

NUANCES
OF
THE TYPOLOGY
OF
INNATE THINKING

*By Olha Kovalchuk
&
Viktor Dudkevych*

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This book is intended to demonstrate and popularize information in a new field about nature and people. The authors do not and have not had the purpose of categorizing people into certain groups. These groups were created by nature and only logically investigated by the authors of this book, which subsequently led to the creation of the authors' typological system. Although the authors have worked diligently to prepare this book, they disclaim any implied warranties of merchantability of the book itself. No warranties can be created or extended by sales representatives or written sales materials.

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This book was created to attract readers' attention so that they could see the connection between logic and innate abilities. The authors of this book have refined the meaning of “logic” and other meanings that are effective in practice and do not mislead readers. The purpose of this book is to come to a final understanding through a detailed explanation of the basic socionic and typological concepts and phenomena for readers who have little or no understanding of the real world and its regularities.

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Introduction.

This book was created with the aim of helping readers gain a deeper understanding of “Compact socionics” and typology. It is a strict continuation of all our previous books and the logical conclusion of our theoretical work. Like all previous books, it is also based, in most cases, on regular facts. A logical method was also used here, as the subject of this book is thinking based on the regularities described in previous books. Therefore, this book includes an additional dictionary. It is recommended that each reader study all of our previous books before opening this one. Also, this book is not intended for everyone, but specifically for those who understand the essence and importance of natural regularities and classifications. We did not classify for the sake of classification (just as in taxonomy), but researched and analyzed facts and terms to understand whether there were any regularities in them. Typology differs from taxonomy in that typology uses all forms of logical sequence. Taxonomy, on the other hand, uses mainly one form of logical sequence—the analogy method. Without regularities (patterns), it is impossible to assert, demonstrate, or believe in conclusions, even if they seem logical in reasoning and theory. Therefore, we are responsible to our readers for providing accurate information, and it is accurate thanks to the many theoretical and natural laws we have discovered. We know that readers who possess logic as a powerful tool for thinking will understand what this book is about much earlier and faster than people with ethical thinking (who

do not possess strong logic). In order for knowledge to be passed on, for the benefit of the qualitative development of all sciences and the correct way to solve complex problems, it is important to be patient with people who are not logical thinkers, and not only them. Therefore, in life, in any endeavor and in reasoning, logical people need to try even harder — to make several short sequential blocks with explanations, examples, and models instead of one regular article. Also, don't be shy about “spoon-feeding” any information in full detail, because people with well-developed logic always think that such an activity is at the level of a first-grader, but it is clearly necessary to do so for people with ethical thinking and other people. Why such a statement? Below are topics that will reveal a lot about the hidden thoughts of each of us in this world.

Section 1. A brief overview of the logical classification of “Compact socionics”, which served as the basis for the typology.

1.1. An outside perspective on “Compact socionics”.

Let's start with the fact that once Aušra Augustinavičiūtė began to construct a logical classification, it is necessary to take a professional approach to any classification in order to avoid mistakes. Every reader should understand that without the help of an engineer (even from another field), the author or researcher risks making statements that cannot fit into the correct logical classification, and subsequently all their work will be reduced to nothing.

Therefore, if you want to measure something (even if it seems elementary at first glance) or make a classification in a certain field or matter, it is necessary to cooperate with specialist engineers. To begin with, it is necessary to teach engineers at least basic knowledge and ideas about this field so that they can try to find all the hidden nuances directly or indirectly related to this field.

Let's start with the fact that there are 16 types in socionics: LSI, EIE, SLE, IEI, LSE, EII, SLI, IEE, LII, ESE, ILE, SEI, LIE, ESI, ILI, SEE. They are divided into four groups according to their interests or values: Alpha, Beta, Gamma, and Delta. In “Compact socionics”, these types have components that are inherent to them due to their thinking functions and other factors. Emotions are present in the minds (is head) of these types: SLE, IEI, SLI, IEE, ILE, SEI, ILI, SEE, and they are called irrational. The opposite of irrational are rational types: LSI, EIE, LSE, EII, LII, ESE, LIE, ESI.

Emotional expressions in the body. Subjective aristocrats (reticence) are: LII, SEI, ESI, ILI. Subjective democrats (conclusion) are: LSI, IEI, EII, SLI. Objective aristocrats (external environment) are: EIE, SLE, LSE, IEE. Objective democrats (communicativity) are: ESE, ILE, LIE, SEE.

Manifestations of functions. Abstract types: LII, ESE, ILE, SEI, LIE, ESI, ILI, SEE. Concrete types: LSI, EIE, SLE, IEI, LSE, EII, SLI, IEE.

Consequences of the actions of external emotions (questim and declaim):

Questim types are: EIE, IEI, LSE, SLI, LII, ILE, ESI, SEE.
Declaim types are: LSI, SLE, EII, IEE, ESE, SEI, LIE, ILI.

Manifestations of external emotions:

Awareness (a high self-evaluation) in types: LSI, EIE, SLE, IEI, LIE, ESI, ILI, SEE. **Need (low self-esteem) in types:** LSE, EII, SLI, IEE, LII, ESE, ILE, SEI.

Coloring of emotions (good-natured and hard):

Good-natured types: LSI, IEI, EII, IEE, ESE, SEI, LIE, SEE.
Types with hard character and thinking: EIE, SLE, LSE, SLI, LII, ILE, ESI, ILI.

Manifestations of coloring of emotions (passive and active) in subjective form:

Passive types: LSI, IEI, LSE, IEE, ESE, ILE, ESI, ILI.
Active types: EIE, SLE, EII, SLI, LII, SEI, LIE, SEE.

The aspects of “Black Intuition”, “White Intuition”, etc., created by Aušra, and their descriptions (there are eight of them) are not related to a person's character, since the aspects were created based on the work of the “introvert/extrovert” traits and phenomena. Jung's description is also not suitable for constructing theoretical socionic characters (images). All this is explained by the fact that the signs and phenomena of “introvert/extrovert” are simply tools and emotions that together only reveal a person's profession and ability/inability to do each task and therefore cannot reveal

a person's character. In order to construct theoretical socionic characters, we relied on the assignment of instruments and socionic emotions, that is, on their individual mission and psyche, over which these instruments and emotions perform their work in human thinking. Once we had gathered all the missions and psyches of the main socionic things, the next step was to theoretically combine these missions and psyches according to the laws of socionics. Thanks to these combinations, images (characters) of types (TIM, [ТИМЫ]) emerged. But Aušra's authorship is preserved, as we call it “socionic quality” on the subject of aspects. Her symbols were used in the diagram to show everyone an overview of socionics from its inception, without violating the principle of order. We believe that aspects exist with a competent psychological approach, so we did not touch on the topic of aspects in their pure form.

The laws of socionics:

1. observance of the rules of opposites
2. Socionics is a field of regular relationships
3. Within socionics, there are types of regular relationships, so all components of their character are considered socionic if they are directly or indirectly related to regular relationships.

Why do we call the dichotomous phenomena “introvert/extrovert” emotions?

Because it is logical that, according to Jung's description of the difference between these two phenomena, it was obvious that introverts have few emotions, since their

activity is minimal, while extroverts have maximum activity, which means they have many emotions. We usually take note of what is more obvious in our understanding when working on the scheme.

Next is an article about what “Compact socionics” is and its scheme.

"Compact socionics" system. Socionics as a new science"

Abstract

Theoretical research was carried out with the aim of recognition a system "Compact socionics" and further creation of a separate scientific discipline called socionics. The "Compact socionics" system demonstrates consistent logical connections, concepts, facts and regularities in diagrams, tables, terminology and descriptions, while being a novelty. Due to the regularities and consistency, this system sets the basis of socionics and is its center, as it brings specifics into the scientific subject of socionics, its meaning, correct intertype relationships and functions. There must be a new science of innate stable human thinking, for which psychology cannot be held responsible because its scientific aims and objectives do not allow it to work with stable unchanging qualities.

Keywords:

Compact socionics, correct intertype relationships, new science, innate human thinking

1. Introduction

Human communication has always been an important basis for the birth of civilization and the subsequent development of society in every corner of the planet. Since the emergence of humanity, people have developed language and methods of communication, but one thing that has consistently affected everyone is human understanding. Even with communication skills and better communication methods, people have historically been far from always finding common ground, as evidenced by the large number of wars, conflicts, destructions, discrimination and personal misunderstandings that recur even now. Consequently, human communication alone does not produce only positive results for the communicating parties. There is also a negative side, which depends not on the language and method of communication itself, but on the individuals who are in contact. Historically, many people have noticed that with some people they can have a trusting relationship during communication, while the behavior and opinions of others are alien and incomprehensible to them. And this directly affects the quality of communication between such people. If negative communication is repeated over and over again, then we are dealing with a pattern. Similarly, the same can be said about positive communication. By positive communication we mean friendship, family, collective spiritual faith, common hobbies and interests. So it makes perfect sense that it is the personality types that influence what kind of communication will be between them. Psychology has never engaged in strict classification, betting more on the fact that all people are individual and unique. But even here there is a

contradiction, which is that a person's character is stable. Hence, if character is stable, it also suggests that it is repeatable in action, and hence it suggests a pattern in character. And if some people do not understand each other, then it is an indication that they have different character or thinking if their misunderstanding is repeated during communication and contact. So again it is logical to state that there is some pattern in the character and thinking of every person. And if two people have a recurring dislike, misunderstanding, or conflict during communication, this suggests that there are at least two different patterns and thought mechanisms within their character and thinking that have their natural differences. All that psychology can do to help such people is to try to restrain their desires within themselves for a while and not to give free rein to the thoughts and behaviors generated by their thinking. And this is done only in the name of avoiding dislike or conflict with those people whose opinion they do not share. But if there are predetermined, regular and stable things in a person's thinking and character, then this restraining of oneself will not help to change those things. Because anything that is stable is automatically protected by nature from change or interference. And because psychology is very much preoccupied with experimentation and denying the predetermination of a particular person's character and thinking, in the early 20th century there was a brand new work by Swiss psychologist and psychiatrist Carl Jung called "Psychological Types". In this work, Jung attempted to share his observation and the logical conclusions built on that observation with his surroundings. Working directly with his patients, he saw repetition and some

similarities in their habits and the result of their personalities, as well as differences that formed the basis of his subsequent analytical classification. It is just the case that he was able to enter the realm of regularity in people if he was able to see repetitive signs and facts in the behavior of his clients. Jung later described these phenomena and gave them a clear logical opposite. For example, he noticed that some people tend to immerse themselves more often in their inner world instead of being in the surrounding object world. This was the basis for his division into introverted and extroverted types in people (Jung, C. G., 2017, Introduction, in *Psychological Types*, p. 3). But this division will be considered theoretical, because in practice, of course, it is difficult to see the immersion of a person in his inner world. But further, Jung also described certain psychological functions of people. He counted four of them. It was these functions, as well as introverted and extroverted functions, that formed the basis of subsequent typology and conceptualization in this still little known field. Thus, frankly speaking, Jung was the first researcher and scientist who was able to delve into the field of human personality patterns and give the germ of this field to subsequent generations of researchers. And the next researcher to take up Jung's work in order to follow up on it was Lithuanian economist Aušra Augustinavičiūtė. Having studied Jung's work, she openly declared that his work is the initial incipient theory of a new separate scientific discipline, which by the way was neatly but ambiguously hinted at by Jung himself in his work. Aušra proposed to name this new science by the word "socionics". Aušra's words:

"Соционика — наука о соционе, соционной природе человека и соционной структуре общества, о разных типах информационного метаболизма (ИМ) людей и разных формах взаимоотношений между ними — родилась на основе типологий К. Г. Юнга, Э. Кречмера, А. Е. Личко и теории информационного метаболизма А.Кемпинского". [Socionics is the science about socionics, the socionic nature of a person and the socionic structure of society, about different types of information metabolism (IM) of people and different forms of relationships between them - was born on the basis of the typologies of C. G. Jung, E. Kretschmer, A. E. Lichko and theory of informational metabolism by A. Kempinsky] (Аугустинавичюте А., 1988, книга "Соционика: Введение" [Socionics: Introduction], p. 33-43).

Therefore, the beginning of socionics was inextricably linked to the discovery and statement of the Swiss psychiatrist Jung and his typological system. But since Jung was a professional psychologist, his typology remained only an attempt to set a framework or foundation for those things that did not fit into the framework and postulates of psychology, but were related to personality and the regular behavior of people. This is also due to the fact that he had inevitably to follow and remain within the framework of psychological typology and psychology itself, as a science which has quite different aims from working with classifications of people and determining their type. But his empirical experience undoubtedly helped him to further classify people into

types, which served the emergence of a continuation and logical completion of his theoretical system already at the end of the 20th century. This was already done by Aušra Augustinavičiūtė. She boldly stated that information exchange between types of people operates in this field. Functions such as logic, ethics, sensory and intuition contribute to the information exchange. These function names Aušra herself came up with, and thus she renamed some of Jung's functions to more correct ones from her point of view. Jung's "thinking" was renamed to "logic", "feeling" to "ethics", and "sensation" to "sensory". Intuition as a function and the extrovert and introvert remained unchanged. According to Augustinavičiūtė, all of these functions form the type of person, and these functions will work in informational interaction. However, judging by herself, she did not realize that these 4 functions work in any sphere throughout human life. This is the end of consideration of Aušra's works, as it is enough to get only the right initial foundation for further work and analysis in this field.

Much later, in 2013, a new system and a new theory in socionics was presented, called "Практичная соционика" ("Compact socionics", translated into English in 2024). The authors of this system stated that they had created a logically consistent system in socionics, and also introduced a number of innovations, corrections, and demonstrated a consistent logical scheme of all the blocks and parts of this system. According to the authors, their work is a complete new working theory and system of socionics. Those parts, in which the predecessors in socionics allowed a number of logical inconsistencies,

were either omitted in this system as untenable, or were subjected to criticism and subsequent logical correction. Everything that was not introduced by the predecessors in this field was an innovation of the authors of this system. Initially, the foundation proposed by Carl Jung was taken as the basis for the development of this study and system. Implicit here are the same Jungian functions as well as attitudes that he had indicated earlier. Also the pattern of 16 personality types in socionics was retained as a logical component of the field and as one of its foundations, which is confirmed by "Compact socionics". During the subsequent analysis of the works of Augustinavičiūtė and her supporters, the authors of "Compact socionics" discovered a number of logical errors in their works. Therefore, the whole system of socionics was created almost anew by an engineer by rejecting those parts of socionics where there are errors and by introducing the authorial innovations dictated by the need to create a working and logically consistent system (Kovalchuk, O., Dudkevych, V., 2013-2024, Foreword, in Compact socionics. A guide to overcoming the socionic impasse, p. 8-9). Further, new phenomena and regularities were deduced already in a logical way. Therefore if in any science there is truth in reality, then in socionics there is also truth in reality. These are 4 phenomena: 1) different personalities, 2) different relationships, 3) different values, 4) different emotions (Kovalchuk, O., Dudkevych, V., 2013-2024, Lecture #10, in Compact socionics. A guide to overcoming the socionic impasse, p. 156-157). These 4 main phenomena are the pinnacle of all socionics, thanks to which the scheme was created by the authors. The basis of the scheme will be the relation and everything

connected with the relation. Obeying the principles and laws of logic, explains the truth of the system in that this theory is literally logical and undeniable, along with nature on Earth. Nature always has a purpose and logical pair elements in its composition (Kovalchuk, O., Dudkevych, V., In Compact socionics. A guide to overcoming the socionic impasse, p. 26). Each element in nature always has one side of two pairs: "left-right" (analogous to "lower-upper"), "correct-wrong" (analogous to "hard-soft"), "is-not" (analogous to "living-inanimate") and "beginning-end" (analogous to "input-output"). The object of socionics is nature, human and the relationship between them, so the engineer always used paired patterns in her work. If it can be seen that in nature all patterns are innate and stable, then in the subject of socionics, according to the logic of things, socionic human qualities, emotions, manifestations and tools of thinking are a priori considered innate and stable. The conclusion suggests itself that if they are innate, then this means that intertype relationships built by innate socionic qualities are stable, durable and cannot be subjected to psychological or other influence.

2. Problem Statement

There is problem which was identified by the authors of "Compact socionics" in the course of work on the theory of interpersonal relationships and other types of relationships, which has remained a mystery to psychiatrists and other specialists until now. We are talking about the connection between people's attitudes (relationships) and various kinds of diseases, including

some serious incurable diseases, to which psychiatry, neurology, genetics and psychology are not yet able to give an unambiguous answer. But this answer was found precisely in "Compact socionics", and so far has remained unnoticed by anyone. An important problem here is that in socionics there are naturally 16 types of relationships, but the most difficult of them are "educative" (Ed) and "dominating" (D) relationships (according to the "Compact socionics") with their consequences. In such relationships, the strong personality of the relationship shows conscious aggression or control towards a certain object, which, in turn, does not understand the reason for such an appeal to itself and does not know how to respond correctly or what position to take so as not to offend the personality of the stronger side of relationship. The system clearly shows that there is a danger of the influence of the above types of relationships on the psyche of one of the two participants in such relationships, which, with prolonged contact, has a negative effect that slowly destroys his psyche completely and irrevocably. Here is meant such consequences as chronic stress, dementia, Parkinson's disease and Alzheimer's disease (Dudkevych, V. A., 2020, Alzheimer's Disease and Dominance. Filum lab). The authors of this information are convinced that it is impossible to influence, improve or change such relationships psychologically, if the contact of the weak and strong side continues in "dominating" relationship («Практичная соционика» [Practical socionics], лекция №10, стр. 150). It is logical that stable educational relationships can cause less severe consequences than dominant relationships. In exactly the same way, it is impossible not to quarrel over trifles in "Attractive"

relationship since such relationships are in fact just an exchange of information that will never be correctly understood by both participants in such relations. And this is all because, they are two completely different and opposite people in terms of the composition of innate thinking tools (instruments), signs of thinking and innate qualities of character. For these reasons, psychological intervention and influence will not help these people find mutual understanding in fact. Returning to the topic of the "Compact socionics" system and theory, it can be explained by one more phenomenon and the problem of relations, about which the system itself once again hints to us. We are talking about the existence of stable categories of people, of which there are only 3 in nature. These categories are: Peaceful (1st Category), Active patriot (2A Category), Passive patriot (2P Category), Recluse (3rd Category). (Kovalchuk, O. K., Dudkevych, V. A., 2013–2024, Table №33 – Relations between categories of people, In Compact socionics. A guide to overcoming the socionic impasse, p. 100–103)

Exploring the theoretical thinking and image of these 3 categories, it turned out that in addition to intertype relations, there is the next stage of relations, the so-called "international relations". This is because these 3 categories come from 16 types, where the next level of relationship is related to the objective values, beliefs and hobbies of these groups. Without the knowledge of socionics, these groups of people are always trying to educate each other or punish, because of a lack of understanding of values and beliefs that are alien to them. The most important task is that the new field of

"socionics" should be based only on a new system of "Compact socionics" as its starting point and main theory. This is due to the fact that the old theory of "socionics" created by predecessors has a number of logical inconsistencies, which became obvious to the authors of "Compact socionics" in the process of working on their own theory. Also an important problem is the current lack of a profession like "socionic", which is responsible for the innate tools and follows a logical pattern after defining these innate tools with technology. Similarly, knowledge of innate qualities and abilities (their tools) can lead to the right choice of a person's future profession, but this is not done today due to the absence of socionics along with other sciences, which should be responsible for a person's innate predetermined talents and abilities.

3. Purpose

The discovery in practice of intertype and other regular relations turned out to be a rather difficult task, therefore, in practice, another task arises for socionics. This task is not to identify the types of relationships and model of relationships in practice, but first to systematically establish the correct innate type of thinking (for a proper selection of occupations), following the theoretical schematics and using measurable methods and technologies in practice for innate tools (instruments), as well as the type of the object in contact with him (to identify types of relationships). After that, we need to check what type, model and form of relations they have according to the theory, using in the process of determining the table of intertype relations from the

"Compact socionics" system, if we're talking about both sides. The development of the entire system was started with the aim of creating the scientific basis and center of a new scientific discipline and subject called "socionics", again, starting only with the theory and system of "Compact socionics".

4. Method

For the construction of the theoretical logical system, the following basic theoretical methods were used: method of logical synthesis, logical method, method of analogy, axiomatic method, formalization method, modeling through idealized representations.

Additional methods: thought experiment method, empirical observation method.

Table №12 ("Compact socionics. A guide to overcoming the socionic impasse", Table №12 "Types and famous personalities", p. 62) is a method of empirical observation, thanks to knowledge from "Compact socionics". (This table was created for a general idea of the completeness of the subject of socionics and socionic typology and its connection with reality. Tables №27 and №28 ("Compact socionics. A guide to overcoming the socionic impasse", Table №27 "Features of quadras", Table №28 "Cyclic signs in appearance (cyclic traces). Flexibility / rigidity", p. 94-95) - a method of empirical observation, thanks to the knowledge of "Compact socionics", to identify patterns (regularities). (The scheme can do without tables №27 and №28, while not violating the order and its components,

but it was considered necessary to create these tables for a better presentation to students who will have the possibility to study this subject in the future in universities. This is necessary not only to expand knowledge and ideas about reality, but also in order to further explore this direction in reality and create new methods for fixation these and new patterns. This direction requires a lot of work to create new technological methods in reality.

New achievements in socionics made by "Compact socionics":

1. Scheme of socionics "Compact socionics" ("Compact socionics". Basics and tables of "Compact socionics", p. 34)
2. Assignment of signs (instruments, tools) and emotions in the body ("Compact socionics", tables 2a and 2b, p. 36-37)
3. Socionic human qualities ("Compact socionics", tables 16 and 20, p. 70, 76)
4. Categories and 3 types of international relations ("Compact socionics", Table 33, p. 100-103)
5. Quadra values and quadra traits ("Compact socionics", Tables 10 and 27, p. 45, 94)
6. Cycle and cycle features ("Compact socionics", Table 28, Picture 1, p. 95, 104)
7. Preference of sensory ("Compact socionics", Table 13, p. 64-67)
8. Accurate description of all phenomena and TIMs (innate types of thinking) ("Compact socionics", tables 11 and 17, p. 46-61, p. 71-73)

9. Exact intertype relationships (16 types of relationships) ("Compact socionics", tables 22 and 25, p. 78, p. 86-91)
10. Model of 8 relationships or a family model ("Compact socionics", tables 24 and 30, p. 83-85, p. 97)

Logically, it was discovered that every function (for example, "logic") as a phenomenon is not one, as described by Jung. The authors of "Compact socionics" determined that there are indeed two logics, and they are called abstract and concrete. The meaning and explanation of abstract and concrete logic in "Compact socionics" was derived by the authors due to the definition of the two logics as two different innate tools in their purpose and mission in reality. To put it very succinctly, one logic has its real mission in determining truth (concrete logic) and the other logic has its real mission in creating a cause / work (abstract logic). And this is just one example of the innovations in socionics made by these authors. Besides, if to speak in a simpler language about the purpose and mission of something, these two things are in everything in nature, in any objects, and also in man, in his thinking components and actions. This theory also introduced the word "sign" instead of "function" when we talk about Jung's 4 psychic functions. This is because Jung saw it in reality, that is, in a typological way, but these phenomena are not very obvious to everyone, so the authors of "Compact socionics" decided to call them "signs". By "signs" themselves they mean tools in human thinking, because these "signs" exist independently of the state of the head, i.e. of the psyche (this is also confirmed by the

fact that Jung was a psychiatrist, and he somehow noticed these signs in his clients, despite their state of psyche). Consequently, these "signs" work in the process of analysis and processing of the information due to which the thought is formed according to that sign which prevails, and also the information in the moment of relations is presented in a certain form. Therefore it would be more correct to use the word "thinking", which was done in "Compact socionics". The authors, following logical principles, found assignments of all signs and socionic phenomena. As it has already been said above that any object in reality has its purpose. The purpose is determined by a set of two courses of action, which the authors of the theory call as "psyche" and "mission", similar to the human psyche and mission. Especially, by "psyche" used in the theory is meant not the state of a person's head, but the priority, predetermined idea or purpose of any object. But it is not necessary to focus much attention on this, as these two names have been used only for compactness of the material and are an auxiliary element of the theory, not fundamental. The point is to create two directions, where in the one operates priority and work, and in the other purpose and destination. This is why they were briefly called by the word psyche and mission, when the task is to try to deal with each attribute. For example, even an inanimate carpet lying on the floor has its own mission and predetermined design (purpose), which is that it is created for warmth, but for this purpose it needs someone to sit, stand, walk or lie on it. Because in this case, it is the person who has so assigned the task of the carpet.

