuvers can lead to quick results, but the real long-term and reliable effect is achieved only by hard day-to-day work” (Weisband LSE)
- They bravely enter a situation if they know it well and have thoroughly prepared everything. They wait, cushion the situation from all sides, insure against all possible trouble, and then act resolutely. The EIE is a strategist – they know how to allocate their forces with respect to time. (Weisband EIE)
- The LSI’s movements, both when working and walking, are distinguished by a particular softness, stealthiness, and cautiousness. It is all the same effort not to impose their motor activity on others and not to disturb them. (LSI Characteristic)

### **Logic of Results [+]**

- “The SLE considers everything that is necessary to achieve the “end result” be their life’s work. A strong-willed, goal-oriented person.” (Weisband SLE)
- “The SLI does not tolerate pointless work, never does anything that does not bring a concrete, tangible result to them or their loved ones. They are not an ILE.” (SLI Characteristic)

### **Logic of Processes [-]**

- “LSE’s nervousness (as well as methodicalness) does not irritate the EII and does not even seem nervous, but, on the contrary, gives a sense of calm that he himself is relieved of the concern and responsibility for the technique of the future activity and the quality of its result. The LSE criticizes only for the technique, that is, the wrong process (Te), not for the material result (Se).” (EII Characteristic)

## **Ni**

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### **Intuition of Hope [+]**

- “A somewhat dreamy romantic, a person of reflection over action. Individualist. They care little about the present in general and are inspired by the prospects of glowing cities, which will probably never be built.” (Weisband IEI)

- "The LIE greatly values human life. One of the main themes in the life of an LIE is fighting and overcoming the odds." (Weisband LIE)
- "They have the character of a restless fighter, who must at all costs prevail over the opposition." (Weisband SLE)

### **Intuition of Jeopardy [-]**

- "They express their feelings for their partner not through concrete care for them, but by telling dramatic stories and warnings about the dangers that could come upon them." (Weisband EIE)
- "The ILI builds a kind of working model out of the separate components of the other person's behavior and actions. In general, they know everything beforehand. If they had not warned themselves in advance about some looming danger (they are less interested in good luck), they would probably feel superfluous." (Weisband ILI)
- "They are sure that if one is not aware of the natural order of the world, then one cannot live. Those who do not consider the current state of affairs are headed towards disaster. They prefer cynicism to hypocrisy." (Weisband ILI)

### **Intuition of Haste [+]**

- "Time does not wait!" The LIE is a tireless worker in their endeavors. They enjoy doing science or any other objective work that they find promise in. (Weisband LIE)
- "The calendar and the clock are just means by which people bring some agreement and order into their life. The way the IEE perceives time is "instinctual", it is a source of unconscious anxiety and tranquility." (IEE Characteristic)

### **Intuition of Pacing [-]**

- "Their time must be broken down by someone else into segments, intended for one or another kind of activity." (ILE Characteristic)
- "And, perhaps, throughout this entire block. Dumas plans our time: what should be done and when and what should not be done or is simply impossible to do due to the limited time that a person has." (Letters between Augusta and Reinin)

# Si

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## **Sensorics of Comfort [+]**

- “Their rationalizations mainly serve to make work easier, to increase a person’s sensory and aesthetic comfort both during work and during leisure.” (SLI Characteristic)

## **Sensorics of Discomfort [-]**

- “They are robust and enduring, and do not waste time on everyday conveniences. They prefer to hide their feelings, such as hunger, fatigue, pain, and fear. A sick child of this type won’t groan as to not distress their mother.” (LSI Characteristic)
- “For example, the ILE, with unrecognized sensory-aesthetic feelings, does not distinguish their pain well from the pain of other people as well as other living beings. Moreover, they are no less shocked by the pain on the movies or TV screen than by their own pain.” (ILE Characteristic)

## **Sensorics of Indulgence [+]**

- “The ESE is a pleasant conversationalist and an exceptionally attentive listener. They know how to find an approach to anyone. They take pride in making others happy. Loves a good meal and having a good conversation at the dinner table.” (Weisband ESE)
- “Sexually, SLI is not inclined to give up their sensory rights, although outwardly they are often modest. A lot depends on one’s upbringing. Although SLI throws off his chains more easily than others, they requires strong aesthetic experiences. The best example is the life of the writer George Sand.” (SLI Characteristic)

## **Sensorics of Temperance [-]**

- “Being overweight is unsightly and even a threat to their public image. It is generally one of the most indecent phenomena to them.” (On The Dual Nature of Humanity)\*
- “For the LSE, someone feeling poorly is the result of what has been done wrong. Therefore, if the EII falls ill, first of all, there is a long discussion about what was done wrong. The EII listens to LSE’s reproaches about

how they don't take care of themselves and don't do what they should for themselves." (EI Characteristic)

\* Technically about Se, but the connection to Si is implied here.

