



Type Talk

**The 16 Personality Types That
Determine How We Live,
Love, and Work**

**Otto Kroeger
and
Janet M. Thuesen**

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*THE 16 PERSONALITY
TYPES THAT
DETERMINE
HOW WE LIVE, LOVE,
AND WORK*

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Preface

Several weeks before the first publication of this book in 1988, someone we know well told us, “Get ready. Your life is about to change.” We didn’t believe her; we simply couldn’t understand what might possibly be so different about being authors. After all, we were a mom-and-pop operation that was doing quite well, training people about personality type. We already were touching the lives of hundreds of people a year from around the United States and even a few foreign countries.

Little did we realize how prophetic and insightful our friend’s words would be. Over the past decade, this book has enabled us to reach more people in more places than we could ever have imagined. Thanks to the book, which has been translated into six languages, we have helped bring the powerful lessons of Typewatching to a global audience. It has allowed us to exchange ideas with people from different cultures, and it has confirmed the universality of personality type. We regularly receive letters and e-mail messages from around the world, offering new insights and ideas about how to apply Typewatching in the home, at work, and in everyday relationships.

What’s been most rewarding and gratifying about the whole experience is hearing the stories of how Typewatching has helped individuals make breakthroughs, both large and small. For example, during a book signing at a Denver bookstore, a sixtysomething woman approached Janet and said, “Your book saved my marriage.”

Flattered but somewhat disbelieving, Janet responded with a heartfelt “Thank you. That’s great to hear.”

The woman persisted: “You don’t understand, it *really* saved our marriage.” She went on: “You see, my husband and I were already separated when I heard you talking on a local radio show.

I purchased your book and in no time determined my type and my husband’s type, which was very different from mine.

“I laughed, I cried, and mostly, I saw so much of our marital struggles through the years that I finished the book and sent it to him, saying, ‘Read this before we go any farther, and then let’s talk.’ He did, we did, and this year we’ll be celebrating our forty-sixth anniversary.

We certainly can’t guarantee those kinds of results. In fact, the beauty of Typewatching is that it helps us effectively come to grips with the countless relatively small personal and interpersonal challenges each of us encounters daily. The fundamental gift of Typewatching is the ability to manage yourself more effectively by understanding yourself more completely in any situation. While it’s undeniably fun to “psych out” other people (and sometimes we do so with amazing accuracy) that’s really not the point of this book. The real test is in being able to manage yourself when:

- you’re in the express checkout line, the sign says “10 Items or Less,” and it appears that the person in front of you can’t count;
- the very thing that attracted you to your partner or spouse is presently driving you apart; or
- your boss has assigned you to work with (or for) someone whose style you find anywhere

from mildly irritating to downright infuriating.

In each of these cases, it's you, not the other person, who is having difficulty with the situation. While you can't change them, you *can* understand them—and understand why you react to them the way you do. That paves the way for any number of healthy responses: You can grin and bear it, defuse the situation with a few well-chosen words, or laugh at the situation and move on. In any case, you are freer to take charge of yourself and be in command of the situation, rather than having the situation control you.

For every marriage we've helped "save" with this book, there are thousands of far less dramatic (but no less important) relationship-saving *stories* that have been shared with us about lovers, mates, bosses, subordinates, children, parents, teachers, friends, neighbors, and many others.

This book is only one part of a growing worldwide movement around personality types. Over the past decade, we've seen the emergence of two international organizations of individuals who use and train others in personality types. The principal tool used to determine personality type has been translated into more than thirty languages. The number of people trained to administer and interpret it has grown tenfold, to roughly thirty thousand individuals. Typewatching has truly become a global phenomenon.

Which leads to a question we're frequently asked: Has Typewatching reached its saturation level?

We respond with an emphatic no. Indeed, our experience over the past few years has shown us that we've barely scratched the surface. Our empirical and anecdotal evidence has demonstrated overwhelmingly that Typewatching's positive and affirming way of dealing with the complexities of human behavior is a refreshing change from "business as usual." It transforms our most common inborn and societal pattern—in which conflict of any kind is dealt with through blame, guilt, and a determination of who's right and who's wrong—into a process of understanding and accommodating differences. As a result, it's a healthier and more constructive way of dealing with life's harsh realities, and sometimes even its most joyous ones. It respects each person's styles and differences, and helps see these differences as contributions instead of obstacles.

As long as there are people, there will be differences. And Typewatching will be there to help us to celebrate those differences, use them constructively, and perhaps even laugh at our foibles.