It was decided to use such a life alternative in theory for both signs and emotions in the body (introversion / extroversion). Obviously, assignments in such elements have their own pairing, which is the rule. As a result, tables №2a, b and №3 were obtained, in which the main roles are decided by:

- 1) the assignment of signs (logic, ethics, sensory, intuition)
- 2) the assignment of emotions in the body (introvert / extrovert)
- 3) the color of emotions, which determines what role each of the appointments plays in the relationship, that is, puts "+" as approval, or "-" as rejection.

From table №33, any reader has the first question: "why innate type of thinking can have 2 out of 3 categories and cannot have all 3 categories?". The next question is: "why is the most correct of all categories is the 1st category, the less correct the 2nd, and the incorrect the 3rd?". And the last question: "how did typical and atypical type turn out?". Below is a table that explains the logical meaning, where the chain of development of new phenomena (qualities) emerges. To build such a table, authors first combine natural signs with "head emotions" (emotions inside of a head) and with the 1st and 2nd settings (stable and impulsive). The signs are divided into "hard" and "soft", as opposed to each other. This is important, because in this way, we observe the natural pair regularities mentioned earlier and identify all phenomena with them. "Hard" signs will be logic and sensory; and "soft" are ethics and intuition. This is due to the fact that

logic and sensory work with facts from reality and have validity and provability in practice, because of their properties, unlike ethics and intuition. Emotions in the head are rationality and irrationality. All signs cooperate with rationality or irrationality. There is information about conscious settings in table №7 and picture №3, on the basis of which the following conclusion is drawn: setting 1 is the most stable setting and setting 2 is the "breakthrough" impulsive setting, which sets a push in action in a certain necessary situation. These settings deal with the signs in the stage of the work of consciousness, as indicated in "Compact socionics" schematic. All these connections form the convinced categories of personality. The visible (clear or obvious) image will be when both settings have a hard sign. A harmonious image is formed when the stable 1st setting has a soft attribute and the impulsive 2nd setting has a hard attribute. But the rules are formed in this way.

Rule №1: in an impulsive (second setting), a hard sign (sensory or logic) will be harmonious. Such a rule gives a clear visible (correct) image. This will be called "1st category". If there is an incorrect image - it will be called "3rd category".

Rule №2: a balanced (restrained) image (category 2P) will be when rationality + sensory in impulsive setting and irrationality + ethics in impulsive setting. A punchy (open) image (category 2A) will be when rationality + intuition in the impulsive setting and irrationality + logic in the impulsive setting. This is explained by the fact that rationality is characterized as secretive and restrained and

has a minimum of emotion (in the "Compact socionics" dictionary), and irrationality is open and has a maximum of emotion (in the "Compact socionics" dictionary). The impulsive setting itself has an emotional impetus in it, as mentioned above. The signs have no emotions (in the "Compact socionics" dictionary).

For example, LS ("logic-sensor" innate type of thinking) is a rational, because the process of logical thinking in its main stable setting and complementary visual (sensory) observation of real facts in the second setting does not collectively need abundant emotions in action. Therefore, in LS there is a minimum of emotions in the head, therefore, the image of such a rational looks stable and strict (new qualities). If LS has two working signs that are "hard" and this image is combined with its two qualities (stable and strict), then either the correct image appears (category 1 - "Peaceful"), or a preserved natural image, that is, stable and strict (category 2P - "Passive Patriot"). Therefore, LS can have only two categories that do not contradict the image of LS type. Thanks to this, another regularity was discovered for such things as the "correct", "less correct" and "incorrect" categories, which are discussed below.

As for other types and the same regularities: ES (ethics-sensory type) is a rational and has a hard impulsive sign against a soft one in a stable setting. It also does not contradict the image of a stable and strict one, where the result will be similar to that in LS. This is because an impulsive setting has emotion and is visually more "vivid" than a stable setting. Thus, having a hard sign in the

impulsive setting together with rationality, ES has a somewhat similar image to LS in result.

EI (ethics-intuitive type) has both signs that are soft, their conscious settings become invisible, which contradicts the image of stable and strict. But since the rational takes place in EI, the combination of two different elements causes either an illogical action (an active image - category 2A - "Active Patriot") or a chaotic (wrong) belief (category 3 - "Recluse"). LI (logic-intuitive type) has the impulsive setting sign that is soft against the background of a hard stable one, which also does not coincide with a stable and strict image (rational). The result is about the same as in EI. SL (sensory-logic) is irrational. The irrational, who has a maximum of emotions in the head, has an impulsive image and an inability to analyze, due to a large number of emotions in the head (category 2A). Therefore, in the situation with SL, we look, as always, at its impulsive setting, if there is a hard sign in the impulsive setting, then this converges with its impulsive image (correctness - 1st category), and the preserved natural image (2A category). IL (intuitive-logic) also have a hard impulsive setting and it is irrational that the result will be like in SL. IE (intuitive-ethics) and SE (sensory-ethics) do not have a hard impulsive setting, and this contradicts the impulsive image (irregularity - category 3), or the combination of the irrational and two signs does not give a prominent image (hidden image - category 2P).

Types without body emotions	1st setting. Stable	2nd setting. Impulsive	Aggregate with head emotions	Conclusion (their category)
LS	Hard	Hard	Stable hard, impulsive hard, rational	1, 2P
ES	Soft	Hard	Stable soft, impulsive hard, rational	1, 2P
EI	Soft	Soft	Stable soft, impulsive soft, rational	2A, 3
LI	Hard	Soft	Stable hard, impulsive soft, rational	2A, 3
SL	Hard	Hard	Stable hard, impulsive hard, irrational	1, 2A
IL	Soft	Hard	Stable soft, impulsive hard, irrational	1, 2A
IE	Soft	Soft	Stable soft, impulsive soft, irrational	2P, 3
SE	Hard	Soft	Stable hard, impulsive soft, irrational	2P, 3

Table 1. The connection of signs with the emotions of the head and with two conscious settings.

Thus it can be seen that "correct" is category 1, "less correct" is 2A and 2P, and "incorrect" is category 3. Based on these images, a brief description of the 3 categories in Table 33 was given. Typicality and atypicality of the innate types of thinking was identified in "Compact socionics" on

the basis of table №32 ("Compact socionics", Table №32 "Manifestation of external emotion (awareness / need)", p. 99), where two groups of people are patriotic (collective), while the other two are individual (selfish). If their categories coincide with table №32, they are called "typical", if they do not match, they are called "atypical".

The socionic typology has its logical extension after these categories. The authors of this system also discovered new phenomena, thanks to socionic knowledge, such as "developmental" people and "invaders" ("destructive"), as well as the preferred color of the 4 socionic groups. They were also able to create their own separate typology, which aims to find connections between facts in nature. That's where they also found 8 groups (which have socionic things in the set) with their life values and a more accurate preferred color. And these 8 groups are not only in people, but also in nature, in any living beings. And it is at this point that the classification of people into types and groups is completed. It is explained by the fact that on many questions in the field of character and individual values of the person there are already answers, which for centuries and millennia were absent, in socionics and typology. Any wars, discrimination and conflicts occur because of the different values and preferences of the 8 groups (Dudkevych, Viktor and Kovalchuk, Olha, 2020-2024, Typology. 8 inborn groups of people – the cause of any war). Hence the conclusion that the character and thinking of a person will include all innate properties such as socionic type of thinking (one of the sixteen types, previously named as TIM - type of information metabolism, introduced by Augustinavičiūtė),

temperament (one of the four temperaments of Hippocrates and Galen), belief or category (one of the four categories introduced by the authors of "Compact socionics"), value (one of the four values of the quadras and its preferred color, also discovered by the authors of "Compact socionics"), sixteen qualities ("developmental" and "destructive", according to the authors' description in the book "Typology: two innate types of thinking – developmental and destructive") and group combination of preferences (one group out of eight existing groups introduced by the same authors in a work "Typology. 8 inborn groups of people – the cause of any war"). Therefore, if character and thinking have all stable (innate) properties, then it is logical that thinking is also stable, as is character. In fact, other scientists are convinced that character is always stable (Wikipedia. The free encyclopedia, Moral character). Scientists claim that thinking is responsible for thought processes (Sternberg, R. J., Vinacke, . W. Edgar and Berlyne, . D. E. (2024, July 14). thought. Encyclopedia Britannica). Then there must be some differences between thinking and psyche, because some Russian scientists believe that psyche is also responsible for thought processes such as memory, sensation, speech, emotion, perception and so on (Немов Р. С., 2007, Психика (определение) [Psyche (definition)], In Психологический словарь). Then it is logical that psyche is already a physiological state of the head, including the state of neurons, brain substances and so on. Hence, it is logical that both psyche and experience are not part of character, since psyche can change. Whereas thinking is what is stable, invisible, and if we reason logically, probably genetic. Speaking about thinking, there

are only 8 settings in each type. Jung studied these 8 settings (attitudes, according to him) logically back then, and later Augustinavičiūtė also confirmed it, and the authors of "Compact socionics" also agree with it. The conscious is the controlled, where 1-4 settings lie, and the subconscious is the uncontrolled, where the other settings (5-8) of thinking lie. For example, sleep is considered a physiological state (Falup-Pecurariu, C., Diaconu, Ș., Țînt, D., & Falup-Pecurariu, O., 2021). However, it can be logically assumed that the dream is located in the fifth setting. After all, the fifth setting has no emotion in it and is located in the subconscious, unlike the other settings, that can have contact with the outside world (Kovalchuk, Olha and Dudkevych, Viktor, 2013-2024, Picture №3 – Internal emotions and their field (thinking). In Compact socionics. A guide to overcoming the socionic impasse, p. 106). And also authors of "Compact socionics" noticed that memory is in 1, 3, 5 and 7 settings, because judging by description and arrangement of these settings in thinking, they have such characteristic property as memory (Kovalchuk, Olha and Dudkevych, Viktor, 2013-2024, Introduction to «Compact socionics». In Compact socionics. A guide to overcoming the socionic impasse, p. 18). Apparently, the psyche "envelops" thinking and ensures the work of thinking. However, as it was said above, thinking is stable and unchangeable, unlike psyche, and it cannot be changed, as there are tools (signs) in it and it was found out in reality that it is tools that own consciousness and subconsciousness of a person and these same tools leave traces in reality, which a person cannot control.

If we speak not about human himself, but about specific components of human, then there are certain elements in him (his values and mission of each phenomenon). This is where the difference in volume becomes apparent, when we are talking about similar partial characteristics in a set between differently meaningful components (phenomena). For example, take "introvert" and "invader", two innate components that are inherent in a person. Here they were found to have identical characteristics in theory, such as "likes to stay at home", "low socialization" and "lazy". But as in the "invader" there is a big set of qualities (the difference is in quantity) than in the introvert, and it is explained by the fact that the mission of the "invader" - covers all spaces, except the field of relations in reality. One component "introversion" covers the space "I and relations". Therefore, an introvert, due to his deficit of emotions (energy), tries to move less, then he can be found more often in relationships and in communication than in the external environment. But at the same time he avoids unnecessary or meaningless for him topic of communication, because he gets tired of the abundance of other people's energy, and his own energy is depleted in the process of communication. These two components can be more clearly unfolded with such appointments at their disposal: list of "invasive" ("destructive") qualities (characteristics) - family against friendship (that's why they're not much sociable and like to stay at home), laziness, blackmail, chaos, one "developmental" quality (the opposite destructive quality), destruction, torture, theft, pressure, defectivity, ridicule, bribery, hierarchy, greed, intrusiveness, lie, spirituality (Dudkevych, Viktor

and Kovalchuk, Olha, 2024, In Typology: two innate types of thinking – developmental and destructive, p. 156). And a list of introverted values (characteristic) – reticence (for this reason not sociable), no emotion (for this reason lazy and therefore prefer to stay at home), conclusion, stability, permanent, condition, agreement, education, principle, upbringing (Kovalchuk, Olha and Dudkevych, Viktor, 2013-2024, Table №3 – Emotions in body (introvert/extrovert) and phenomena (democrat/aristocrat), In Compact socionics. A guide to overcoming the socionic impasse, p. 38). Here we can clearly see that the list of "invader" ("destructive") values (qualities) is much broader than the list of introvert values, and also the full-fledged image between these two phenomena is still different, despite some similarities. Therefore, it is logical that the image of an "invaders" will be demonstrated in reality in most cases than the image of an introvert.

5. Results

The creation of the "Compact socionics" system is an effective attempt to compactly unite in one system all logically correct phenomena and terms in socionics and display everything in a simple and logical way. An important role in this regard was played by the infallibility in the foundations of the theory of "Compact socionics", namely the characteristics of types and exact intertype and other relationships. Therefore, there is no dead end in the scheme, because all components are interconnected and innate in nature.

In the course of work on the system, for the general

regularity, a correct table of intertype relationships was obtained:

1. Due to signs and all manifestations.
2. Due to socionic qualities and settings.

In the course of working on theoretical regularities, practical regularities were obtained in practice: skin and hair color (color of emotions), quadric and cyclic facial features, flexibility / rigidity, as an achievement and contribution to the subject of socionics, thanks to the knowledge of logical theory. Thanks to logical analysis based on 16 types of people and the contact of each of the 16 types of people with another type, a correct table of intertype relationships was built, where there are also 16 types of relationships (Table №22, In Compact socionics, p. 78).

Temperament and other phenomena, suspected not only in connection with innateness, but also in participation in the field of regular relations, were taken into account in the "Compact socionics" system in order to check for the presence of an analogy of images of relations. The scheme shows a brief description of 4 temperaments, which does not contradict the characteristics of the temperaments of Hippocrates and Galen. Logically, if Hippocrates, Galen and their followers saw 4 different temperaments in people, then this means that there are really 4 of them and these temperaments do not include categories, types, models and other personality characteristics. This was confirmed by table №11, where images of types do not find anything in common with

temperaments, do not mix with them and are not part of temperaments. Therefore, they coexist in parallel in each person. It follows from this that these processes act separately from each other, because the image of temperament does not correspond to many actions of innate types of thinking. When drawing logical conclusions after working with the theory about relationships, it turned out that there are no analogues between the types of relationships of different temperaments and the types of relationships of types. The classification itself proves that any human qualities that are in any person have their place in psychology, socionics and other sciences. Phenomena that have no connection with the scheme of "Compact socionics" and are not included in the scheme - they are not only ungrounded, but also do not have innateness and also have the subjective point of view of other authors and a number of logical contradictions, which previously served as a dead end and an obstacle to the development of socionics.

6. Conclusion

The current task that all real scientists face is the creation and mass introduction into society and science of a new scientific discipline, which is responsible for stable innate human thinking and stable character, as well as for the recurring regular relationships of people connected with this same stable thinking and stable character. This is what socionics should be responsible for, as a separate field, which was first described in its very embryo by Jung and gave it its initial start. It was this field that was later called "socionics" by the researcher Augustinavičiūtė, and she

was quite right to consider this field a separate science from psychology, despite the presence of a number of logical errors in her own schemes and works. Consequently, psychology, as a science, should be subject to socionics as a theory and field about innate types of thinking, where explanations are available, and also subject to patterns in human relationships. That is why, psychologists must take this into account in their work, in their field, before helping others and using their personal experiences and opinions in their work. This is what Jung had in mind, for when he published his work, he stated the following at the very end of that work:

"Some day psychologists will have to agree upon certain basic principles secure from arbitrary interpretation if psychology is not to remain an unscientific and fortuitous conglomeration of individual opinions." (Jung, C. G., *Psychological Types*, p. 506).

More than 100 years have passed since Jung wrote this. But people are still puzzled by the causes of interpersonal repetitive relationships, conflicts, with differences in thinking and behavior. And they do not find an answer to this in psychology or any other currently existing science, each time facing unexpected consequences. So they can only find the answer to this in socionics, which has always tried to work with these very questions, and has been trying to identify patterns there for a hundred years or more. Thus, socionics cannot be a part of psychology, nor is it an opponent or a substitute for it. Socionics can only be a separate science and this is a necessity in order not to mix psyche and thinking into one field, as psyche and

thinking are two completely different fields due to the fact that psyche changes and thinking does not. Only the critical system and the new theory called "Compact socionics", which in turn follows the work of Jung and Augustinavičiūtė, with a number of logical innovations and corrections that were necessary for the field and its revitalization, should be considered the basis and main theory of socionics. It is since the creation and publication of this system that the whole field of socionics has a full-fledged right to be called a separate science. This must be taken into account in their work by specialists from psychology and other sciences, if they really wish to obtain logically correct and concrete answers to the regular, innate nature of people's thinking and their steadily recurring relationships. Furthermore, this science is not only concerned with humans, but with all living organisms. In addition, the logical system will always be stronger and has much more weight than any experiment, which has no basis and theoretical explanation of the phenomena with which the experimenter works. But having this knowledge, logical scheme and theory, specialists will be able to continue their work more qualitatively, taking into account various nuances in their work and field, so that each person will feel the effective help and the expected result of this help. The created scheme of "Compact socionics" is a basis of a workable theory, where all the main socionic terms and concepts are logically lined up. There are interrelated regular and natural fundamental things in the "Compact socionics" system. These things are: 16 types, type information, type thinking, type relationships and emotions of type. Emotions also exist in psychology, but the emotions we are

talking about now are of a different kind and they have a stable character, strength and are related to socionics, because of their innate nature. All "psychological emotions" do not necessarily affect the psyche and the state of another object upon contact, while socionic emotions always affect the psyche of another person, regardless of the form and volume of these emotions, as well as their distance. The key difference between socionic phenomena (tools, emotions, qualities, manifestations and temperament) and psychological phenomena is that it is impossible to change or alter socionic phenomena in a person, which the regular "Compact socionics" system clearly hints at. Therefore, the influence of medical and psychological assistance is powerless on socionic emotions and other socionic phenomena and their consequences. Ignoring and artificially trying to change the innate qualities of human thinking is impossible and logically wrong, since it does not contribute to the self-development of the individual as a whole. Because of this, the socionic as a specialist cannot gain experience, unlike psychologists. A socionic can only acquire knowledge of a theoretical system. Socionics does not need to experiment with people, and also does not need psychological analysis in the process of working with people and in analyzing the causes of human behavior. Also, socionics, having at its disposal a theory about thinking, character and qualities of living beings, does not need a research in the field of the thinking, character, qualities and its changes. Therefore, socionics has a direct connection to genetics. Socionic works with innate instruments (signs) and manifestations (phenomena), left behind by a person after certain actions or choices. Instruments and manifestations are the traces

in reality that a person left behind during his activities and actions. Socionic, as a specialist, does not give possible variations, choices or recommendations at his own discretion to patients who find themselves in a difficult situation. Socionic does not need to study the changeable phenomena in the human psyche, trying to change these phenomena, correct or influence them in order to obtain the expected result in the form of new phenomena built on the basis of others. Socionic does not need to build friendship and maintain a calm atmosphere in the team, using various ways of influencing (cunning) or psychologically influencing people. Socionic does not work with the psyche and mental illnesses and does not take part in discussions about them. For more precise clarity, a socionic is a specialist who accepts the theory about stable and innate phenomena of human thinking and classification of relationships in working with people and gives them verdicts based on theoretical classifications. Socionic gives a verdict / conclusion about the presence of innate things, signs and qualities in thinking and personal activity of a person. The task of socionics is to discover stable innate tools related to the types of thinking and their manifestations, using various logical and technological methods in reality, based on the recurrence and frequency, as the main evidence of the innate tools presence. Socionics is engaged in measuring, calculating and fixates frequently repeated facts of the work of innate thinking instruments. The peculiarity of socionics is that it puts the theoretical classification on the main role and keeps it as a foundation for further compliance with all the rules and axioms in practice, where further the truth of the classification can be consistently demonstrated. The final

stage of practice in socionics is the definition of various types of relationships and model of relationships of different types of thinking, according to the regular tables of the "Compact socionics" system.

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It is worth noting that some psychologists have attempted to delve into socionics, while others have attempted to incorporate it into the science of psychology. However, in our opinion, a psychologist working in socionics will inevitably provide the client with 50% psychological assistance and 50% socionic assistance, or 70% and 30%, for example, but not 100% socionic assistance or 100% psychological assistance. This is because they lose their practical skills in psychology if they consistently adhere to the standard classification. Or if they qualitatively search for the cause for the client, as is the mission of a psychologist, and analyze the problem, but then a priori cannot adhere to this classification, since the different missions of the two fields are incompatible with each other. Because a psychologist, working in practice, will inevitably find a cause unrelated to the topics of socionics. And this cause may be involved in the emergence of the problem and is not always unfounded. The continuation of the topic of psychology and its results will be written below in this book. Some psychologists (aged 40 and above) once stated that facts can be "unproven." This is the same meaning as "look, there are apples hanging on apple trees in the garden, but without an experiment or the presence of a psychologist, you cannot call apples 'apples' because they are unproven." By making such statements, they, as is characteristic of innate intuitives, are unable to

be friends with facts and real things and are obviously dependent only on conducting experiments. Therefore, we believe that every science has its own mission, which brings its own positive results, and specialists in each science should remain in their place, but at the same time check for inconsistencies in other sciences.

In reality, relationships are so diverse that it seems impossible to list them all and classify them. However, after studying the components of theoretical types of thinking, we gradually developed several classifications of relationships. First, we took 16 socionic types and logically constructed 16 intertype relationships: Close in spirit, Attractive, Educative¹, Dominating¹, Educative², Dominating², Seductive, Brotherly, Identical, Estranged, Controversial, Strained, Selfish, Related, Business, Unnecessary. Intertype relationships in logical theory explain the existence of different types of relationships. But how can we explain why, in reality, some couples who love each other deeply and emotionally still break up, while other couples with the same intensity of relationship are able to live together until old age? Therefore, in theory, all forms and types of relationships that exist in reality should fit within the framework of socionics, since the basis of socionics is relationships. Thus, theoretical phenomena such as the four temperaments were taken, and based on temperamental emotions, together with other socionic emotions, the following classification of relationships (kinds of relationships) was constructed, which shows whether a particular type of relationship with someone comes true for a person or not. So, model of family: perspective, excellent, good, medium, medium-low, hard, very hard, unpromising. We saw the third

classification of relationships a little later, after sorting out the categories of types. All of this finally fits into the field of socionics and is quite consistent with reality, since, as stated in the article, there are already answers to all questions on the topic of relationships.

1.2. Logic and innateness.

The logical method forms the basis of socionics and typology. In order to study logical classifications and typology, it is important to understand what logic is. Logic always relies on existing things, not on fiction. This is because you can build any mechanism only with objects and details from the environment. A logical person knows how to build a sequence and he or she notices regularities, repetitions, coincidences and analogues.

People who do not have logic should understand at least the superficial basics of what logic really is. They don't understand that everything around is logical. Let's start with the fact that in nature everything moves logically long before the appearance of man. This has evidence in archeology, excavations and analyzes. Such studies gave rise to the explanation of the evolution of all living organisms. For example, most of the animals that give birth to offspring are trying to protect their cubs from external threats and attacks. Where did this desire come from? This instinct arose in a natural evolutionary way, because if you will not defend your children, then there will be no offspring at all.

All shapes and appearance of living organisms gradually changed, depending on the actions and preferences of such organisms in reality. For example, the same actions of dinosaurs led to the fact that they acquired such appearance that did not give them the opportunity to engage in physical labor. They didn't have such ability to create new technologies. Exactly the same situation is with other animals that have managed to survive to this day.

