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# An Introduction to Jung's Psychology: Psychological Types

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Chapter 2: Psychological Types

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Jung's contribution to the psychology of the conscious mind is largely embodied in his work on Psychological Types. The attempt to classify human beings according to type has a long history; it is nearly two thousand years since the (Greek physician, Galen, tried to distinguish four fundamental temperamental differences in men, and his descriptive terms (though psychologically naive) - the sanguine, the phlegmatic, the choleric, and the melancholic - have passed into common speech. There have been various attempts which, taking modern knowledge into account, aim at a more precise formulation -- for instance, Kretschmer's - and Jung's division of people into extraverts and introverts has already come to be widely known, if not fully understood. Jung distinguishes two differing attitudes to life, two modes (if reacting to circumstances which he finds sufficiently marked and widespread to describe as typical.

There is a whole class of men [he says] who at the moment at reaction to a given situation at first draw back a little as if with an unvoiced 'No', and only after that are able to react; and there is another class who, in the same situation, come forward with an immediate reaction, apparently confident that their behavior is obviously right. The former class would therefore be characterized by a certain negative relation to the object, and the latter by a positive one ... the former class corresponds to the introverted and the second to the extraverted attitude.<sup>(1)</sup>The extraverted attitude, characterized by an outward flowing of libido, an interest in events, in people and things, a relationship with them, and a dependence on them; when this attitude is habitual to anyone Jung describes him or her as an extraverted type. This type is motivated by outside factors

1. 'Psychological Theory of Types'. *Modern Man in Search of a Soul*, p. 98 (cf. C.W., 6) and greatly influenced by the environment. The extraverted type is sociable and confident in unfamiliar surroundings. He or she is generally on good terms with the world, and even when disagreeing with it can still be described as related to it, for instead of withdrawing (as the opposite type tends to do) they prefer to argue and quarrel, or try to reshape it according to their own pattern.

The introverted attitude, in contrast, is one of withdrawal the libido flows inward and is concentrated upon subjective factors, and the predominating influence is 'inner necessity'. When this attitude is habitual Jung speaks of an 'introverted type'. This type lacks confidence in relation to people and things, tends to be unsociable, and prefers reflection to activity. Each type undervalues the other, seeing the negative rather than the positive qualities of the opposite attitude, a fact which has led to endless misunderstanding and even in the course of time to the formulation of antagonistic philosophies, conflicting psychologies, and different values and ways of life.

In the West we prefer the extraverted attitude, describing it in such favorable terms as outgoing, well-adjusted, &c., while the introverted attitude is dubbed self-centered and even morbid; on the other hand, in the East, at least until recent times, the introverted attitude has been the prevailing one. On this basis one may explain the material and technical development of the Western Hemisphere as contrasted with the material poverty but greater spiritual development of the East.

In *Psychological Types* Jung traces the influence of the two attitudes historically, as it affected the formulations of philosophy and the development of religion; he traces its effect on poetry, aesthetics, and lastly on psychology. In this view the difference between the "psychological schools" (3) especially those of Freud, Adler, and his own, rests on this difference in attitude. The Freudian attitude is extraverted, for it places the determinants of character upon outside people and events. The Adlerian attitude is introverted, for it emphasizes the significance of the inner attitude, 'the will to power'. The Jungian attitude may also be said to be introverted, since the factors in which Jung is most interested belong to the inner world, and especially to the 'collective unconscious'.

In attempting to divide human beings into recognizable types, Jung is dealing mainly with the psychology of consciousness; when a person is described as either extraverted or introverted, it means that his habitual conscious attitude is either the one or the other. A balanced attitude would include equally both extroversion and introversion, but it frequently happens that one attitude is developed and the other remains unconscious. No one, however, lives completely as one or the other, but manifests the unconscious attitude at times, though in an inferior way.

For instance, a man who is normally rather quiet and retiring - i.e. introverted - may show considerable activity and enthusiasm over something in which he is really interested, but still he will not be so well related to his surroundings as

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an extravert. He will chatter away about rare birds to some one who has not the remotest interest in them, or show a collection of ancient manuscripts to a bored guest who cannot understand what he sees in such rubbish.