Know Thyself. What Will the Neighbors Think?

These are but two of the items on my parents' agenda during my early childhood. Little did I appreciate all that was involved in pursuing these two matters to the end of the line—or, should I say, to the bottom of a bottomless pit. Indeed, despite all the theories, books, films, and discussions I have had on these subjects, I still lack satisfactory answers as to the ultimate responses to these *issues*. You probably have your own list of admonitions, euphemisms, wise sayings, or free-floating bits of advice that haunt you from your past.

Still, I am intrigued with ideas and concepts that help me find a new angle on who I am and what others think of me. These days, there are compelling reasons to do so.

Diversity is upon us. Whatever the merits of living in a relatively homogeneous world of people somewhat like us, we find ourselves continually challenged, confronted, even assaulted with others' differences—differences in perspectives, styles, beliefs, and feelings, to name just a few of the categories. It is clear that our individual pursuits will bear fruit only to the degree to which we can not only understand these differences, but actually value and capitalize on them. At work, at home, and in our communities, our satisfactions are increasingly tied to our skills in building relationships with a wide variety of people, not just those who share our own particular perspective.

That is why the Myers-Briggs Type Indicator® instrument has been a welcome relief in the psychological-testing world—relief from the barrage of instruments built on assessments of weaknesses, “good” and “bad” characteristics, or evidence of pathology. The explosion of interest and use of the MBTI® method by the general public can be accounted for in large part by its descriptive and neutral characterization of the ways we perceive and relate to our world. It allows us to look at our uniqueness as our strength, our styles as useful, and our perceptions as assets. All told, that can be a strong foundation on which to pursue our goals and desires. And the benefits extend beyond ourselves: accepting the contributions of those who are fundamentally different from us can begin only when we start from the premise that there is no one “best” style.

Otto Kroeger and Janet Thuesen have been among the principal explorers and adaptors of the Myers-Briggs research instrument for use in the practical settings of everyday life. The framework of their book—*Typewatching*—is one that will appeal to the entire spectrum of psychological types and temperaments.

This is a book about interdependence and how to join with others in mutually enhancing ways. We all require others to reach beyond the simple and the obvious. A profound appreciation of the whole orchestra can lead to a richness in playing our own part. The challenge for most of our loftier ambitions is to work through our differences—not avoiding, denying, or overriding those whose perspectives are different from our own.

The surprise, as you will see, is that so much complexity and diversity can be captured through *Typewatching* using only four dimensions of human behavior. Of course, even the sixteen personality types and the four temperaments explored in these pages will never

capture all the nuances of our individual uniqueness. But what is amazing is just how much ground can be covered.

Typewatching has proven to be an enormously productive way of looking at ourselves in a wide variety of settings, from time management to weight management. It is a tool that can be used across a wide span of age groups to help us reach challenging and commonly valued objectives. The combinations of eight letters help us to move easily from alphabet soup to direct, plain-folks understanding of behavior. Typewatching is a skill for expanding ourselves and contributing to others.

In the pages that follow, Otto and Janet help us tolerate our foibles and frustrations with examples from our shared day-to-day activities. Laughing at ourselves and others is a delightful bonus of their illustrations of our jousting with the inevitable dilemmas of our existence. As one reads, it soon becomes clear that impossible conflicts, unreconcilable differences, and personality conflicts are amenable to new types of solutions when seen through the lens of Typewatching. Our hopeless dilemmas are turned to the light in such a way that vivid colors soon replace dull and draining grays. The differences that block us can be translated into differences that empower us.

Psychological tests and theories are controversial, to be sure, and the Myers-Briggs is no exception. For those of us who have used this instrument, however, it is reassuring that informed and articulate skeptics often find a new edge or perspective on familiar or odd puzzles and problems. Categorizing people may well be inevitable. But how we choose to categorize, for what purposes, and how we change and modify those perceptions over time is what this book is all about.

For those with profound doubts about any such scheme, this book may still challenge you to be clearer about how you conceive of and relate to our intricate world. At the very least, it may help you to answer those two questions: What do you know about yourself? And why do the world do the neighbors think what they think?

Dr. Charles Seashore, ENTP, a Washington, D.C., psychologist, is on the faculty of several prestigious institutions, including the Fielding Institute in Santa Barbara, California, The American University in Washington, D.C., Johns Hopkins University in Baltimore, and the NTL Institute in Arlington, Va.

Name-calling

“There are three fingers pointing back at you.”