What is even more obvious is that the number of paws in all animals is always paired by nature, just like in humans. Why? Because if an animal or a dinosaur would have only one leg or three, he would not be able to run, hunt and survive better than having two legs or four paws. Nature always has only paired elements in its composition. Initially, logically, there are only two choices, and there is no third one. For example, for any question there is an answer "yes" or "no", "true" or "false". The answer "I don't know" will be ethical, not logical. This is because a person hides his knowledge or ignorance of the answer. But how does logic exist in nature? We have not found an answer to this question. However, we know that logic and ethics, as functions of thinking, can be analyzed, unlike the functions of "sensory perception" and "intuition." Therefore, in "Compact socionics," we call them psychological functions of thinking.

Now about logic and innateness. What's the connection between the two? The article we developed was reviewed by several scientists. We will show how these scientists understand this article. And as we suggest in parentheses, where the sequence for creating the following blocks

comes from.

1. INTRODUCTION

Logical analysis (logical method) has been used in the study of this area. This article is made up of several blocks. The sequential blocks of this article are made so that many scholars can grasp the logical explanation of the importance of the true meaning of words and their meanings, regardless of the situation. Although, according to our observations, some scholars and readers, when reading logical articles, may perceive logical inferences as a hypothesis or as an opinion or, after all, an assumption. If the reader finds it difficult to analyse each logical example, it shows that he has no logic. Therefore, the purpose of this article is to convey the truth about the meaning of the word “logic” and the subsequent error recognition and correction that have been made through personal experience of scientists or any specialists who still cannot reach a consensus on the meaning of words and their functions. A long and abundant discussion about logic is already an existing problem for final understanding and universal acceptance. Therefore, it would be logical to ignore this problem and specialise this topic with something available in modern sciences. This paper does not deal with the debatable aspects of human reasoning that arise in psychology, because the latter is based on subjective experience and philosophical analysis and for this reason psychology treats logic as reasoning. For this reason, the authors of this article use this value in the first blocks to show where the error is. Recognition of

these mistakes will entail creation of the following new sciences and their qualitative development, after creation of order in the meaning of the words discussed in this article.

1.1 AN EXISTING PROBLEM IN THE MEANING OF WORDS

The main problem that is the reason for writing this article is that many people, scientists and researchers have difficulty understanding the meaning and significance of the word “logic” and how it works, as well as how the “logical method” works (*the fact with which the first sequence begins*). There are some people who perceive this article as a very primitive, meaningless endeavor and that supposedly there is no new cognitive information in it. It is also incompetence that readers take some scientific or ground-breaking articles to heart. And this should not be the case, because scientific or future scientific information should not touch their feelings and their natural “vulnerability” or “pride”. For example, innate personal traits or qualities such as aristocratism is present in some people (Olha Kovalchuk, Viktor Dudkevych, Compact socionics, Dictionary, p. 175). That is why this quality is inherent in some scientists who demand that an article should include as many authoritative sources as possible. They care more about that than following logical conclusions. It is actually enough to take note of an article based on logical inferences with a minimum of sources. Because such inferences are undeniable, infallible and there are no other correct or more correct variations in them.

But we have the fact that logic is hardly described in various dictionaries. For example:

logic

a particular way of thinking, especially one that is reasonable and based on good judgment:

I fail to see the logic behind his argument.

If prices go up, wages will go up too – that's just logic.

There's no logic in the decision to reduce staff when orders are the highest they have been for years.

The internal logic of her argument is undeniable.

and

sensible methods of thinking and making good decisions:

business/economic/commercial logic

the logic of sth Customers support what we're doing, because they see the logic of using renewable resources.

there is logic in/to sth There is clear logic in putting the two businesses together.

If there's any logic to privatization, it's that competition creates more efficiency. (Cambridge dictionary)

The reader will then have many questions: “who has reasonable thinking and good judgment?”, “what are 'sensible' and “good decisions” from the point of view of nature and the Universe?”, “what is the connection between logic and thinking?”, “which of us is incapable of judgment?”, etc. And the discussion does not end there. Consequently, there is also confusion in the meaning of

the phrase “logical method” or it has no correct explanation. And this is extremely important to understand, if we are talking about any science, which was supposedly built thanks to the logical method for the most part. And what is the logical method? The very fact that different authors and scientists describe the meaning in different ways and can not come to a consensus and this is justified by the fact that logic has come to be regarded as a science. Consequently, this fact raises a very important and controversial question of whether logic is a discipline and a science, if different people and parties could not agree on the meaning of this word and did not learn to think equally logically in the process of learning this science. According to the empirical observations of the authors of this article, people will not learn to think in the same logical way. After all, such people have their own subjective reasoning language which is very different from the reasoning language of those who have logical reasoning. If you think back to your school years, you will notice among students where some excelled in maths, sometimes skipping the subject, others studied hard and the subject was given to them with difficulty in the end. Some, on leaving school, are keen to take more complex tasks, i.e., logical works such as engineering, economics, technology, while others, despite having enough opportunities and facilities, still preferred to take simplified and less demanding jobs. Such a simple observation in life has made it clear that all people are thought different.

1.2 THREE LAWS OF LOGIC

In the science of logic there are 3 laws (Peregrin J., Svoboda V., Laws of Logic – Where Do They All Come From?), but there are a number of errors in explanations (continuation of the first sequence): incorrectly, it is called “the law of contradiction”. Such a law exists mainly only in nature, since in nature the authors of this article have noticed the existence of patterns such as paired opposites: left-right, beginning-end, animate-inanimate, presence-absence and true-false (first inference of the first sequence). And when it comes to logic and its purpose, it is more correct to formulate this name precisely as “the law of non-contradiction”. But this is the “law of identity”. This is the very “regularity” that logic possesses. And this is due to the fact that logic itself in ordinary life most of the time pays more attention to the construction or finding of consistency. The construction or finding the consistency is a sign (form) of strict consistency. Although others believe that logic always acts as a detective with an explicit “inductive logic” (J. Hawthorne, The Stanford Encyclopedia of Philosophy). But the point is that it is not only the person who carries logic itself that can find a contradiction, but any person who has a good memory, sensory abilities, and the purpose of looking for a criminal or looking for a contradiction in other people's words and actions. After all, there are different functions in human thinking (Thinking, Inclusive Design Toolkit, University of Cambridge). Therefore, logic is not equal to the talent or strong abilities of a detective.

The law of the excluded middle does not apply to logic, but to facts in nature. This is explained by the fact that facts, as

a kind of truth, are found in nature (environment) and are perceived and discovered primarily through sensory (visual, empirical), auditory or other functions and subsequent human memory (second inference of the first sequence). For example, we can imagine that every 5-year-old child already knows his name, because previously his mother, father and his close surroundings always called him so. It will be true for him and those who support his name. And it will not be true for other people who, for example, think that this name is not very suitable for this child. Instead, such people might make up a nickname for him. Here the third law no longer works, because anyone's reasoning comes from their personal subjective view. And if he hears a different name from a passerby or his father, he will be surprised or ignore such an address. In this case, no logic is needed to understand whether the reasoning/address is true or false. The determination of whether a reasoning is “false” or “true” is a matter of human analysis (personal subjective view), thinking and memory. Thus, there are no laws in logic (final conclusion of the first sequence); instead, the precise meaning of logic must be properly stated (next conclusion where the second sequence begins).

1.3 THE PROBLEM OF TEMPLATES IN THE SCIENCES

Many researchers and scientists today tend to confuse the logical method with a logical template already previously prepared by someone for them to determine something. A logical pattern is a finished product of logic, like mathematical formulas, models, principles and laws once made by people with logical reasoning. Other people's

schemes and other people's methods are ready-made templates. And while some scientists have only used a logical template (created in a strict sequence) or just a template (created without validity) in certain sciences, many of the phenomena they have encountered surely need a more in-depth detailed follow-up logical study. In fact, it is worthwhile not only to just blindly obey the pre-prepared template (*the first fact with which the third sequence begins*), but it is also important to identify new patterns and phenomena, which, it would seem, at first glance do not find points of contact with the already established strict rules and templates of existing scientific disciplines. This is why logical analysis (method) with strict sequence gives development, leads to new discoveries and creates or opens up new sciences for society, such as socionics and major interdisciplinary typology (*the second fact with which the third sequence begins and for the thirteenth sequence*). After all, there is still much unexplored in nature, which surely does not fit into one or another previously prepared framework of previous discoveries and unfounded conclusions. An example of the use of the logical method and at the same time a prepared scientific template can be called the work of Carl Jung's "Psychological Types". Jung initially used logic in his writings, and then decided to move away from his own discovery and classification because it did not fit into the template of the science of psychology (*the third fact that begins the third sequence*). His entourage apparently also strictly followed the psychological science template and dogma. But nevertheless, he passed on his observations, described phenomena and conclusions in written form to the next generation so that new researchers could study

and continue the lost connection in the phenomena discovered at that time.

1.4 AN EXAMPLE OF TWO SITUATIONS ABOUT LOGIC AND TEMPLATE (*third sequence based on previous and following facts*)

If we briefly go into primitive examples of the difference between a logical method and a pre-prepared logical template, we can see the difference between two situations, where at the end the correct result (the product of logic) is given, thanks to the process of logical analysis (the work of logic), starting from scratch, or the wrong result in the same situation (which is the absence of the product of logic), and the situation where at the end any result is given, thanks to a pre-prepared template (the product of logic) and logical hints (the product of logic). In the first situation, a person independently guesses and analyses how to correctly assemble, for example, a nightstand without mistakes, without help and without instructions. The first situation (analysing from scratch) will also be an example with apples, where the same person was offered to take as many apples as he wants. But, for example, he doesn't have a basket with him. Usually people, without any prompting from outside, take different numbers of apples, depending on their desire or instinct or both together, as happens in ordinary life. But the situation creates a question for the person: "how many apples should I take so that I can carry them in my arms?". The logical analysis will form the target out of the previous question and "makes" a conclusion: "there are 5 people in my family, including me, so I will take 5 apples". It is

possible to assume that it was just his idea, as the man could just happen to remember his family at that moment. But since man has no basket with him, the inner desire or instinct that is in every man has more weight and validity than the idea. Since, an idea is unreasonable and only a fleeting breakthrough thought (Compact socionics, Idea and logic, p. 30-31). The goal that logic sets for itself also has more weight and validity than an idea. Therefore, it is logical that instinct or purpose or inner desire will lead the idea astray (because not having a basket puts a person at a disadvantage). So, in such a situation, as stated above, there are 2 ways: logical analysis with the right result or no logical analysis with the wrong result. Here we are dealing with the fact that man has set himself a certain goal from scratch and as a result has achieved it, in harmony with his desire and instinct. This is the logical method of building a nightstand or building a certain goal. Then the nightstand or the goal obtained is a product of logic. In the second situation, where any result is given at the end, due to the logical pattern (formulas, instructions, theoretical tasks and choice models) and logical clues (unrelated to reality tasks), it comes out differently. The second situation is not real (not natural), where a person is not solving problems from scratch. It will be in some science or in an event, like a contest or a lesson, where the tasks with hints will be given out. After all, such sciences, subjects and various contests were created by man, and there are always hints and templates. And if you create an experiment, that may be the hint. For example, in school, a student was given logical ready-made clues like " $2+2=$ " and so on. In this situation we see only non-autonomous (not independent) logic (since it is left to count it on fingers), because the

student was given primitive and unrelated to reality tasks, because they made up two digits “2”. And if you recall the sum by memorizing ready-made counting patterns in advance, it's just essentially following the patterns of others. After all, maths (*the fourth conclusion from which the fourth sequence will begin*) is not reality or nature, but a man-made science and a subject with clues.

1.5 TABLES (*this block is the result of the fourth sequence*)

Any forms of tables with semantic content do not exist in nature, so the table forms themselves are partly the author's invention. In tables, authors may attribute inherently optional elements. For example, in many-valued logic (Fletcher, T. J., *Models of Many-Valued Logics*, *The American Mathematical Monthly*). And all this arose because it was not based on the existing, on what is in the present nature, or on the logically justified earlier, if it was created by man. And it was necessary to rely on the above-mentioned and to bring together what was justified earlier (*the fifth inference, which begins the fifth sequence*), initially relying on the area in which these phenomena resided, and not to go beyond this area until all the phenomena and regularities in this area are studied in detail. Then, after that, one should take into account all obvious and possible other connections, influences and consequences that may arise in the process.

1.6 TRUTH AND LOGIC (*the truth block is the result of the fifth sequence*)

But if we go back to the word “logic”, why is logic the truth? This is due to the fact that this is what Frege decided for some reason. He stated that the word “true” characterizes logic (G. Frege, Posthumous Writings, p. 126). But to be more precise, the result and product of logic is truth. It is because if a person without mistakes, without outside help and without any pre-prepared instruction, for example, made a table or a nightstand by himself as a new invention, it means that his thinking brought about the correct and expected result for him or for others. This is all because his thinking builds a sequence based, on the one hand, on a foundation from reality and, on the other hand (repetition of the fifth conclusion), on purpose. And it means that his result was true in the outcome (*repetition about truth – the result of the fifth sequence*). «Truth or verity is the property of being in accord with fact or reality” (Merriam-Webster's Online Dictionary, truth, archived at the Wayback Machine). The truth is that the goal (or dream or plan) (*the seventh conclusion from which the seventh sequence will begin*) for all involved has actually been achieved in reality. Therefore, the result (product of logic) is, in its essence, a truth that no one can challenge. It is also stated that a logical system must be true (Jaakko J. Hintikka, Logical systems, Britannica). Therefore, any logical system is also a product of the work of logic.

1.7 SETTINGS (INSTALLATIONS) (*block due to the inference of the eighth sequence*)

If we consider the work of Jaakko J. Hintikka, in his understanding, logic is in the space of information, for it is logical that he judged by himself and his thinking (*the product the seventh sequence and here the eighth sequence begins*) when he drew the conclusion:

In a broad sense of both “logic” and “inference,” any rule-governed move from a number of propositions to a new one in reasoning can be considered a logical inference, if it is calculated to further one’s knowledge of a given topic. The rules that license such inferences need not be truth-preserving, but many will be ampliative, in the sense that they lead (or are likely to lead) eventually to new or useful information. (Jaakko J. Hintikka, Rules of ampliative reasoning, Logical systems, Britannica).

It shows that he had a poor understanding of logic, per se, since he claimed in the quote: “the rules that license such inferences need not be truth-preserving...”. Finding logic in the information environment is the fourth setting (installation) in thinking (here referred to the personality of Jaakko J. Hintikka), where his logical setting will work in a new, unfamiliar to him environment and accepts everything new that the environment and society gives to the setting. The workings of thinking settings are described in “Compact socionics” (*inference of the eighth sequence*). (Olha Kovalchuk, Viktor Dudkevych, Compact socionics. A guide to overcoming the socionic impasse, 2013-2024, p. 42; p. 137-140). And the information that

sounds from the mouth of any person, including a close person, will always be new for any person, because he/she cannot guess what information the interlocutor is going to convey to him/her. Going deeper into the topic of attitudes (settings), the fourth setting does not memorise the products of logic and does not use them in the future (Olha Kovalchuk, Viktor Dudkevych, Compact socionics. 'Introduction to 'Compact socionics'', p. 18). As a consequence, such people are often incompetent in a case that requires logical analysis and positive results. Unlike Hintikka, Aristotle saw connections in the surrounding world, throughout his life confidently and steadily expressed his logical point of view (characteristic for the bearer of logic, that is, the owner of the logical first setting). The human logical reasoning discussed above depends on the stable position of the setting where his logic lies (*inference where the ninth sequence will begin*). And so each author will be judged by himself, having logic in a certain setting of his thinking, where this setting fulfills its role in the environment in which the author resides.

1.8 MEANING OF "LOGIC IS A TOOL" (*the block is the product of the second and ninth sequence*)

Since the topic about the existence of settings in thinking has been touched upon, it follows that logic is a tool in thinking. The term "logic" was apparently named just by the man who is the bearer of that logic, which is as a tool in his conscious thinking. In the time of Aristotle the word "tool" sounded in the discussion about logic:

Aristotle's logical works were compiled into what is known as the Organon, or 'Instrument.' This is an artificial classification, which reflects a controversy in ancient philosophy over whether logic should be conceived of as a tool (*ninth sequence inference*) to be applied to existent theories or whether it should be seen as a discipline that produces its own theories. (Luke Dunne, Aristotle on Logic: Deduction, Syllogisms, and Truth, 2023)

A single logic does not exist in the same way for many or all people. However, some people have the same working logic in all situations, except for unfamiliar situations, events and in the circle of unfamiliar people. Some other people have the same, but already narrowly directed logic (in certain spheres of life and moments). There are two more working installations (settings) of the same kind of logic, but they work with much less frequency than the above mentioned ones. If we speak about logic in the second setting and logic in the third setting, one logic is always only of two kinds of logic (we speak here about concrete or abstract logic, but we will take only concrete logic on our example), in one and another setting it works in different conditions and tempos, but both settings also produce a finished product, because logic is present there in working settings.

1.9 THE DIFFERENCE BETWEEN LOGIC AND LOGICAL METHOD (*the block is the products of the ninth and eleventh sequence and is the beginning of the twelfth sequence*)

From this article earlier, the examples of logic have been described thanks to logical analysis. And it was also

explained what the logical method is with an example. What is the difference between the two? Logic is a tool in thinking. Its purpose is to fulfill the truth. Since logic is a tool (*product the ninth sequence and the tenth sequence will begin*), like every tool it has the property of working (*inference of the tenth sequence and the eleventh sequence will begin*). Logic works by relying on something existing (its foundation) or justified before it can begin to work with the existing or justified. Otherwise, there is no way to begin work without having anything of the object world around it. Thus, relying on something substantive will be followed by a task whose aim is to create the truth. Therefore, in this picture we see a strict sequence (work of logic) and it is nothing but a logical method (*eleventh-sequence inference*).

1.10 EXAMPLE OF A LOGICAL SEQUENCE (*block of the twelfth sequence*)

Let's take a situation where there is an error in the assessment of a patient's work capacity. "Physicians in the study of intervertebral herniation determine the stages of the hernia by its size and degree of change using MRI. These stages are commonly associated with a person's work capacity criterion." Here we include a logical sequence, since we talked about the ability to work and began to measure the size of the hernia with a ruler. Given that the hernia is in the human body, it would be correct to measure the size of the patient's bones and body to make a proportion between the bones, the body and the hernia itself and then evaluate the pain criteria. That is, it is worth starting the topic about the patient who has a herniated

disc in the spine in the first place. Accordingly, the sequence of logical analysis starts from this moment, and not from the hernia that everyone talks about. After all, logic, from the beginning, always relies on foundation and the structure of this foundation or relies on the main object, where the problem lies or hiding, before starting working through the problems and getting to the goal. Thus, after comparing all these actual components, the conclusion that comes out is that people with thin and tall physiques can feel pain even if the hernia size is small. Whereas people with dense and strong build, with low stature, may feel no pain or less pain for the same size of hernia. This consistency will help to achieve justice and truth - to understand the true individual degree of work capacity of each patient with this diagnosis. This is what the workings of logic look like (conclusion of the twelfth sequence and the beginning of the thirteenth sequence). But the fact is that at the moment not all people and doctors are able to analyze the similar situations that require justice and truth, and cannot apply strict sequence at work, since they make an error (first fact for the thirteenth sequence) in assessing the patient's condition or make a wrong diagnosis.

Strict consistency (sequence) is logical consistency. For example, let us take a ready product of logic - the Constitution, UN Convention on Human Rights and Persons with Disabilities, where logical inferences are clearly visible in each article and there is a logical sequence of articles. The logical sequence of articles consists of a smooth transition from objective things, situations and circumstances to specific diverse situations, starting with

events characterised by abundant frequency in the masses of people. However, as some have already discovered, there are some people who do not see such things or do not attach special importance to such things (*second fact for the thirteenth sequence*) (Araújo A., Matias G., *A Constituição Portuguesa: uma questão de simplificação?*, 2015).

Therefore, it is logical that only a few people can see and consider the strict sequence. This is because all people have different settings in their thinking (Olha Kovalchuk, Viktor Dudkevych, *Compact socionics. A guide to overcoming the socionic impasse*, 2013-2024, p. 164-165). If we count approximately, only about 20-25% of people can see and apply such a sequence as in this example. We are talking about those people who have a stable working concrete logic. That is, it is about all rational concrete logicians (type LSI and type LSE) and some irrational concrete logicians (type SLI and type SLE). In nature there should be all 16 types of people, so the theoretical system hints, of them there are these 4 types (Olha Kovalchuk, Viktor Dudkevych, *Compact socionics. Table No. 10 - Quadras*, p. 45). Purely hypothetically we can calculate, if we divide the whole population on the Earth into 4 parts, it comes out to 25%.

But why “20-25%” and not strictly 25%? This is explained by the fact that concrete logical types of SLI and SLE are irrationals, i.e. they often do not take into account nuances unlike rationals (Olha Kovalchuk, Viktor Dudkevych, *Compact socionics. Lecture #31 - Emotions in head (rational / irrational)* p. 98; *Lecture #1. Sixteen types and*

emotions in the head, p. 114-115). Therefore, the figure of “20-25%” of people with logic on planet Earth is approximate. There is a second calculation, which yielded an identical result. There are 8 attitudes (settings) in human thinking. About the presence of 8 attitudes in the psyche of a person “spoke” the psychiatrist Jung himself (Jung, C. G., Psychological Types). However, it was clarified by him that 4 attitudes are conscious and 4 are unconscious. Logically, conscious attitudes are working attitudes and unconscious attitudes are non-working attitudes when it comes to the workings of the mind in everyday life. Naturally, there are also 8 tools that lie in the attitudes and they differ from each other in their properties (Olha Kovalchuk, Viktor Dudkevych, Compact socionics. p. 164-165).

Consequently, in the course of work on “Compact socionics” it became clear that one kind of logic lies permanently in one conscious attitude, and another kind of logic lies permanently in the unconscious one. It also emerged that the first two conscious attitudes are an important component in the role of a stable personality in ordinary daily life and are superior in frequency and quality to the other two conscious attitudes. Thus, it turned out that out of 8 attitudes only 2 attitudes play a significant role in the life of an individual. These two attitudes out of 8 attitudes are the 25% (*generalized conclusion to the fact of the first sequence*). However, again, the second attitude in frequency will be inferior to the first attitude in the application of the tool in life (Olha Kovalchuk, Viktor Dudkevych, Compact socionics, p. 160-161). Therefore, such a theoretical pattern can be taken

into account when starting to work with statistics.

1.11 MISCONCEPTIONS ABOUT LOGIC (*inference of the thirteenth sequence*). ABSTRACT AND CONCRETE LOGIC (*result of the fourteenth sequence*)

As an example, one can hear from the mouths of some people familiar phrases: “I saw the same phenomenon in another field. So there is logic there!”. This is a wrong judgment (*third facts taken from the block «1.2 Three laws of logic» for the thirteenth sequence*), because on the one hand, we all agree that in nature everything is logical. Everyone can empirically discover a pattern in nature. That's if a person wants to discover it. Usually any pattern has in itself the repetition of signs or numbers. In such a case, in order not to confuse the reader, it would be more correct to use the word “interconnection” or “pattern” (or “regularity”) instead of “logic”. In this case, we are talking about the interconnection of the two areas in which the subject resides. We already know about John Stuart Mill's five logical methods for investigating causal relations (Churchill, R., P., *Logic: An Introduction*) - here we are talking about investigating causal relations. But when there are causal relationships in nature that compel investigation, then human thinking or thought analysis will work, and not necessarily logic as a tool in human thinking. This is because everything around that compels investigation and analysis is obvious to everyone, whether one has logic or not. Similarly, if you take the meaning of “consequence”, it is “consequence” and not “logic”, despite the actions being the same in essence. And you may also hear something like this, “saw the same

phenomenon in another area. So I am a logician!”. However, the wording itself is insufficient to claim to be looking for connections (this is a form of logical consistency). It could be a pattern search for coincidences, justifications, or analogies according to pattern (template) (*fourth facts taken from the block «1.3 The problem of templates in the sciences» for the thirteenth sequence*). Any laws, rules, notions, concepts, criticisms, reasoning, correct positions, statements, conclusions, opinions and inferences, cognitions, experiences, aspects, systems, representations, ideas, concepts, philosophy, feelings, intuition, instinct, desires, ethics, paradoxes, quality, meaning, meanings, roles, assertions, justifications, arguments, theses, and conversation about the fact itself are not in themselves a product of logic unless they are all constructed in a coherent way and logically sound.

