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Emotion

1E

To people with 1E the strongest experiences are associated with the emotional sphere. Such people consider it normal to experience feelings 200%, it doesn't matter whether it's joy or sorrow. Their emotions don't necessarily manifest externally, as they may try to restrain them, but inside they are bright and strong and they live by them.

To 1E it's not so important whether there is someone nearby, they can live alone with emotions. Sometimes they don't need anyone to rejoice or cry. It also happens that if there are people nearby, 1E express their emotions without looking back, they don't care if others "like" or approve of their emotional manifestation.

1E subconsciously believe that if someone doesn't share their feelings, they will be able to tell. They set an emotional framework and are ready to either extend them to everyone or move them out of the way if necessary.

1E don't always strive for emotional interaction. They may even miss the emotional response of their partner, and if they notice sometimes they may neglect them.

The feelings that 1E express in a fit of passion or anger may not touch the real person who caused them at all. These feelings are important to them in and of itself, and they express them for themselves, making the other a spectator.

When they express their feelings, 1E believe in them, feel them and therefore they don't lie. But they move away from these feelings just as quickly as they were lit up.

With all the strength of the emotional intensity, 1E don't strive for a prolonged outpour of feelings. The main thing for them to express themselves is to come to a result. However, their expression of feelings can be taken as a process for the reason that it has a lot of feelings, and it can jump from one to another for a sufficiently long time.

The expression of 1E can look like theatrical roles, beautiful paintings, photographs, poetry, music, or... tears, laughter, incoherent streams of words. Here genius and madness lay very close to each other.

To 1E feelings are the highest criterion in making decisions, such as whether to be with a person, to do a certain business, to buy a thing, to live in a city, etc. They can be very quick to make decisions in the heat of the moment.

Given that their emotions are strong and sharp, 1E people are very susceptible to external stimuli, so being under different ones they can say completely different things. To

mature they need to learn to restrain these.

1E people may sometimes ask tactless questions, invading other people's feelings without asking. Or say things that hurt others, to which they usually don't think it necessary to apologise for.

1E usually have large, radiant eyes that seem to glow from the inside, and sometimes throw lightning. They have a very expressive face and exaggerated gestures, and tend to laugh out loud, which sometimes resembles a cackle. They love to dress brightly, to wear something unusual, unexpected.

In their speech there are many figurative expressions, comparisons, metaphors. Moreover, it can be both elating and melancholic, where the transition is often very quick, almost seamless.

1E are excellent starters of arousal in the opposite sex - the glitter in the eyes sparked by passion - all this is transmitted to the partner and initiates love. They don't even have to do something on purpose, it's enough to be themselves. Because of this, sometimes 1E people have fast-flowing romances.

1E are drawn to mysticism. They prioritise trusting their gut feelings and premonitions more than anything else. Faith is not just a word for them, they tend to sincerely believe in anything that they "feel" to be true (which is often accurate, but the rest of the time an inflated reality).

1E seek to romanticise everything that's possible, including their own view of the world, which they try to paint for themselves in a more colourful way. Even if the phenomena of life have a strict scientific basis, 1E still try to add to it an element of artistry, mysticism, mystery. It would be boring for them to live in a world that could only be explained by dry formulas.

In childhood, 1E were characterised by overt tearfulness or gaiety. Although this is a normal reaction to crises and external pressure for such a child, it is rarely understood by others and they might've heard people refer to them as "crybabies" or "hysterical", which they were hurt by.

In a critical situation where the First function is turned on first, if 1E are mature they'll resort to their other functions, or else it will look like an emotional tantrum.

Their world is generally colourful, stormy, deeply expressive and artistic, similar to a constantly heaving ocean.

2E

2E provoke reactions and the clarification of relationships. They encourage acting in other people. 2E, like 2L, often "troll" people to get an interesting reaction out of them. They like to pull frankness out of people without promising anything. Often their style of communication is similar to endless flirting. To enthrall a person and then reveal to want only friendship is their favourite game.

2E have the ability to express emotions only to the extent that it is adequate to the situation:

no more, no less. When the situation changes, they're able to change their state almost instantly. They innately own the technique of emotional transformation.

The undoubted advantage of the 2E is their mastery of the word, and they can use it for both praise and criticism. In almost any situation, they know how to find the right words to "hook" and to please. They use emotions as a tool of influence, both positive and negative. They're not only emotional, but influence others through it.

2E seek to convey emotional states with maximum accuracy, avoiding false comparisons and hyperboles. If they're writing a letter or a story, then they'll try to choose the words so that they are all as appropriate as possible.

2E are capable of impromptu, associated with emotional vocabulary. They won't be able to make a "smart" speech without preparation, but to pronounce a deeply felt one.

2E are able to feel the mood of their audience and flexibly respond to it, choosing the necessary formulations and psychological techniques. They make good speakers.

The strength and richness of the emotional structure are a natural property of the 2E. In addition, they seek to constantly enrich their palette - they sensitively pick up all the shades of emotions that they hear, remember them and then reproduce them as needed, feeling satisfaction by playing with emotional strings.

In addition to emotional states, 2E collect stories, anecdotes, poems, drinking songs - they tend to constantly process various kinds of artistic information. The mature 2E possess a huge range of moods with which they can charge other people, lead them from one state to another, being on the same wavelength as them.

It's not at all necessary that 2E experience all the feelings that they demonstrate, for they do this not for themselves, but for the public. To them it's important to share emotions, exchange them with people. They love to sing and dance for others, they can especially memorise poems in order to read them later so that everyone gasps.

Such people measure any emotional expression with the answer of the interlocutor. They like to build an emotional dialogue, receive an answer, and create a bond game.

2E take care of other people's emotions. Unless necessary, they won't offend anyone, and if a person feels bad then they feel a natural desire to support and cheer them up.

Feeling well about the emotional state of other people, 2E can even take care of them to their own detriment. They often "forget" their own feelings and are carried away by supporting others. They do it completely disinterestedly, as they find a healing element in this.

Often they become the "soul of society" that creates an emotional atmosphere, both joyful and sad. 2E experience a vital need in the process of love: to love and to be loved and to know that this will always be so - this is their lasting desire.

In the behaviour of 2E, a certain mannerism, artificiality and sugary-ness can be observed. But in general, these are very charming people.

The second function is the best side of the human person - in the case of 2E, the best side of a person is the ability for emotional compassion, acting, and mastering the word.

3E

Within 3E, as with any Third function, there is a duality. Outwardly they barely show emotions, but inside they feel a mighty potential. It may seem that they are completely indifferent, unphased, while in fact they burn with feeling and suffer from the fact that they cannot express these.

3E are sensitive to the emotions of others and are defenceless in front of emotional pressure. They are afraid of violent expression of feelings, of tantrums, and are completely lost in situations when they're forced to react to them. In addition, they're afraid of emotional pain and suffering that they cannot bear.

In close communication, and even more so in life, 3E are often perceived as impenetrable people: their partner often can't understand their feelings. They're friendly, but at the same time they constantly keep their distance. It's difficult to guess what feelings they're experiencing, even direct questions don't help - this is very painful for those who crave emotional dialogue.

The critical question for 3E is distance or closeness in a relationship: they want intimacy, but put on a mask of indifference. There is little something wrong in the interaction - it closes immediately. When they are imposed on, they reproach. On one hand they always reach out to where they can receive emotions, and on the other they're afraid to manifest them.

The dream of any 3E is to open up and express: they're afraid that the outside world will not appreciate and support them, but they still wish for it since they can only get the greatest pleasure from emotional self-expression. Since this is difficult, they tend to seek a false release in hedonism, by lingering in sadness or even in work.

3E actually really like to talk about feelings, sorting them out to the smallest shades, experiencing each as fully as possible, and wishing they could do it more. If they're asked to remember something pleasant they'll remember, savouring every detail, even the most seemingly insignificant ones.

As children, 3E are considered ideal: they rarely cry and don't complain about anything, therefore parents are relieved of the need to reckon with their feelings. But if they're clamped down since childhood, they will grow even more sensitive and painfully incapable of openly expressing feelings.

Alcohol is one of the few means that allows 3E to be liberated - and as one might expect, as soon as the effect of alcohol ends they return to their squeezed, closed state, in which they're in most of the time.

The most difficult question for 3E is "Tell me how you feel" and "How do you feel about this?". They don't fully understand their feelings: they can say that they love, and immediately begin to doubt it. It is important for them to confirm their own experiences in the process of dialogue with others. For 3E love is an interaction, during which people

understand that they love each other.

Like any Third function, they're constantly in search of themselves and testing their own feelings. Such people can pursue careers that look into the depths of other people's souls - paths such as making music, becoming actors, or even

Sometimes they decide an outpour of feelings. They wish to say "I love you!", like 1E do, to start crying is a very sweet release to them. In the few occasions they manage to expose their feelings genuinely, it looks very unusual and even somewhat desperate. But they can learn.

3E are characterised by contemplation. They love nature because it's safe there. For them, being alone is important, it's where they can recover. They also love animals, and they usually reciprocate it. All of this is a consequence of the difficulty in expressing love towards people.

3E can be amiable, especially agreeable in situations where they feel at risk. In society, these are nice people who smile at everyone. 3E seek to charm people so that they love and cherish them. For this, they are ready for a lot, including giving in, pleasing and surrendering their interests, if it doesn't work out differently. Fortunately, it rarely comes to that. It is safe to say that 3E build relationships only with those who love them, and ignore those who don't.

Almost everyone is able to charm 3E. This is a very strong side of them. They continue to be loved long after the relationship is over, sometimes all their life. 3E are remembered in the team, even if they quit many years ago. They are always remembered as sincere people.