This is a book about name-calling. In one way or another we do it all the time. You know the lines: “He’s such a *space cadet*.” Hey, *smarty pants*, what’s the answer?” “She’s such a *brain*.” “My boss is so *uptight*.” “She’s such a *big mouth*.” “He’s a real *mover and shaker*!” That’s just for starters.

The point is, it’s almost second nature for us to pigeonhole and catalog people around us, though not always accurately or positively. But name-calling isn’t necessarily bad. Without labels and pigeonholes, a lot less communication would likely take place. Name-calling creates communication shortcuts that often facilitate our dealings with one another at work and at home, with friends, relatives, and veritable strangers. If someone tells you about a friend who is a “bundle of energy” or who is “happy-go-lucky,” you know pretty much what that means. Unfortunately, such labels can also lead to negative stereotypes and misunderstandings, sometimes hindering communications and creating self-fulfilling prophecies.

Why do we name-call? It starts when we become aware that someone displays a distinctive, identifying characteristic, whether it’s something we like or dislike. Name-calling is a method of cataloging people—much as we catalog animals, buildings, and types of art—a handy device to help us remember those identifying characteristics and store that information for future reference. You know that co-worker who likes things explained thoroughly and in detail before she can try something new? You’ve likely dubbed her a “slow learner” and made a mental note to take five minutes to explain to her something *you* could grasp in three. That friend who insists on reading every sign out loud during a car trip is the “chatterbox.” You learn to think twice before asking him to take a lazy Sunday drive to the mountains. And then there’s the “administrator,” the friend who can walk into a room and organize something—the furniture, a business, an event—in a matter of minutes. That’s someone you like to have around when chaos abounds, but not necessarily when you want to have a lazy day.

Convenient and natural as this business of name-calling is, we tend to have mixed feelings about it, especially when it is done in the name of science. When a psychologist or other behavioral scientist creates a personality “coding” scheme—even one based on sound research and psychological theory—many of us become resistant and negative to the idea of typing while continuing our own personal classifying and name-calling. The response itself often involves name-calling: “Those *shrinks*—what do they know with their *touchy-feely stuff*?”

one sentence, someone resistant to being categorized unfairly categorizes an entire profession and belittles the good work many in that profession do.

The Scientific Approach

Typewatching is a constructive response to the inevitability of name-calling. It is based on the notion that as long as we're going to do it, we might as well do it as skillfully, objectively, and constructively as possible. That's what *Type Talk* is all about.

Type Talk is about Typewatching, an organized, scientifically validated approach to name-calling that has been used for more than forty years by individuals, families, corporations, and governments who want to communicate better. Typewatching is easy to learn and natural to use. With even moderate practice, it can help teachers teach and students learn, workers work and bosses boss. It can help lovers love, parents parent, and everyone to accept themselves and others more easily. Best of all, Typewatching can be fun.

One curiosity about name-calling is that it often says as much about the *caller* as the *called*. It's like that old adage: When you point a finger at someone there are three fingers pointing back at you. Try it. And so it is with name-calling. Often, when you put another person in a box or use a label, especially a negative one, it reflects as much on you as on the one you're describing. Typewatching, then, is also about self-awareness.

Who We Are

The ideas in *Type Talk* stem from the work of a small cast of characters—more about them in a moment—but they also come from a cumulative total of fifteen years of personal and professional Typewatching on the part of your authors—not to mention many more years of people-watching. Otto came into Typewatching by a rather circuitous path. He was a clergyman in the late 1950s and a psychologist and behavioral scientist in the 1960s. The 1970s were spent as a consultant in “organizational development,” a discipline that assesses the impact of human behavior on productivity in the workplace, during which time he was introduced to the psychological instruments on which Typewatching is based. In the late seventies, as an organizational development consultant, he helped to establish the Center for the Application of Psychological Type (CAPT), which is now the largest research center of psychological type in the world. In 1978, he focused his business entirely on Typewatching.

Janet, too, has a varied background, which includes teaching—everything from preschool to elementary school to high school, and everyone from emotionally disturbed adolescents to chemically dependent inner-city women. In the late 1970s, she received a degree in counseling and organizational development, which she then put to use while working at the White House as assistant director of organizational development—the first time “OD” was formally used at that level of government. She spent a year at the Department of Education before becoming associated with Otto in 1981.

That association became more complete in 1985 when we were married. Together, through our seminars, lectures, and individual counseling, the two of us have introduced more than ten thousand people to Typewatching, from Pentagon generals to parents and their teenagers.

children. We apply Typewatching to everything, including friends, associates, children, pets, and the plans for our own wedding.