Another interesting point is that some of the scientists discovered the laws of dialectics (Engels, F., Dialectics of nature):

1. the law of unity and struggle of opposites, 2. the law of transition of quantitative changes into qualitative ones, 3. the law of the negation of the negation.

However, in the first point, if there is a struggle of opposites in conclusion, then this suggests that there is not and will not be a logical product, because in the logical product instead of struggle lies truth. In the second point, quality is not a finished product of logic, since quality is merely a correction of an already existing product. But already the third point is directly related to logic, since its

consistency has always rested on obvious facts or regularities and their nuances and then creates a truth that no one can negate or deny.

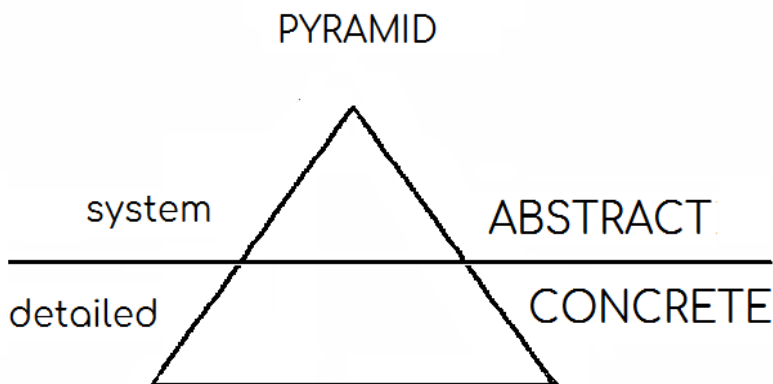
Therefore, it is obvious that those who do not understand very well the meaning of terms and sciences that require concrete logic, need the help of a person who has concrete logic to continue the concrete activities. But since such human logicians (those who have an innate tool of concrete logic in their first or second thinking setting) are more likely to climb into engineering professions and other sciences that allow thinking in the direction of development. This conclusion is justified by the fact that in the description of the mission of the tool “logic”, or more precisely, of a concrete logic says about development (Olha Kovalchuk, Viktor Dudkevych, Compact socionics, Lecture #2. Description of functions (signs), p.115-118) - it is about any action that brings an obvious result. And this result must surpass other results of the past and present. What is not new or obvious in the world is not a superior result or development for a particular logic.

Therefore we can expect some stagnation and collision with errors in such sciences as philosophy and psychology, where non-logical people usually like to stay. After all, that is where complex logical tasks are not required. Illogical people can also be in mathematics, because all they have to do is to reproduce ready-made patterns of calculus, having learned everything by heart, everything ready-made, built and left ever by logical people or by means of logical method of research. You will ask, and where were such people-logicians then, when Aristotle still lived (and

today), who took and wrote articles about logic. There is an answer to this and a good reason for it. After all, the presence of some confusion and inability to understand the meanings deeper, indicates that in Aristotle's logical statements there is abstractness (*first conclusion and the beginning of the fourteenth sequence*) (Reid, T., Analysis of Aristotle's Logic, with Remarks), in other words - non-obviousness of connections.

That is, there was an abstract logic in Aristotle's mind that naturally did not allow him to work with concrete phenomena. Some people who study logic in current times hint at the existence of abstract logic too (*second conclusion and the beginning of the fourteenth sequence*) (James W. Garson, Intro Mind Notes, Week 10: Logic, Reasoning and Creativity, HMW, Ch. 5, pp. 333-362).

To illustrate, let's look at the figure (Olha Kovalchuk, Viktor Dudkevych, Lecture № 11 «Installations (settings)», Compact socionics. A guide to overcoming the socionic impasse, p. 160-161)



Abstract (systemic) logic (*fourth conclusion and beginning of the fourteenth sequence*) sees less visible and invisible to the eye direct and indirect connections, and its job is to create rules that prevent chaos in reality (for example, at the international or political level). The products of concrete (detailed) logic (*fifth conclusion and beginning of the fourteenth sequence*) are an example of original maths, drawing diagrams and schemes (theoretical systems) with meaning, where the connections (truth) between objects and details are obvious and unmistakable. Concrete logic - master in a specific activity that requires deep logical analysis. It is easier for abstract people to look at the world from above

and think abstractly by virtue of objective surface vision, so as a rule they break through to the top in any activity. Concrete people stay at the bottom, doing other things, so their interests differ from those of abstract people and they have few common topics in conversation. Moreover, abstract people, due to their inability to analyze deeper for a long time, often do not listen to concrete people. Therefore, in the end, what we have is what we have, both in scientific terminology and in filling this terminology with meaning. Therefore, the concept of logic as a human tool in thinking is used in this paper. However, there is a classical medieval distinction between “logica docens” and “logica utens”, similar in meaning to the two terms above. But for example here: “The logica docens is nothing but the perfection of the logica utens.” (Peirce, Charles S. Definitions for Baldwin's Dictionary [R]. MS [R] 1147), then concrete and abstract logic have a different outcome, as they are two different tools in human thinking. As it was written above, one tool works in consciousness, while the other tool is in subconsciousness in idle state in normal time. This is also explained in the figure, where there is a line between system (abstract) logic and concrete logic, where there is no transition or co-dependence between system logic and concrete logic. And the reason is simple - the first logic is held by one person, the second logic is held by a completely different person. And it cannot be that both types of logic are working in the same person throughout his life (this was written about earlier in this article).

1.12 THE OPPOSITE OF LOGIC IS ETHICS (*continuation of the product of the second and ninth sequence*)

Nature hints at the existence of the law of opposites in nature. The opposite of “logic” is “ethics” (Aušra Augustinavičiūtė, Personal Qualities That Should be Considered in Selection of a Partner, The Dual Nature of Man). In human relations, as in any business, there is a place for logic, and there is also a place for ethics. They are in meaning and in essence not only opposites, but also a mechanism in the struggle against each other. Thus, ethics is also an instrument (tool) of thinking, which is present in people with stably non-working logic. But there is a long tradition that claims that ethics is intrinsic to logic (Catt, I. E. (2018). Charles Sanders Peirce: Logic and Ethics. An Encyclopedia of Communication Ethics: Goods in Contention). Again, Peirce was judging by himself, since in some people like him, both logic and ethics work, but already in different situations, at different times and in different frequencies. Such people are called “rationals” (Olha Kovalchuk, Viktor Dudkevych, Compact socionics, Schematic of “Compact socionics”). It will be important to recall here that strict consistency is inseparable from the work of logic (logical method), at which time it will be correct to consider that the work of ethics is “positive politeness” (one of the most correct and possible options, close in meaning and image, but opposite to the image of logic). Politeness in the understanding of the authors of this article, is a falsity, because its purpose is to preserve peace of mind in the interlocutor. This applies more to concrete ethics. On the contrary, abstract ethics - its mission is to create information exchange, to keep people

connected. It is expressed in caring for people, such as trying to give way to someone, quietly closing the door to avoid noise, etc.

1.13 THE RELATIONSHIP OF INNATENESS TO LOGIC AND ITS EXAMPLES *(sequence to the main meaning of the topic)*

What is the relationship between logical results (product of logic) and innateness? Logically it can be explained by a simple example from math, where the digit “8” (eight), results from adding the two digits “4”. This digit “8” regardless of time always remains “8”. So, since it is unchanging and undeniable (truth), therefore it is innate? Exactly so. And also the fact that nature itself is logical (repetitive) by virtue of the existence in nature of paired opposites (left-right, beginning-end, animate-inanimate, presence-absence and true-false, which was previously mentioned). In addition to paired opposites, more obvious can be considered in the account of paired regularities: living beings have two eyes, two eyebrows, two ears, two legs of the same length, etc. All these facts are also innate. Such an observation has led to this conclusion and does not belong to a hypothesis. The same analogy can and even should be applied to other activities constructed by logic. For example, if a theoretical system was constructed by a logical method, then such a system is innate, because it is a finished product of logic. In such a case, the tools of human thinking referred to in the innate theoretical system are also trivially and automatically considered innate. Therefore, this explanation can be taken into account in the following works and conclusions, when the use of logic as a tool is a necessity and the only way to

continue the activity. And these works provide clarity in the meaning of other terms and theoretical systems, as well as to separate non-innate phenomena from innate phenomena.

1.14 ABOUT NEW LOGICAL SYSTEMS AND THEORETICAL PHENOMENA (*block thirteen sequence*)

One of the authors of the theoretical system, having engineering education, has always applied logic in his work, he calls it "logical approach or method". This work is unencumbered by patterns from other existing sciences of human thinking, since the theoretical logical system is not and cannot be part of them, since it operates with true repeatable, unchanging things (*thirteenth sequence*). It is through work with logic that a new systematic patterned field called "Compact socionics" has recently emerged. This is an area in which there are new phenomena and their implications. This field and work arose in part as a consequence and logical extension of Jung's work. It deals with human qualities, stable characters and values that form interpersonal, equally stable relationships. Such qualities, characters and relationships would be considered a priori innate, since such theoretical phenomena were constructed by logical method rather than by experience or subjective vision. After all, let us recall that logical conclusions made by logical method are equal in essence to the same mathematical conclusion about the number "8", as mentioned above. Which means they are true because they are unchanging, which means they are innate. Therefore, to understand the importance of this topic, it is necessary to realize now that the use of

logic as a tool, and not the use of a template, is the right path of development in many sciences.

CONCLUSION

With knowledge of the structure of logic, its function and importance, we simplify our work in the sciences. Consequently, it is about the ordering of terms in the sciences, as well as in the subsequent vision of inter-scientific connections that generate new phenomena invisible to human eyes. From this article, we can conclude that logic is an innate tool in thinking that builds strict sequence. This meaning is correct. The work of logic, that is, logical analysis, is the logical method. And a logical method is a strict sequence. The antonym of logic in meaning and sense is ethics. The purpose of eliminating the error is to remove the science called "logic" and the corresponding profession called "logician". This is due to the fact that logic cannot be taught, since it is an innate talent of only some people, since logic is stably present in their thinking only due to the presence of the innate tool called "logic" in their thinking. Therefore, only such people can be called "logicians", which was clarified in "Compact socionics".

Interestingly, some scientists do not see blocks and sequences in this article and consider it unfounded. They admitted this themselves. However, there are sequences in each block (marked in italics) and 14 blocks in place. Scientists call logical conclusions dogma, "forgetting" that logical conclusions always and necessarily contain

justification. This is the result of their work in academic sciences. This is justified by the fact that some people lack not only concrete logic (CL), but also concrete sensorics (CS). The logical theory of “Compact socionics” states that concrete logic (CL) is “friends” with concrete sensory (sensorics) perception (CS). Without working CS, CL will not function normally in thinking, and vice versa. In reality, when picking up a text, CL carriers always read carefully and do not skip a single word in a sentence — this is how CL is connected to CS. Thanks to working CL and CS, LSI, SLE, LSE, and SLI can be detectives. If we take induction (scientists attribute this to logic), it is not at all certain that detectives in practice strictly adhere to logical sequence, since not all components may be used for the full scope, but only a few. There are cases where people are sent to prison for a year or even decades without clear evidence of having committed a crime. This is the result of the “high” ability of some detectives in the 20th and 21st centuries. This is because where there is room for error and lies, there is always a lack of logic. Therefore, we propose to separate deduction and induction from logic, but to call inductive logic one of the forms of logical sequence in cases where all components were clearly used and the full scope was covered, including nuances. This is the essence of strict logical consistency (sequence). Everything we describe here is not criticism, it is logical reasoning about the facts of their socionic abilities and experience in sciences.

In fact, there are many forms of logical sequence, and they are all logical methods. Therefore, in the article on logic and innateness, we only mentioned the “logical method.”

These scientists also claim that the article monopolizes the theoretical support of the text. Schemes, patterns, and any products of CL are, in essence, that very “monopoly,” and this is inevitable in sciences that require CL. The order of the products of CL begins after many trials and errors by illogical people. It is difficult or impossible to explain the products of CL to them, especially when the interlocutor has no desire to hear and delve into the products of CL. The following statement, “It has a radical form” is certainly surprising, because someone may be offended by the description of facts or truth in reality. But all sciences are based on facts in one way or another, and there is nothing that can be done about it. Finally, the last thing that demonstrates the incompetence of scientists is when they say: “From a moral point of view ...”, “25% is a generalized statement ...” But their job in science is to rely on scientific methods, including the method of generalization, instead of expressing that something “hurts their soul” as an emotional reaction to an “irritant,” don't you agree? Here, we mean that we used many forms of logical sequence; for example, the method of analogy was also used in this article.

Therefore, as you can see, it is impossible to reach a consensus, either in discussions about the products of concrete sensoriality (CS), or about the products of abstract sensoriality (AS), or about the products of concrete ethics (CE), or about any schemes and laws, or about working with regularities, and so on. And even irrational CL (CL of the second installation) will disagree with rational CL on the statement that ideas and logic are separable. After all, they also judge by themselves.

Speaking of logicians, there are different kinds of logicians. By the word “logician,” we mean strictly a person who possesses strong logical thinking as a tool. Namely, there are concrete logicians and abstract logicians, since they have opposite functions. In addition to ethicists, even carriers of abstract logicians perception (AL) do not see consistency in theory, and this is explained by the fact that AL harmonizes with intuition and does not harmonize with sensory perception. Therefore, according to the laws of our theory, sensory perception does not work for AL types. This is facilitated by the “harmful” 7th setting, which, in terms of thinking structure, simply stubbornly disagrees and opposes the opposite trait, despite the fact that this setting cannot provide arguments against the product of this function. Therefore, AL does not see the products of CL and sees only other things that are not related to CL and sensory perception. In general, as you understand, concrete types will never learn to understand the meaning of information from the speech of abstract types, and vice versa. Such people need to be given hints practically all their lives and cannot be taught. Thus, in conclusion, it can be said that logic and ethics are not sciences, but merely different and opposing innate tools of thought.

There is an approximate list of countries where logicians predominantly live, and where ethicists live (Table 1 at the end of the book). The table was made based on objective external signs, such as the layout of traffic and streets, the architectural forms throughout the city, as well as the geographical relief of the city, etc. When the layout of the

streets is structured, understandable, and clear in most of the city, it indicates that there are many logicians among the people living there. Also, if the houses on many streets look like ordinary square shapes, this also indicates the presence of many logicians in this city. Availability of AL – active (many people) intercity and/or international public transport, given the various nuances, and others signs. Active (many people) public transport in the city — CL together with ethical people. Naturally, the more evidence and traces there is in favor of the existence of logicians in this city, the better the justification.

1.3. Logic and ethics and their relationship to each other.

At the beginning of 2022, we published a short article entitled “What is ethics?”. It is not only the rules of politeness or tact. There is something more, that people with logic will not understand. What is ethics – that’s the question that they will not understand correctly. Let’s figure it out. In the previous lecture we explain that logic always relies only on existing (real) things and builds a sequence out of these things. Ethics is also innate tool, like a logic. But ethics is opposite to logic.

Therefore, logic relies on the existing things. But what is ethics, really? You may guess, that ethics relies on non-existent things in nature. And what can be non-existent things? It can only be self-motivation, fantasy, idealized ideas, fiction, deceit, faith, hope, love, soulfulness etc. Ethics likes to play with various spectrums of feelings and images that have lots of variety. Therefore, you cannot

predict, touch, smell or see such things. You can only be imagine, realize or feel the emotions in another person. However, every person with a strong logic will say that there is no practical use in these things. But let's not rush with a conclusion.

What is the mission of ethics?

It is unpredictable, a strange thing that confuses logic. But every person with strong innate ethics knows about it better. He knows, that thanks to his instrument, all relationships and quality of life of the others are under the control. What do we mean? A person with strong ethics has a tendency to manipulate other people, in particular those who have strong logic. Therefore, ethics considers its manipulations in any situation to be correct and justified. These manipulations have no goal. They contain only subjective feeling and understanding of the situation. So, it has not only the task to create rules of behavior. The main task also is to influence the decisions of certain people and their behavior. Ethics as an instrument likes to entertain other people. This will help to raise their morale, mood and tone. And ethics can do it everywhere. For example, people are waiting in a formal setting for some event. Then a person with innate ethics can break the silence with some kind of joke or ridiculous behavior or play a musical instrument. Such behavior may radically change the mood of everyone. Therefore, one more task of ethics is to influence the atmosphere in a team, among neighbors or in a family. Such people may change it rapidly, according to their own desire and vision.

Another example of ethics

What is ethics in practice? A young couple meets every day in the same place. The girl has a strong logic, and her boyfriend has a strong ethics. This boy has begun to notice, that his girl looks cold-hearted and she is thinking about something else. He begins to suspect that she is getting bored with him. But instead of asking what is the reason of her behavior, he begins to create a strange behavior. For example, he will not come at the specified time to the same place. And this will surprise her seriously. Alternatively, he can hide somewhere near and observe her reaction. It will help him to realize, if she loves him or not. Such quality will make the life difficult for others by inventing some dramatic scenes and small stresses. But people with strong innate ethics thinks about other people, love people and want to be around the right people. This is the only place where this instrument can be used.

But why is ethics should not be a science?

Because it is only the innate instrument of thinking. And again, this instrument is opposite to logic. So, you may guess, that it is useless to teach ethics to people with logical thinking and vice versa. Therefore, neither logic nor ethics should be sciences. This is because only a part of people with such strong innate instruments have an ability to study and understand such sciences.

And finally, a couple more examples of ethics at work:

The couple came to a cafe, where you can see that there are several free tables. A logical person will prefer to silently go and take a seat. While a person with ethics will always ask the receptionist if tables are free. For example, the person with strong ethics pays for food, and the person with strong logic will never refuse to eat everything that is on the table if he wants to. At the same time, the person with ethics may be shy to take food that others paid for, even if he is hungry. At the same time, he can politely ask permission to eat. Such behavior can be strange, cause laugh or anger for person with logic.

The example of ethics:

An old retired woman with logic will never hesitate to ask for help from children or neighbors if she needs something. While an old lady with strong ethics will always lie that she is doing well. But in fact she can starve or be silent in order not to interfere with others. Thus, ethics is a strange self-sacrifice of a person and his selfless feelings. Such people are incomprehensible, mysterious. They can be wrong or secretive for people with strong logic, but their behavior changes the lives of others. And it usually changes the lives for the better, despite the complexity and unpredictability of ethics. By the way, in order to be more precise we use word “casuistics” instead of “ethics” in our testing and theory.

And in 2023, we made a detailed description based on socionic typology, more precisely, tested by us in reality and based on observation of close acquaintances.

The principle is that both logic and ethics (casuistic) are the natural signs. The people who have logic as a basic or creative instrument can freely operate it and create something with a help of logic. The same applies to all those, who have ethics as a basic or creative instrument. But they create something in relationships. Both, logic and ethics will judge other people only using their innate instruments, because they have nothing else to use in the process of comparison. Therefore each logic will not trust the ethics and vice versa. This happens in the relationship of couples or friends: “logic + ethics”.

The mission of logic in ordinary life is to accept natural facts, and to identify the reasons why the facts have a position to support the object or a position against the object. To be clear, the logician believes that any relationship is constructed not by man or ethicist, but by nature or the universe itself. That is, if a relationship arises out of thin air, then logicians believe that a relationship arises for a reason and do not believe that a relationship can arise on its own or a relationship without purpose created by ethicists. So the logician looks for the cause of such a phenomenon. And in general, the logician always looks for the cause of any phenomenon, but not just the reason of relationships emergence. It is like a habit, such a mission logic will work throughout his life.

The mission of ethics in ordinary life is to create relationships with people, and to build relationships if such relationship suits another person, or to destroy relationships if such relationships do not suit the object. So when ethicists see people as closed-minded, who are

logicians, ethicists see them as selfish. In fact, logicians are closed-minded by nature and do not know how to create relationships with people.

About love.

As ethicists see logicians as selfish in ordinary life, the opposite is true in love. Logicians see ethicists as selfish, and there are good reasons for this. And the whole point is that if we remember that ethicists create relationships with all people. And that means that it is also their habit that will always work for the rest of his life. To be clear, in order to build relationships with people, ethical person have to have some kind of feelings that push them to create relationships. Judging by the fact that ethicists are bad at seeing the line between feelings for building relationships with people and love feelings for their lover. They are also bad at seeing the difference between a response from ordinary people and from their partner. Therefore, ethicists are not confident in the area of love feelings and need a constant report from their lover on the subject of love feelings.

Logicians have it much simpler. Logicians have accepted the fact that there is a relationship between him and his partner, there is kissing and caressing at first, and so the fact is that there is love. All that is left to do is to sign with the partner, have children, and go to work as before.

Condition of logic and ethics during love.

What is interesting is that both are very happy if they have met and fallen in love. To be more precise, the logical one. This is one difference that opposites may not understand each other and this can be a serious reason for a serious breakup. Forever insecure about love feelings and attention-hungry ethicists will not often but look away to compare their partner's feelings with those of others. While logicians "hover in the clouds," not noticing anyone around them or even their partner. They laugh, enjoy life, strive for self-improvement and demonstration of their strong qualities. This state of mind is perceived by their partner and society as arrogant of those around them and hurts people and even their partner himself. Therefore, anyone who "bends his line" can easily ruin such a relationship.

Condition of logic and ethics during the marriage.

But there is one difference in which opposites may not understand each other, and this may be the next reason for a serious breakup. So it seems to the ethicist that the logician is selfish, so being married to the ethicist, the logician has "forgotten" about love and the logician's life is drawn trivially as "work-home. No colorful feelings. And it seems to the logician that the ethicist is unreliable in the marriage (recall that ethicists are always unsure of their love feelings and the love feelings of their partner), because the logician sees that the ethicist is playing with him, that is, he begins to test the strength of his love feelings and creates various plays and occasions. By the

way, logical people think that ethical person plays and creates any occasions to play on the feelings of the partner. But in reality it is not true. It's about getting more love feelings from your partner. And the ethicist will always be eager to get it, even in his old age.

The condition of logic and ethics after a breakup, if that happened.

Closed, “enjoying their life” logicians become as always closed, but even more withdrawn and angry at their former partner and they blame the whole world. Can give up their careers, have no new relationships, develop a habit of smoking or drinking. In order not to seem like a monster in the eyes of society, they take a good deed that makes him be kind to someone. A good deed could be serving in a church, adopting a child, doing a good deed for society, such as volunteering and caring for nature, medicine, caring for the sick, being a vet or working in a shelter, etc. The further time goes by, the more certain the logician becomes that such a relationship is not worth it. As for ethicists, they are vindictive and also believe they are right. Despite the breakup, they continue to “take revenge” on their former partner. That is, they get a new partner very quickly. They are ready for new feelings and can build a family. They do not regret their actions. The more experience the ethicist has growing in their relationship with their partners, the easier it will be for the ethicist to figure out which of their partners the ethicist loved the most. At that point, he stops being vindictive. There is no time limit for an ethicist to resume a relationship.

Condition of logic and ethics during the reconciliation period after a breakup, if that happens.

This happens rarely, but it does happen. Usually such relationships are short-lived or difficult. And this is due to the fact that the logician already has a set of different feelings and emotions caused once the ethicist during the breakup. He becomes vindictive. Such negative feelings and emotions often can't be just spilled out, they have to be spilled out on the partner-perpetrator, that is, from his soul to transfer this handful of negative emotions into the soul of the ethicist. And as you can see, this is how it ends.

When their conflict continues, each logical person tries to influence on the behavior or opinion of the ethical person. The main task of logic is to change the attitude of ethics to the logic. At first, each logical personality feels a pity to himself, and only after that he feels sorry for ethical person. And, as you may guess, each ethical person does the opposite. When each ethical person leaves logic without proper explanation and stops the relationship between them, it hurts logical personality too much. This is because each person, who possesses logic is absolutely convinced that love is something that should connect, respect and be faithful. And after that, each logical person will deep into the reason why the relationship has broken.