The main disadvantage of 3E is a large number of masks and all kinds of protections. Delving deeper under their masks, they can begin to manipulate people (voluntarily or not). Often, instead of defending their emotional manifestations, they twist the situation, act offended and guilt-trip others. They may use this technique in the event that a person betrays their feelings, but sometimes even when they are at fault, as self-defence.

3E love to draw out a declaration of love from others, even if in that moment they are overwhelmed by feelings, they still try to relieve themselves of responsibility for them, to transfer it entirely to another person. They let you confess, will deeply appreciate it, then the next moment make fun of it. But 3E perform such manipulations mostly unconsciously. From within, they don't view them as such.

The "fig leaf" of the 3E is irony. They are characterised by the irony of the world (the ability to find a reason to ridicule everything).

3E have an innate humorous gift. They are inclined to say sharp jokes and be ironic about all sorts of phenomena of life, especially those that are distinguished by pretentiousness, and they do this with an absolutely imperturbable look. They value subtle humour, that hatches barely noticeable smiles.

3E involuntarily underestimate even very bright events. They don't tolerate excessive pathos, pretentiousness in the expression of feelings, and in their manifestations of emotions they try not to allow anything of the kind. They prefer to suffer and love in silence than to go too far with feelings. They tend to pull back on other people and are hurt by everything too loud,

both in colours and in the expression of deeply-felt feeling outpours.

People with 3E are often distinguished by an even tone, a monotonous intonation, somewhat similar to mumbling. Because of their reduced expressivity, their speech is somewhat plain and they display few facial expressions and few gestures.

The most striking external sign of 3E is the impossibility of a wide open smile and laughter in a full voice. The smile comes out strained, the laugh is stifled, more like a giggle.

In general, the world of 3E is of muted colours and halftones. External connectedness is only a shell behind which the realm of strong experiences is hidden. Love means so much to them that the fear of losing it eventually forces 3E to fight for it (which would help them mature). They value a kind word and really appreciate a warm attitude. Most of all, they are afraid of hearing: "You are a stale biscuit, you have no feelings." Although they may sneer and mock and view life through inverted binoculars, what they really wish is to just gently purr about everything in the world.

4E

4E manifest themselves in a very even and disinterested manner. Feelings are not a reason for them to express them, they don't see value in it. If they love, then they don't shout about it. If they suffer, then do so only on the inside.

4E find it easier to adjust to the emotional state of the partner than to set the emotional background. They don't impose their feelings on others and easily take on the emotions of others. Next to high Emotions, they can be very bright; next to 3E they'll fall silent. If such people are left alone, they may not pay attention to their emotional state at all and solely focus on their tasks.

4E are able to smile when necessary, compliment, joke, and even to raise their voice - all this happens "to the task," for a short time, and emotions fade as quickly as they arose. In fact, even while having fun with others, the Fourth Emotion continues to remain unaffected inside. 4E are able to adapt to any mood, to take root in any team. They are "omnivorous" and emotionally "non-partisan".

The Fourth Emotion does not use emotions as an instrument of influence. And she is not interested in engaging in emotional dialogue.

4E don't care about the feelings of other people, but don't consciously hurt them either. They can only touch them with their indifference.

4E are impartial critics. Any artist, writer or composer will find a grateful and adequate response in it. Since she does not have her own aesthetic preferences, her criticism is very objective.

During puberty, 4E can be actively involved in creativity: dancing, poetry, singing. Then it usually goes away, and they become themselves - calm and uninvolved.

4E don't usually create art themselves, but consume art as a media. At the same time, they are interested in everything and have no pronounced artistic preferences. Even if they get

involved in artistic creation, they will be able to work in various genres and not have the framework that is characteristic of higher Emotions.

If 4E choose a creative field as his profession, then they will remain uninterested in the products of their emotional expression, and will be realised in other functions, simply using the Fourth Emotion as a tool.

Logic

1L

For 1L, thought, logic and self-sufficiency come first. 1L tend to go from concept to concept, often dragging life itself into the framework of their theories.

1L strive for universalism, that is, forming their own picture of the world, they try to include all the phenomena of life in this accurate picture and spread it to the whole world at once. They tend to generalise facts. From a thousand details, they are able to put together a single consistent picture, which they'll try to apply not only to these details, but also to all the others that are found in the world.

1L are characterised by consistent thinking. They strive for a result - some kind of final product, a formula - as universally applicable as possible.

The schemes and theories that 1L make are usually laconic. They strip all which they deem unimportant and give out a sharp, coincided, somewhat dry statement. Likewise, they don't like it when other people are overloaded with facts. To bring everything into a slender form, to remove the unnecessary - that's what they aspire to.

The memory of the 1L has the property of not storing "unnecessary" information, as by themselves they are not of interest to them, but they can on occasion link all these facts, numbers and names into a coherent scheme. The battle horse of 1L is system analysis.

1L sentences are distinguished by their laconicism, behind which the semantic fullness is felt. There can be many abstract nouns in their speech, since these categories are most conveniently used to generalise the experience that 1L constantly conduct. In this case, the presentation will be clear, with no frills.

1L have a distinctive property - the ability and need to think alone. It is important for them to get to the very essence of the matter, and for this they don't need company.

When a thought occurs to 1L, they are able to interrupt any activity and switch to this thought. This happens even with 1L children: a child can be alone for hours and reflect, refusing to play.

1L are not very talkative, they don't understand at all why idle chatter is needed, because to them life is made of absolute truths. So they resort to conversing only to find out the truth.

It is not easy to communicate with 1L, because to them there is only one correct opinion - their own. Communication with their willy-nilly will be reduced to a monologue: either very

interesting or boring and unpleasant. They don't ask for someone else's opinion, they only assert their own. Even if they ask a question, it's probably rhetoric and leads to their answer. It's too difficult for them to communicate outside the affirmative form.

1L don't enter into every conversation. If they considered themselves incompetent, then they'll prefer to remain silent.

If 1L have a lecture, they prefer to prepare a speech in advance and speak only within the framework of what has been written. They can be knocked down by any comment that is irrelevant, or someone else's opinion that they weren't prepared to refute.

If 1L realise that they're not right, it's painful. If they create a theory that turns out to be wrong, it could destroy their world. But not for long: soon they'll create a new theory, as logically consistent as possible.

It is peculiar to 1L to think of themselves as the "kings" of the Logical world - a person who is endowed with the power of the mind. The concept 1L: "I am a thought leader, I thought everything over, and my thought should be dominant."

The weak point of 1L is their inflexibility. Life moves forward, living standards and priorities change, and 1L remain categorically stable: they always know what is right and what is wrong. For this reason, most of the conflicts occur in their life.

Despite the fact that the results of the thinking of 1L are usually expressed in two or three precise formulas, the thinking apparatus of 1L is very heavy. 1L are not endowed with the ability to grasp on the fly and instantly process information. They need to first think about it, then integrate it into their system of ideas, and only then make a conclusion about its correctness. In this sense, 1L are slow-witted, their brains lacking flexibility.

The first reaction of 1L to any event is to understand what is happening, to explain the situation to oneself. It is very important for them to create a scheme according to which they can act. If something is incomprehensible or unexpected to 1L, it can seriously block their activity. Before starting any business, 1L often say: "We need to think this thorough."

1L are characterised by categorically in dealing with other people's thoughts and concepts. They can "crush" the interlocutor without any regard for the fact that he has his own opinion. For them, people are divided into right and wrong. The wrong must be taught. And they teach - pushing like a tank with their worldview system.

1L are at times poorly read, because why draw someone else's opinion from books when they have their own?

1L often overestimate the possibilities of their thinking. They tend not to doubt their minds and don't test their strength and sharpness. When someone asks them questions to test their abilities, they often respond dryly, as they consider it shameful to answer "I don't know"

(and add mentally: "I don't want to know"). But give them a real task, where they're required not to know the facts, but to connect them through a logical thread - and you will get a brilliant response from them.

In general, people with 1L are the ones who are most interested in thinking. They have their own opinion about everything. They are not always wise men and thinkers, they are not even always people of great mind. They simply tend to assert the infallible truth and disregard the superfluous opinions.

2L

2L provoke reflection and discussion. Often, whether deservedly or not, they give the impression of a troll who mock someone else's stupidity. But in fact, 2L aren't happy with stupidity, on the contrary, they want an interesting discussion in which there are arguments and logical chains. 2L ask questions differently to find out the answer as to hear someone else's point of view and discuss it. They are disappointed by stubborn "square" interlocutors who do not appreciate the joy of thinking.

2L don't give out the result of their thoughts, they prefer the exchange of thoughts with the other party. Therefore, they love disputes, arguments, and communication. It's important for 2L not only to express themselves, but to listen to the reciprocal opinion, to consider it, to have an intellectual game.

One of the properties of the 2L is to involve people in communication, in dialogue. 2L engage in the conversation professionally. They ask a question even when they know the answer perfectly. In addition, they ask for advice, explain something, repeat something, and the other party swallows this bait, feeling at this moment important and significant.

If 2L have a monologue, they try to build it in the form of a dialogue: they argue with themselves and, unable to resist, ask the audience some questions too.

2L are tireless in their desire to maintain a dialogue, to talk about everything in the world. And they can do it for hours with unrelenting pleasure. At the same time, they are great both at speaking and listening.

2L communicate according to the principle "What I see - I sing about it". They develop every thought that comes to their mind or arises during the course of a conversation. Enthusiasm for thought is one of the most characteristic features of 2L.

The minds of 2L contain both universal concepts and insignificant facts. After all, communication can stem from anything - and it is important for 2L to enter into any conversation, therefore they store a lot of facts and ideas to use when possible.