The differentiation in attitude often seems to begin very early in life - in fact, there are grounds for considering that it may be innate. One may find both extraverted and introverted children in the same family, which is sometimes unfortunate for the latter type, who tend to be out shadowed by their sociable brothers and sisters.

The earliest mark of extroversion in a child is his quick adaptation to the environment, and the extraordinary attention he gives to objects, especially to his effect upon them. Shyness in regard to objects is very slight; the child moves and lives among them with trust. He makes quick perceptions, but in a haphazard way. Apparently he develops more quickly than an introverted child, since he is less cautious, and as a rule, has no fear. Apparently, too, he feels no barrier between himself and objects, and hence he can play with them freely and learn through them. He gladly pushes his undertakings to an extreme, and risks himself in the attempt. Everything unknown seems alluring.(1)

1. 'Psychological Types' (lecture), Contributions to Analytical Psychology, P- 303 (cf. C.W., 6, in preparation). This is the type of child who is popular both with parents and teachers. He is spoken of as 'well adjusted', and is often considered 'brighter' than he really is because of his earlier development and his capacity to make a good impression.

The introverted child is shy and hesitant. He dislikes all new situations, and even approaches new objects with caution, and sometimes with fear. He prefers to play alone, and have one, rather than many friends. Because of the widespread preference for extroversion, such introverted children often cause anxiety to parents, but they are just as 'normal' and intelligent as the other type of child. They are thoughtful and reflective, and often have a rich imaginative life. What they need most is time to develop their less obvious gifts, and to learn to feel at home in the world.

The extraverted adult is sociable; he meets others halfway and is interested in anything and everything. He likes organizations, groups, community gatherings, and parties, and is usually active and on the whole helpful; this is the type that keeps our business and social life going. Extraverted intellectuals have similar qualities, and are at their best working with others, teaching or passing on their knowledge in some way; their good relationship with the world helps them to do this effectively.

Extraverts tend to be both optimistic and enthusiastic, though their enthusiasm does not last too well. The same is true of their relationships with other people, which are both easily and quickly made and broken.

The weakness of extraverts lies in a tendency to superficiality and a dependence on making a good impression; they enjoy nothing more than an audience. They dislike being alone, and think reflection morbid, and this, together with a lack of self-criticism, makes them more attractive to the outer world than to their family or immediate circle, where they can be seen without disguise. Since they are well adapted to society, they usually accept the morals and convictions of the day, and so tend to be somewhat conventional in their judgements; but they are nevertheless most useful people and absolutely necessary to any communal life.

Introverted adults, on the other hand, dislike society and feel lonely and lost in large gatherings. They are sensitive and afraid of looking ridiculous, but they often seem unable to learn how to behave in social situations: they are clumsy, or they are too outspoken, or they are scrupulously and rather ridiculously polite. They tend to be over-conscientious, pessimistic, and critical, and always keep their best qualities to themselves, so that naturally they are easily misunderstood.

Since they can only show their gifts in sympathetic surroundings, they tend to be overlooked, and consequently are less successful than their extraverted colleagues; yet, because they do not spend their energy trying to impress others, or dissipate it in social activities, they may often possess unusual knowledge, or have developed some talent above average standards.

Introverted people are at their best when alone, or in a small and familiar group; they prefer their own thoughts to conversation and books, and quiet pursuits to noisy activity. Their own judgement is more important to them than a generally accepted opinion - an introvert will put off reading a book that is popular and depreciate anything that is widely acclaimed. This independence of judgement and lack of conventionality can be valuable if rightly understood and used, and in spite of their lack of social graces they often make loyal and sympathetic friends.

Unfortunately the two types misunderstand one another and tend to see only the other's weakness, so that to the

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extravert the introvert is egotistical and dull, while the introvert thinks the extravert superficial and insincere.