One of the great advantages of Typewatching, as we've learned over the years, is that it is a judgment-free psychological system, a way of explaining "normal" rather than abnormal psychology. There are no good or bad "types" in Typewatching, there are only differences. Typewatching celebrates those differences, using them creatively and constructively rather than to create strife. Typewatching removes negative attitudes, highlights obvious differences, and fosters inter- and intrapersonal growth. It enables us to view objective actions that we might otherwise take personally. With Typewatching, the tendency for a friend to be frequently late, for example, might be viewed as a typological characteristic rather than a personal affront or a character defect, Typewatching elevates name-calling from a negative, "put-down" tactic that mainly produces distance and distrust between people to a positive, healthy exercise with the potential for producing, not just harmony, but synergy at home as well as in the workplace.

A Brief History

Typewatching's roots date back more than sixty years, when the Swiss-born psychiatrist C. G. Jung suggested that human behavior was not random but was in fact predictable and therefore, classifiable. At the start, Jung was out of step with many of his colleagues because he suggested that the categories he proposed, for which he coined some new words, were not based on psychological sicknesses, abnormalities, or disproportionate drives. Instead, Jung said, differences in behavior, which seem so obvious to the eye, are a result of *preferences* related to the basic functions our personalities perform throughout life. These preferences emerge early in life, forming the foundation of our personalities. Subsequent issues of life are translated through each of our basic personality preferences. Such preferences, said Jung, become the core of our attractions to and repulsions from people, tasks, and events all life long. (Jung's 1923 work *Psychological Types* brilliantly outlines his classifications. However, unless you are either a very serious student of psychological typology or a masochist, this book is not likely to appeal to the lay reader.)

Fortunately for Jung's work, two women, neither of whom were psychologists, became very interested in classifying people's observable behavior. One of them, Katharine Briggs, independently of Jung had begun as early as the turn of the century to classify the people around her based on their differences in living styles. Simply put, she came to the conclusion that different people approach life differently. When Jung's works appeared in English in 1923, Briggs set aside her own work and became an exhaustive student of Jung's. With her exceptionally gifted daughter, Isabel Briggs Myers, she spent the 1930s observing and developing better ways to measure these differences. Spurred by the onslaught of World War II and the observation that many people in the war effort were working in tasks unsuited to their abilities, the two women set out to design a psychological instrument that would explain, in scientifically rigorous and reliable terms, differences according to Jung's Theory of Personality Preferences. And so was born the Myers-Briggs Type Indicator (MBTI). The idea behind the MBTI was that it could be used to establish individual preferences and then to promote a more constructive use of the differences between people. Jung's theory has

become increasingly popular in the 1980s, due largely to the landmark accomplishments of this mother-daughter team.

More about the origins of MBTI in Appendix One. For now, it is important only that you understand that much of your attraction toward specific people in your life is the result of your personality preferences. In this book we will attempt to identify and understand these preferences, then to show how such an understanding can make your life easier, happier, and more productive. After you are able to identify your preferences (and those of your friends, colleagues, and family), we will show you how to fit Typewatching into your work, home, school, play, or wherever.

Same or Opposite?

Do you prefer people who are the same as you, or people who are different? If you're like most people, you are initially attracted to people who are different but over time you find that those differences don't wear well. In fact, at work, or with mates or children, after the initial attraction has subsided, you may even demand that these differences be eliminated. "Shape up or ship out." Or, if you are not in a position to make such demands, you may simply become alienated.

It is interesting that we think we prefer differences, yet in reality few of us make much allowance for them. Though we may say "different strokes for different folks," we are nonetheless resistant to those who buck conformity to "do their own thing." In a family, company, or other organization, such nonconformity may be viewed as disloyal at best, dangerous or destructive at worst. But with Typewatching you will gain enough insight to understand the attractiveness of some of those differences and will develop the patience to allow them to exist for the benefit of those whose lives you touch—as well as your own.

It all starts with greater self-awareness. By understanding what the Jung and Myers-Briggs classifications mean, you can then begin to identify your personal preferences and how you are similar to and different from those closest to you. You can identify where those similarities and differences make for harmony and where they cause discord.

With that in mind let's take a look at how your preferences are formed and what they mean for your life. Such self-insight is the key to Typewatching.