2L are interested in practically everything that happens in the world, without dividing into "significant" and "insignificant". Both global problems and minor events - they are ready to consider everything with equal attention and interest. Since childhood, they have had a thirst for knowledge, and they scoop out everything they can from the information field that surrounds them.

The hallmark of 2L is healthy cynicism. They don't need to have a complete picture in their head, they play with concepts and meanings. They don't know of prohibitions, dogmas, frameworks, rules - they discuss and think about everything.

2L think that they will change along the way. 2L don't hold absolute value to their thoughts, for they are not statements, but hypotheses. Within themselves, they don't believe in any dogma, any conviction that would keep the freedom of thought away from them. It is common for 2L people to refute today what was said yesterday.

2L don't put pressure on the partner, they cooperate with him. Even if the partner categorically expresses his opinion, 2L won't cut him off, won't impose their opinion in response. They can both agree and argue, but in fact, they catch his opinions like a ball, which is interesting to use for playing with intellectual muscles, and send it back as if it were a game.

The train of thought of the 2L has tremendous speed. Information is instantly retrieved from memory, options are calculated, hypotheses are proposed.

When communicating with the 2L, the feeling is created that the person will answer any question. Even if the 2L don't understand the subject, they can fearlessly enter into a conversation, relying only on their flexibility and freedom of mind. And if they understand the subject, then they're not afraid of any tricky question, comment and correction: they will always find something to answer.

2L are so confident in their ability to find the right answer to any question that they allow themselves to be careless with a word: instead of a specific word, they'll choose a harmless synonym. She may already think about something else and answer the interlocutor automatically, and after that she may not even remember that she said it.

2L are capable of upsetting any opponent if they try to "run over" them, but they will still try to handle their opinion with care. 2L are not offended if criticised — Their principle is: "if you know better, please tell me".

2L like very much when they're asked to explain something. They are able to make the most complex thoughts available to the common man. And if they don't understand something, they will explain patiently and as much as necessary, without the slightest dogmatism.

2L are not inclined to the written presentation of thoughts, they are interested in live communication. For a specific task, they can force themselves to sit down at the papers, but the texts look like something unfinished, like a fragment without a beginning and an end.

The world of the 2L is a vast, endless sea of facts and concepts, where intellectual freedom reigns, where they do not impose their opinions and are always ready to listen to the answer, where the conversation has intrinsic value, and where it does not matter when the point is made.

3L

3L people, like with any Third function, are characterised by duality. They are inclined to deny the ability of a person to know the world with the help of reason and describe it with logic, and at the same time, they passionately worship the mind, envy someone else's intellect and someone else's ability to describe the world with the help of formulas.

3L question everything, are ready to dispute any information - and at the same time are looking for the truth more than anything else.

Due to its subtlety, 3L are able to see the slightest logical inconsistencies. They will not miss the smallest break in a logical chain.

Owners of 3L are the most curious people in the world. They strive to know all aspects of being as accurately as possible. The world seems too complicated for them to understand it completely even though it is precisely what they most want. Such people study a lot, read - so as not to be made fools, not to make a mistake in some trifle. They ponder questions that others would not have thought of.

3L love to get to the bottom of things, even with rhetorical questions they want to know the exact answer and write down the most detailed "logical" instructions. They often ask paradoxical questions, interested in the inner essence of things. They love to bring every position to the point of absurdity.

3L are characterised by aversion to all kinds of categorical judgments. The problem is that most of the time 3L don't dare to raise sharp disputes, especially with those who are able to put them in their place with two or three phrases.

If 3L get into a discussion, they do it in order to assert themselves, and so as to not lose face, they prefer to think over everything in advance. But in the heat of an argument, they remain in constant readiness to curtail communication or even resort to manipulation.

Realisation of oneself in the sphere of intellectual communication is a source of stress for 3L. To hide their fear from others, they strike into denial of everything that is possible (i.e. scepticism), which is a good way to absolve oneself of responsibility. They'll make others try to prove that A is A and B is B, and they'll ask provocative opposing questions.

There is another benefit to this behaviour. 3L desperately want to come off as very intelligent people and are afraid of being called a "fool" more than anything else. When 3L start to quibble and deny, they look very smart. And at the same time, the responsibility for the result is completely shifted onto others.

3L can defend themselves not only with denial and withdrawal into logical twists, but also through attempts to end the conversation with phrases like: "Stop blabbering" and "Let's not talk about it." If this doesn't help, then they will become silent and pretend that they don't hear anything. It may seem to others that they're neglecting them, but they're actually experiencing mental pain.

The safest thing for 3L is to have a leisurely conversation rather than a debate, where they don't need to strain themselves and therefore there is no reason to hear the offensive "You are a fool, you do not understand anything and cannot explain."

3L are interlocutors who love to "sit on their ears". They love idle chatter, conversations "about nothing" - after all, it is in such exchanges that one can enjoy the process, and it doesn't matter if it leads anywhere. At every opportunity, they try to strike up a dialogue in which they will ask many questions and argue on the most insignificant reasons. With

this, they can bring their interlocutors to white heat.

These are people who get the highest pleasure when they learn something, prove a point, sort it out, endure new knowledge. 3L enjoy the very process of formulating thoughts, they savour words, themselves wondering how they add up to logical conclusions. They can go over the words for hours and revel in the subtle play of meanings with a partner who maintains such a dialogue.

3L have two favourite topics of conversation. The first is the denial of the need for reason in the knowledge of the world: 3L are ready to prove the inconsistency of a topic for hours. The second is a discussion of various speculative issues, where it is impossible to come to an unambiguous opinion: they will be happy to be sophisticated in considering the most incredible possibilities and not come to anything concrete in the end.

3L are the opponents of simple solutions. If it is possible to solve a problem in both a simple and a complex way, 3L will definitely give preference to the complex one. A simple solution would lead to a result; for 3L the ongoing process is most important.

The greatest difficulty for 3L is to assemble a consistent system out of all the facts known to it and to prioritise it. The mind of 3L is arranged in such a way that it is difficult to prioritise information: all the facts seem to be equal to each other, they find it difficult to give preference to one over the other.

3L are bad speakers. For them, transforming thoughts into words is a double stress: first, it is difficult for them to think clearly, and second, the connection between thought and speech is also somewhat broken for them. Often 3L move away from the main thought, lose it and can no longer return. And all this is accompanied by a painful feeling of failure.

At the same time, it's important for them to be understood. For this, they are ready to do a lot. Their well-being depends on this, on this basis they build relationships. This is their "Achilles heel", a vulnerable spot.

3L love all sorts of crosswords, tests, logic problems. In particular, it helps them to safely test their own knowledge and usefulness.

3L collect knowledge in order to flash it somewhere and they are very proud of it. If the Third Logic failed to realise itself in life as a person of great intelligence, it can be proud of the intellectual successes of its children and take each of their achievements as its own merit.

3L like to teach others, and they can do it for a long time and tediously, both in speech and in writing.

3L are prone to mysticism and superstition. This is for her an attempt to find a replacement for the rational principle for explaining the world. She often believes in omens and tries to literally follow the instructions given by various sorcerers and mystics.

Well developed 3L are wonderful, very interesting interlocutors who are able to consider each phenomenon from a myriad of different sides, find flaws in other people's statements and ask questions that expand the frame of the world of others.

In general, the world of the 3L is a tangled world of logical constructions, in which the endless process of formulating, proving and sorting out thoughts is the greatest pleasure, and the word "fool" is the greatest insult. They do not tolerate categorical statements and are always ready to answer: "No, this is not so." The Third Logic does not allow the mind to calm down. Communicating with the Third Logic, you understand that not all questions still have answers, that there is still something to think about.

4L

4L people are not interested in spending their lives on intellectual labour and searching for meaning. They sincerely do not care about the truth, the main thing is for it to work. The breadth and wealth of mental activity can not be expected from the,. Such a person will learn as much as is required for the realisation of his higher-standing functions.

4L is characterised by clarity, simplicity and laconic presentation of thoughts. Such people have a very methodical mind that throws away everything that is unnecessary. If a thought is incomprehensible to a 4L person, they will simply forget about it so as not to be overwhelmed.

4L speak as they think, in short, as they complete phrases. Their speech flows without difficulty, but is often chaotic, tense and inconsistent.

It's difficult for 4L to think in abstract categories. When they do this, it feels like they are using words that they don't understand. They usually try to be as specific as possible.

Usually 4L are able to consider only a separate fact, without its connection with other ones. System analysis comes to them with great difficulty.

The ideology of 4L has little to do with their life. They can assert anything - but absolutely not follow it. Here life is separate from thought. In this sense, the reasoning of the 4L is best trusted with great care.

4L are able to think independently, but the inclusion of intellect occurs only in the moment of need for a decision, under the pressure of external circumstances. They will not unnecessarily strain the brain. By virtue of their effectiveness, they try to follow the quickest path, and where serious intellectual efforts are required, it is easier for them to trust the authority that they choose for themselves.

Any information coming from outside is absolutely unreliable to the 4L. From the point of view of the 4L, they should collect the opinions of people with a higher standing Logic. Which they successfully do, collecting advice before making an important decision.

4L believe what those "who understand" tell it. They themselves cannot play with theories. They may have its own system of worldview, but it's not fundamental for them. In order not to "steam", it is easier for the 4L to accept a ready-made system - religious, philosophical, vital. At the same time, of all theories, 4L choose the simplest and most understandable.

It is common for the 4L to be "infected" with someone else's truth, but this may not be for long - as long as they are in contact with a person telling them his truth. When there

is another interlocutor nearby - the Fourth Logic can also sincerely share his ideas.