It is clear that these differences in attitude can cause misunderstandings and difficulties in marriage, yet, strangely enough, there is a marked tendency for either type to marry its opposite. Each secretly hopes that the other will take care of the side of life they find uncongenial; the quiet, thoughtful man finds a lively, practical wife, who arranges the social activities that further his business or professional career, and the shy, withdrawn woman attracts a husband who is only too glad to leave his wife safely at home while he immerses himself in the world. All goes well so long as their chief concern lies in adapting themselves to the many needs of life, establishing a career, building up a family, and making a secure financial position. If they are content to remain at this level theirs may be (at least outwardly) an ideal marriage, but if they look for real understanding or a fuller companionship difficulties will arise - 'Each speaks a different language ... the value of the one is the negation of value for the other'.(1)

They become critical of each other's interests or so-called lack of interest) and of each other's friends; one tries to push the other into activity, or complains bitterly of the restlessness of tile. partner; each feels misunderstood, and may give way to self-pity or look for someone else who will have the necessary sympathy and understanding - or at least an appearance of it. Imperceptibly the rift widens and the two types begin to be ranged in opposition to one another.

Sometimes toleration, and an attempt to recognize the values of the other, will bridge the gap, at least for a time, but often a violent and poisonous warfare results, even if, as Jung remarks, conducted in the utmost intimacy.(2) The real solution of this problem lies in a far-reaching development of each personality, which can in many cases only be brought about with psychological help.

In making the distinctions between extravert and introvert one does not cover all the differences in personality that can be observed. The introvert draws back and hesitates in a definite way, not necessarily in the manner of every other introvert. The extravert makes his relationship with the world through his intellect, his feelings, his sense - perceptions, or his intuitions. Each in the struggle for existence instinctively uses what Jung calls his 'most developed function'.(3)

1) Two Essays, par. 80.

2) Ibid., pars. 168-9.

3) 'Just as the lion strikes down his enemy or his prey with his forepaw, in which his strength resides, and not with his tail like the crocodile, so our habitual reactions are normally characterized by the application of our most trustworthy and efficient function; it is an expression of our strength. However, this does not prevent our reacting occasionally in a way that reveals our specific weakness. The predominance of a function leads us to construct or to seek out certain situations while we avoid others and therefore to have experiences that are peculiar to its and different from those of other people. 'An intelligent man will make his adaptation to the world through his intelligence, and not in the manner of a sixth-rate pugilist, even though now and then, in a fit of rage, he may make use of his fists.' 'Psychological Theory of Types', Modern Man in Search of a Soul, p. 101 (cf C.W., 6). There are four functions, he considers, which we use to orientate ourselves in the world (and also to our own inner world): sensation, which is perception through our senses; thinking, which gives meaning and understanding; feeling, which weighs and values; and intuition, which tells us of its possibilities and gives us information of the atmosphere which surrounds all experience.(1)

When a reaction is habitual one may speak of a type. For example, there are people who obviously think more than others, who use their thought in making decisions, who like to think things out, and who regard thought as the most important attribute of human beings. These people may be either extraverted or introverted, and this will influence the manner and the subject-matter of their thought. The direction of the extraverted thinker's thought is towards the outside world. He is interested in facts and material, and if he is concerned with ideas they will be derived either from tradition or from the atmosphere of the time; they will arise from what is generally known as 'reality'. This is what is usually recognized as thinking, and yet, as Jung points out, there is another kind of thought to which the term call hardly be denied.

"I reach this other kind of thinking in the following way: When my thoughts are engaged with a concrete object or general idea in such a way that the course of my thinking eventually leads me back again to my object, this intellectual process is not the only psychic proceeding taking place in me at the moment. I will disregard all

1. Psychological Types (1923), p. 568. (Intuition, says Jung, is perception via the unconscious.)

those possible sensations and feelings which become noticeable as a more or less disturbing accompaniment to my train of thought, merely emphasizing the fact that this very thinking process which proceeds from objective data and strives again towards the object stands also in a constant relation to the subject. This relation is a *conditio sine qua non*, without which no thinking process whatsoever could take place. Even though my thinking process is directed, as far as possible, towards objective data, nevertheless it is my subjective process, and it can neither escape the subjective admixture nor

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yet dispense with it. Although I try my utmost to give a completely objective direction to my train of thought, even then I cannot exclude the parallel subjective process with its all-embracing participation, without extinguishing the very spark of life from my thought. This parallel subjective process has a natural tendency, only relatively avoidable, to subjectify objective facts, i.e. to assimilate them to the subject.

