

# About the Id Block

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I have a lot to say about this block. I've always been very critical of the methodologies used in these typology systems I've been studying for some years, and although I'm quite satisfied with Socionics overall, I couldn't help but notice the lack of interest and depth in the explanation of this block in classical Socionics.

By: [JavierME](#)

## The block is not really “unconscious”

First, I want to start by expressing how **I find the term “unconscious block” incorrect** when referring to this block. I believe that label applies only to the Super-Id. To explain my idea more clearly, let's read some quotes about the Id in various sociotypes:

The ESI subordinates his emotions to those of others. His moods match the moods of those around him... **Being in a group, the ESI adjusts to those who are cheerful, joking, laughing.** ([ESI's Id Block](#))

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

Will is the third phase of IM, which is divided into two parts: 3/1 and 3/2. 3/1 is the will of the individual themselves, to which they subjugate or try to subjugate others. 3/2 is the will of the environment (society and nature), to which the individual themselves submits. The will of SLI manifests itself in imposing on everyone the content of the half-phase: one's own conscious will is opposed to the will of others. And the half-phase (3/2), which parallels it, is an implementation of the will and desires of others, and particular caution in satisfying one's own needs. People try to satisfy those needs without attracting anyone's attention, without anyone's help. This is a half-phase through which people help others, but the external help on which

can be used only in exceptional cases. Therefore, the SLI is independent and honest in his material interests (money is Se). ([SLI's Id Block](#))

The Id Block is subject to the will of society, so the LSI does not think about which actions are intelligent or not, but listens to those around them. And when the opportunity arises, they eagerly help others. They also spend their energy sparingly and are willing to teach this to others. They are careful not to impose their knowledge on anyone, God forbid, about what should be done and when. ([LSI's Id Block](#))

The person who says "I'm in a hurry," or at least looks at their watch, becomes the object of the ILE's intensified concern. "They are in a hurry," "They have no time," are holy formulas for the ILE, and they will never ask where or why, even from their spouse. This would already be a questioning of the sanctity and untouchability of another person's sense of time. One could say that the ILE worships the sense of time of those around them, even though they do not ask them to. ([ILE's Id Block](#))

What do I want to show with these quotes? What do they have in common? Well, here we can see that the Id Block not only has a good understanding of norms **but also knows how to adapt to the circumstances imposed by the external world** and enjoys pleasing others using its respective elements. That's why the Ignoring function is called the "Observer" and/or "Empathy," and we also have the Demonstrative function, which is almost "obsessed" with its element and enjoys showing others how good it is with it. The duality of this block is that it enjoys to be independent regarding their elements but when it comes to others they want to be helpful.

Now, here's my line of reasoning: how can a block with so much nuance, caution, and observation be *unconscious*? Even though it's part of the Vital ring, I believe the term "unconscious" is incorrect and impractical for what this block actually implies. **The Id Block is an adaptive block, it does not break the norms, but it knows how to act beyond them.** It is an adaptive and situational block (which aligns with the Dimensionality Theory too).

As it is said in the ILE characteristic description of the Id Block: The Id Block is the individual's own adaptation to social reality. **The block is also referred to as the block of "Social Consciousness"**, which implies all the adaptation that the block

has, that is again contradictory to common sense that explains the Id as an unconscious block. My intention is not to be pedantic, because in most cases people already correlate vital and unconscious, but I think this methodology can really hinder the understanding of beginners. **The Id Block is fully aware of its elements and strives to keep the realm of these elements in harmony, the difference from the ego, is that this block doesn't act with independently.**

Overall we must not forget that the **Id block is still dependent on external demand to act** on its own, it needs to be 'activated', and that's why it's a vital block, It is perceived automatically, it does not act individually without stimulus, which leads people to describe it as unconscious, but I still believe that this term is wrong, considering the caution, observation and desires of the block.

The IEI lives by sensations. **They have a very vague idea of what the objects are, of their internal, structural, and potential properties.** For the IEI "spiritual capacities" and "culture" are most likely an abstraction – a means by which people bring some arrangement and order into their lives. IEI perceives others' potential force more instinctively than consciously – **it is perceived directly by their organism rather than by their mind.** ([IEI's Id Block](#))

Although I understand that it is called unconscious because it is a "vital" process, but since socionics is a cognitive study, implying that the Id will respond physiologically is not an adequate methodology for understanding, it borders on being anti-scientific. And I strive for it to be the most accurate possible.

## **The block and “norms”**

In various debates and takes, I see people confusing the Id with the Super-Ego due to a distorted and mistaken understanding of what norms are and how people react to them. It's important to understand the resemblance of these blocks, which is **the respect of the norms, and the repulsion of those who disrespect it** but people fail to understand the difference, which is: **the Id doesn't impose the norms and the Super-Ego does it.** As it can be observed in the quotes below:

Among the cheerful he is cheerful, among the angry he is angry. He cannot tolerate emotional uncertainty or melancholy... Those who cannot be

entertained, who “admire” their grief, the ESI does not tolerate in his circle. Believes that a positive person keeps his personal worries to himself, does not pile it on the shoulders of others. They do not know how to be compassionate and how to get immersed in the grief of others, yet they cannot help empathizing. That is why it seems to ESIs that the person who “demonstrates” their personal grief and pain to others is selfish, ruining others’ life with clear conscience. A moody person is almost an enemy, who consciously or unconsciously spoils the mood of others and knocks them out of active life. ([ESI’s Id Block](#))

On the one hand, a lot is habitual and imitative in the Id’s manifestation. The way this block gets manifested is determined by the environment in which the individual was brought up, and by the behavior of those in their circle whom the individual imitates. If there is no one to imitate, the individual feels bad because they “do not know how to do it”. Under such condition the Id’s realization is not socially controllable, turning into a “wild horse”. ([IEI’s Id Block](#))