4L are characterised by idle curiosity. They can be interested in a variety of things, read many books, and communicate with people of very different views. And everywhere they will be interested for some time, and they'll take all this as her own.

4L can easily develop other people's views and take part in any conversations, they aren't afraid of blows to the Logic and even direct doubts about her mental capabilities. Therefore, they are completely free in their self-expression.

4L don't put pressure on their opinion, even they give irrefutable and very thoughtful proofs. They can press on the higher functions of her psychotype.

4L are the most tenacious. They can adapt to any regime, any leader, any spouse, any boss, and will follow them, finding a lot of reasonableness in their arguments, and sincerely agreeing with them.

One of the weaknesses of 4L people is the inability to function in stressful situations. In these cases, the ability to think is simply "turned off", the person is seized with panic and cannot make an informed decision.

Even if the stress is not very strong, their ability to think is blocked, and they begin to rely on their upper functions — according to Logic, they're led by those who will lead them at that moment.

Being 4L doesn't mean having a lack of mind. 4L people can be very smart: the overwhelming majority of the world's population are 4L. And among them are many people whom we deservedly consider to be great thinkers.

Physics

1F

The physical appearance of 1F is usually very noticeable: a handsome face, an athletic body, and they stand tall. They are powerful, strong people. Some 1F can be indistinguishable from 2F, 3F or even 4F. For the most part, these are people with juicy face sculpting.

1F are especially attractive in adolescence: the girls' figure approaches the ideal: a thin waist, wide hips, large breasts, for young men an athletic build is characteristic: a narrow pelvis, broad shoulders, muscles in all necessary places. With age, the figure changes: the waist disappears, the muscles begin to swell. This is not always the case and not with everyone: many 1F remain fit and impressively beautiful until old age, but the general trend is just that.

1F often have full lips with a "bow", as if created for kisses. They make artists and sculptors want to capture their beauty in their works. Most subjects of art are 1F.

1F possess a physical energy that fills space. A man walks - and everyone admires him

and he admires himself. They are usually smooth, dignified, characterised by the grace of a person confidently standing on his feet. They move picturesquely, as if flowing from one beautiful pose to another.

1F have no desire to make unnecessary movements. They can sit for a long time without changing posture. If it is possible to stand or walk, they would prefer to stand. For this reason they prefer static sports ones - bodybuilding best reflects their natural drive to showcase trained flesh.

1F by nature have a slow reaction, so dynamic sports where it is necessary to predict the partner's/opponent's actions don't come easy to them. If they engage in martial arts, then they are drawn to it because of the result, not by the process of struggle.

1F don't strive to have many children, one or two are enough for them.

In a conflict, the first instinct of 1F is to attack their opponent. In childhood, they realised this desire quite openly, with age they taught themselves to restrain this instinct, but inside they continue to live with it (expressed through the clenching of fists, hitting a wall, breaking things). Therefore, we can say that 1F have usually a higher tendency to resort to violence compared to others.

For this reason if 1F come to power then probably they make frightening leaders, as it's easiest for them to resolve a conflict by forceful methods than others.

1F dream of living somewhat better than the rest of their social group, and they put a lot of effort into this. But upon reaching the limit assigned to them, they usually calm down and don't strive for more.

The worldview of 1F is material thoroughly. Material enrichment is the main engine of their activity. Wherever they find a place for themselves - at the helm of power, or in the family - they will first of all try to satisfy material interests: first their own, and then, possibly, others'.

1F treat their money with some level of greed, but in any case they will try to never miss their own benefit. They treat material things with respect and somewhere even with reverence: they love their home, workplace, company, family, their things. All these concepts have a special meaning for them, which is not always comprehended by others. They're attached to these concepts, value them and perceive them in a very tangible and almost animate way. They usually have a lot of beautiful and expensive things.

If 1F discuss, it's usually about money, comfort, appearance or food. Material interests prevail. They organise their world as it suits them - their own sense of comfort is of the highest value, so they're very unhappy when their comfort is disturbed. Comfort doesn't

necessarily mean warmth and cosiness: for some it's a house that sparkles with cleanliness, and others it's an old couch and a robe.

Those who enter the space of 1F fall from their bounty. They don't really care about whether others like their gifts, if they give you should be kind and accept. 1F are ready to share their comfort with others, but in a way that is convenient to them. Their inner concept: "I did this

thing, so it should be accepted by everyone unconditionally"

For their sake, they earn a lot and spend a lot. By their nature they tend to succumb to instincts - they don't fight them and don't see why it would be necessary. They know how to rest best of all and won't let anyone interrupt it. They love things that make life enjoyable, such as massages, beaches, beauticians, and sincerely don't understand why they should live without pleasure.

1F like to eat what is tasty, even if it's unhealthy. It's difficult for them to deny themselves pleasures, the main one being food - which they like spicy, heavy, flavourful.

1F are absolutely alien to asceticism, which is inherent in most religions, and more often than others it becomes an atheist.

If 1F go on a diet, then it will be the most comfortable one. They categorically reject strict hunger strikes, or restriction of sweets and alcohol. With great anguish they endures periods of forced rejection of their favourite products, perceiving it almost as a tragedy.

1F usually care very much about their appearance and invest a lot of money and effort into it. It is especially important for them to impress in public. They're usually dressed very well - bold clothes, sophisticated, stylish. At home they can look sloppy: they're sure that they look good enough and too lazy to run a comb through their hair an additional time. To them it's not so much about how they look, but how confident they feel about it.

1F can do a minimum of things, as long as they are sound and meet their requirements for comfort.

1F are "sensory hippos": they're often tone deaf and have a poor sense of rhythm. Even if by nature they're gifted with musical and dancing abilities, they prefer louder sounds and simple movements.

They poorly distinguish between halftones and shades. Therefore, they tend to overdo it with bright makeup, large expensive jewellery, tart perfume, open, tight-fitting outfits that would reveal and emphasise the body.

Due to their thick skin, 1F are not squeamish. They likes provoking, pornographic pictures, and they usually don't hide them, just as they don't hide their interest in a beautiful naked body, in showcasing sensuality, in the desire for sex.

The sensations 1F want to experience in sex are rather rough, the movements are monotonous. But in such sex there is a lot of naked sensuality, absolute adherence to instincts, frank enjoyment of corporeality. This pleasure is somewhat hampered by the fact that 1F have few erogenous zones, and in order to get pleasure, one has to act rather crudely and primitively on them. Many 1F women don't know what an orgasm is.

In sex, 1F strive for quick pleasure, are indifferent to foreplay, pay little attention to what the partner feels. They either enjoy and gives themselves up to completely, or give pleasure, and can do it tirelessly, but there is no exchange as such, there is no dialogue, no co-process.

1F are prone to betrayal, which in the depths of their soul they don't consider as bad. Since during sex they remain out of contact with their partner, betrayal doesn't mean hurting something that was built together, but "there was one partner, now there's another."

1F don't feel physiological jealousy. They're not so much hurt by knowing that the partner is not faithful to her, but it is important that the "lover" is less significant than them. To some 1F men it's not shameful to use the services of prostitutes.

1F are the most unfortunate victims of the fast flowing time. Time itself destroys the support on which this psychotype rests, and this leads to a change in their worldview towards greater gloom and irritability.

In general, the world of 1F is a thoroughly material world, where money, expensive things, physical comfort, and pleasure are of greatest value. Here they are ready to share out of excess, but taking care first of all about their own benefit. Here, betrayal is not considered as such, here, in the conflict, fists immediately come into play, but here they stand firmly on their feet.

2F

2F provoke liberation and discovery of their true tastes. This can manifest it both in the kitchen and in bed. 2F behaviour is one big offer of yourself as a lover, nanny, masseur and sports coach in one bottle.

2F usually have a somewhat shortened figure and a round face - it's stocky, compact, stable, like a sports car, which is adapted for fast movement. Generally short to medium height, there is no particular beauty or ugliness. It's a very balanced appearance.

Until the age of thirty, the body of 2F is distinguished by thinness and slenderness, and then the waist disappears, the silhouette diffuses - and the whole figure becomes short and round. Such people are never particularly overweight. Women with 2F usually have narrow thighs, bulky buttocks, and a full chest.

2F are very lively and agile. The movements are moderately fast, strong, precise, as well as aesthetic and graceful. Their mobility is also manifested through the fact that they are very active. Rest for them is a change of activity. They need to be limited or else they will do something all the time.

2F are true workaholics: labour for them is sacred in and of itself, regardless of field of activity. Wherever fate throws them, they'll work tirelessly and with dedication. They're those that forget to go on vacation, sit late at work, consider it a crime to take sick leave and are ready to go back to work even after physical stress. Put them in prison and they'll work hard there too. There are obvious pros and cons to this - by giving 100% of themselves to work, 2F can neglect health.

2F will be happy to do any work, both monotonous and creative. With the same pleasure they teach to beginners, show by their own example and motivate those who are tired. 2F fitness instructors like to do the exercises with a group, and their exercises are usually mobile and energetic.

2F need interaction with other people. They enjoy physical intimacy as well as the "unpleasant" physical work such as caring for the sick. During a conversation 2F like to touch the interlocutor's arm or shoulder, as if to establish a physical contact with them.

The physical world is a natural element to 2F, they play with objects, plants, animals, people. Interacting with them, it seems to create a process like a game.

2F are fearless in everything that concerns physical interaction, they trust their body and its flexibility, feel it is wide and richly gifted - and it usually doesn't let them down, acting accurately, reliably and efficiently.

2F bodies are perfectly adapted to fight. They're not afraid of being hit or wounded, they're not afraid to get involved in a battle even with those who are stronger, in the struggle for them there is a special excitement, the spirit of competition.