Whenever the chief value is given to the subjective process, that other kind of thinking arises which stands opposed to extraverted thinking, namely, that purely subjective orientation of thought which I have termed introverted. A thinking arises from this other orientation that is neither determined by objective facts nor directed towards objective data - a thinking, therefore, that proceeds from subjective data and is directed towards subjective ideas or facts of a subjective character.(1)To say an idea is subjective is often used as a term of reproach, but this is to overlook the fact that no thought is possible without the thinker and that his share in it is responsible for its ultimate shape.

The merits of extraverted thinking - namely, its 'down-to-earth nature', its concentration on objects, and the discipline that this imposes - is at the same time its limitation; it becomes all too easily tied to facts; it cannot see beyond them, or free itself for the purpose of establishing an abstract idea. It becomes clogged by a mass of undigested material, and tries to escape from this dilemma by artificial simplifications - by inventing formulae and concepts which appear to give coherence to what is really disconnected.

A creative thinker like Charles Darwin, who is an excellent example of an extraverted thinker, could give order and meaning to the mass of facts he collected, but where the creative idea is lacking the thinker compensates by producing more and more facts, until there is a mountain of material, often of doubtful value.

When the life of an individual is mainly ruled by thinking and his actions are usually the result of an intellectually considered motive, he may fairly be called a thinking type. The pure type is more often found among men than among women, whose thinking is usually of an intuitive nature. This type 'thinks things out' and comes to conclusions based on objective data - what he calls 'the facts'. He likes logic and order, and is fond of inventing neat formulae to express his views. He bases his life on principles and would like to see others do the same. Wherever possible his family, his friends, and his working associates are included in his 'scheme of living', and he has a strong tendency to believe that his formula represents absolute truth, so that it becomes a moral duty to press its claims. This can lead him into equivocal situations through assuming that 'the ends justify the means'. He believes that he is rational and logical, but in fact he suppresses all that does not fit into his scheme, or refuses to recognize it. He both dislikes and fears the irrational, and he represses emotion and feeling, and tends to become cold and lacking in understanding of human weakness. He neglects the art of friendship and of relationship to other people, and is often a family tyrant. He can sacrifice his friends and family to his principles without the least idea that he is doing so - it is all for their good. This type of man tends to have unfortunate love affairs, as his repressed feelings are likely to burst out with a violence beyond his control and to attach themselves to unsuitable women. In addition, he suffers from irrational moods which he does not admit, and doubts about his beliefs which he stifles with fanaticism. He often has a strong sense of duty, and his formula for life may include much that is good, even noble, but his manner of putting it into practice will lack warmth, tolerance, and those human qualities that refuse to be fitted into schemes and formulae.

His thinking, however, is positive - it produces something, either new facts or new conceptions.

Even when it analyses, it constructs, because it is always advancing beyond the analysis to a new combination .... It is, in any case, characteristic that it is never absolutely depreciatory or destructive, but always substitutes a fresh value for one that is demolished. This quality is due to the fact that thought is the main channel into which a thinking type's energy flows.(1)In contrast to the extravert, the introverted thinking type is not interested in facts but in ideas; the chief value of this type of thinking lies in the new view it presents.

Jung says of introverted thinking:

External facts are not the aim and origin of this thinking, although the introvert would often like to make it so appear. ... it formulates questions and creates theories; it opens up prospects and yields insight, but in the presence of facts it exhibits a reserved demeanor. As illustrative examples they have their value, but they must not prevail. Facts are collected as evidence or examples for a theory, but never for their own sake ... its actual creative power is proved by the fact that this thinking can also create that idea which, though not present in the external facts, is yet the most suitable, abstract expression of them.(2)The introverted thinking type is interested in the inner, not the outer reality. What is important to him is the development and presentation of the 'primordial image, and its shaping into an idea. This has for him a compelling power; he has a vague notion that the idea may be of use to the world, sometimes even a conviction that it would be saved if it only knew, but these are secondary considerations, and not of vital importance to him.