Each ethical person, in his thoughts, builds some idyllic images, exaggerated appearance and relationship with his partner that is a bit unreal. It means, that in reality everything is much simpler, but in the head of ethical

people it always looks much more coloured and complicated. If logical person stops a relationship with any other person and has broken such a relations, that means, that he or she will never think about his or her ex-boyfriend (girlfriend) anymore. But when the ethical person has initiated the relationship breakdown, each logical person will think about them later.

Logic will not dramatize the situation. Each logical person thinks that he or she is reliable and the ethical people look unstable for them. Each ethical girl (or even boy) thinks of a prince or princess riding on a white horse. Such rainbow colored thoughts are needed for them in order to stimulate their imagination and feelings. Such self-stimulated feelings are needed in order not to seek for someone else's love or affection.

When ethical person has a love relationship, they need to maintain the relationship in such way, that there should not be any reason to cooldown this relationship. This is because ethical person may trigger the real destruction of relationship, which will be initiated very fast if logical person will not give him (or her) such a relationship. And be sure, they may find another partner soon if this happens. This is because any emotional games for each ethical person is just like a sharp knife that slashes your skin without a pain relief medicine.

Ethical people like to live in a fantasy comfort with their loved ones. And this means that each ethical person feels himself like a creative painter with a deep soul, who paints his love and creates heaven in reality. Therefore it is not an

easy job to keep ethical person near you. This is because all of them try to get more attention from some other people in some situations. That means, if you are wife of an ethical man, you have to be close to your man all the time and show that you are better than your possible smart competitors, who would like to attract and steal your husband. But usually, not all of the ethical husbands and wives are trying to betray their family, they only need to play and get some attention. But still, some strangers with smart and tricky personality can use this game for their own benefit.

Ethical people should never tell their logical partners about getting attention from other people, because it only makes them angry or dissapointed. Therefore all logic people should know that they should be near their ethical partner and always fight with competitors who may steal the naive partner. It sounds funny, but it is true. The life of ethical people is a game. They like to have fun, because logic is a bit boring for them.

Some logical people are so confident, so that they don't care if ethical person makes a mistakes. Some other logical people believe that if ethical people play with others, it means that they do not love logical people anymore. And some other people with strong logic will not help ethical partner, but instead they will make the life of their partner as a hell, like a revenge or personal goal. But be sure, that ethical people can make a revenge too, using other methods.

Usually, all ethical people like all those, who have strong

logic. This is because they themselves feel protected or use such people as a strong support in their daily life. Ethical people may hide the traces of their relationships with ex-boyfriends (girlfriends) or support previous relationships (if they have no principles). This action is not always related to hidden sexual relationships, but only serves as a try to maintain relationships in order not to have some additional enemies. Sometimes, ethical people are dumb... sorry to say that, but it is true for logic. But sometimes, they just pretend that they are dumb and play a role that they do not understand something. At the same time, such people are wizards and manipulators, masters of words, who have some magic inside. And this is also true. They create atmosphere in society, at home or elsewhere and they are quite interesting inside of their soul. All ethical people will lie to you, when they say that they are atheists. Because deeply inside, all of them believe in something.

Logic needs a reason. Ethics needs a play without any reason. This is especially true, because logical people do not play without any purpose or reason. This cannot be said about ethical people, who play when they want to. Ethics (casuistics) will mess with your head, giggle and play with you. Do not try to find any reason and purpose in such actions. That is just a part of their character and inner world. If you compare logic and ethics, the logic is a rocky mountain and ethics is a wind that blows around that mountain. This wind can be warm or cold, strong or not, but it gives people an interesting feeling.

Logical people will always do everything according to their plans.

Ethics don't like it when people complain to their neighbors and friends about “little things” concerning their relatives and loved ones. By “little things,” we mean everyday stuff that leads to disagreements, wasted expectations, or hurt feelings. For example, a gift that is incomprehensible to a person, or a relative who chose to go about their business that day instead of coming to help move furniture, etc. In response, ethical people may not support or ignore the complainer, that is, logical person. Since ethical people value relationships and do not understand why this person does not value relationships. Ethics may see all logical people as mercantile, but logical people see ethical people as egoistic in love. This is how the love and struggle unites in one relationship. Even if the relationship of ethical and logical person may be stressful, it will never be boring.

1.4. Aristocrat and democrat.

A detailed description of the “aristocrat-democrat” phenomenon based on socionic typology was made in 2023. An aristocrat is not only a representative of the aristocracy as far as typology is concerned. It is a stable innate quality. There are two opposing qualities, the aristocrat and the democrat. Only one of these two qualities is present in a person's thinking and influences his or her behavior. Such qualities arise in each of us inseparably, together with the innate type of thinking, as they are a component of it.

Official dictionaries interpret the word “aristocrat” a little differently. But nevertheless they are also right, although

they do not refer this quality to the innate qualities of some people. We will try to describe this phenomenon from the angle of typology and our observations.

Who is an aristocrat?

An aristocrat, in simple terms, is a person who always thinks about himself and praises himself, talks in a mannered tone and admires his appearance in the mirror. He or she likes the status and when someone always call them by name (and middle name). It is not always a person suffering from narcissism, but it is a person who very keenly values his personality. Such people also value their reputation and think a lot about themselves and what others think of them. Sometimes he or she even overestimates their role in society and constantly wants to be significant. For example, such people may praise themselves and expect others to praise them. They also may watch their own videos of themselves for long periods of time, evaluating how they are presented there and showing the video to others. They love awards and medals, as well as when they are called affectionate words (“you are my kitty”, “my darling” etc.). Of course, they like to hear such phrases from their loved ones. In their speech, an aristocrat quite rarely uses swear words and bad language, preferring respectful and “official” communication with others. Every aristocrat loves a lot of things in their home that are aristocratic. These are large mirrors with shaped frames and curls, furniture in classic, royal or Provence style, carpets on the floor, chandeliers with crystal or swirling floral lamps.

What else can be said about their manners?

It may seem to every democrat that every aristocrat is like a mannered pompous actor or bohemian representative. Such people imagine a lot about themselves, waving their hands and head in an «important» way. Sometimes they show various facial expressions in the style of “father of the mafia” or “emperor”. For example, in a casual setting, every aristocrat will still want to “smarten up” and “be important” and maintain roles among people, as if in a theater production. And of course, he wants to consider himself an important character in the scene. Aristocrats also tend to criticize others behind their backs, but their own minuses are not brought out into public conversation and are not discussed. They can give others the impression that they are very self-serving and strict people, as they value career advancement and personal gain more than relationships with other people. Often, they would rather obey the system and hierarchy than be against it. Therefore, if there is already a clear system in the state, an aristocrat will support it but not your personality. Such people also have personal pluses – these people do have a natural magnetism. What is that? It is the ability to gather other people around them or attract them with their behavior and charm. Thus, they often, together with theatricality can also have leadership skills.

What kind of clothes do aristocrats like to wear?

It is not hard to guess that these clothes will be a little pretentious, formal, with various shaped clasps and brooches. They love pomp and businesslike, but at the

same time in their clothes there is always a hint of pretentiousness in the form of the clothes themselves or its details. Quite often they buy clothes with shiny buttons, silver or gold color, and a belt with a big buckle, which also sparkles in the sun. In other words, their clothes cannot be called simple. Women can wear corset, lace lingerie and stockings. They also like big fluffy hats or fur coats and look as if they are already presidents, prime ministers or generals. But in fact they can be ordinary nurses or lower-level office workers. These are very complicated people, hence they have complicated tastes in everything and exaggerate a lot. But despite all this, such people are very often able to gain the respect of others for themselves. They know how to attract others and how to influence them. This is their charm and greatness.

Democrat – direct and strong rebel spirit in personality.

Aristocrat and democrat – two opposite behaviours. Why are an aristocrat and a democrat two opposites? How does this relate to human typology? The fact is that these two phenomena have been discovered even earlier before us. But you will hardly find a clear explanation of who is a democrat and an aristocrat by their character. What are these qualities? An aristocrat and a democrat are innate qualities that are opposite to each other.

But who is a democrat?

Again, it is exactly the opposite of an aristocrat. A democrat is a person who has a rebellious note of behavior in his character. He is plain and simple. He or she behaves

openly in society and always insists on equality in communication and society. For an aristocrat, such a person may seem ill-mannered or rude, somewhat impertinent. When an aristocrat blindly obeys the system and likes to “adjust” to someone, a democrat will think three times: “is it worth it?”. As soon as a democrat has an enemy or a sudden problem, then he is ready to fight right on the spot or insult his opponent with dirty and bad words. It’s not because he’s not well-mannered, but rather because he knows how to defend himself and doesn’t care what others think of him later. Such people as democrats – do not appreciate a system that from their point of view does not work properly or is harmful to society. This is a good quality to change something in the country, sometimes even for the better. They never portray themselves as something “important” or “significant”. He does not look like a turkey bird or a snob, but rather lives in the image of an independent person who can be your friend, not your boss. He hates inequality among people and may even become a revolutionary if this inequality and injustice concerns himself or his loved ones. He does not assign any roles to family members, preferring to speak to everyone as equals, sometimes spoiling his children and having fun with them as if they were the same age. Gives his children freedom of choice. Values other people and good relationships, not just earnings, career advancement and personal self-interest.

What kind of clothes does a democrat like to wear?

As you have already realized these clothes are simple. Jeans, t-shirt, unbuttoned shirt, sweater, sports jacket or

hoodie. Leather short jacket, hat, cap, sneakers, flip-flops. But at the same time, he always looks decent and modest in such clothes. No unnecessary attention to himself and no gilding, no large chains around his neck. You will not find many accessories on him in ordinary life. Unlike aristocrats, he rarely uses hair gel. Moderately or rarely uses artificial perfumes and fragrances. Sometimes they can look marginal if they have some personal protest to society inside. But they still try not to stand out from the crowd. Therefore, it is the aristocrat and the democrat who are different people in terms of behavior in society and their personal choices. And this choice affects each of us on a daily basis.

1.5. Terms and antonyms in other sciences.

Everyone would agree that having a sufficient understanding of socionic and typological classifications makes it easier to understand other terms in other sciences. Continuing the topic of socionic manifestations in the “democrat-aristocrat” types, we recognize that these manifestations are opposites in socionic theory. In the theory of “developmental” and “destructive” groups, equality (which is synonymous with “democracy” from a typological point of view) as one of the 16 developing qualities, and hierarchy as one of the 16 conquering qualities, are antonyms to each other. In the typological classification of the eight groups in political ideology, the antonyms of democracy are fascism, eugenics, and totalitarianism. Why do we have the same meanings and such diverse definitions of antonyms? If you, as a respected reader, understand the hierarchy of thinking in

each person and that this hierarchy is the same in form and structure for everyone, but with different components, then you must have understood that the definition is related to how each component works and in what circumstances or situations it works in reality.

It is worth noting that some antonyms in recognized sciences, such as the antonym of egalitarianism — elitism — and their description are, in essence, the same as “equality — hierarchy” from a typological point of view. Scientists, in light of modern science, have determined that the next antonym of democracy is monarchy after totalitarianism. It is clear that there is a discrepancy here, since scientists did not take into account either the socionic terms created through logical patterns or the typological classification of recurring facts and phenomena. In typology, democracy is recognized by all four developing groups and not recognized by all four destructive groups. However, the “Pharaoh” group, due to its way of thinking, values monarchy. The “Cognitive” group and the “Ethnos” group, due to their atypical abstractness, can support both democracy and totalitarianism in relation to other groups, depending on the circumstances. This is simply a fact of their nature, and they do not become this way on purpose. As you can see, it is not possible to create an antonym from the two concepts of “monarchy” and “democracy,” where the democratic “Pharaoh” group is simultaneously a monarchical group. Therefore, it cannot be denied that some scientists have failed in this work.

Speaking of masculism, masculism (masculinism) is

considered in the scientific community to be the antonym of feminism. Here, the equal ratio of phenomena must be taken into account. In socionics and typology, antonyms cannot always be considered as a template opposition. For example, if we take a phenomenon in typology such as sexism as an antonym to feminism, then in practice a typical sexist differs from an atypical sexist. The same can be said about feminism, where a typical feminist will differ from an atypical one. This is because, in practice, we have typologically identified that atypical women often sacrifice their figure for the sake of their family and responsibilities. An atypical sexist often allows herself to spend almost all her time at home cooking and working in her garden. An atypical feminist, on the other hand, will not refuse to work on a construction site alongside muscular men on a permanent basis. Typical people value feminine beauty, so they take care of their female figures and bodies. Thus, a typical sexist, often completely submissive to her husband, is not averse to admiring her figure in the mirror every day. A typical feminist cautiously takes on male tasks at work, but not heavy ones, so as not to spoil her figure with excess muscle. Therefore, from our point of view, choosing antonyms in accordance with reality is not like painting checkers white and black. In reality, figuratively speaking, you can find white checkers with black dots and vice versa, brown, green, or pink checkers, and then the theory of “white and black” will fail. But one way or another, the opposition remains in principle.

Section 2. Standardization of terms in other fields of science.

2.1. Love.

In the old school of socionics, romantic relationships are considered “Dual relationships.” But in reality, “Dual relationships” are not only about love, but also about struggle at the same time. To understand more deeply what this is all about, let's start with words that are familiar to you, such as “feeling,” “soul,” and so on. Thanks to the “Compact socionics” scheme, we understand that the “soul,” familiar to many, is a “feeling,” “premonition,” “sensation,” “intuition,” and “inner state,” where information ultimately comes to the mind not from the external environment, but from feelings, premonitions, and the above-mentioned phenomena, which lead a person to awareness (or enlightenment, inspiration, insight, illumination).

In “Related” relationships (where there are feelings and respect), of all the manifestations and signs, the manifestations of “questim-declain” will be active. This leads to the humanity of such relationships, which are easily built thanks to the closing hostile manifestations and signs between types.

In “Seductive” relationships, two values alternate between each other – “sex” and “business” for Alpha and Beta. And “feelings” and “children” for Gamma and Delta.

Returning to the topic of love, all the elements that make up love can work independently and individually. After all, it is obvious to everyone that there is sympathy without love, for example. And it, as a rule, is temporary or unstable for further relationships, like all other independent elements. But the topic is about love, which is essentially also an element on a par with sympathy, respect, and so on. For clarity, we have a scheme:

- attraction: 1) desire 2) sympathy 3) passion 4) infatuation 5) excitement
- fidelity: 1) union and relationship 2) official marriage 3) individual principles 4) joint plan 5) stability
- respect: 1) attitude towards the object 2) memory 3) nuances 4) attention 5) principles of a joint plan.

Thus, love consists of three cumulative things: attraction, loyalty (fidelity), and respect. Each of these has five regular elements. These elements are present in both ethical and logical people.

Speaking of the eight groups, the developing groups have more tender souls because of their developing qualities. They know how to love truly. We do not know what feelings the invaders (destructive groups) from the four groups experience, but it is logical that if their list of innate qualities includes torture, blackmail, theft, etc., along with ridicule and spirituality, then what kind of love

can we talk about? After all, all these qualities do not fit in terms of harmony with such cumulative elements as attraction, loyalty, and respect. Recalling that the invaders have the quality of “family” and judging by their other qualities such as “hierarchy” and “intrusiveness” (in essence, analogous to “dependence”), it turns out that they are simply dependent people who lack critical thinking. If we recall that the two value groups that belong to the invader groups (Delta and the dual pair in Gamma) have the value of feelings. But what is value? It is submission and worship of things that seem to the object itself to be the most valuable of everything around it. Then we can conclude that invaders do not have love as such and do not have a tender soul, but they do have socionic qualities in the first and second settings that may look like a form of love. For example, EII has “mercy” and “novelty,” and if we combine them, the image of a romantic lover emerges. And these socionic qualities control a person's consciousness throughout their life, as if you have a kind robot in front of you that takes care of you and smiles constantly — and this is not because it consciously wants to, but because it has been predetermined to be that way. And it values its actions, which are not controlled by its consciousness, and the products of its actions, as well as those of others, but similar to its actions and the products of similar actions of others. But you, dear readers, will ask: “What about their terrible aggressive qualities?” The answer is unequivocal: “Yes, they work in reality,” but the “paradox” lies precisely in the stages of the emergence of relationships, where aggressive or developmental qualities play no role in the areas of relationships. More on this later.

2.2. Instinct.

According to our observations, there are people among our acquaintances who often dress warmly when in a hurry. We have determined that the innate groups “Pharaohs,” “Cognitive,” “Patron,” and “Marxists” subconsciously dress warmly even in relatively mild weather, i.e., they protect their health. Unlike these groups, the remaining groups, such as the “Virtue,” “Toastmaster,” “Pilgrim,” and “Ethnos,” do not feel the need to dress warmly subconsciously and therefore often catch colds or flu (when they stay constantly in a cold climate). Therefore, all groups are psychologically, instinctively, and predestined to be suited to certain living conditions, or more precisely, in accordance with their nature. That is, each of them has its own nature, which is innately suited to them. In addition to this factor, there is another factor – for example, in one region of Africa, where local people lived and still live, their skin color is slightly different — the “Pharaohs” have darker skin with burnt surfaces. In comparison, the “Ethnos” and “Toastmaster” have slightly lighter and softer skin than the “Pharaohs”. However, we need to look further into the second factor, as there may be other nuances to this phenomenon.

Returning to the topic of what “instinct” is, you may ask? Simply put, it is the same greed that is dictated not by conscious desire, but by intuition. As for atypical thinking, they have retained a strong herd instinct, unlike typical groups. After all, atypical people have nazism inside them. Nazism, in a sense, is the need for a herd or a pack or even

a group with similar interests and goals. This is explained by the fact that atypical people believe in natural selection. We wrote in previous books about atypicality, typicality of thinking, and the difference between them, as well as about developmental groups and destructive, and we will continue with this topic in this book. Speaking of atypicality, in the modern world, one can notice primitiveness and a lack of diversity in the details on the streets, in the city and outside the city, as well as a mundane contribution to the appearance of architecture and new cars, among other things. What they have now is a badly mowed lawn all around, a couple of trees half-cut down in line with fashion and so-called beauty, and parks and remote streets without flower beds and street vendors. Freshly painted fences with garlands woven on top are all they could afford for themselves and local citizens. If you take a map where eight groups of people live in large numbers, you will see a connection between atypicality, invaders (destructive groups), and greed. Remember that invaders have the quality of “greed.” Developing qualities simply do not fit into the concept of “instinct.” Therefore, we can conclude that instinct pushes people to act dishonestly. As a result, there are six dishonest groups and only two consistently honest groups on this Earth. These two groups are “Virtue” and “Pharaoh”.

2.3. Influential status. Authority and the fate of a person.

A person's fate, in terms of the respect or disregard they receive from those around them, depends on their parents' attitude towards them. Love, sincere care, and consistent

attention to a child will ensure a prosperous future for them. The key here is authority, which is a natural need for all people without exception. If a person breaks all ties in their familiar environment and moves to another country or city, they always think that they are starting from scratch to build relationships with new people. But in this case, their fate does not change much, because the people around them, due to the needs of their thinking, subconsciously become curious to find out more about the person they are talking to. And if they do not see any authoritative qualities or abilities in him and instead see gentleness and modesty when interacting with him, then these people's attitude toward him will be roughly the same as the attitude of other people toward him in his homeland. People can learn about a person's authority not only from answers to questions about his relationship with his parents and those around him, but also from facts. Emotional expressions on the face also play an important role — sad, uncertain, and suffering signs on the face or a happy, confident, and calm face. This can usually be noticed immediately in the first stage of a relationship, when people can already subconsciously understand whether or not they should show respect to this person. But I would like to note that this has nothing to do with friendship, because some people manage to be friends without respecting a particular person. This is if that person is selfish and stubborn but not traumatized.

But how can parents' attitudes influence their child's future? It's very simple. We notice that children, starting in kindergarten, begin to look at other parents and study their attitude toward their son or daughter. They see

whether the three qualities listed above — love, sincere care, and focused attention (three in one) — are present in these relationships, or whether they are absent. And children copy this. In other words, a chain of relationships is formed: “how parents and those around them treat their own child is how other people will treat them now and in the future.” The absence of these qualities in parents' attitudes toward their child will make the child insecure and vulnerable, which over time will be reflected in their face, their condition, and their behavior in society. And this will become ingrained with age if no attempts are made to correct the parents' attitude towards the child during childhood (for example, by grandparents or a psychologist if the parents are busy or do not want to deal with the children). If a child is given sufficient attention and love, then other children in kindergarten, including adults, will have a subconscious respect for that child, and this respect will become unchangeable. Lack of respect also often becomes permanent throughout his life. Those around him may not only disrespect him, but also ridicule him in front of others, discipline him, humiliate him, condemn him behind his back, spread rumors, and discriminate against him. In the best case scenario, he is simply not noticed and his voice is ignored.

Either way, despite the terms “active” (leading) and “passive” (led) in the theory of “Compact socionics” (Lecture #9. Manifestations (phenomena), "Compact Socionics. A guide to overcoming the socionic impasse"), phenomena such as "leading-led" can be used to describe similar behavioral characteristics. The difference is that socionic “active” (leading) and “passive” (led) are innate

phenomena formed by a combination of other socionic phenomena in thinking. And they, as a rule, are not reflected on a person's face or state, except for behavior. This is why the classification of relationships was developed based on a specific combination of socionic phenomena. The leading type is often confident, acting and speaking first, then thinking. The led type is less confident, thinking first, then acting or speaking. The leader is able to adapt to the hierarchy and be flexible, while the follower likes to be independent and democratic in society. In a family, bad relationships will occur in a "leader-led" pair, as the leader consciously does not respect the led and may humiliate him or her.

Even pets, such as a dog that has lived with its owner all its life, do not change their position or attitude towards their owner in old age. If they were stubborn from the beginning, their stubbornness will not disappear in old age, or vice versa, if they were obedient, they will remain the same in old age.

Authority also lies in 1, 2, 3, and 4 relationships of 8 groups, where the strong side is an authority for the weak side until the result of these relationships reminds them of itself. Authority can also be attributed to dominant and educational relationships between 16 types, where there are also strong and weak sides. After all, the desire to submit to the strong side is dictated by fear or uncertainty about one's position.

Section 3. Typology. General provisions.

3.1. What is typology?

In the field of “Compact socionics,” the manner of movement was typologically defined for the following types: most good-natured types have rigid body movements, while most types with a hard character and thinking have flexible body movements. This pattern is related to hair color, as it is logical that types with a hard character and thinking have darker hair than good-natured types. However, in this chapter, typology does not refer to the psychological field or any other specific field, but is central and connected to almost all sciences, including the field of “Compact socionics.”

There are many typologies for different existing subjects. But the word “typology” means “finding a type” or “finding the fact”. Some people have abilities to see the real facts and classify such facts by their signs. Typology does not correct, study or do experiments, therefore it does not belong to psychology by its nature. Unlike psychology, the typology works with extramural research.

As an example, the typology captures the fact that one person prefers to create a sculpture of another person who is sitting in usual real pose. But some other people prefer to create a sculpture of Mickey Mouse instead of a real person. These two different facts tell us, that the one person thinks about reality more than another. And this is the clue of what is typology in general.

As another example, one person grimaces without a reason. The psychologist may think, that such person is naughty or inadequate. Or that such person has some hidden purpose of behaviour. Who knows? But the task of psychologist is to think about different ways of situation and analyze it. He also checks many variations of such phenomena and the reasons of it. And this is despite the presence of cyclic repetitions and signs of it. Therefore, it is not recommended for psychologist to work in typology. This is because the typology accepts only the primary facts without analyzing, thinking or learning them. Don't need to think a lot about the facts.

All you need to do is just to see the facts and accept them as they are. The usual work of psychologist is connected with the fact that he sticks to continuous analysis of changeable things. Therefore each psychologist work with some tasks, where he or she uses a constant analysis. In this case, there is no need to make any final conclusion or decision in such work. But a typologist sees the fact and he draws a conclusion about when a person is grimaces that means, that such person doesn't like some facts. Typology do not exaggerate. And the task of typology is not only to find the types and signs. Each typologist should also count, remember and classify such things and facts. Moreover, typology has ability to know what are the false facts and real ones. By the way, in every science there is a small typology, which should have connections with other typologies and with the "central typology".