2F, like 1F, naturally respond with violence to the violation of their boundaries, but without cruelty, revenge. They make bad thieves and criminals, they're set up too constructively to take away from another that which they would gladly give to the opponent. If the Second Physics take a criminal path, still the feeling of inner conflict doesn't leave them.

2F are economical without stinginess, they love to make money, know how to save it but also spend it gladly to provide physical comfort for themselves and their family - in their house there is exactly as much as is required.

2F don't like to throw away old things: anything finds a worthy use with them. They are able to make something new, unusual and beautiful even from old things.

Wherever 2F are engaged, they strive to preserve the natural properties of things such as colour, smell, texture. 2F women often don't wear makeup, 2F chefs strive to subject food to minimal processing, 2F sculptors try to emphasise the natural properties of the material.

2F are very adequate to nudity, in which they value its naturalness. Everything related to physiology evokes an adequate response in them, with full acceptance of all physiological processes, without dividing into "good" or "shameful".

2F are squeamish despite the complete acceptance of physiology, there is a line beyond which disgust begins, and they try not to cross it. Therefore, they're very clean both with their space and their body.

2F tend to want multiple children, who are always well-groomed, fed, rested, study hard.

From adolescence to old age, 2F have a very adequate attitude to sex and give themselves up to it with pleasure and usually without excess. They are great lovers: attentive to the partner, tireless, resourceful and self-confident. For them, the whole love process is important, every stage, every movement. In addition, they have many erogenous zones. For 2F the best side of their nature is physical care for others and an absolutely adequate attitude to the material world. They are beautiful in motion, very active, energetic, fearless and tireless.

3F

3F usually grow up late and remain thin, thin-boned and stooped all their life. Some 3F have an almost perfect body, very proportional and slender, but this is rather the exception. The face of 3F is usually asymmetrical, and some details stand out especially noticeably. In addition, 3F often suffers from acne, as their sensitive skin does not tolerate the aggressive effects of the external environment.

3F are very mobile, but their plastics lack confidence and accuracy. There is a lot of fuss, awkwardness and excessive caution in the movements of 3F. At the same time, they move a lot, they're characterised by restlessness and a desire to constantly change poses, as if they cannot find a place for themselves.

3F, despite their fragility, are generally in good health. They take care of their health all their life, as well as their appearance. They're characterised by moderation in food, mobility and subtle attention to what is happening inside the body. 3F are often fond of curative fasting and tempering.

3F are very sensitive to their appearance, they often believe that they're ugly, and this conviction of their unattractiveness becomes the main torture. Both 3F men and women often experiment in the field of fashion, they can wear provocative outfits, they are very careful about their face and body.

At the same time, 3F are very shy about their excessive sensitivity and physical weaknesses, which can be many. If 3F reveal their weaknesses to the world and there is no way to hide them, they try to play them in advance in such a way as to arouse sympathy.

Sensory perception of 3F is very sophisticated. They are able to pick up the shades of colours, sounds, smells. They can experience discomfort from too loud sounds, too pungent smells. Their element is subtle transitions, complex scales.

3F are characterised by extrasensory abilities, sensitivity to the energy interaction of people. If 3F experience physical pain, illness or hunger, their sensitivity heightens.

3F sense all physical interactions between people, as if they were through their own body. Whether they see a fight happening or observe a love scene, they experience it as if it were happening to them.

3F are not about imagining, but directly from within themselves feel someone else's physical sensations. They are very sympathetic to people that do physical labour, as well as to everyone who has to endure hardship or suffer from illness. Noticing other people's discomfort, they try to smooth it out.

In the kitchen, 3F prefer to cook something complex and sophisticated. At first, they may feel insecure, but if you teach them, and most importantly cheer them up, then they creatively recycle someone else's experience and bring something of their own to it.

3F are somewhat wary of complex mechanisms. If their work is connected with them, they prefer at first to play the role of a follower for a long time, turning to specialists at the

slightest problems. But over time, their fear disappears, and they begin to act confidently, often bringing the simplest processes to real perfection.

3F have a particular attachment to their own things. They may be uncomfortable in someone else's house just because it is someone else's. Going on a trip, even for a couple of days, they can take a huge suitcase with them, in order to create a feeling of home for themselves in an unfamiliar place.

From the 3F comes the feeling of overprotection and infringement of the physical principle. It is very easy to inflict psychological trauma on them by making an incorrect or negative remark about their appearance or about their abilities as a man/woman, which they may then take a long time to heal. It's difficult to predict where exactly one can "stumble" while communicating with the 3F: each has its own weak point.

3F can be very prolific. Children are of absolute value to them. This reveals their desire to assert the full value of their physical principle. The more children there are, the fewer reasons to suffer from their own deprivation.

Some 3F overprotect its children. Since they are not too adapted to the hardships of the physical world, they seek to protect other, weaker creatures from them.

Shyness is inherent to 3F. They can be ashamed of nakedness (someone else's and their own), overt or excessive sexuality, even their passion for food, if it's peculiar to them.

3F tend to deny the importance of physiology and physical pleasures in general. They are insanely important to them - but they cannot admit it, cannot recognize the power that the physical world has over them and what great pleasure it gives.

Intimate life is the area where the duality of 3F is most clearly manifested. They usually start it rather late and with great care. And it contains both hypersexuality and bigotry. 3F are inclined to deny the meaning of eroticism, to resist their bodily desires. On the other hand, they passionately dream of surrendering to them, and if they do then with their whole being.

As far as eroticism is concerned, the feeling of fear is characteristic to 3F. They are somewhat cautious of creatures of the opposite sex and are looking for the most non-traumatic ways to realise their sexuality. Rejection is extremely painful for them. Often they prefer to refuse first as if in advance, protecting themselves from possible injury. 3F often resort to various sexual fantasies. All these are comfortable ways to realise oneself, without possibility of rejection.

3F have an avid interest in the psychology of people with open, casual, demonstrative sexuality, as well as prostitutes.

Due to their natural shyness, 3F tend to not be leading, but led by sexual partners. At the same time, they tend to put the partner's pleasure above their own.

In sex, 3F can endlessly touch and kiss just enjoying the process. In addition, their bodies are an erogenous zone all over.

3F are jealous of physical touch more so than others. Physical intimacy for them is kind of a sacred action, and they perceive the intrusion of strangers into this shrine as a betrayal.

If a partner is unfaithful to 3F - for them it's a confirmation of the defectiveness of their physical principle, which they already consider defective, and an ulterior confirmation is a huge pain for them and the strongest insult. If a partner cheated on them, they may experience such a strong disgust that they no longer can be attracted to them. At the same time, it is almost impossible to deceive them, since they sense the slightest changes in body language, it's like they can perceive someone else's frequency.

On the other side of fear and uncertainty is the desire of 3F to please everyone. Defiant behaviour is inherent in both women and men. 3F, like any Third function, doubt themselves. In order to test their attractiveness, they like to play the game of seduction, which has no other purpose other than self-affirmation. It's very difficult for 3F to refuse such behaviour, otherwise they won't be able to receive the confirmation they are looking for. If you ignore the bodily hints of 3F, then you can seriously hook them with such a game.

Men, in addition, try to assert themselves in their physical abilities. A physically perfect man has an excellent body, he is hardy and fearless. Very often 3F men go in for mountaineering, yoga, extreme sports, demonstrating their potential to themselves and others.

3F are characterised by a constant test of their strength. They like to overcome inconveniences, they can do something in uncomfortable positions and strain a lot. They're very proud of their victories in physical tests and want to be admired. It is important for them to impress in Physics. Through this behaviour, they seem to say: "I am strong after all, I can cope with physical discomfort, illness, and ordeal."

3F carry heavy things, move objects, deliberately demonstrating to everyone how hard it is for them - and at the same time refusing help. They evoke sympathy for themselves in those around them. 3F can pay for someone - but do it in such a way that the person would feel like paying them back. At the same time, they refuse it.

The attitude 3F have towards money is ambivalent. On one hand, they can be pretty frugal and stingy, then again they believe that having a lot of money is bad, in fact they love making expensive gifts, buying luxe things, and participating in charity. They may verbally deny the importance of money, but if they're honest they'll admit to the virtual importance of it.

3F are able to live at someone else's expense, but at the same time it will cause the torment of shame and a feeling of their own unfulfillment.

3F are often close in spirit to an equalising, distribution system, where everyone gets a small, but guaranteed piece of bread. They are ready to come to terms with the minimum, as long as it is guaranteed.

3F are born opponents of violence. They're pushed to this not only by sensitivity to other people's pain, but also by fear or cowardice. 3F are not great fighters because they're afraid of exposing their body to attack. They are afraid of fights in the same way as 3E are afraid of hysterics, and the 3L are afraid of sharp disputes.

If 3F are used to physical violence, they can be unnecessarily brutal and overstep the boundaries. So cowardice and cruelty coexist in them.

3F can be law-abiding. Fear of violence turns them away from the criminal path. The only crime 3F could be capable of is a out of jealousy: in such a state they are ready to commit even murder. It rarely comes to this, since until the very last moment, cruelty fights with pity and cowardice.

3F rarely commit suicide. They often think of it as a way to turn off the most restless part of themselves, but it is enough for them to imagine how tissues die off, how the heart stops beating and how the body that from healthy becomes covered with cadaveric spots, and the suicidal "appeal" disappears.

The world of 3F is a complex and contradictory one, in which the fear of bodily pain, seeming ugly or to be rejected in intimacy makes them at times hide their true desires behind hypocrisy, self-affirmation, and games of seduction. Here they boast of their appearance and physical strength, here they are ashamed of their weaknesses and are afraid of eroticism. Here, the worst crime is treason, and the greatest joy is the endless process of subtle pleasure from physical contact.