The introverted thinker viewed from outside is usually a distinctly odd character. Because of his concern with inner realities he gives little or no attention to his relationships with the world. He does not notice what is going on or

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understand how other people think or feel; he is either shy and silent in their company or else makes some inappropriate remark.

1) Psychological Types, p. 442.

2) Ibid., pp. 480-1. The absent-minded professor is the typical example of an introverted thinker. An amusing story of the philosopher Schopenhauer illustrates the characteristics well: it is said that he was standing lost in thought in the middle of a flower-bed in a city park, when a gardener shouted to know what he was doing, and who did he think he was? 'Ah!' said Schopenhauer, 'if only I knew the answer to that!'(1)

The weakest point in both the thinking types is then, neglected and under-developed feeling function. To understand what Jung means by feeling, one needs to make a distinction between the different ways in which the word can be used: feeling hot or cold is a sense-impression; feeling that something will happen, that someone is deceiving you (or having any similar experience) refers to a 'bunch' or intuition: when, however, one says 'I feel sorry' or 'I feel that is bad' or 'good', one is making a valuation of an emotionally toned experience. It is in this sense that Jung uses the word feeling when he speaks of a 'feeling function'.

When we think, it is in order to judge or to reach a conclusion, and when we feel it is in order to attach a proper value to something.(2) Feeling is often confused with emotion - in fact, Jung himself sometimes talks of the two together almost as if they were the same thing, but when he does make it clear he says explicitly that any function can lead over into emotion, and the emotion itself is not the function. Neither is feeling a kind of muddled thinking, as the thinking type is inclined to believe; it is the function by which values are weighed, accepted, or refused.

Jung speaks of both 'feeling judgements' and 'feeling situations'; the realm of feeling includes the two, but in the latter case one is nearer the emotional end of the scale, though the valuing element enters in too. In a 'feeling situation' one values, i.e. judges the atmosphere and behaves

1. Fundamental Psychological Conceptions (1935).

2. 'Psychological Theory of Types', *Modern Man in Search of a Soul*, p. 105 (cf. C.W., 6). accordingly. Women are usually adept at this, but there are also men who are feeling types. They function best in situations where personal relationships are important; intermediaries of every sort from diplomats to salesmen need to have well-developed feeling.

Feeling and thinking are inimical to each other. 'In science where thinking is the main function ... the lowest microbe has to be granted the same concentration as the sun.'(1) But feeling disapproves of this, and insists on the difference in their values being recognized.

Feeling is a rational function; one does not normally feel that a thing is valuable one moment and worthless the next; feeling types have an ordered scheme of things, a hierarchy of values to which they hold, and a strong sense of history and tradition. It is a discriminating function, and where there is little or no feeling you find - as in an extreme example of" extraverted thinking - a tremendous accumulation of facts, some of value and others completely worthless.

Feeling is specially concerned with human relationships, and with the value (or lack of value) of people, and their modes of behaviour towards one another. It is not surprising, therefore, that it is an important element in many religions, and especially in both Christianity and Buddhism.

When feeling has priority over the other functions, one can speak of a feeling type, and when the type is extraverted, feeling will be governed by and adjusted to the environment; this type is more often found among women than among men.

The extraverted feeling type is well adjusted to the world, valuing on the whole what is generally valued and finding no difficulty in fitting in with her time and milieu. This is particularly noticeable when she marries, for she always chooses such an eminently suitable husband that one might well think she had planned it all, but in fact she falls in love quite genuinely with the 'right' kind of man.

She is specially concerned with personal relationships and has often tact and charm, smoothing awkward situations and pouring oil on troubled waters; and it is she who makes social and family life possible. She is naturally a good hostess, and is thoroughly at home in groups, large gatherings, and every social and communal activity. The feeling type who becomes aware of unhappiness or injustice has usually a real desire to help, and a great deal of excellent social work is based on this function. At best she is sympathetic, helpful, and charming; at worst superficial and insincere. So long as her feeling remains personal it is genuine, but if it is pushed to extremes it becomes unrelated and artificial, losing its original human warmth, and giving an impression of pose and unreliability.