“Central typology” is a huge area with facts that have connections with different sciences and disciplines. The person who records any facts most of his working time can be considered a typologist. For example, the scientist in genetics found some new genes and gives some new names to those genes. What is typology in such action? It is a genetical typology. But this scientist will remain the geneticist, because there is no logical need to call him “geneticist-typologist”. And this is due to fact, that such specialist spends most of his working time to study the genes, but not to their typing or classification. Each psychologist may notice when some people have a strange behavior. And this is the psychological typology. Accountant can get new amount from his calculation and this also may refer to accounting typology. And so on. All specialists from different subjects and sciences by default are typologists. But again, we assume, that there is no need to call them “psychologist-typologist” and so on. Only typologist, who doesn’t have any other job, creates typology from facts in environment. He sees these facts during the whole day. What exactly he does? He sees the facts, he counts them, he remembers these facts and also does the same with the facts that other typologists found. And finally, he classifies all these facts. By the way, his job is also to check whether these facts are conscious or were created in a forced form. His task is also to know the difference between “innate” and “changeable” or “temporary” and “chronic”. How can he do that? For example, he noticed that 10 children have some similarities in their behavior and tastes. After 5 years, their tastes and behavior didn’t change. That means, that he found stable facts. If the number of facts haven’t changed

after the conclusion, that means that such conclusions are right. That typology is the act of accepting the facts and classification of such facts. Therefore typology has close connection with logic.

So, we can say, that typology is an area that leads to the creation of other subjects and science and not vice versa. And, of course, typology has connections with already existing subjects. All ancient typologists noticed primary facts and with a help of logic created new sciences and inventions. How do they do that? Each typologist finds the fact only with a help of eyes or other senses. Even children are typologists from their birth. They study new facts that were previously unknown for them. But who is against the typology? We must say, that there are personality types, who belong to “thinking” types. Such people cannot see and understand the real facts. They prefer to live in a fantasy world of thoughts instead. They are not good as typologists, but can be good in other fields. Thus, typology is the area where preliminary and primary recorded facts fall into. If an interconnected system has not been built from these facts, then they subsequently remain unnoticed or poorly studied facts. In the event that a logical interconnected system has been successfully built from different facts that can be logically connected and belong to different areas, this indicates the emergence of a new working discipline.

Why it is a future of mankind? People are always interested in unexpected changes, but they prefer to dive into the past. But such efforts are always useless. And what is the reason for the change, no one wants to understand. It is

this desire to deal with the key causes of any incident is our task. Therefore, the main trend of typology here is that each person will be able to deal with any changes that are personally undesirable for him. And these changes are always associated with other people who have different types and stable interests.

Typology seeks to promote and protect the interests of all people, regardless of their political views, race or other affiliation. Typology of people is a process of identification innate stable type of thinking and other stable characteristics using facts. Brain and personality has not only psychology inside. Personality consists of two layers: one is innate type and its stable qualities and preferences and another is changeable qualities or psychology of character. That is why there are some problems that are beyond of the scope of psychology. Stable conflicts and misunderstanding between various people shows us that all people are not similar. They have different values and stable characters, if their conflicts arise again and again. And only typology is ready to help all people with such problems. The typology mission is to unite people into reliable connections. Tests, world statistics and typology information is a typological method and knowledge. It will help to complete this mission and prevent conflicts that may constantly arise within family, between colleagues or inside country.

But what about the facts? Facts are the only components of typology. But not all people understand what is a fact. And correspondingly, all those people, who don't understand what is fact don't use facts in their life. Moreover, they try

not to notice these facts. But let's get into details and study what is the fact and why the facts are so important. What is a fact? Let's check the meaning of the word "fact" from the Wikipedia:

"A fact is a true datum about one or more aspects of a circumstance. Standard reference works are often used to check facts. Scientific facts are verified by repeatable careful observation or measurement by experiments or other means. "

How do people gather facts and analyze them? The nature gave us sensory organs, that have a function to collect the facts from the environment. In the first line of it, we would mention the eyesight. In addition to eyes, each human collects the information with a help of hearing, smell, touch and taste. It is these organs that are responsible for collecting the facts. At the same time, the fantasies and subsequent analysis cannot be the original true fact. What is a fact, according to Wikipedia? They say, that each fact needs a check. What kind of check and experiment? Standard reference books? But this sounds a bit strange. Why do we need experiments to check the facts? Those people, who came up with this, do not pay attention to the facts in reality and do not trust people who tend to see and notice the facts more often and collect them. Thus we know, that fiction and fantasy are the opposite of fact. The sense organs collect facts from reality and that is their job. But people who live in the world of conjecture and fantasy prefer their thinking over facts. After all, a fact is everything that surrounds us. Therefore, a fact is a thing or phenomenon that is obvious to everyone.

As for psychology, from a typological point of view, at the moment it is both useful and harmful to the health and psyche of every person. Why? The harm caused by psychology can be explained by the fact that it currently has no knowledge of the new field of socionics, ranging from "Compact socionics" to the field of extensive typology, where the subject is the innate stable qualities and values in a person. And many people have different qualities and values. It is there (in typology and in the theory of "Compact socionics") that groups and classifications of innate characters and internal stable needs (values) of different people, which are not the same for everyone, were discovered.

Therefore, psychology plays the same game with each person and manipulates other people's resentments and aggression, without seeing the differences between them. It is important to distinguish between them, since resentment is the result of a person's futile expectations, while aggression arises from the failure to fulfill/observe their innate values and needs. Resentment, for example, can be psychologically appeased by a cheerful atmosphere and friendly communication, or by setting a positive mood for a person. You can also offer something else that would psychologically replace what the person expected. There are also various positive methods of influencing a person that are directed against their resentment. However, it is impossible to psychologically influence a person's innate, stable values, nor is it possible to offer something else in place of their values. A value is something essential, an act (action) or a goal that cannot be overlooked, especially

when a person needs it at a certain moment. Therefore, the logic is that if a value was not achievable in reality, a person will develop anger, or more precisely, aggression and resentment. And every instance of anger accumulates within them with each repeated similar case, because a person cannot come to terms with a missed opportunity or a moment that was important to them and was lost in vain. When a person is angry, they naturally demonstrate their negative attitude or mood, so in practice it is really difficult to distinguish between resentment and aggression. Resentment is also a demonstration of negative thoughts and feelings or a bad mood, which indicate that something in a person's life or in a particular situation is not satisfactory. Therefore, in order to distinguish resentment from aggression, it is necessary to have sufficient knowledge about the existence of all human innate values that exist in nature, or more precisely, in people. Next, you need to look at the situation in practice and find out whether the value needs of the offended (resentful) person were mentioned earlier in their speech or not. If they have not been mentioned, then the person can be calmed down using various methods and their positive mood restored, if this is the psychologist's task. This is useful psychology. But in other cases, psychology will be harmful to the person if it works in the same way with aggression. This is because when working with hurt innate stable values, psychologists effectively ignore the person's needs from the outset. This is because the failure to fulfill a person's innate desires and values, as well as their interests, was the root cause of their accumulated aggression. And, of course, it is understandable that if a psychologist does not intend to

address the root cause of this condition or is unable to do so, it is logical that such communication or manipulation will only add to the anger of an already aggressive person. The consequences of human aggression can vary depending on the contribution made by psychologists. For some people, they can be detrimental not only to themselves and their future, but also to those around them. For example, learning hypocrisy from psychologists has become the norm and a lifelong habit for a person, where hypocrisy will be used in various situations instead of straightforwardness and honesty. Some psychologists believed that lying can be detected by different methods (hesitation, shaking hands or person etc.). It can be logically linked to the uncertainty caused by conscience in some groups. Unscrupulous groups have no pangs of conscience, so it is logical that they do not experience confusion, fear, or uncertainty when they lie. Most likely, such psychologists judge by themselves. And if such psychologist is supported by unscrupulous people, then maybe it is beneficial for them? Therefore, these psychologists has not yet proven that this method works for everyone until he takes into account all the nuances of working with human innate qualities.

Therefore, psychology must initially be subject (subordinate) to typology and the science of predetermined innate values and stable needs in the thinking of different people. This must be studied and taken into account in the work of a psychologist. No universal method in psychological work can be universal for everyone. And an individual method of working with each person cannot be individual if you do not know that

person's innate needs and expectations. Therefore, if psychology works only with the consequences and does not take into account the root causes of human problems, the help a psychologist can offer such a person will be minimal, at zero level, or even harmful. It is true that psychology has existed as a science for over a hundred years, but typology and “Compact socionics” as fields are new and more complex in practice, which makes them little noticed by many in the scientific world.

Nowadays, psychology takes a person and works with them only superficially, immediately addressing only the consequences of their problems. And when a person leaves the psychologist's office, their innate and predetermined traits remain within them, because such is the logic and nature of the unchanging and unmanipulable thinking within each of us. But without the slightest doubt, we would like to say that this typology and “Compact socionics” are the main driving force behind everything that happens in the world and in the repetitive relationships between people. Therefore, without typology and “Compact socionics,” a person will go around in circles, “wandering in the woods” in a state of anger, or their aggression will accumulate inside and increase each time they repeatedly encounter the unresolved root causes of their poor state. And their state depends solely on the fulfillment of their expected, personal innate values, needs, and interests. And these values, which we have already defined earlier, are different for different people.

In conclusion, we would like to add here that the typology dictionary is based on the classification of eight groups,

among others, using a logical method. The typology dictionary is necessary to organize the meanings of terms and facilitate the presentation of the existence and mission of these phenomena in reality.

3.2. Once again about invaders and developmental groups.

These phenomena were discovered by us not only through logical methods and patterns (regularities), but also by other people in real life. We combined these two works, and thus two clear images of aggressive (destructive) and developmental groups emerged. 16 developing qualities: responsibility to any objects, empathy for people and animals, technology, science, criticism, quality, order, control, cleanliness, equality, work, generosity, modesty, honesty, progress, friendship. In practice, it turned out that their favorite colors are white, blue, and green. 16 “invasive” (destructive) qualities: destruction, torture, theft, blackmail, pressure, defectivity, chaos, ridicule, bribery, hierarchy, laziness, greed, intrusiveness, lie, spirituality, family. Their favorite colors are yellow, red, and black. If we talk about each developing person, they have 15 developing qualities and one invasive quality. Every representative of a destructive group has 15 aggressive (destructive) qualities and one developing quality. This was written about in the previous book about destructive and developmental groups of people. As for patterns (regularities), there are two logical patterns that hint at or confirm the existence of such qualities in reality. We left the first pattern in the same book. We will provide the second theoretical pattern of developing-destructive

qualities here. Namely:

1. Theorist. He trusts, knows how to create a cause, maintain a position, values someone, is interested, can wait, is a “Don Juan,” a patriot, a romantic, sociable, sets goals, is a good conversationalist, seeks, finds, chooses, demonstrates feelings, shows concern, maintains relationships.
2. Practitioner: hospitable, entertains and controls people, possessive, wants to be liked, sympathizes with people, often plays a role, strives to get things done, attentive, respectful, demonstrates his cooked dishes.

We discovered the third regular connection a little later, and it can be seen in the socionic qualities by including an idea of how socionic qualities work in reality. For example, let's take the socionic quality “spirituality.” It has a hierarchical bias along with the quality “fixity, concentration.” The quality “praise, feeling” expresses its frivolity and flattery together with “whim, fantasy” and so on.

In typology, we previously discovered that there are two groups in nature: developers (developmental) and conquerors (destructive). Now, by the will of fate and the logic of nature, the conquerors have become rich and are naturally at the top — in politics, in the elite, sometimes in leadership positions. Their negative qualities have not disappeared, due to their innate way of thinking. This is if we listen to the patterns in the theory of human thinking.

The theory states that all people are different, regardless of their mentality, upbringing, psychology, and so on. In order to maintain a good mood, motivation, and instinct, a person acts as their own thinking dictates. Certain qualities are inherent in thinking. These qualities determine a person's position in the world around them. For example, during the evolutionary period, people began to develop and gradually create order, agreements, rules, and later laws, constitutions, and conventions. Science and technology also developed naturally. In creating all this, developmental groups of people consider themselves intelligent and talented. And they are proud of their achievements. With invaders, it's the opposite — they don't so much believe in natural selection as they support it, because that's how they are. Cunning, theft, coercion, and so on are how they survive in the world. Thus, the invaders are now doing everything against conventions and laws. This is explained by the fact that the invaders, judging by themselves, do not believe that there are decent and good people in nature. This is because most of them do not value science and therefore cannot be enlightened. Because they always have an excuse for their actions and an argument: “natural selection exists in nature.” This is the main reason why they still try to ignore these laws and conventions, as they are convinced that they are just a trick of weak people to protect themselves in some way. As mentioned in the previous book, there is no relationship between the two groups and dialogue is useless. We will describe this in more detail here. Yes, it is true that dialogue is meaningless and unconstructive even in the most serious discussions and matters. For example, if there is an investigation into discrimination against

someone or coercion (i.e., a clear violation of the law), the invaders will always find some excuse to avoid punishment. More specifically, this excuse looks something like this: “Coercion? No, it's professional positive influence on a person and a stimulus!” And that's the end of the conversation. They're just really good at twisting words, meanings, and facts, so problems don't go away, they just get stuck or keep happening over and over. And these problems won't get solved until the invaders start doing something way worse or committing crimes without getting punished.

3.3. 8 groups as the basis for typology.

Much has been written about the eight groups in our previous book “Typology: 8 inborn groups of people – the cause of any war.”

So, starting from childhood, each group loves its childhood, and as it grows up, it probably remembers the school it attended with joy, sadness, or resentment. Some people attended the same school their entire lives, while others changed schools several times. But is there any correlation in the details between the appearance of the school (its architectural style) and the eight innate groups of people? What is the difference between the architectural details of the eight groups of people? In mid-2024, we collected facts about various details and classified them into eight groups. Not everyone can notice these differences in the details with the naked eye; only some people will be able to analyze and understand them. Nevertheless, we will try to explain the differences

between these schools and churches. All photos below are for illustrative purposes only, and the creative descriptions of these schools below are not a true representation of the schools shown in the photos. You can compare the architectural details in the photos. 8 innate groups and their tastes, architecture, values, and interests are different.

Number 1. The architecture of the school of the innate group “Ethnos”:



This kind of school is characterized by its simplicity and primitive appearance. We can say that it looks like a sports complex with a sports style. If you imagine for a second what children are most fond of there, the first thought that

comes to mind is that children in such a school may love to study (because the presence of wall clocks speaks for itself), but they do not put studying in first place and do not idolize it as something most important in this life. There may be bullies and brawlers. But this does not mean that they are all bad students, just collective communication, noisy companies, the first sip of beer, labor lessons and, most importantly, sports are probably more interesting to them than anything else.



The presence of the stairs at the entrance to the school acts as a way of education and concentration to restrain one's emotions and be careful. Some other groups that are emotional by nature ("Pharaohs" and "Toastmasters"), as

well as the bullies in the “Patrons” group, have such stairs available. The school of the group “Ethnos” outwardly looks as if the studies there are elementary and are necessary only for learning basic skills and knowledge, which will be useful for children later in their lives. But if all students and teachers have common views on life, then it is obvious that these small classes will become the place they will remember for their whole lives and they will remember with warmth in their hearts how they experienced different emotions together, danced, made friends, and argued in such a school. They could have kept the flag of their country, which hangs in the corridor or on the desk of the heads all the time.

Number 2. The architecture of the “Toastmaster” innate group school:



At first glance, the school looks strict and simple. If you take a closer look at its general appearance, it has a certain businesslike and neatness, but at the same time there is a village style. There is a feeling that everything inside is still from the past centuries and instead of studying, the children are there discussing something at desks, warming themselves by the stove. It is more like a house than a school, so the atmosphere inside the school has a homely feel, as if you were visiting your grandmother.



The children are learning but they most enjoy doing creative tasks such as decoupage, making handmade signs and posters and hanging it all on the walls inside the

school. Colorful decorations made of paper products will always be on the windows inside the school. And also in such a school, national traditions are observed. They are a patriotic group, like Ethnos, but they don't often remember about the national flag.

Number 3. The architecture of the “Marxist” innate group school:



The school is large. Details in the appearance – the presence of the national emblem or symbol in the form of a five-pointed star, as in the photo. The entrance, as a rule, has a strict appearance, where incoming students are received immediately in the classroom. The first

impression is that there is no chatter and walking idly along the corridor. There is a hint that this is not a school at all, but as if it were a lyceum for selected children or a military academy for rising cadets and policemen. And it would be logical to assume that discipline in such a school is quite strict, and students are given a lot of homework and prepared for various competitions and Olympiads.



The teacher is an authority for every child at school. And no one has the right to behave in an isolated, secluded, or uninhibited manner. All this will be done only in authorized places, and they are not on the territory of the school. Fantasy says that in this type of school study only excellent students or children of rich and respected in society parents, whose children would not be hindered by obedience and strict discipline. This discipline includes a steady reminder of the national flag and the teaching of duty to the Motherland.

Number 4. The architecture of the “Pharaoh” innate group school:



The first thing that catches the eye is the neatness, grandeur, cleanliness, and external prestige of the school. One gets the impression that only children of rich and influential people, as well as excellent students study there, just like in the previous school. But in this school, different kids who like to learn can study, but the mandatory condition is not to feud and not to be a cruel bully.



And these children understand this. After all, light banter and friendly competition are not considered bullying. Because the image of such a school says that children there are comprehensively developed, they are fond of drawing, foreign languages, music, ballroom dancing. The school is created for calm children, polite, who dream that they will become great rulers, scientists, talented and famous personalities or successful businessmen.

Number 5. The architecture of the “Patron” innate group school:



At first glance, the school is well designed and has enough space to accommodate a wide variety of children. The appearance of the school shows that both poor and non-

poor children can study there, as well as children from disadvantaged families, discipline violators, and those who really love to study. Also externally, the school resembles a workshop where young designers create their inventions or masterpieces during labor lessons. After the lesson, these same young constructors go outside to smoke, laugh at each other, or compete with each other.



And of course, the one who did the most pull-ups on the street bar will often be more right. The small windows on the front door are exactly what indicate possible bullying. The level of influence of dad or mom does not greatly affect the relationships between these kids at school. That's why everyone who's not lazy goes to school here. There is a wall clock above the front door, which shows that children and staff like to learn and be on time for school.

Number 6. The architecture of the “Pilgrim” innate group school:



It would seem that this school is outwardly quite similar to the previous one. And this is partly true. But if you look

more closely, you will see that this school has a quieter atmosphere and is tidier. The calmness lies in the fact that children spend time there only because society needs them to. And sometimes you get the impression that no one comes to this school. After all, and for some reason, the code hangs on the door. The wall clock for some reason hangs not above the door, but above it. Apparently, there is no discipline there and children come at different times.



Why bother trying, right? This is what the architecture itself says, with minimal idea investment and effort. Children often do not show what level of material wealth their parents have. Instead, they come to school, have little interaction with others and are quite polite and quiet at first glance. A small sports field often indicates that they don't need PE (physical training) much. Instead of deep communication, children may listen to music or look at their cell phones, sometimes even in class. Sometimes they skip classes. They are not very interested in all this around them, because at home there is a new computer or programming courses waiting for them, paid for by their loving father.

Number 7. The architecture of the “Cognitive” innate group school:



This is a school that is designed in such a way that the child goes from kindergarten to another kindergarten, only bigger in size. In fact, it is preceded by bright yellow cheerful colored walls. There is no graffiti in this photo, which is typical of this Cognitive group, but you can see the differences in color between the upper and lower walls if you look closely. Also visible are damaged walls in places and scratches on the walls in the form of someone's engraving.



The atmosphere in this school is created for children's exciting games, various trainings, and just having a great time. And study and in-depth study of school subjects are in second place. If a child does not come to school or to an exam, it means that he is at home or in a sanatorium with mom or dad. Children in such schools are sociable and go there as if to a closed club, admission to which must be earned or bought. And the price, of course, will not be cheap. But parents will do everything for their favorite child.

Number 8. The architecture of the “Virtue” innate group school:



The school is well-maintained and “welcoming”, as if waiting for students to come to school. After all, when a new school year starts, there are cheerful balloons hanging at the entrance. The wall clock seems to cast shadows against the background of funny round details. Judging by the appearance of the school, it is attended by a variety of kids, usually from ordinary or poor families. But all these kids are not evil or vicious violators of discipline or brawlers by nature.



The children who study there are companionable, independent young men and women who are so versatile and simple that they are interested in almost everything. And everything for them is sewing circles, math, poetry, folk dancing and folk musical instruments, and games that combine elements of sports, art, and science. They love company, but are also humble and love to study. They get sad when the school season is over and look forward to the new school season. The national flag is raised on certain days such as the first and last school day and then taken down.

And now here are pictures of the classical architecture of churches in the different 8 groups of people. This description of the churches in this article is only illustrative and has no real overlap with the operation of these churches that are pictured.

The one important observation of church work and church service is that the four innate groups “Ethnos”, “Virtue”, “Toastmaster”, and “Marxist” mix religion and cuisine. It means that in the churches of the representatives of these 4 groups, people gather and eat together on holidays or other occasions, prepare a lot of food and serve it to the needy or parishioners. The innate group “Virtue” also has churches arranged in such a way that the church bell will always be visible on the street to the surrounding people.

Bottom line, here are pictures and descriptions of churches by style:

Number 1. Architecture of the “Pilgrim” group church:



The church is usually not in a settlement, but in a hardly accessible place outside the town, on a hill or in the woods. It is old-fashioned, both outside and inside. Yet the church is distinguished from others by its sharpness, insularity, and negativism in style. There is an assumption that parishioners of such a church had to bring donations (money) and observe fasting in the name of faith. The door of the church is not always open to visitors.

Number 2. Architecture of the “Cognitive” group church:



The church resembles a mansion or private house. The walls are painted a bright yellow color. Children are very important to their church, so they must come there. Adults have no concept of prayer or lighting candles. Therefore, they do not have a church in the traditional sense. And it is like an office or a school for children, or two in one, especially in today's world. Yoga, meditation, feng shui, and so on are attributes of their religion.

Number 3. Architecture of the “Virtue” group church:



The church is usually white or light gray in color. The church itself is originally a shelter and place of help for those in need. This help includes free food and lodging. Church activities also include gardening near the church. They like to observe major holidays and church customs. Members of this type of church often bring donations and food, believing and knowing that it will be spent on those in great need (the poor, large families, disabled, elderly and orphans). The church is always in the city or within the settlement and the door is always open to all.

Number 4. Architecture of the “Ethnos” group church:



The church is located within the settlement. The members of this type of church also bring donations and food to the church. But they bring it for the purpose that it may help them in their life and work. And the priest himself disposes of the food and donations at his discretion. Churches, as in the “Virtues” are preferably white in color. As a rule, people come to church only for big holidays, funerals, baptisms, or weddings.

Number 5. Architecture of the “Toastmaster” group church:



The church is located on the outskirts of the village or outside the city. As a rule, yellow, sand or beige colors are preferred. A symbol of faith is obligatory, which will be drawn or made on the wall of the church or on its roof so that people can realize that it is a church. They prepare small modest rolls or breads together as a whole community and also drink wine together on holidays.

Number 6. Architecture of the “Marxist” group church:



The church is located far outside the city, on a hill or in a forest. The characteristic colors of this church are black, cherry, and scarlet. Families gather near the church and it is like a kind of sect for other groups of people. They share impressions, pray, sing songs, eat food brought with them outside or inside the church like a picnic. They have a wide variety of church rules and rituals that not all groups of people know and understand.

Number 7. Architecture of the “Pharaoh” group church:



The church has a prestigious appearance that does not spoil the business or austere atmosphere of the city or town. It is often gray rather than white in color. A church is just a place for praying, listening to the choir singing, and a place of relaxation where one can sit on a pew in tranquility whenever one feels like it. Therefore, the door of such a church is always open to everyone.