Like 2F, 3F don't sit still because of their process, but unlike in the former, it causes a feeling of "unhealthiness". 3F are painfully concentrated on their body and material condition. They can discuss with you for hours the details of diet, as well as about exercise, cosmetic procedures, massages.

3F are characterised by a desire to buy and accumulate finances. They tend to discuss in detail the pro's and con's of purchasing clothes, shoes, furniture and other things for a long time and in detail. They are split between greed and generosity. They also like to talk about ways to make money. The financial status of 3F is pretty important to them.

They can overload themselves with homework and try to attract their households to it. There is a feeling that 3F comes up with chores where there aren't - they move things, clean surfaces, explore objects. They often complain about lack of sleep, but do not want to reduce their activity. "If you want to help, don't advise me to do less, it would be more helpful if you did it for me."

They can watch a person eat something with interest; when they're offered a treat, they take a tiny piece, they invariably refuse to take a normal portion. This is due to 3F's uncertainty about their right to take something from the material world.

In addition, 3F react strangely to touches: their hugs and caresses will be cautious, as if seeking permission. They like to be liberated and pushed to physical interaction. 3F always hide an obvious complex about their appearance. They feel uncomfortable discussing their appearance, as they immediately lose their confidence. Often 3F comes up with non-existent problems with their looks.

4F

The appearance of 4F is distinguished by refinement. Usually these are people with sharp, small features (thin nose, thin eyebrows, small lips), although there are exceptions. If 4F are beautiful, then it's discreet. Over time, the appearance of 4F practically doesn't change.

Their movements are characterised by being static like 1F, but unlike them they lack the same confidence and picture flow from pose to pose. 4F simply make the minimum of movements required by the situation.

4F are born ascetics. Physical discomfort is not a reason for them to worry and they'll easily endure hardships and diseases. They don't attach importance to someone else's physical discomfort like their own, you can't expect much physical care from them.

4F sometimes seem parallel to the physical world. They can work without noticing fatigue, be assiduous and diligent - but at the same time indifferent to the results of their physical labour. Any dirty and even meaningless work can be assigned to them - they'll do it like any other.

4F can do with a minimum of things and conveniences, but they don't dislike luxury either. They're sincerely indifferent to the physical layer of life and usually provide themselves with the material conditions they consider necessary, often relying on the higher functions of the psychotype, which can be limited.

Money for them is an opportunity to realise higher functions, and not an end in itself. It is not money as such that matters, but the opportunities it opens up.

The sensations that 4F people are capable of experiencing are distinguished by sufficient refinement. Their body is quite receptive. Psychic abilities are available to him. Esoteric practises are easy for him: the body does not hold, while it is an excellent conductor of subtle sensations. But all this has no independent value for him. And if the higher functions of the psychotype are not interested in such sensitivity, the person will not develop and use it.

4F easily trust others in regards to the physical aspect of life - they can play sports for the company, try new physical sensations, if others say that this is good. Sometimes it seems to them that they want to do or eat something simply because another person is doing or eating next to them. They really like it when they are recommended some dish or clothes. If there is someone who will take on the issues related to her wardrobe and food, she will gladly trust someone else's decision.

4F will be what other people or themselves "make" of it. Since they don't have their own system of physical preferences, they easily accept someone else's - the one that will fit into their world and will be in agreement with the higher functions of the psychotype.

In a stressful situation, 4F are turned off first. They may become ill or lie motionless. Such people usually get physically exhausted rather quickly, especially when the Third Function is overloaded.

4F can be characterised by gloomy and even suicidal moods. The thought of suicide comes to them easily and without any disgust. This also demonstrates the ability of the Fourth function to switch off in crisis situations.

4F are characterised by a feeling of a weakened physical principle - hence the feeling of early old age even in young years, which may conflict with their healthy, full-blooded appearance. With age, this contradiction is usually smoothed out. Constant sadness, a state of melancholy, a feeling of the tragedy of being, the proximity of some kind of misfortune - is the normal state of 4F. No matter how well life develops, they'll always find a reason to feel melancholic.

4F feel some sort of indifference to the suffering and death of people: it's very close to them in spirit, so when it happens in the world they take it for granted.

4F are absolutely fearless. The fourth function is generally easily substituted by a person under attack, in this case they easily substitute a body for a blow. In the struggle, they are not inclined to spare either themselves or others.

4F can easily remove who gets in their way ("remove" without much cruelty, rather with indifference, as dust is swept away) - however, having first tried the methods of influence on the First, Second and Third functions.

4F are characterised by a weakened libido. Sex takes the last place in her hierarchy of values, sometimes, they don't understand at all why it's needed. 4F are not prone to betrayal. They can talk about sexual topics easily and fluently, without an unhealthy interest.

If they desire to do so, 4F can make for a successful political career. They're not tempted by money and women, and people really like courage and incorruptibility and that plays into their favour.

Will (Volition)

1V

1V have very clear ideas about their I, about their personality and their desires. In addition, they are confident that they have the right to change the world according to their desires.

Ever since childhood they have felt that they have a right to more than others. Their picture of the world presupposes the presence of a ladder, and they refer to themselves as the "chosen ones", who belong above. This feeling of being chosen is reflected in everything they do. In life, we characterise such people as people of high integrity who have a strong influence over others.

1V are born leaders, monologue leaders. Not democrats, but monarchs. The inner concept of 1V: "Only I am the leader, only I decide. I decided - and everyone must obey." It is natural for such people that others should obey them. And often people really give themselves up to them without realising why.

The first reaction of 1V in any situation is to decide for everyone. They always have their

own idea of what everyone should be doing. They believe that if a person doesn't answer them harshly, doesn't protect their boundaries, then they agree with their decision.

Demanding obedience from others, 1V themselves don't like to obey anyone. They feel too much of their privilege and singularity to allow anyone to command them. In addition, if 1V allow someone else's power over their own, this causes a loss in their "I", which is fraught with the destruction of the supporting First function. Rebelliousness has an intrinsic value to them, it's very difficult to manage such people.

1V are the masters of their own destiny, such people have no contradiction between word and deed, between desire and realisation.

Some of the tragedy of 1V's feeling of being chosen is that they begin to distort their personality in accordance with the ideas of how "the chosen one" should behave - 1V begin to dictate to the lower functions only those forms of expression that they consider worthy of a "king". So the life of 1V turns into constant self-torture, where control reigns over everything. No weaknesses, attachments, temptations, no relaxation. Everything that tries to unsettle this rut they get rid of.

1V seeks both within themselves and in those around them to crush what belongs to their Third function, in order to turn it off, to shut their most restless part of life. But what is related to other functions of people, 1V usually don't engage in.

What they long for is power. They seek to take power always and everywhere, over everyone and in any situation. It's as natural for them as breathing. If 1V lose power, they will try to restore it by any means - just "so that there is". Irrevocable loss of power can break such a person. They can condemn the power existing in the hands of others and actively fight against it, but when power passes to them, they'll assert it in the same authoritarian way they fought against.

1V create their own organisation (party, company, family), not supposing the continuation of the existence of this organisation without them. Only personal power is of interest to them.

They regard fame as a natural recognition of their greatness. They make sure that the opinion of them is filled with respect and admiration, and work hard for this opinion. But they don't require any special external attributes. They don't need applause, but real power.

The relationship of 1V with God is difficult. Since God is the one who has power over all people, 1V can't accept this notion, cannot obey it. On the other hand, the fact that God alone rules the whole world is very close to their picture of the world.

1V are overly confident. They often think that they can do whatever they want, and that often fails them. Although their ability to overpower helps them to gather their will and win the battle with destiny, they often lose the campaign after winning the battle. When life breaks their wings, they can suffer very much. But they quickly recover and rush to new victories. To 1V the world is divided in half quite categorically: there is their world and their goals, and there is the surrounding world, which is also divided in half - what is important, useful and

capable of becoming a part of their world, and what is meaningless, a waste of time and resources.

A person with 1V is characterised by the feeling of his clan, his family. He wants to take care of himself and "his world," that is, about the people who are in his system. He is ready to do a lot for these people, but not taking into account their real needs and not even being interested in them.

1V people cannot live "just like that." They definitely need to set goals and achieve them. The ability to stay focused on your goal and overcome obstacles is always reinforced by strong energy.

The goals that 1V set for themselves can apply to both work and personal life, which for them is usually part of a general life project, one of the components that should be present in the general list of their achievements. The public interest matters too much to them, even sex is not so much a physical pleasure for them as an instrument of influence.

1V are very jealous - they long for the possession of the whole being of the person who has come under their influence. The unrealisticness of the very idea of possessing the body and soul of others dooms 1V to chronic jealousy.

1V are called careerists - when opportunities in one area are depleted, 1V begin to excel in another one. Because of this, very sharp turns are possible in their fate.

In the team, 1V always emphasise their interests very clearly. They will be good subordinates if so they choose. A first-rate employee, even as a subordinate, feels more important than any boss. If the boss puts pressure on them, then they would rather quit than give up their interests.

1V are fearless about possible competition from other capable people. They equally perceive the great and the small of this world, since they subconsciously consider them all below them.

For the sake of achieving a goal, 1V can compromise the principles of morality and ethics. Although they respect the norms that have developed in society and don't like to violate them, they nevertheless believe that there are situations when such a violation justifies itself.

1V don't care under what premise they lead people, they don't believe in them. Obstacles matter just as little. If they need to walk knee-deep in mud to achieve a goal, 1V will do so.

1V often look with a squint, as if focusing the gaze and increasing the firmness. They're characterised by a steadfast, firm gaze, from which one can feel the pressure and severity. First-willed people like it when others lower their eyes under their gaze. In their plasticity there is a majesty, a lack of mannerisms, impertinence.