The Birth of a Type

As we said, according to Jungian theory you are born with a predisposition for certain personality preferences. In typology, there are four pairs of preference alternatives. You are either

Extraverted	or	Introverted
Sensing	or	iNtuitive
Thinking	or	Feeling
Judging	or	Perceiving

These leanings, say Jung, reflect both genetic predispositions and whatever else is part of your earliest moments. As life develops, your environment greatly influences the direction your preferences will take.

Take, for example, the preference for Extraversion,* which we'll examine in depth in Chapter Three. If you are predisposed to a preference for Extraversion, you will, barring an environment that is utterly hostile to Extraverted behavior, become an Extravert, but you still must translate that preference within the context of your particular situation in life. Birth order, the behavior of other family members, and other environmental factors are all part of the life forces affecting that context. For example, if you are an Extravert in a family of Introverts, you may be different from how you would be if you grew up in a family of other Extraverts—where “survival of the loudest” was the rule. You'd be an Extravert in either case, but a different one.

As you grow and develop, your Extraversion also develops and matures. Over the years it takes on many different forms; you may appear to be quite different from decade to decade. Though your preference will continue to be for Extraversion, its strength or quality may give it a very different “flavor” at different stages of life.

Remember that we're talking about *preferences*. By way of analogy, think of left- versus right-handedness. If you are right-handed, it doesn't mean you never use your left hand. It simply means you *prefer* the right. And you may prefer it strongly, in which case you make relatively little use of your left hand, or you may prefer it barely if at all, in which case you border on being ambidextrous. The same is true for the preferences involved with typology. You may prefer one characteristic a great deal, and another only slightly. As we further examine the preferences and describe the two sides of each pair, you may find that you identify with both. Within each pair, however, there is one that you prefer—that you rely upon and to which you more naturally gravitate.

The Foundations of Our Lives

According to Jung's theory, each of us develops a preference early in life and sticks with it. And the more we practice those preferences—intentionally or unintentionally—the more we rely on them with confidence and strength. That doesn't mean we're incapable of using our nonpreferences from time to time. In fact, the more we mature, the more our nonpreferences add richness and dimension to our lives. However, they never take the place of our original preferences. So, Extraverts never become Introverts, and vice versa. (Back to the left-hand/right-hand analogy. Right-handers do not become left-handers, and vice versa. The longer they live, the more they learn to use effectively their nonpreferred hand. But no matter how long a right-hander lives, he or she will never become a left-hander.)

Perhaps another way to view this is to liken an individual's type development to a house. Your type is like the foundation of a house: it doesn't really experience many radical changes through life. The rest of the house, and especially that part readily seen by others, can be likened to your behavior, the outward appearance of your type. Over time, the house experiences many changes—an added room, a coat of paint, landscaping, interior renovation, and all the rest. The house, after twenty years of living, is changed significantly from what it was when it was built—but the foundation is still intact. So, too, with our personalities and

behavior. Over the years, we experience many changes and may appear to be considerably different to a friend we haven't seen in years. But like the house's foundation, our personalities remain pretty much intact and the changes are, for the most part, merely behavioral.

This is not to rule out real change, growth, and development, or to imply that we are hopelessly rigid. But it does mean that change comes slowly to our more basic selves and that to affect change and growth in the malleable parts of our lives is a full-time job, day in, day out. Just to manage yourself and your own growth constitutes a busy day—never mind trying to “psych out” the rest of the world. Hence, it is our intention in this book to direct your energy primarily toward yourself—where Typewatching skills can best be used to maximize every waking hour.

* While the preferred dictionary spelling of this word is “extroversion,” Jung preferred “*extraversion*,” which is the way it is spelled throughout his writings—and throughout Typewatching literature, including this book.

What's Your Type?

“Is it three fifty-two, or a little before four?”

The Myers-Briggs Type Indicator is a finely tuned psychological instrument, which only trained, qualified individuals are allowed to purchase and administer. Decades of research have shown that the MBTI is the most reliable and valid method for determining your preferences. If you want a more in-depth reading and are interested in taking the MBTI, write to us (Otto Kroeger Associates, 3605-A Chain Bridge Road, Fairfax, VA 22030-3245) and attach a stamped, self-addressed legal-size envelope. We'll provide you with information about MBTI resources in your area. However, you can still derive benefit from applying Typewatching's insights to your life. The material in this chapter will give you a good working framework that will enable you to obtain an informal determination of your own and other people's preferences.