Number 8. Architecture of the “Patron” group church:



Churches are built in a prominent place in the city. They often have a massive Gothic style. Dark gray or grayish in color. Even on feast days, the atmosphere in the church is sad and as if mournful. In this they are similar to Pilgrim's. The church members come there as if to work to keep the church in good condition. Church services are paid for and there are concerts inside, which is like a theater.

What should be added is that in four of the eight innate groups it is likely that compulsion to go to church works directly or indirectly. And this is what works in "Marxist", "Ethnos", "Patron" and "Cognitive" groups. In the other four groups, church attendance is voluntary.

To get a more accurate and minimalistic picture (characteristics) of the eight groups, we will also provide their slogans here:

(* Work refers to physical labor. Rest refers to mental and intellectual contributions to hobbies and creativity + enjoyment from the absence of a hectic workload).

Atypical groups:

"Ethnos": "work is the most important thing; it is the meaning of life and the source of strength."

"Cognitive": "work was created to reduce torture and self-torture caused by inner desires."

"Marxists": "without work, a person ceases to be respected and significant in society."

"Patrons": "the ability to work in society proves your

independence and intelligence.”

Typical groups:

“Pharaohs”: “rest is necessary for spiritual development, which gives society innovation and rethinking.”

“Pilgrims”: “the art of rest is the meaning of life for each of us.”

“Toastmaster”: “rest consists of holidays, fun, wedding celebrations, and simply picnics with close and distant relatives.”

“Virtue”: “rest is necessary for people in life so that while enjoying their rest, they can engage their imagination or ideas for creativity and art in the appearance of their city.”

But what are the repetitive relationships between these 8 groups?

There are 6 relationships in total: **1. Capture, 2. Pressure, 3. Friendship with influence, 4. Beneficial neutrality, 5. Total neutrality, 6. Relationship of understanding.**

The relationships between the 8 groups can logically be called socionic, as these relationships are innate (natural). Despite the fact that such relationships and the 8 groups were not mentioned in the “Compact socionics” schematic.

3.4. Thinking in 8 groups and types – two in one, for your profession.

We have created a list of professions for each type. They were constructed taking into account their signs, different manifestations, socionic qualities with settings, emotions of the body, head, and temperaments. The list of professions can be found at the end of the book (Table 2).

In addition to this list, there is another factor — talent based on a combination of signs and emotions in the head – “rationality-irrationality.” And in some areas, such as “leadership” and sports talents, the manifestation of “aristocrat-democrat” also plays a role (along with the above).

Some people say that talents can be taught. But let's consider talent as a combination of stable predetermined theoretical signs and phenomena in human thinking, which can be noticed by logical research. This is the way we used to create a table of talents for each innate type of thinking, taking into account emotions and other characteristics. Innate talent table with description LII, SEI, etc. are the innate personality types we call types. Does my innate talent depend on my types? The answer is yes. Each personality type has its own innate talents. In fact, it helps such people to learn faster and complete certain tasks much easier and more productively. Table with descriptions, made in mid-2020 by us about talent and types:

Talent Assessment*	5	5-	4	4-	3	3-	2	2-
LEADERSHIP SKILLS	LIE SEI	LSE ILI	SLE SEE	IEE ESI	ILE SLI	LSI IEI	LII EIE	ESE EII
FINANCIAL SKILLS	SLE SLI	ESI ESE	LSI LSE	LII LIE	EII EIE	ILE ILI	IEE IEI	SEI SEE
ORATORICAL SKILLS	IEI IEE	EIE EII	LII LIE	LSI LSE	SEI SEE	ESI ESE	ILE ILI	SLE SLI
ENGINEERING SKILLS	LSI LSE	SLE SLI	ESI ESE	ILE ILI	LII LIE	EIE EII	SEI SEE	IEE IEI
TECHNOLOGICAL SKILLS	EIE EII	LII LIE	ILE ILI	SLE SLI	IEI IEE	SEI SEE	ESI ESE	LSI LSE
CREATIVE SKILLS	ILE ILI	IEI IEE	EIE EII	SEI SEE	ESI ESE	SLE SLI	LSI LSE	LII LIE
INNOVATIVE SKILLS	ESI ESE	SEI SEE	IEE IEI	EIE EII	LSI LSE	LII LIE	SLE SLI	ILE ILI
SPORTS SKILLS	SEE LII	LSI ILE	SLI SEI	IEI ESE	ILI SLE	IEE LSE	LIE EII	EIE ESI

*Talent Assessment shows the innate talent. It does not reflect the quality and the result of work. It shows only talent and emotional pressure when people do such tasks. 5 is the highest mark. Such people can have different jobs and hobbies simultaneously without losing their innate talent. For example, if I have mark 5 that means that my innate talent in that field is the highest, stable and better than 4 etc.

The mark between 5 and 4 means that such person can easily complete such tasks without nerves or emotions. People who have mark between 4 and 3 sometimes can be lazy about those tasks but still can do many of them. Those people who have between 3 and 2 mark do such tasks with difficulties and they can feel negative emotions or anger in the process.

Those who have mark 2 and lower usually need help to complete with such tasks and may have stress. We also noticed, that people who have the worst mark may not feel any emotions at all and they calmly aware with humility that they have no talents to do such tasks.

But we also noticed such anomalous thing, that people who have mark 2 and lower may have one very strong talent in a narrow work area regarding their skill in that field. This talent is not related to their innate talents, it is related to their experience and commitment to their job task. For example, EII has very low Leadership and Sports Skill. But if such person devotes his whole life to learn how to be a leader or athlete in narrow area of work, they can become

very experienced and excellent professionals. But the main point here is that this people should always do their tasks and should be obsessed with their work, not being distracted by other things. Please also note, that there is no need to calculate the points of each type and their talent in order to know which type is more smart or the best. This is due to fact, that you should take into account that some positions are more useful objectively for mankind. For example, “ENGINEERING SKILLS” will always be more useful for all people than “ORATORICAL”.

Short typological explanation of skills and talents

Such explanation list is very brief but precise and well structured for your better understanding:

LEADERSHIP SKILLS

(management + hierarchy + authority) are the skills for such positions as: politician, commander, director, manager.

FINANCIAL SKILLS

(calculation + logic + control) are for such positions as: analyst, financier, accountant, economist, appraiser, warehouse manager, businessman, mathematician.

ORATORICAL SKILLS

(meaning + constructive + information) are the skills for such positions as: author, lawyer, judge, television host, publisher, musician, scientist, writer, orator, journalist, teacher, singer.

ENGINEERING SKILLS

(safety + responsibility + nuances) are the skills for such positions as: builder, engineer, machine operator, driver, carpenter, architect, furniture maker, electrician, stonemason.

TECHNOLOGICAL SKILLS

(development + accessibility + connections) are the skills for such positions as: technologist, software developer, programmer, repair technician, computer operator, IT professional.

CREATIVE SKILLS

(quality + attention + idea) are the skills for such positions as: painter, photographer, sculptor, seamstress, fisherman, sniper, hunter, surgeon, gynecologist.

INNOVATIVE SKILLS

(taste + beauty + assessment) are the skills for such positions as: designer, interior designer, cook, confectioner, fashion designer, hairdresser, manicurist.

SPORTS SKILLS

(physical training + health + usefulness) are the skills for such positions as: athlete, physical education teacher, delivery courier, psychologist, guide, soldier.

It turns out that people's experience depends not on their length of service, but on their talent. In addition to the presence of talent in an individual, it is important to look at the direction in which that talent will develop. For example, a writer may not be a natural speaker (or may not

be one at all), but may simply be a creative or innovative person who has only written books in their room. It may be that talent is not limited to one area, but extends to several. For example, if the person has created music with a video clip, this is both public speaking and creativity — two in one.

Now, let's theoretically combine the professions of the types and the thinking and values of the eight groups. The result will be what every person wants and dreams of in life. For example, let's take the LII type from the "Pharaoh" group and the LII from the "Ethnos" group. The LII from the "Pharaoh" group is more likely to become a banker, as they are more intellectual, while the LII from the "Ethnos" group will prefer physical work. This is because individualists are consistently attracted to creative, innovative, and technological professions, where they acquire skills. Collectivists, without any valid reason, do not want to work with their minds and think (their brains are not used to thinking often) or because they consider a thinking position to be shameful and treacherous in the eyes of their people. Therefore, organizations that exist in some countries, particularly European countries, that help people find work should give each person a job that suits their way of thinking, including the hours and location of the work. For example, groups with principles ("Pharaoh," "Marxist," "Patron," and "Toastmaster") require that the duration of work be agreed in advance on a permanent basis, while concrete groups (the "Virtue", "Marxist", "Pilgrim", and "Patron"), due to their specific (concrete) way of thinking, prefer to work close to home. Rational people can work in

one field for a long time, while irrational people are not averse to trying different fields, even on the same day. Concrete types can cope with being an economist in a small firm (with a small plan and tasks), while abstract types cope with large-scale and diverse tasks as economists. For their own mental and psychological comfort, they need to work in a team with people who are similar to them in terms of the presence or absence of a conscience. That is all you need to know about the approach to work for each individual in society.

3.5. Discrimination.

Repeated relationships and discrimination between people do not arise from different internal qualities in a person or from poor upbringing. They arise from personal considerations by which a person evaluates other people and compares them to themselves. And as a rule, this happens because of obvious things, such as hanging a national flag on balconies, displaying national embroidered clothing on holidays, demonstrating hostility toward certain peoples, imposing one's values on others, and so on. During our long work, we have discovered the consequences of nepotism, which is used by some groups, namely: at work, in choosing colleagues for a new job, in social events, various gatherings, and participation in any negotiations.

Let's start with learning which countries on Earth have more than three innate groups living in the same territory at the same time. We analyzed that these are countries such as the United States, Mexico, Panama, Colombia,

Argentina, Brazil, Italy, Greece, Poland, Germany, Iceland, Norway, Spain, Portugal, the former Soviet Union countries, Romania, Japan, Korea, Israel, India, Egypt, Algeria, Turkey, Lebanon, Iran, South Africa, Madagascar, and New Zealand. Nature or the migration of people from different countries throughout history has allowed for the preservation of diversity among groups in these territories. We later will talk about the influence of nature in shaping a child's thinking. Migration of people, of course, continues to this day. We exclude countries where historically only one group has formed in one territory and has long defended itself against invasion by other groups or attacked other territories in the distant past. Objectively, this can be seen in architectural styles, innate values in reality, traditions and preferences in clothing, appearance, and so on, which have been preserved to this day.

Touching on the topic of the democratic countries we listed, where three or more groups live together, we understand that there must be free choice of employment, free and equal communication with everyone, regardless of which group the interlocutor belongs to, equal observance of human rights, etc. But in reality, things are different. This can be explained by the fact that there are three main opposing characteristics in groups of people:

1. Typical and atypical. In typical people, the type of thinking is harmonized with their innate character and values, which is why they have an inner comfort zone — they know how to relax, think deeply, read other people's reactions and emotions, get to the heart of the problem,

and see comfort and natural beauty. Atypical people are the opposite — they can only think superficially and therefore often see only general similarities in people's appearances and distinguish between them (that is, they see people as different groups), and they are highly attracted to everything new, expensive, and money. Therefore, atypical people only rally with atypical people.

2. Cosmopolitan and nazi. This means that cosmopolitans love all living things on Earth and do not harm them, no matter what they are. Nazis, who support the idea of natural selection — they are also atypical — often place inanimate objects above all living things around them. All living things inside and outside their own country that they believe interfere with their lives (e.g., selfishness in neighbors, different tastes in neighbors, etc.) should not be respected or supported (at a minimum).

3. Conscientious and decent - unscrupulous and indecent. This means that conscientious and decent people value laws and obey them, while the latter do not value them and therefore often do not obey them. As a result, the following pattern emerges: in a competitive battle, the cruel, arrogant, and greedy prevail. And this will be precisely the atypical, nazi group, with no conscience. In the classification of such groups, there are only two such groups, called “Ethnos” and “Patron.” Here we will discard developmental-destructive qualities, since, as we recall, these qualities do not work in relationships. How do these groups interact with other groups in the same territory (in the same country)? It is not difficult to guess that such groups always and consistently discriminate

against other groups and protect only their own group, finding connections only with their own groups and supporting only them. This can be seen in any field, for example, in areas where people usually change positions frequently, but where it is also common for one person to hold the same position for a long time. There are frequent cases where a journalist who has worked in journalism for a long time, for some reason, has chosen, on his or her own initiative, to do something completely different, etc. You can also often hear the phrase: "So-and-so was hired only because this person works so hard for the good of the country and has learned the language very well." And all this is happening not because "the one who is more cruel, brazen, and greedy than others wins," but because there are eight groups in the world with their own missions and values.

An example of this particular relationship has not lost its relevance, and a film has even been made about the true story of a couple who were forgotten in the middle of the ocean and left there to die (the story of Thomas Lonergan and Eileen). Let's explain that they were left empty-handed in the open ocean by the crew of an Australian tourist ship while they were diving. The crew was, of course, responsible for supervising all passengers. In this case, "relationship 2," ("Pressure" relationship) between innate groups, may play a role, but we will not make any claims here. This is because a collective typological investigation of such cases is necessary to understand whether the crime was the result of a conscious act or whether it was purely a matter of the nature of thinking. It is also important to understand objectively whether the

usual pattern (regularity) worked or whether it was just a coincidence.

In fact, there are many forms (ways) of discrimination. For example, one form of discrimination can also be seen on the channel of a famous video blogger, where it turned out that his neighbor was stealing things from his house, which the channel host had recently bought. The neighbor justified himself by saying that temptation dominated his mind and he could not control his desire to steal. And if this continues, but not through theft, but through other forms of discrimination, the video blogger will most likely get tired of coming to his house and eventually sell it. If he buys another house in a different location, the situation may repeat itself indefinitely if there are people of a similar type living nearby, like his previous neighbor.

Also, during our analysis and research on politicians, we found that after the successive murders of presidents of abstract developing groups ("Pharaohs"), abstract developing groups called "Ethnos" take their places in 90% of cases, to our surprise. Are these just coincidences or is there a pattern? As mentioned earlier, there are six groups in the world out of eight that are dishonest because of their way of thinking, their belief in natural selection (including aggressive destructive groups with their aggressive qualities), and their tendency toward nepotism. Contrary to the theory of two decent and six dishonest groups, due to their stable conscience, the "Pharaohs," "Virtues," "Marxists," and "Cognitives" are socialists when it comes to caring for children, the elderly, and the disabled, as well as providing pensions, prosperity, and security for people. Also, in the event of mass defense

against external enemies, these groups do not use coercion or pressure to send soldiers to the front; everything is done voluntarily and in an organized manner. The “Marxists” are slightly different in that they do not coerce the most vulnerable individuals, such as children, the elderly, and the disabled, but for the sake of justice and non-discrimination, they take all healthy people to the front and do not recognize the status of “connections,” false medical certificates, leniency, or authority. They do not have a queue for sending soldiers to the front; everyone goes en masse at the same time. Those who manage to avoid such responsibility will be disgraced and punished by the “Marxists.” The “Cognitives” may also be capitalists, but they are still committed to ensuring that children, the elderly, and the disabled live in prosperity and safety. But if socialist groups are influenced by one or more unscrupulous groups (relationships 1, 2, and 3), then this mission is temporarily blocked. It is important to understand that only in peacetime do the invaders (who are the “Marxists” and “Cognitives”) retain their human face. Therefore, if they are provoked, pressured, or tempted to destroy order and create chaos, then the invading qualities of these invading groups will come into full effect, and there will be no room left for conscience.

The capitalists are the “Ethnos,” the “Patron,” the “Pilgrims,” and the “Toastmaster.” And the third category is the “Recluses”. They are opposed to social systems, regimes, and missions of organizations such as the UN. They also have an unsociable style of communication, choosing words with informal, obscure, and confusing meanings, which is often expressed by “Recluses”. As for

the “Patron,” due to the concreteness of their thinking, these progressive people may be socialists, but because of their lack of conscience, their system looks more like a robotic mechanism for speeding up problem solving. Naturally, we are talking about people in their own group, as they have goals similar to those of the “Ethnos,” but again, due to the concreteness of their thinking, they primarily discriminate in the workplace, on the street with neighbors, in clubs, and in non-governmental organizations. During times of chaos, war, and apocalypse, all the developmental qualities of unscrupulous developmental groups (the “Patron” and “Ethnos”) come into the force. However, their care and assistance will be directed only toward their own groups of people and only to help them. That is why we see a similar style of architecture in their neighborhoods and on their streets, their identical values, such as putting flags on their balconies at the right time, and so on.

The discrimination that “Pilgrims” use lies in their gathering in secret places. This is their favorite pastime, so that no prying eyes are present. For example, we have discovered that a certain group of several dozen people who prefer to rent non-residential premises or basements for their gatherings celebrate their holidays there. This situation will always arouse suspicion among outsiders passing by and accidentally looking into the windows of uninhabited buildings. And this group hangs out there instead of organizing a meeting directly in a restaurant or cafe, because restaurants and cafes were created for this purpose in their city.

About love of markets, freedom, beauty and love of wild plants.

Since ancient times, many places have often had cheap, unkempt vegetable markets, which the “Virtue” group still loves, but the “Ethnos” group despises. That is why there are fewer and fewer such markets in the world.

Also you can find a video that shows how a man took great pleasure in removing a beautiful climbing plant (hops or ivy) from the outside wall of a house, which "Virtuous" people had lovingly grown and cared for for many decades. These climbing plants on walls are also becoming fewer and fewer in the world, while houses that are unremarkable in beauty and sparse in appearance are becoming more and more numerous. In other words, someone's beauty and tastes will annoy the dominant groups in the relationship 1 and 2 of the innate groups.

Moreover, in the logical classification of the eight groups, atypical groups do not have a smooth transition to the first type of relationship and sometimes to the second type of relationship in their relations with other groups. If we look at the theoretical thinking of “Ethnos,” considering that “Ethnos” are abstract, atypical, and developmental group of nazis (as opposed to cosmopolitans), we can assume that thanks to their strong nepotism, they have recently been carrying out a kind of “purification” (discrimination) of the planet from people who are “wrong” from their point of view. This is facilitated by their working abstract

sensory (AS), as an active element in their thinking (in contrast to concrete groups, for comparison). This feature is present in all abstract groups, as an active and important role in their activities and lives. What does “abstract sensory (AS)” mean? It is a priority for ideal and beauty in appearance, as well as harmony in everything that they personally find beautiful. Of course, the concept of beauty is not only subjective, but also group-based, since many members of the same group have similar tastes and ways of thinking. What is understandable to one group will be incomprehensible to all other groups.

In terms of appearance, “Ethnos” will be proud of the fact that he and his close circle of people have rounded body parts, and this is a sign of beauty and wealth for him. They may perceive an elongated, thin, or even slender body (let's disregard the trend of models and fashion designers) not as someone's beauty, but as an incorrect figure and ugliness. This is also intertwined with behavior, gait, facial expressions, etc., which are incomprehensible to them. It is logical that each group compares the appearance of others with their own and still supports only their own figure purely subconsciously and simply because they understand it. There is no point in talking about exceptions here, for example, a person has always been told that he is ugly, and he will perceive this as the truth, and so on. But as soon as a person receives the opposite information in a similar amount from completely different people, they will sober up and think that they are beautiful. In other words, nature takes its course so that every living organism focuses on what attracts it and what does not. Our mission is to convey the truth and knowledge about

thinking within the socionic and typological field in this book. Otherwise, we would not see many patterns (regularities) in reality if innate qualities had no power. Therefore, “Ethnos” innate group sees people from all groups other than its own as wrong. A representative of this innate group is a nazi, but at the same time he or she is unprincipled and willing to let people from a completely different country and nationality into their country and would rather give them a place in their country than a neighbor, a person from another innate group whom they do not understand or like, even if he is a local. Paradoxical, isn't it? That is why, when it comes to foreign investors, it is also important to know which innate group the investor belongs to in order to understand whether they are useful to another country or parasitic, preferring to hire their own compatriots and people like themselves by connections rather than locals, if not now, then in the future.

We are hinting that in the politics of most countries, volunteer organizations, migration and police services, different groups should work together, not just the “Ethnos” group. Since the “Ethnos” groups are already everywhere, thanks to their strong nepotism and abstractness (objectivity). New requirements have now been introduced for ordinary people moving from one country to another, namely to submit an online application together with photographs of themselves. Now, many members of other innate groups may face obstacles and refusals to move from one country to another. And if members of the “Virtues” and “Pharaohs” groups (who are supporters of decency and opponents of nepotism)

encounter border guards and consulate employees in certain countries, they often refuse to accept members of their own group into their country out of a sense of honesty and decency. Thus, some members of the “Virtues” and “Pharaohs” groups find themselves in a dead end if they cannot return to their homeland or do not want to return. For example, recently, Friedrich Merz, leader of the Christian Democratic Union of Germany (CDU), said that migration should be regulated in such a way that people can come to the country and stay — but only those who are willing to work and integrate. He noted that Germany should attract “skilled workers” and proposed the creation of a federal agency called “Work and Stay” to deal with labor migration. This agency would centrally handle all issues related to labor migration, including employment, entry requirements, and visa processing, with the exception of asylum procedures. Merz also stressed that Germany must make a clear distinction between humanitarian migration, labor migration, and illegal migration in order to avoid “wrong incentives” and not create false expectations among potential migrants. He believes that generous social benefits could attract migrants who are not ready to work and thus create a “pull” effect. These statements have been criticized by opposition parties such as the Greens and the Left, who have accused Merz of populism and failing to take sufficient account of the humanitarian aspects of migration.

This is explained by the fact that the values of these groups are “ironclad,” and when it comes to “Ethnos,” its slogan is “work is everything!” Because “Ethnos” usually works

hard physically and feels very uncomfortable or bad when his colleagues or coworkers are lazy in contrast to his own activity. In other words, they compare themselves to others and therefore feel cheated and disappointed, so to speak. You can imagine yourself in their place and agree that it is an unpleasant feeling. Therefore, they are willing to get rid of “lazy” or “physically weak” colleagues and take on someone similar to themselves, even if they are of a different race, for the sake of their own peace of mind. Here, of course, there is already favoritism in the selection of people based on mutually understood characteristics and interests. This favoritism occurs not only in the “Ethnos” group, but also in the “Patron” group.

Section 4. Expanding knowledge about the 8 groups.

4.1. Does atypical thinking lead to lower IQ?

Some drivers who openly violate traffic rules often consider themselves smart and clever — this is the nature of their thinking, linked to a belief in natural selection. Gossip, bold, meaningless jokes in shorts on the internet, the intense gaze of a passerby, and so on are the consequences of low IQ in atypical people. In addition, many venture capital fund websites and organizations post photos of people laughing with dog faces — another probable sign of low IQ. Laughing at one's own violations or bad behavior is also used as an excuse in front of other people. “Farting” and loud motorcycles racing at high speeds down relatively quiet streets are a result of a lack of

understanding of appropriateness. Such people also value physical labor more than evolutionary and intellectual technology, which is also a sign that their intelligence is stuck somewhere in the “cave age” or “Middle Ages.” And this is by no means an insult, but rather an analysis of the facts. We understand that it is natural for those people to behave like that. It may also be related to a lack of cosmopolitanism. For example, such people use a lot of perfume, applying large amounts to themselves or their clothes, which they also change frequently. Atypical people also attach great importance to the local names and surnames of their neighbors and fellow residents in their country and dislike people of other nationalities and races, as well as accents in speech. They chase money and likes on social media and are not shy about openly declaring that they love money and attach enormous importance to these things. After all, even a large number of likes give the appearance of authority. And they declare their love for money as if they do not understand that all people, without exception, also need money. Is it necessary to declare this? In fact, it is not necessary. As a rule, atypical people work for themselves, not for others. They are willing to work 10-14 hours every day. Speaking of the eight groups, the “Marxists” are principled in this regard — they work exactly eight hours a day, but after work, their duties include attending meetings, going to church, and participating in various gatherings and events. In the evenings, they may be in the garden or in the fields harvesting crops. In general, like all other atypical people, they work hard physically, without slacking off. But the problem is that atypical groups try to impose their values on other people who do not need them.