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Introverted feeling is governed by subjective factors, and the type is outwardly very different from the warm, friendly extravert, often giving an impression of coldness; but the feeling, in reality gathers intensity with its lack of expression, and one may truly say of this type that 'still waters run deep'. Whilst appearing reserved, they have usually much sympathy for and understanding of intimate friends, or anyone suffering in need. In a woman of this type feeling often flows secretly into her children; she is not demonstrative, but has all the same a passionate love that will become apparent if the child is seriously ill, or if she is separated from it in some way. Introverted feeling also expresses itself in religion, in poetry and music, and occasionally in fantastic self-sacrifice.

The introverted feeling type is unadaptable. He or she is disconcertingly genuine, and if ever forced to play a role, is likely to fall to pieces, for this reason being sometimes described as schizoid. But in intimate circles to which they are attached by strong emotional ties their value is well known, and they make constant and reliable friends.

What Jung means by feeling is often misunderstood; there is no doubt what he means by sensation: it is that which reaches us through the senses. As sense-perception sensation is (dependent upon the object causing the sensation, and also upon the recipient. In the former case - i.e. where the emphasis is on the object - the sensation is said to be extraverted. When sensation has priority, instead of merely seconding another function, we can speak of a sensation type. In this type no objective sensation is excluded; in other types, especially the intuitive, much that is sensed scarcely reaches consciousness; intuitives, for instance, often forget they have a body - they feel they could almost fly.

The sensation type takes everything as it comes, experiences things as they are, no more and no less; no imagination plays around his experiences, no thought attempts to look deeper into them or explore their mysteries - a spade is a spade; neither is any real valuation made; what counts is the strength and pleasure of the sensation.

This type is therefore irrational; there is little logic in the experience of the senses, and even the same thing, may arouse a different sensation at different times. They are often, however, mistakenly thought to be rational, since their insistence on facts and their calm, even phlegmatic natures, give a false impression of reasonableness. Sensation types are frequently easy, jolly people with a great capacity for enjoyment, but their danger lies in an over-valuation of the senses, so that they may degenerate into unscrupulous sybarites, or restless pleasure-seekers forever looking for new thrills.

When the type is extraverted the object arousing the sensation is the important thing, when introverted the sensation experienced is more important, and objects are secondary, or even do not count at all. Many artists and musicians are examples of the latter type; contemporary art, with its high degree of subjectivity, springs from introverted sensation with an admixture of feeling.

Most introverted sensation types, suffering from the characteristic introverted difficulty in expressing themselves, are very difficult to understand. They are overwhelmed by impressions and need time to assimilate them, and are often preoccupied with images from the collective unconscious. Even precise observation of reality does not stop the subjective factor from working - such people cannot see buses or trams without thinking of fiery dragons, trees have faces, and inanimate objects spring to life; they think they see people who are not really there, and have curious experiences with ghosts'.

The opposite function to sensation is intuition, though, like sensation, it is an irrational function. 'Intuition,' says Jung, 'is a perception of realities which are not known to consciousness, and which goes via the unconscious.' It is more, however, than a mere perception, for it is an active creative process which seizes upon the situation and tries to alter it according to its vision. It has the capacity to inspire, and in every 'hopelessly blocked situation [it] works automatically towards the issue which no other function could discover.'<sup>(1)</sup> Whenever a judgement or a diagnosis has to be made in the dark intuition comes into play. Scientists and physicians, inventors, certain classes of business men and politicians, judges and generals all must make use of this faculty at times, and of course ordinary people as well.