Their clothing usually bears signs of elitism: it's characterized by strict cuts and colors. Everything vulgar and pretentious is alien to them. At times they like to have some element of exclusivity to their clothes - some detail that is peculiar to them alone.

The inner composure of the First Will often manifests itself in the form of "buttoning" in clothing.

In their speech there are many imperative verbs, as well as words and expressions of "high calm". At the same time, the "king" allows himself to use common language. There is some duality in this - the "kings" know how to be rude, but imperatively.

They like to use diminutive suffixes when talking about others. At the same time, they don't tolerate anything like this in relation to themselves.

In general, 1V are adults, serious, purposeful people. They set goals for themselves - and achieve them, often neglecting the norms of morality and the interests of others. These people have a strong energy and aim at winning. Public interests prevail over personal ones to them. They treat themselves as harshly as they treat everyone around them.

2V

2V people provoke others to whine, and having received it, they're amazed by them. Their favourite activity is to calm people, to show diplomacy to reconcile everyone in their sight. At the same time, they can ask a person tediously for his plans and intentions, and then gently explain why he does not need it or will not be able to achieve what he wants, and beg to abandon them in favour of others who he considers more acceptable. 2V want to know why you are sick or what exactly does not suit you in your life, and insists on thinking together on the solution.

2V people have adequate ideas about their ID and feel quite clearly their desires and boundaries.

2V are characterised by out-of-caste perception, i.e. all the elements of being for them are not built along a vertical hierarchy, but horizontal: everyone is equal in this world, and they treat everyone equally, without humiliating or depriving anyone of attention. For 2V, there are no right and wrong, bad and good, everyone is valuable, everyone is needed. They're always ready for a constructive dialogue: as an adult with an adult.

2V prefer to build relationships with everyone on an equal footing, as in a friendly circle. At the same time, they don't impose their ideas on others and will keep at a distance that is comfortable for another person.

They usually have many friends, since they don't alienate people from themselves but rather attract them, involving them in various joint activities.

2V play into relationships, they're ready to come up with new forms of interaction, they like to give instructions to others and they're confident in their ability to resolve any conflict and arrange everything as needed.

2V can easily both lead and obey; both are given to it without tension. But still, the ideal position for them is if there's no need to rule or obey. 2V try to find a consensus with people. By retaining a leadership position, they grant everyone the right to make a common decision. Their motto: "I am in charge - but we will decide together."

2V have sufficient strength and flexibility to both attack and yield. They can “impose” their system of values on others quite consistently and adequately, and they also react adequately when someone else imposes their system on them.

2V people live without masks, they express themselves openly and naturally, fully adequate to the situation. They allow you to laugh at yourself and they're ready to publicly admit your mistakes, if they were committed. There is no sacrifice for them in this. Likewise, 2V recognise the right to error for every person.

2V people tend to notice the good in the world and focus on it. If 2V strike with humour, then this humour is not evil (unlike the satire of 3V). This person good-naturedly just laughs at different aspects of life.

2V people are not curious. They do not understand people at all, since they have no inclination to delve into the hidden corners of other people's souls.

They are bad at acting, and know how to play mainly only themselves, since in their nature there is no talent for pretending and reincarnation. They are indifferent to the opinions of others about themselves, and they trust only their own court.

2V don't tend to pull the blanket over themselves; they strive to work not for themselves personally, but for their own business. Business can mean both work and family. For 2V, “business” means a joint project that they will defend. In this sense, they have a heightened sense of duty and loyalty.

Possessing inner freedom and independence, they don't seek to join any social movements, groups, they have no need to merge with the crowd nor to lead it. Therefore, even if they become members of any organisation, they retain inner freedom.

2V people are natural guardians of morality and law. Since everyone is equal for them, then the law, in their opinion, should be the same for everyone: both a high politician and any “little man” should be judged in the same way. Their social role is to support a society shaken by ambitious passions. They calmly and firmly stand on their ground, ready to provide support when needed.

They are indifferent to glory, and the hype, inevitable when famous, causes hostility in them. Therefore even with natural talents, 2V people often remain aloof from fame.

The thing that 2V dreams most of is complete self-realisation. In what area it will be, whether it will glorify them or not is not so important.

A person brings to other people what he himself is filled with. 2V bring calmness, benevolence, generosity, and broadcast this to the people who are nearby.

2V endow a person with spiritual generosity, inexhaustibility, the ability to give themselves to others, without losing anything. That is why they are able to love truly, with dedication without the risk of impoverishment, with genuine concern for another person. Love is a natural need for them.

From the outside, the hand-held people can give the impression of being soft and pliable. But those who try to "push" them will inevitably meet with the fact that the 2V hide their boundaries very well and gently but persistently repel all attempts to subjugate it.

2V strengthens all other functions. Therefore, these are the most stable of the types. They can also be overly stable in life, not wanting to strain too much.

The weakness of the Third function is not so noticeable in 2V people. And thanks to innate fearlessness, they can more easily repair this sore spot completely. She is not afraid of mistakes and blows, so she calmly accepts them and continues to tighten her Third Function.

Sometimes it is common for 2V people to consider themselves too good. And yet you don't need to worry about these people becoming arrogant: with their mental health, this is completely uncommon for them.

2V are characterised by a calm look, which reflects benevolence, independence and some absent-mindedness. They prefer discreet clothes, which at the same time would distinguish them from those around, so as not to get to the eyes but also not to merge with the crowd. They prefer loose cut, unbuttoned styles.

We can say that people who have 2V are lucky, since the core of the personality - Will - occupies the most advantageous position in the structure of their psychotype. The Second Will gives strength and flexibility to the whole personality and makes someone fearless before life.

3V

3V don't have a clear idea of their desires and their place in the world, they constantly doubt what they are entitled to. The world seems frighteningly strong, oppressive, and they constantly face this pressure, experiencing pain because of it.

Since the Will is the core of the personality, and the Third function is split and vulnerable, 3V are people who have a split and wounded core. In such people 3V influences every other function: the same as with Will is happening with their Logic, Physics, Emotion. And the blows that life inflicts on any function of this type are perceived by them as a global nightmare. They become completely vulnerable and are in eternal discord with themselves.

Other people's assessments don't just touch a person with the Third Will, but literally shake him to the very foundations. Therefore, they get used to hiding their flaws, putting on masks, adjusting to those around them, trying to seem better than they are.

The envy inherent to the Third function, in this case, becomes global: they envy not only the high Will of others, but also any other function in general, other people who are better at something than them or have succeeded more than them. Therefore, if someone deliberately throws their merits into 3V it will make them hostile.

Just like with envy, when 3V are praised for any function, even for the Second, it is very

pleasing to them.

When hurting the Third function, people tend to rely on the First, so for 3V people the blows occur almost constantly, so it turns out that they tend to completely hang themselves on the First function - as a result the expression of their First function is not easy and becomes excessive, it can go beyond the normal range. That is why there are so many crazy people among 3V.

The duality of 3V lies in the fact that on one hand they're convinced of their insignificance, and on the other of their greatness. Or better, they would like to be convinced about it. And they constantly try to prove their worth to others and to themselves. Dostoevsky's books are classic descriptions of 3V. Raskolnikov's torment - "Am I a trembling creature or have I right?".

It's difficult for 3V to get along with people; they are constantly not satisfied with what they have. They see the world as evil, unfair, cruel, they often think that people don't like and respect them. There is some truth in this: 3V people are really not so easy to love: they are suspicious, touchy, capricious and often don't respect themselves or those around them.

Usually 3V have very few real friends. In childhood they had problems with peers, classmates, and parents. They are often "offended" by someone, and they can carry these offences with them all their lives.

Even if others don't offend 3V, they can come up with grievances. They tend to take at their own expense even what doesn't apply to them, like if someone says that they don't like something in other people, 3V will certainly take it personally. And someday they will take revenge - others may be struck by the change that occurs with a person who has always seemed so meek and docile, so loving and kind. They may be shocked by their rancour when they suddenly begin to express all their claims and subtle observations, which they kept in their memories so as to throw it in the face one day. Even if there is nothing to take revenge for, 3V can take revenge on society or people simply for a sense of their own inferiority.

3V terribly dislike violence against themselves, however they cannot go to open opposition so they outwardly obey, which accumulates resentment inside them - the day may come when the offender will overtake their revenge.

Alcohol greatly changes 3V: the sweetest and most courteous person can turn into a vile boor. Many 3V who are concerned about keeping their face always are afraid to touch alcohol.

3V spend a lot of energy on protecting themselves from real and imaginary wounds that others or life could inflict on them, they're too busy calculating other people's reactions and analysing their own, so they have too little energy to be interested in something.

3V are rarely loyal to anything or anyone. They can display loyalty or assure others of it, but if circumstances change they will betray their old ideals and adapt to new ones. From the outside, this may seem wicked, but to them it's the natural course of life, which they follow sensitively.

3V can never say "yes" or "no" to anything - they can rush the answer which reveals the

duality of their personality. They easily "serve two masters" - there is nothing immoral about it for them. Lords can be people, beliefs, and even countries.

Lying becomes the universal means of self-defence to 3V, otherwise it would be too difficult for them to survive, since they are overly sensitive to public opinion. They need to come up with some kind of shell in which they can feel protected, which is a lie. They do it when they need to and when they don't. Lying has become a habit since childhood, and by adulthood it's usually honed to perfection. We can say that lying is a vice inherent in 3V.

3V are categorically incapable of admitting their guilt, they can be aware of it but are simply not able to admit this in front of others. For them, it's like admitting their insignificance. Likewise, it's difficult for them to ask for forgiveness.