## Fi

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### **Ethics of Forgiveness [ + ]**

- "They believe that people are fundamentally good and kind-hearted by nature, and that everyone loves each other." (Weisband ILE)
- "Only their dual can relieve this aggression, since the EIE swears by the rule that it is shameful to confront the feelings of outsiders, and that these outsiders are equally entitled to their feelings, and that they are equally deserving of being treated seriously and understanding of their motives, and that the ability to listen is one of the main signs of a well-raised person." (Weisband EIE)

### **Ethics of Condemnation [ - ]**

- "They are moralists – often characterized by harsh ethical assessments (Niccolò Machiavelli). The ESI has an excellent memory of good and evil deeds, and considers it necessary to repay them." (Weisband ESI)
- "Not all of Fyodor Dostoevsky's\* novels are written from FiNe thinking. In Demons, is accompanied by the ESI's thinking, for whom the concept of forgiveness is alien to them and believes that if a person once foolishly made a promise, then they will certainly fulfill their oath." (Another Argument in Favor of the Fact that Each Person Uses All Forms of Thinking)

### **Ethics of Closeness [ + ]**

- "The SEE does not hide their feelings – in fact, they take pride in them. They express their admiration towards things with ease as long as they're in the mood for it, which they show both through their words and their eyes. The SEE is always willing to take love to the extreme, both physically and psychologically."
- "The LSE is completely conscious of their attraction toward members of the preferred sex, and they are not ashamed of it." (Weisband LSE)

- “They do not conceal their affections, and sometimes even seem to show them on purpose. They do not leave any member of the opposite sex unnoticed.” (Weisband LSI)
- “In general, personal feelings are what the LSI constantly and in everything sees, which they inform their loved ones about. They are happy with their good relationships with people and happy with the fact that they do not quarrel with anyone.” (LSI Characteristic)

### **Ethics of Distance [-]**

- “If the ESI feels that emotionally something is wrong, they will turn away without any regrets.” (ESI Characteristic)
- “IEEs easily build a career in politics or administration thanks to their knowledge and understanding of everyone who is important to them, their keeping all the unneeded people at a distance, and their ability to not ruin relations with anyone.” (IEE Characteristic)
- “Unlike their kindred, the LII, the LSI tries to attract people’s attention to their ethical qualities and feelings.” (LSI Characteristic)
- “They are not at all afraid that it will be reported to his beloved. On the contrary, it is very interesting when the object of love already knows that he or she is loved, but cold inaccessibility continues being demonstrated to him or her.” (SLI Characteristic)

## **Ti**

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### **Logic of Interdependence [+]**

- “When they [ILE] feel that they are on the brink of the abyss and that their personality is in danger of total disaster, they say “I need you” and, in order to – God forbid – not deceive the other about anything, opens their eyes to all of their shortcomings, so that they would not be the cat in the bag.” (On the Dual Nature of Humanity)
- “I need you” only sounds convincing to the ears of the SEI, who has enough of their own emotions, to whom these words are the best possible assessment of their personality.” (On The Dual Nature of Humanity)

- “It is impossible to take care of the LSI’s dual in any other way: not only do you need to inform the LSI about the needs of their dual, but you also need to ensure that these needs are fulfilled and the dual is provided with the material objects.” (LSI Characteristic)

### **Logic of Independence [-]**

- “The ESE achieves everything for themselves through their own efforts, and does not rely on others’ help. Family is the main thing in their lives. (Weisband ESE)”
- “The demonstrative nature of the 4/2 half-phase manifests itself in the way the SLI is proud of their independence and the fact that they “need no one,” and in the fact that they don’t fear anyone”. (SLI Characteristic)

### **Logic of Construction [+]**

- “They know how to sensibly and accurately choose the best available system or dogma, and fight for its implementation with uncompromising stubbornness. They categorically reject everything that cannot fit in it, and bring the system to an ideal state.” (Weisband LSI)
- “It should be noted that Peter I in his reforms tried to affect not something else, but the potential forces of the state, the structural changes in the traditional forms of its economy.” (ILE Characteristic)

### **Logic of Deconstruction [-]**

- From Thomas Jefferson (LII) in the Declaration of Independence (1776): “That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness.”

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