Wherever you have to deal with strange conditions where you have not established values or established concepts, there you will depend upon that faculty of intuition.<sup>(2)</sup> The extraverted intuitive type lives mainly through this faculty of intuition; the important things are all possibilities. He or she dislikes intensely anything that is familiar, safe, or well-established. He is no respecter of custom, and is often ruthless about other people's feelings or convictions when he is hot on the scent of something new; everything is sacrificed for the future. Neither religion nor law is sacrosanct, so that he often looks like a ruthless adventurer; but he has in fact his own morality based on loyalty to his intuitive view. For him not to 'take a chance' is simply cowardly or weak.

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The danger to this type of man is that he sows but never reaps. He squanders his life in possibilities while others enjoy the fruits of his energy and enterprise. It is almost impossible for him to carry a thing through to the end, or at least beyond the point where its success is established. Naturally his

1. Psychological Types, p. 463.

2. Fundamental Psychological Conceptions, p. 13. personal relationships are very weak; he finds it difficult to stick to one woman, and home soon becomes a prison. On the other hand, as the wife of such a man once said, life with him is never dull.

The extraverted intuitive is concerned with what is commonly known as the world of reality; the introverted intuitive is concerned with the collective unconscious, the dark background of experience - all that is subjective, strange, and unusual to the extravert.

The peculiar nature of introverted intuition, when given the priority ... produces a peculiar type of man, viz. the mystical dreamer and seer on the one hand, or the fantastical crank and artist on the other. The latter might be regarded as the normal case, since there is a general tendency of this type to confine himself to the perceptive character of intuition. As a rule, the intuitive stops at perception; perception is his principal problem, and - in the case of a productive artist - the shaping of perception. But the crank contents himself with the intuition by which he himself is shaped and determined.<sup>(1)</sup> This is the type that sees visions, has revelations of a religious or cosmic nature, prophetic dreams, or weird fantasies, all of which are as real to him as God and the Devil were to medieval man. Such people seem very peculiar to-day, almost mad, as in fact they are, unless they can find a way to relate their experiences with life. This means finding an adequate form of expression, something collectively sanctioned, not just a living out of fantasies. They can sometimes do this by finding, or even forming a group where their vision is of some value. In primitive communities these people have value and command respect - they are of the stuff from which the prophets of Israel were fashioned - but except as mystics in religious communities there is little place for them in the world of to-day. Usually they keep quiet about their experiences, or form esoteric sects or little groups concerned with 'other world experience'. Ordinarily they seem rather odd, and quite harmless, but if gripped by their inner vision

1. Psychological Types, p. 508. they may become possessed by a force which is powerful for good or evil, and is highly contagious: both religious conversion and mob violence start in this way.

As a rule, the intuitive contents himself with perception, and if he happens to be a creative artist, with the shaping of perception; he will paint 'in iridescent confusion, embracing both the significant and banal, the lovely and the grotesque'. William Blake is a good example of an introverted intuitive who was both artist and poet.

Since human nature is by no means simple, one rarely finds the absolutely pure type; often the main function is sufficiently clear to club the person a thinker, an intuitive and so on, but it is seconded by another function which modifies and blurs the picture. Jung in fact refers to his description of types as 'somewhat Galtonian family portraits', for human nature refuses to be classified in a precise and simple way. All the same, the concept of types has great practical value as, an aid to understanding in personal relationships and in education. It is of help to husbands and wives to realize that their partner 'works' in a different way and is not simply being obtuse, to teachers to realize that an introverted child, for instance, is not unhappy or unadapted if it does not join in activities with the same zest as extraverted pupils, and to the psychotherapist in treating his patient. It is very common among neurotic people to have developed one function to such perfection that the others are perforce neglected; intuitives, for instance, usually neglect sensation, and consequently their own bodies, so that they may become physically ill; thinking types neglect feeling and so get into serious trouble where personal relationships are important. Mental (and sometimes therefore physical) health depends on the development of the neglected function, so that the personality may become more nearly whole.

Most people use one function (or its modification), more and a very highly complicated people use two functions, differentiated personality would make use of three functions. The inclusion of the fourth function belongs to what Jung has called the individuation process, and the reconciliation of the opposing trends of one's nature; but to understand what is meant by this we must first consider Jung's concepts of the personal and collective unconscious in more detail.

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