As this book unfolds, you will gradually develop an increasing understanding of your own preferences, as well as those of others. But to start out we're going to give you some shortcuts to help you translate your everyday behavior into Typewatching terms. By counting how many of the statements in each section you agree with, you will see your own preferences beginning to emerge.

As you read the statements below, you'll find that you agree with some strongly, some a little, and some not at all. You'll also find that you may agree strongly with some of the statements attributed to, say, Extraverts, as well as some of those attributed to Introverts; the same will probably be true for each of the other three pairs of preferences. This is quite natural. Remember, what we're dealing with are *preferences*. Each of us has some Extraversion and some Introversion (as well as some of each of the other six characteristics). What Typewatching is all about is determining which alternatives you *prefer* to use.

As we stated earlier we'll be looking at four pairs of preference alternatives, the meaning of which we'll explain more thoroughly in Chapter Three.

- Extraversion vs. Introversion
- Sensing vs. iNtuition
- Thinking vs. Feeling
- Judging vs. Perceiving

First, we'll deal with the way people prefer to interact with the world and the way the

prefer to receive stimulation and energy: as Extraverts (E) or as Introverts (I).

If you are an Extravert (E), you probably:

- tend to talk first, think later, and don't know what you'll say until you hear yourself say it; it's not uncommon for you to berate yourself with something like "Will I *ever* learn to keep my mouth shut?"
- know a lot of people, and count many of them among your "close friends"; you like to include as many people as possible in your activities.
- don't mind reading or having a conversation while the TV or radio is on in the background; in fact, you may well be oblivious to this "distraction."
- are approachable and easily engaged by friends and strangers alike, though perhaps somewhat dominating in a conversation.
- find telephone calls to be welcome interruptions; you don't hesitate to pick up the phone whenever you have something to tell someone.
- like going to parties and prefer to talk with many people instead of just a few; your conversations aren't necessarily limited to those you already know, and you aren't beyond revealing relatively personal things to veritable strangers.
- prefer generating ideas with a group than by yourself; you become drained if you spend too much time in reflective thinking without being able to bounce your thoughts off others.
- find listening more difficult than talking; you don't like to give up the limelight and often get bored when you can't participate actively in a conversation.
- "look" with your mouth instead of your eyes—"I lost my glasses. Has anyone seen my glasses? Who knows where my glasses are?"—and when you lose your train of thought, you verbally "find" your way back—"Now, what was I saying? I think it had something to do with last night's dinner. Oh, yes, it was about what Harriet said."
- need affirmation from friends and associates about who you are, what you do, how you look, and just about everything else; you may think you're doing a good job, but until you hear someone tell you, you don't truly believe it.

If you are an Introvert (I), you probably:

- rehearse things before saying them and prefer that others would do the same; you often respond with "I'll have to think about that" or "Let me tell you later."
- enjoy the peace and quiet of having time to yourself; you find your private time too easily invaded and tend to adapt by developing a high power of concentration that can shut out TV, noisy kids, or nearby conversations.
- are perceived as "a great listener" but feel that others take advantage of you.
- have been called "shy" from time to time; whether or not you agree, you may come across to others as somewhat reserved and reflective.
- like to share special occasions with just one other person or perhaps a few close friends.
- wish that you could get your ideas out more forcefully; you resent those who blurt out things you were just about to say.
- like stating your thoughts or feelings without interruption; you allow others to do the same in the hope that they will reciprocate when it comes time for you to speak.

- need to “recharge” alone after you’ve spent time socializing with a group; the more intense the encounter, the greater the chance you’ll feel drained afterward.
- were told by your parents to “go outside and play with your friends” when you were a child; your parents probably worried about you because you liked to be by yourself.
- believe that “talk is cheap”; you get suspicious if people are too complimentary, or irritated if they say something that’s already been said by someone else. The phrase “reinventing the wheel” may occur to you as you hear others chattering away.

Again, keep in mind that these are preferences. It is likely that you’ve agreed with some statements under each preference. That’s to be expected. Remember, also, that everything is relative. Some people may agree with *every* Extraverted statement and *none* of the Introverted ones. They are probably strong Extraverts. Others may agree with half the Extraverted statements and half the Introverted ones; their preference for one over the other is not as clear, although they probably do have a preference, if only a very slight one. There’s nothing at all wrong with having a very strong or a very weak preference, or entertaining strong but conflicting preferences. In fact, that’s perfectly natural.

We can’t emphasize enough that there are no right or wrong choices. The beauty of Typewatching, as we’ve already said, is that there are no good or bad types; there are only differences.