The world view of 3V is very complex, hierarchical, caste, and the place a person occupies in this hierarchy according to them is influenced by countless factors, from appearance to religious affiliation. They subtly distinguish between "ranks" and "estates", they can determine who should be flattered and who should be neglected, and at what moment. This trait has a positive side: 3V are sensitive to class barriers, which helps them to avoid trouble whereas other Will stumbles over them. The hierarchy in their picture of the world extends not only to social life but to all aspects. If they're writers or philosophers, an intricate hierarchy can be seen in their books and philosophical works. Even in the family, they organise a complex system of subordination.

3V love power almost as much as the 1V, but don't have sufficient volitional qualities to take and hold this power. They are too weak to rule, but too strong to be allowed to be ruled by others. Therefore, 3V people often rub themselves into the confidence of the servants of power, and strive to make profitable acquaintances.

Their behaviour is often mysterious: sometimes they have a fatal look, which is some sort of a mask. The role of a mysterious hero is an attempt to look away from their "shell" at the world around them in order to understand their expectations and respond in the safest way. 3V watch from under their mask others' reaction - in order to get to know their desires as best as possible and adapt to the image that they expect to see.

3V are born actors, as they get used to a role very well. If the role doesn't fit, they change it. Such people can sort out various roles and change them right in the course of a conversation, which is usually very easy for them.

3V in addition to acting, have the gift of a psychologist: they are very curious about people and constantly monitor them, collecting facts that, on occasion, can be used against them, or even just gossip. Observations of 3V are often very accurate, but almost all of them relate to the shortcomings of people, which she can then caustically ridicule.

3V have a keen sense of everything that is funny and ugly. They can be poisonous people. Since they themselves are vulnerable at the core of themselves, they are looking for the sick, the vulnerable, the evil in others as well. They have a desire to make fun of others. At the same time, they hate to be ridiculed.

Accustomed to constantly wearing a mask in public, 3V have a need to confess, and they do so either in church, in their diaries, or with people whom at the moment they can entrust their

secrets to. Often they specifically find such people and communicate with them only when they feel the need for frankness.

Even with external pressure, 3V won't act decisively. They subtly draw others into interaction, often shifting responsibility for basic actions onto others. Their purpose is to activate others, to ignite ideas. Their communication skills are better developed than any other Will. They communicate very well with everyone, they can say one thing to one and something else to another - as a result, they twist the intrigue, thanks to which they gain influence. You can call it manipulation, but the accusation of manipulateness comes from the fact that other Will do not understand this way of behaviour, since it's not peculiar to them.

3V have problems with responsibility - they can promise anything but do nothing about it, although others counted on them. Because of this, others often distrust them. 3V people themselves say: "We just understand responsibility differently. The world is so complex that you can't vouch for anything to be sure."

Within 3V there is always a search for the Self. Such people aren't confident in themselves and don't understand very well who they are. Depending on the situation, mood or interlocutor, they may have different ideas about himself.

The search for oneself is the basis of the motivation of 3V, they are willing to take risks, try new roles and experience things that they haven't before. For example, they can take a fundamentally new job, leave for another country, take a position that he has never worked in before - in order to live this experience and test himself. 3V like to discover new facets within themselves. They have the motivation to grow all the time, to move forward.

As well as testing themselves, they love to test others. First of all, by Will (that is, checking where the other person will bend and where not), but also for any other function. Even the Second Function of 3V can be used by him in order to test others by it.

3V are people in the crowd. There, among people like them, they are quite comfortable. In a crowd, they may not be responsible for anything, not show individuality, here they are relieved of the need to make an independent choice. Very often 3V join some group or social movement and constitute its very core.

3V are hostages of fashion and fashion trends. They love what is popular, what everyone is wearing. 3V are often very talented - creativity is their true element but they are too guided by the opinion of the crowd, too eager to adapt to it. The creative expression of 3V lacks independence.

3V seems to bring tension, electrification, and nervousness into space. Some of them have a sense of global fear and insecurity. In their eyes, words, in all their behaviour, as if something sick, weak, evil is hidden. Also in the appearance and movements of the 3V there is something squeezed, not free.

A fleeting glance is the most striking external sign of 3V - even if they try to control their gaze, communicating face to face, you can notice how it slides unfriendly over the faces of others when they think that no one sees them.

Another trait of theirs is a sour or angry expression on their faces, which often spoils their attractive appearance. It's also common for 3V to wear sunglasses when they are not needed.

The Dictionary of 3V contains a great deal of reduced vocabulary. They like to call other people by their last names or give them some caustic nicknames. They love strong swear words and generally have excellent abilities to curse, humiliate.

Most people are 3V, it's a socially desirable characteristic: people with 3V, as a rule, choose for themselves such roles that are most approved by society. Advertising, psychological training, films, pop music and much more that society can give, is focused mainly on the 3V.

If 3V are engaged in self-development and strengthen this function, the manifestations of their Will become smoother. It will remain sensitive and finely tuned to the perception of others, but anger, revenge, lies and other properties of 3V will cease to have power over them.

4V

4V people have vague ideas about their desires, and it is difficult for them to separate their own needs from others. At the same time, they are quite careless about their place in this world, not attaching importance to either class boundaries or the power of the mighty of this world.

The world view of the 4V presupposes an up and down, and they'll automatically place themselves down. They're internally close to the dependent role of a subordinate, a child.

They are characterised by sincerity and innocence; they don't try to disguise themselves as adults. This is exactly the kind of child that a 4V person in the family of his parents feels like, even when he becomes an adult according to his passport.

4V don't oppose themselves to others, and people usually don't want to conflict with them either. They can withstand authority among colleagues and family members due to their benevolence and openness.

4V have no need to assert themselves and influence this world. They're removed from the struggle for formal leadership. Therefore, they don't like situations where it's crucial to show leadership qualities.

Although 4V are sincerely not interested in managing people, they can force themselves to do this, but they'll improvise it in a way. It is especially difficult for them to guide subordinates with a higher Will. If these people become leaders it's probably because a boss has taken them as loyal companions.

4V people are always very loyal to a loved one. And if they are already by someone's side, it is impossible to knock them off the chosen line of behaviour. 4V don't know how to be loyal to two opposing people.

At the same time, the 4V must constantly be in the field of vision of their "master". They easily adjust to the person, building interaction on his energy and fully accepting his system of views. But as soon as the person who "imposed" this system on them disappears, 4V are freed from their values. And when another "owner" appears in their life, they can just as sincerely accept his system.

4V easily copy the strategies of behaviour of any other Will. With the First it can behave like the First, with the Second likewise, and even the strategies of the Third Will they'll easily adapt to. If the Fourth Will communicates with a higher Will for a long time and chooses this person as its "master", they can begin to feel from within the same way as this person, but when later left alone they'll become herself again.

4V have not only the property, but also the need to trust someone, it gives them pleasure. If they're left without support, they begin to live like a restless soul. If there was a parting and the person whom the 4V trusted left them, they'll usually continue to live in their system of values for some time and go the same way, but soon stop "serving" this ideal and start looking for another.

It is common for the 4V to enter someone else's system of values, even during ordinary conversation. They prefer to understand the other rather than to impose her opinion. 4V people allow others to unfold in their presence. They want to please the interlocutor, say something pleasant and supportive. Therefore, from the outside, 4V people seem to be very polite, almost overly obsequious.

People with 4V are not always gentle and kind, unable to offend even a fly. It all depends on what system of values they have adopted for themselves or "which master they serve." And they can be loyal to both God and the Devil.

4V seem to be carried by the wind across the world. In the absence of a heavy core, they will join various currents, groups, people, then move away from them and participate in others. There is no certainty that tomorrow 4V will be the same as yesterday. The value system of the 4V can be rotated 180°. These rapid changes are quite common for them.

4V don't have the freedom to make decisions. In this they're highly dependent on others, and even if they "firmly decide" to do their own thing, there is a very high probability that they'll change this decision in favour of a person who is important to them or someone who cleverly persuades them. They don't hold on to their decisions.

4V don't like to change the established order, it is easier for her to adapt to them. If they are unacceptable to them, then without condemning or fighting they'll calmly leave for another place. And if the desire to act in their own way remains, then they'll wait for a convenient opportunity when they won't have to fight, and calmly will do what they want.

They really don't like to take responsibility in situations where they aren't sure that they can do it. If they're put in a specific role, they'll do everything they can, trying as closely as possible to follow the commitment they made. In the event that the 4V don't cope well with the assigned role, they'll calmly admit it.

Since 4V cannot be influenced by volitional qualities, they do this with the help of other functions. Under 4V, all the functions that are higher receive a certain freedom and can express themselves as they want, unrestrained by anything. Therefore, for all their inclination to obey, 4V people are great individualists. They do what they want. It just so happens that they often want to do what others want them to do. But this does not always coincide.

4V people lack a sense of personal self-preservation. Nothing can strike a blow to their personality, so they can afford to tell absolutely everything about themselves, open their souls wide open. And also let others judge them. One of the most characteristic signs of the 4V is boundless confession: these people are able to open their souls to the most secret corners.

The mentality of the 4V is the most stable. No matter what wounds and scars life leaves on their fate, they cannot break them: they seem to let them pass by and calmly begin life anew, with the same childish and trusting smile on their lips.

4V easily forget grievances and forgive anything to others, even if very severe pain is inflicted on them. They have the property of not remembering bad things. In an effort to adapt to others' Will, the 4V may try to get rid of this property, may try to be "proud" and even vindictive, but this is not their characteristic, they still forgets the bad and forgives everyone everything. It is enough to "scratch" their pride slightly - and you will see a soft, responsive heart, ready to trust you for the hundredth time.