The dam bursts when self-realization of other blocks gets ahead of the Id, and only because there is no one to imitate. If the conditions are not suitable for a breakdown, the individual develops a heart disease or something similar, which provides “physical reasons” for limiting their contact with other people. ([IEI’s Id Block](#))

They do not impose their work upon anyone and are vigilant about not disturbing others with it. If there is a suspicion that this has happened, they feel extremely uncomfortable. They themselves are programmed by everyone who tells them what to do. That is why the LSI often confesses that they does not like to be in charge, and that they’d rather be a high performer, who is praised for the quality of their work. ([LSI’s Id Block](#))

A couple of examples testify to how cautious the ILE is about other people’s time. The ILE is late for their train. There is no cab. Then a private driver pulls up and stops. “I won’t be late,” the ILE says with relief as they opens the door. “But I will be late,” retorts the driver. Although there is no doubt that this is a joke, the ILE becomes uncomfortable. ([ILE’s Id Block](#))

As seen in the previous topic, unlike the Super-Ego, the **Id is able to adapt to environmental norms as it experiences them**, while the Super-Ego cannot deal with changes in norms outside of its own objective experience, since the **Super-Ego doesn't solve anything**. However, the similarity is that the Id also becomes frustrated when someone violates or disrespects the harmony of the elements, which can easily be confused with a normative block. How can we tell the difference? I believe observing reactions is the best way. The superego is reactive and imposes norms, and **it will maintain the same behavior regardless of the situation**. While the id avoids imposing its elements and tries to harmonize negative situations in its realm. And it's one of the tools for dualization to happen, the Id submits to the Super-ego of the dual.

In line, an ILE cannot lag one step behind the person ahead of them, because it might seem to the others that they are holding them up... Equally, the SEI is afraid to impose their will on another person (Se), the EIE their likes and dislikes (Fi), and the ESI their emotions (Fe). ([ILE's Id Block](#))

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. ([LSI's Super-Ego Block](#))

These quotes above live up to the term "empathy" that Aushra used to talk about the Ignoring function. It has absolute respect for its elements in the environment, tries to help and understand this realm and avoids imposing on people. Which again differs from the Super-Ego who doesn't have this deep nuance of the element. The Demonstrative is much more daring and reactive, but it doesn't create anything new or contrary to the 'common sense' of the environment. The demonstration will generally be at the best of her element, which is why the types have a certain obsession with her Demonstrative:

Because of ILE's obsession with work, for the fact that they only expect work from others, while looking at the "inactive" ones as if they were nothing, not even noticing them at all. **But this is inherent in every person, as every person gladly demonstrates the second element of their Id block**. For the

LSE [demonstrative Se] this is quality of objects, for the IEE [demonstrative Fe] – emotions, for the EIE [demonstrative Ne] – talents, for the SEI [demonstrative Fi] – relationships with people. ([ILE's Id Block](#))

## The block is selective

The functions of the block are naturally dominated, but it's rarely displayed explicitly, especially in public. Yet, a closer analysis of the id's manifestations reveals a striking selectivity: it is not only "submissive" in the sense of not seeking external affirmation, but also deeply discerning regarding with whom and in what situations it manifests itself:

When the ESI is angry, he only shows it to his closest and dearest people. If he hates someone, he will never show his anger, **because he cannot show his real state to such a person.** ([ESI's Id Block](#))

SLI is not capable of inventing new forms of objects. But he is capable of choosing in the world of forms offered to him 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.** The models chosen are those that are aesthetically pleasing according to the aesthetic culture of the individual. ([SLI's Id Block](#))

Demonstrativeness of this element\* **begins with the IEI's demonstrative interest in weird people – perhaps to demonstrate their capabilities, their ability to establish good relationships with everyone.** As if magnitized, the IEI is attracted to unusual people – artists and the like, as well as representatives of exotic nationalities. To some extent they are always enthralled by marginality. The more complex and “weird” the inner world of other people is, the more successfully IEIs demonstrate themselves. ([IEI's Id Block](#))

The Id block is almost always capable of executing the programming it received. **The LSI is able to create a situation in their space that suits them and their loved ones.** They achieve this without regard to their strength and well-being. Others should understand that the LSI is able to stand up for

them, beautify their life, and make their lives feel sensually pleasant and even luxurious. ([LSI's Id Block](#))

I suppose the first function is the heaviest burden. For example, **the SEI establishes a long-term relationship with a partner based on sexual attraction**; they are quite promiscuous, but stop at the partner who satisfies their attraction. **LSEs selectively choose like-minded people who share their ideas**. You selectively choose companions who would be enthusiastic for an interesting endeavor. ([EI's Characteristic](#))

Here, the id protects its internal content from external judgment, and only surrenders when it feels safe. It's a competency, yes, but behind closed doors. **There is no appeal to spectacle, but a discreet application of a heightened sense of harmony**. The id block reveals itself as an inner territory of silent mastery. It doesn't impose itself, it doesn't promote itself, but it operates with excellence, as long as it's in a space the individual considers safe, intimate, and dignified. It's like a secret garden: cultivated with dedication, yet hidden from casual observation.

## Short conclusion

Things we can conclude from the Id block:

- This block is well aware, but not independent;
- This block, unlike the Super-Ego block, gives their input to improve their elements;
- This block works beyond norms, but in favor to harmonize the external;
- This block only shares personal interests of its elements with a selected group;
- This block only brings attention to the good aspects of their elements, unlike the Ego, who is not afraid to commit mistakes.

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# Complexity of the Super-Id Block

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