Now we’ll take a look at the two ways people prefer to gather data: as Sensors (S) or iNtuitives (N).

If you are a Sensor (S), you probably:

- prefer specific answers to specific questions; when you ask someone the time, you prefer “three fifty-two” and get irritated if the answer is “a little before four” or “almost time to go.”
- like to concentrate on what you’re doing at the moment and generally don’t wonder about what’s next; moreover, you would rather *do* something than *think* about it.
- find most satisfying those jobs that yield some tangible result; as much as you may hate doing housekeeping, you would rather clean your office than think about where your career is headed.
- believe that “if it ain’t broke, don’t fix it”; you don’t understand why some people have a tendency to try to improve *everything*.
- would rather work with facts and figures than ideas and theories; you like to hear things sequentially instead of randomly.
- think that *fantasy* is a dirty word; you wonder about people who seem to spend too much time indulging their imagination.
- read magazines from front to back; you don’t understand why some people prefer to dive into them anywhere they please.
- get frustrated when people don’t give you clear instructions, or when someone says “Here’s the overall plan—we’ll take care of the details later”; or worse, when you’ve heard clear instructions and others treat them as vague guidelines.
- are very literal in your use of words; you also take things literally and often find yourself asking, and being asked, “Are you serious or is that a joke?”

- find it easier to see the individual trees than the forest; at work, you are happy to focus on your own job, and aren't as concerned about how it fits into the larger scheme of things.
- subscribe to the notion that "seeing is believing"; if someone tells you "the train is here" you know it really isn't "here" until you can get on board.

If you are an iNtuitive (N), you probably:

- tend to think about several things at once; you are often accused by friends and colleagues of being absentminded.
- find the future and its possibilities more intriguing than frightening; you are usually more excited about where you're going than where you are.
- believe that "boring details" is a redundancy.
- believe that time is relative; no matter what the hour, you aren't late unless the meeting/meal/party has started without you.
- like figuring out how things work just for the sheer pleasure of doing so.
- are prone to puns and word games (you may even do these things standing up).
- find yourself seeking the connections and interrelatedness behind most things rather than accepting them at face value; you're always asking "What does that *mean*?"
- tend to give general answers to most questions; you don't understand why so many people can't follow your directions, and you get irritated when people push you for specifics.
- would rather fantasize about spending your next paycheck than sit and balance your checkbook.

Again, you probably see yourself as having some of both preferences. Everyone has some Sensing characteristics and some iNtuitive ones. Besides, it is quite natural for the same person to perceive things differently at different times. Every April 15, for example, even the most iNtuitive individual must deal with the objective, hard facts and figures of taxes.

As you read these statements and try to identify your preferences, you'll probably find some preferences emerging more clearly than others. This, too, is natural. You might, for example, be a very clear Extravert, a slight iNtuitive, a moderate Thinker, and a very clear Judger. In such a case, you'd identify with a lot of the Extravert and Judger statements, and fewer of the other two.

Next, we'll look at how people prefer to make decisions: as Thinkers (T) or as Feelers (F).

If you are a Thinker (T), you probably:

- are able to stay cool, calm, and objective in situations when everyone else is upset.
- would rather settle a dispute based on what is fair and truthful rather than what will make people happy.
- enjoy proving a point for the sake of clarity; it's not beyond you to argue both sides in a discussion simply to expand your intellectual horizons.
- are more firm-minded than gentle-hearted; if you disagree with people, you would rather tell them than say nothing and let them think they're right.
- pride yourself on your objectivity despite the fact that some people accuse you of being cold and uncaring (you know this couldn't be farther from the truth).

- don't mind making difficult decisions and can't understand why so many people get upset about things that aren't relevant to the issue at hand.
- think it's more important to be right than liked; you don't believe it is necessary to like people in order to be able to work with them and do a good job.
- are impressed with and lend more credence to things that are logical and scientific; until you receive more information to justify Typewatching's benefits, you are skeptical about what it can do.
- remember numbers and figures more readily than faces and names.

If you are a Feeler (F), you probably:

- consider a "good decision" one that takes others' feelings into account.
- feel that "love" cannot be defined; you take great offense at those who try to do so.
- will overextend yourself meeting other people's needs; you'll do almost anything to accommodate others, even at the expense of your own comfort.
- put yourself in other people's moccasins; you are likely to be the one in a meeting who asks "How will this affect the people involved?"
- enjoy providing needed services to people although you find that some people take advantage of you.
- find yourself wondering, "Doesn't anyone care about what *I* want?" although you may have difficulty actually saying this to anyone.
- won't hesitate to take back something you've said that you perceive has offended someone; as a result, you're accused of being wishy-washy.
- prefer harmony over clarity; you are embarrassed by conflict in groups or family gatherings and will either try to avoid it ("Let's change the subject") or smother it with love ("Let's kiss and make up").
- are often accused of taking things too personally.

Interestingly enough, Thinking and Feeling are the only two preferences that have gender-related issues. About two-thirds of all males are Thinkers and about the same proportion of females are Feelers. Again, this is neither good nor bad, right nor wrong. And not conforming to your sex's preference is also neither good nor bad (though it may be inconvenient at times). We'll get into this much more in subsequent chapters.

Type Resisters

Some people, for a variety of reasons, are very resistant to the idea of Typewatching—and to psychology in general.

- **Introverts**, in their need for privacy, are often reluctant to reveal themselves. They may object to Typewatching, even if they believe in its virtues, simply out of fear of being "exposed." As a result, they may become closet Typewatchers—doing it, but not sharing it.
- **Sensors**, in their quest for immediacy, can resist Typewatching because it is theoretical

and abstract. Without being able to see its positive and immediate applicability, they will quickly become bored with it.

- **Thinkers**, in particular, are leery of the “soft” science of psychology. Unless you can objectively prove Typewatching’s validity and reliability, it may be brushed aside as being too “touchy-feely.”

- **Feelers**, on the other hand, can be initially resistant because “It puts people in boxes and takes away their individuality.” In general, Feelers prefer not to engage in activities that have any chance of hurting others’ feelings.

- **Perceivers**, who prefer to find alternatives to everything, may be resistant if they find sixteen different personality types to be too limiting. They may ask, “Why only sixteen types?”

As you continue reading through these statements, you should consider checking your self-perceptions against a mate’s or colleague’s perception of you. Sometimes others see us in ways we can’t see ourselves.

Now on to the last set of preferences, which pertain to how people prefer to orient their lives—as structured and organized Judgers (J) or as spontaneous and adaptive Perceivers (P). Among other things, this preference determines what you most naturally share when you first open your mouth.

If you are a Judger (J), you probably:

- are always waiting for others, who never seem to be on time.
- have a place for everything, and aren’t satisfied until everything is in its place.
- “know” that if everyone would simply do what they’re supposed to do (and when they’re supposed to do it), the world be a better place.
- wake up in the morning and know fairly well what your day is going to be like; you have a schedule and follow it and can become unraveled if things don’t go as planned.
- don’t like surprises, and make this well known to everyone.
- keep lists and use them; if you do something that’s not on your list, you may even add it to the list just so you can cross it off.
- thrive on order; you have a special system for keeping things in the refrigerator and dishwasher, hangers in your closets, and pictures on your walls.
- are accused of being angry when you’re not; you’re only stating your opinion.
- like to work things through to completion and get them out of the way, even if you know you’re going to have to do it over again later to get it right.

If you are a Perceiver (P), you probably:

- are easily distracted; you can get ‘lost’ between the front door and the car.
- love to explore the unknown, even if it’s something as simple as a new route home from work.

- don't plan a task but wait and see what it demands; people accuse you of being disorganized, although you know better.
- have to depend on last-minute spurts of energy to meet deadlines; you usually make the deadline, although you may drive everyone else crazy in the process.
- don't believe that "neatness counts," even though you would prefer to have things in order; what's important is creativity, spontaneity, and responsiveness.
- turn most work into play; if it can't be made into fun, it probably isn't worth doing.
- change the subject often in conversations; the new topic can be anything that enters your mind or walks into the room.
- don't like to be pinned down about most things; you'd rather keep your options open.
- tend to usually make things less than definite from time to time, but not always—it all depends.

Did you agree with more of the Extraverted statements than the Introverted ones? If so, enter "E" on the first line below; if you agree with more Introverted statements, enter "I". Then do the same with each of the other three pairs of preferences.

E or I

S or N

T or F

J or P

These letters shouldn't be carved in stone—or even written in ink. You may want to verify your results by turning to Chapter Ten and reading your four-letter profile. As you read through the rest of the book and hone your Typewatching skills, you may find yourself erasing one or more of these letters, because you'll be increasing your knowledge of how each of the eight preferences come into play in a variety of life's situations, as well as gaining a fuller understanding of your own preferences—and how to use them constructively through Typewatching.

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