Despite the fact that “Ethnos” and “Marxists” are conservatives, they have a hidden radical stance — displaying the flag of their native country on the balconies of their private homes, on their clothes, shoes, souvenirs, etc., for show, with purposes and meanings that are incomprehensible to other people. Loud statements about patriotic things such as “my country!” while often living in another country with a different national flag is a sign of atypicality. Atypical people are also characterized by brazen and ostentatious seizures and group attacks on their victims in objective situations. If we take atypical groups — “Cognitive” and “Patron” with their radical thinking — we have noticed their conservative actions in certain subjective situations, namely, in contact with people. Where a conflict involving them should arise, they do not give free rein to their emotions. This is because the eighth setting (attitude) does not work well in atypical groups, while the third setting is strengthened, which makes them incomprehensible to typical people. Therefore, they are contradictory in nature and vacillate when it comes to destructive and aggressive qualities.

We will show how functions work together with settings against the backdrop of typicality-atypicality in more detail in order to confirm the previous conclusions and draw the following conclusions (Table 3 “Percentages of signs in thinking” at the end of the book). We have done this in the form of how temperaments work with functions based on the characteristics of temperaments:

logic is very weak in sanguine people, weak in phlegmatic people, strong in choleric people, and very strong in

melancholic people. With ethics, it is just the opposite – a sanguine has very strong ethics, a phlegmatic has strong ethics, a melancholic has very weak ethics, and a choleric has weak ethics.

Sensory perception is very strong in sanguine people, very weak in phlegmatic people, weak in melancholic people, and strong in choleric people.

With intuition, it is exactly the opposite — sanguine people have very weak intuition, phlegmatic people have very strong intuition, melancholic people have strong intuition, and choleric people have weak intuition.

If we take an introvert, then according to their characteristics, they are harmonious with logic and intuition. If we take an extrovert, they are harmonious with ethics and sensory perception. First, we identify typical people, and against the background of the fourth setting (installation, attitude), we identify atypical people, since the fourth setting works more actively in atypical people than in typical people, and this was taken into account when working with the tables. After all, atypical people are afraid of their comfort zone if they stay in the first setting for a long time.

In percentages, each function means the following in different situations:

*** Unconscious perception up to 50 percent (does not evaluate the usefulness of a given function):**

(0%) — the mind does not understand the function at all, that is, does not notice its existence

(from 1% to 9%) — Very poor understanding of meaning, therefore simply ignores the information and its meaning, remains in place, and continues the discussion, but in a different direction.

(from 10% to 19%) - Poorly understands the meaning, prefers to switch to another topic. In the case of the third setting, there is slight uncertainty. In the case of the eighth setting, there is a small flash of aggression.

(20% to 30%) - Understands the meaning, so prefers to avoid discussions and analysis where this function is at work. In the case of the third setting, there is uncertainty. In the case of the eighth setting, there is a moderate flash of aggression.

(30% to 40%) — Picks up meaning well and touches their feelings. In the third setting, there is complete uncertainty. In the eighth setting, there is a strong flash of aggression.

(40% to 50%) — Not present in adequate individuals (so the theory goes).

*** Conscious perception (evaluates the usefulness of functions):**

(50% to 59%) — At the beginning of contact and when encountering a new event (initial stage), understands other people's achievements and information, but the information is not remembered.

(60% to 69%) — understands other people's achievements and information in the initial and middle

stages, and the information is remembered. However, they do not follow through to the end and do not gain experience. They try to create their own inventions, but with poor results. They also perform poorly in providing information in accordance with this function.

(70% to 79%) — Completes other people's work that they understand. Also understands other people's information (understands all stages) and takes nuances into account. Accordingly, understands the whole situation, i.e., the image of a detective who is talented at other people's inventions and information. They successfully create their own inventions and information at the first stage. But then they get confused and end up needing help from others.

(80% to 89%) — The individual confidently notices the shortcomings and inventions of others, assesses the whole situation well, and understands it thoroughly. They are also well versed in information from others. They know how to make their own inventions and confidently produce information in accordance with their function, but their inventions are not always completely correct, and their information occasionally contains minor errors or omissions that they have made.

(90% to 100%) — talent. The individual is able to make professional inventions from scratch, which are essentially innovative and unique. They provide information without the presence of other people, in accordance with their function. They can also easily understand information and achievements created by others with the same functions and remember it. Sees flaws in other people's achievements, does not allow mistakes in their own, takes all nuances into account.

In atypical people, this talent rarely reaches 90% of the level of analysis and perception even in a familiar mode, while in typical people, analysis and perception work from 90 to 100%, hence, as a result, at the level of intelligence, atypical people do not understand typical people, and they cannot find a common language between them.

4.2. The influence of nature on human thinking and living beings.

When parents see that their child does not resemble them in appearance or thinking, they mistakenly believe that this is due to genes passed down from their distant ancestors. We believe that the typicality or atypicality of nature has a greater influence on the formation of a child's thinking at an early age (approximately up to two years old) than categories (individualism-collectivism).

For clarity, let's first look at how the stages are arranged in all relationships:

Stage 1 (from the outside, this is when one person looks at another) — the “8 groups” relationship is actively at work and the “intertype relationship” is passive. Since the gaze is focused on appearance, not only sympathy-antipathy will be at work in the gaze, but also understanding-misunderstanding and the desire to interact-unwillingness to interact.

Stage 2 (before contact, when two people look at each other) — the phenomenon of “atypicality/typicality” is

more active and the kind of relationship is passive, i.e., the “relationship model,” judging by the similar architecture of neighboring houses and similar tastes of neighbors in reality.

Stage 3 (beginning of contact and light communication). The “kind of relationship” works strongly and the “categories” in which all categories of relationships work weakly.

Stage 4 (strong communication, strong friendship, colleagues, family) — “intertype relationships” work strongly and “8 groups” relationships work weakly (but they still work). These two phenomena alternate depending on the situation.

Since there is not yet any form of relationship between nature and the child, the child's vision (perception) immediately moves to the second stage, where the phenomenon of “typicality-atypicality” works, and then the categories, that is, it determines the phenomenon of “individualism/collectivism” in nature. In our previous book, “Typology: my nature. Places of nature for your personality type”, we described how these phenomena appear in nature (characteristics). And we objectively marked the boundaries. However, more specific work is needed here in reality in terms of the accuracy of the boundaries. For example, in our previous book, Norway is depicted as typical nature throughout its territory. Next to it, atypical nature is already found in Sweden. In fact, the more accurate boundary between typical nature and atypical nature is located right in the center of Oslo and

further north. Here, we found that the architecture of most local residents on the western side of Oslo is typical, as a result of the influence of nature. On the eastern side of Oslo, away from the center, many houses have an atypical style. The same can be said about nature, where on the eastern side you can often find deciduous, chaotic forests and also spruce trees. On the western side, the forest consists mainly of pine trees, neat, less grassy, and so on. The difference in weather is also noticeable, with the western part of the sky being sunnier than the eastern side. On the eastern horizon, you can see a gloomy sky, sometimes with a reddish tint, which appears more often in the “Marxist” nature. The exact boundary is assumed to be 50/50 in the center, with a smooth transition to typical or atypical nature. The further from the center of the boundary, the lower the percentage of the characteristic nature of the neighborhood.

Here we will describe the influence of specific nature on the thinking and character of a child, which will be formed in a stable form throughout his adult life. As authors of logical theory and typologists, we have learned that a newborn child has two paths of development of thinking and character, which differ from each other in that the first path is typical (characteristic) for the thinking of a particular child, and the second path is atypical thinking. By analyzing the world around him, he chooses only one of the two paths for his entire life. We call this “belief.” The innate beliefs of parents or relatives who interact with this child can also influence the child's beliefs unconsciously. The child observes and evaluates everything himself, and his beliefs will be determined for a given period. But in the

typical environment (typical geographical nature) in which the child finds himself during that period of belief formation, the child is more likely to develop typical beliefs, and this will have consequences, such as difficult relationships with atypical parents, including misunderstanding, hostility, and lack of support. The opposite is also true. If parents have typical beliefs and values, they will have a good relationship with a child who has typical beliefs. If parents have atypical beliefs and values, they will have a good relationship with a child with atypical beliefs. Therefore, when talking about the masses, the result of the influence is that, for example, most of the nature in Europe is atypical, and atypical people have come to dominate this territory. This will not change in the future. The atypicality of the masses can be seen on the streets — houses from past centuries have been preserved despite the country's good economy, and the styles of houses (including modern ones) are all uniform, both on the plots, in the gardens, and in the parks, and people also choose uniform types of cars.

But there are some exceptions, for example, in the atypical nature of Papua New Guinea, a typical group of “Virtues” still lives. More precisely, the same types from the “Virtue” group. That is, typical types are married to typical, similar types. It is unclear why the typicality of thinking has been preserved among the masses of people living in an atypical environment. A similar factor can be observed in Greece, but in reverse — the environment is typical, but the masses of people are still atypical. We found that the same types of atypical groups also live among the masses there. That is, just as in Papua New

Guinea, atypical types marry atypical types similar to themselves. To illustrate this, we recalled that even a single species of bird, such as pigeons, living anywhere on Earth, also retain their former appearance, type, group, and preferences. Apparently, it works in much the same way with people of the same type. It should also be noted that childbirth and the health of a newborn baby will be good if the parents have the same TIM (socionic type) with the same temperament (sanguine + sanguine, etc.) or even if they have different temperaments. In other words, parents of the same TIM are more likely to have a healthy child. If the parents have different socionic types and have the same or similar temperaments (sanguine + sanguine, sanguine + phlegmatic, phlegmatic + phlegmatic, melancholic + melancholic, melancholic + choleric, choleric + choleric), there may be other consequences with negative outcomes for the health of the newborn. In 2023, we discovered and shortly described that, in theory, such people may experience miscarriages, infertility, or their child may be born with very serious health conditions that increase the risk of premature death at a very early age or stable problems in older age. These may include epilepsy, heart problems, lung problems, etc. Of course, we are providing this information for doctors and specialists who are officially studying this field. However, we believe that it is useful for everyone to know this.

If we take animals, for example, purebred domestic dogs, they have a stable image, preserved for many years in the same conditions — they were bred from the same breed for reproduction and preservation of the breed. This is the influence of humans on these animals. Many have noticed

that dogs of the same breed have similar characters, and even before us, characteristics have been described for each breed. It is therefore logical that all dogs of the same breed have the same type, category, temperament, and group. According to our typological analysis, if we take Schnauzers, all dogs of this breed have the same “ES” type with typical characteristics. This conclusion is based on their characteristics, appearance, and talent, comparing them with other dog breeds. These dogs are energetic and “sociable,” and some owners are too lazy to walk them for long periods of time in nature with other dogs. And who knows, maybe Schnauzers, as natural individualists, would prefer to sleep in a quiet place rather than sleep next to family members in one small room? And what about the fact that this is a democratic breed that does not always listen to its owner and is freedom-loving? Also, how can you tell if you like these Schnauzers because they are overly obedient or because they are afraid of you all the time? And if you get a dog of this breed, can you be sure that you won't send it to a shelter after a while? And so on. Thus, we have made a typological classification of dog and cat breeds (Tables 4 and 5 at the end of the book) according to type and typicality/atypicality.

Typical types LSI, SLE, IEI, EIE, LIE, ESI, ILI, SEE have collective thinking. Atypical types LSI, SLE, IEI, EIE, LIE, ESI, ILI, SEE have individual thinking.

Typical LSE, SLI, IEE, EII, LII, ESE, ILE, SEI have individual thinking. Atypical LSE, SLI, IEE, EII, LII, ESE, ILE, SEI have collective thinking.

Democratic types: LSI, IEI, EII, SLI, ESE, ILE, LIE, SEE.

Aristocratic types: EIE, SLE, LSE, IEE, LII, SEI, ESI, ILI. And that's not all. Naturally, animals and birds also have their own types and groups, as well as temperaments, just like humans. Animal trainers and even people who call themselves experts should know the type and group of an animal or dog in order to demonstrate to the owner of the dog or animal that the animal is not inadequate (in the case of difficult social relationships between them) or that specific training is required. In fact, any upbringing (if it is not meant to be training) only harms the animal's health if trust and a common language are not established with the animal from the outset. To understand more deeply the difference between training and education, training has a positive goal without restrictions or prohibitions. For example, you take a dog to a dog park with different sports, but the dog initially does not want to perform the first tricks, then you take the dog out of the park and calm it down. Training, including prolonged continuous manipulation, will only force the dog to sometimes endure and perform some tricks, at best.

Therefore, we are convinced that it is necessary to meet the needs and habits of each breed for their mental and emotional health and to observe the classification of relationships. After all, there are relationships between dogs — they get angry with each other, play together, or do not interact at all, etc. Even different small fish have different relationships with each other; there is a fact that one fish spits in the face of another fish, and the other fish then takes revenge in this way. They have funny

relationships. So far, we have limited ourselves to dogs and cats in our work with classification. Of course, our classification of cats and dogs by type is still small and somewhat inaccurate, since it was created by us based on a typological assessment. Cats and dogs can be innately typical or atypical. If there is nothing in parentheses, then we do not yet know whether a cat or dog is typical or atypical.

As for nature, which will be incomprehensible to the victim of the first relationship and aggressive to the victim of the second relationship, we can already see the result of the lives of such victims. For example, as mentioned above, the “Virtue” still live in Papua New Guinea, or more precisely, they survive at almost the same level as they did originally. This is not typical for the “Virtue” groups, because we know that in terms of infrastructure and civilization development, they rank second in the list of eight groups. In fact, we see only total degradation, which is uncharacteristic of them in such a modern world. This is primarily preceded by the influence of their environment, namely nature and other groups living nearby, which are the dominant parties in the first type of relationship for the “Virtue”. Therefore, the fact remains that it is advisable to immediately remove the “Virtue” from the territory that is dangerous for them, which will sooner or later may lead to a final negative outcome. Animals and birds face the same problem. For example, condors have virtually no contact with nature, which is unusual for the ESE type of the “Pharaoh” group, as they live in the most remote and high-altitude areas and are classified as a vulnerable species. The only salvation may be the forced

relocation of these birds to a safe place, such as North America. There is no need to worry about them if they are in the “Pilgrims” land, as this is not a dominant nature for them. This conclusion is based on the fact that when observing lions in Africa, they appear comfortable in their natural habitat, yet they are also classified as a vulnerable species for other reasons unrelated to the first and second relationships. These issues can be resolved or corrected on site.

Based on the stages of relationships, we conclude that nature has a logical order of influence on a child's thinking. The atypicality/typicality of nature has a strong influence on a child's thinking. Individuality/collectivity of nature ranks second in the process of influence. However, along with the two factors mentioned above, the child's constant presence in one place or moving from one place to another during the vulnerable period of their thinking development plays a significant role. In the first case, they may become attached to this place and be loyal to it, and thus patriotic thinking develops in them. If they are moved to different places and do not have time to become attached to one place, individual thinking develops in them. However, what happens if there is interference from people around the child during the period of mental development? For example, the child's close friends and relatives want the child to become a patriot in the future and therefore make every effort to increase control so that the child does not have the opportunity to see a different picture of the world and analyze everything that is happening around them and spontaneously make their own choice between two paths. If there is increased control

from relatives and close people, the child will activate instinctive defense mechanisms from the area of developmental-aggressive qualities. If the child belongs to the developmental group, the aggressive quality of “destruction” will awaken in them as an attack on the external factor of “control.” If the child belongs to the aggressive group, then the developmental quality of “cleanliness” or ‘equality’ or “criticism” will awaken in them. This is essentially democratic cosmopolitan thinking, which causes the child to protest against external interference. This is because all living beings, regardless of age, have a need for independent analysis. This is roughly how the logical chain of consequences of influence on a child's thinking in the formation of their character and values looks like.

4.3. A connection of a certain nature with a group of people and living beings.

It seems to us, that each tree creates its own atmosphere in the place it grows. You know, that some people love to plant trees. And suddenly, we would like to know, which trees fits us best in order to stay with them closely for ages. Is energy of trees really exist? Let's think about it. We divide people into 8 inborn groups and each group has its own trees. Why? Because the territory that belongs to one innate group has some certain endemic plants and trees that historically grew there. We may consider that such plants have an innate connection with such innate group of nature and region. And as a consequence these plants also have a logical connection with one innate group of

people out of 8. That is why, the energy of trees is not something mystical, but just a part of innate nature.

Therefore, at the end of 2020, we compiled a list of trees using a typological method:

Pharaoh – Filbert, Cedar, Plum, Abies, Lilac, Amelanchier, *Sciadopitys verticillata*, *Cercis*, *Magnolia*, *Pinus*, Incense Cedar, *Quercus*, *Sequoia*, *Alnus*, *Liriodendron tulipifera*, *Prunus cerasus*, *Juniperus communis*, *Carpinus*, *Ostrya carpinifolia*.

Patron – *Eucalyptus*, Cedar, *Saxegothaea conspicua*, *Araucaria*, *Pilgerodendron uviferum*, *Fitzroya cupressoides*, *Platycladus*, *Hydrangea*, *Gomortega*, *Annona*, *Avicennia germinans*, *Hippomane mancinella*, *Aextoxicon*, *Psidium guajava*, *Ilex paraguariensis*, *Retrophyllum rospigliosii*, *Raphia taedigera*, *Schinopsis balansae*, *Copernicia alba*, *Aspidosperma quebracho-blanco*, *Euterpeoleracea*, *Prosopis alba*, *Geoffroea decorticans*, *Enterolobium contortisiliquum*, *Prosopis*, *Aspidosperma*, *Prumnopitys*, *Pilgerodendron uviferum*, *Drimys winteri*, *Luma apiculata*, *Erythrina crista-galli*, *Dinizia excelsa*, *Schinopsis quebracho-colorado*, *Hevea*, *Theobroma grandiflorum*.

Cognitive – Pear, Maple, *Pseudotsuga*, Hornbeam, Linden, Ginkgo, Rubber tree, *Eucommia ulmoides*, *Calocedrus*, *Pseudolarix amabilis*, *Tsuga forrestii*, *Keteleeria*, *Cephalotaxaceae*, *Torreya*, *Amentotaxus*, Hickory/*Carya*, *Ailanthus altissima*, Ginkgo *biloba*, *Platycladus*, *Cercidiphyllum*, *Catalpa*, *Hippophae*, *Liquidambar*,

Liriodendron, Castanea, Ostrya, Phellodendron, Zelkova, Pinus, Excoecaria agallocha, Aegiceras, Calamus, Cycas, Populus, Taiwania, Fraxinus rhynchophylla, Citrus reticulata, Elaeagnus, Ziziphus, Durio, Morus, Aesculus assamica, Larix gelatinosa, Ailanthus altissima.

Ethnos – Coconut palm, Robinia, Neocallitropsis pancheri, Agathis, Pennantia, Fokienia, Calocedrus, Cathaya, Nothofagus, Pinus massoniana, Actinostrobus, Dacrydium, Athrotaxis, Acropora sahniana, Phyllocladus aspleniifolius, Pseudotaxus, Austrotaxus, Nypa, Dryobalanops aromatica, Terminalia catappa, Lepidozamia peroffskyana, Ficus benghalensis, Shorea, Lithocarpus, Wollemia, Elaeocarpus angustifolius, Areca, Eucalyptus, Stenocarpus, Durio, Acacia, Artocarpus altilis, Melaleuca leucadendra, Grevillea robusta, Callitris, Angophora costata, Nageia wallichiana, Lagerstroemia, Melia azedarach, Phyllocladus hypophyllus, Nageia motleyi, Falcatifolium falciforme, Diospyros celebica, Mitragyna speciosa, Ailanthus altissima, Sandoricum koetjape, Cephalotaxus mannii.

Marxist – Maple, Spruce, Birch, Sequoiadendron giganteum, Dogwood, Beech, Rowan, Cephalotaxaceae, Arbutus, Metasequoia, Microbiota, Hippophae, Frangula alnus, Liquidambar, Nyssa, Platanus, Sambucus, Ulmus, Zelkova, Pinus, Amelanchier, Sapium sebiferum, Punica granatum, Parrotia persica, Prunus cerasus, Elaeagnus, Populus tremula, Ostrya carpinifolia, Prunus maackii, Fraxinus excelsior, Paliurus, Buxus sempervirens, Ilex aquifolium, Parrotia persica, Prunus armeniaca.

Virtue – Apple tree, Agathis, Thuja, Walnut, Himalayan pine, Cedar, Cupressus, Albizia, Shorea robusta, Saraca asoca, Terminalia arjuna, Madhuca longfolia, Cocos, Thujopsis, Ephedra, Podocarpus, Tetraclinis articulata, Murraya paniculata, Garcinia, Ficus carica, Aegle marmelos, Caryota urens, Morinda citrifolia, Olea europaea, Hornbeam, Vitis, Prunus armeniaca, Pistacia, Tamarix ramosissima, Haloxylon ammodendron.

Toastmaster – Sequoia, Baobab, Dragon tree, Pterocárpus, Welwitschia mirabilis, Frangula alnus, Hippophae, Rhus, Millettia laurentii, Argania, Annona, Sonneratia, Cyperus esculentus, Myrciaria cauliflora, Cycas, Ceiba, Tamarindus, Medusagyne, Colophospermum, Delonix regia, Ephedra, Tetraclinis articulate, Fraxinus dimorpha, Entandrophragma, Phoenix, Celtis, Turraeanthus, Microberlinia, Ficus, Quercus coccifer, Fraxinus angustifolia, Paliurus.

Pilgrim – Rowan, Sequoia, Douglas fir, Larix occidentalis, Torreya californica, Arbutus, Gleditsia triacanthos, Cotinus, Ptelea trifoliata, Frangula, Sassafras, Shepherdia, Toxicodendron, Zanthoxylum, Pinus, Rhizophora mangle, Taxus, Parrotia persica, Carya cordiformis, Sabal palmetto, Ulmus, Taxodium, Sapota, Platanus, Persea, Pistacia.

At the end of 2021, we also published an article about the beauty of nature in different seasons of the year.

Why it is important for each person who loves nature and travel? The most interesting thing here is that many travel magazines impose their subjective point of view. This

point of view has already become a kind of general stereotype. Namely, they can offer you to visit Japan during the cherry blossom season and Turkey during the summer. Then if you want to go to Lapland, they more likely will send you there in the winter. Because Santa Claus will definitely ride you on a sleigh and allow you to hug a deer. Some travel agencies are neutral and do not know what season to recommend. But we have more specific opinion. We don't want people to adapt to the schedule of the tourist business. Our task is only to take the nature into account and its facts. Of course, many people are too busy to choose the time of their vacation. But let's be objective, this is also your choice.

We created the world map of the nature and climate. But we also went further and discovered a new thing, which may seem subjective at first sight. But many people will understand it and grow from the field subjectivity into the field of objectivity. It is about the connection of seasons, such as nature and climate with temperament. And this thing may predetermine the best season for tourist to visit any country or place.

There are different geographic regions and on our map of eight groups of nature. There is also temperaments are indicated. In fact, we came to the conclusion that a certain nature looks best for human eyes, mood, appetite and activity only at certain time of the year. Natural lighting at this time is also looking better. But in order to see and understand this, we had to watch many photos and videos from different regions at different times of the year. After that we remember all these differences and put them on

our map.

And finally we got this:

The choleric temperament of nature looks best in winter.

The melancholic temperament of nature is best in autumn.

The sanguine nature is the most beautiful in summer.

While spring is always pleasant in those regions where there is a phlegmatic type of nature on a map. It is at this time of the year, the nature looks best with its weather and lighting. This forms the best season for tourist in any country of the world.

Therefore, you need to go to certain places on the map at a certain season. Tourists who visit such places at the right time of the year, will get a new experience of the local nature, atmosphere and climate. And they will not be disappointed. After all, it is a good compensation for the travel expenses. You also need to remember, that in the Southern Hemisphere, winter begins in June and ends in August. A spring begins in September and ends in November. This will help you to properly organize the plan and time of your trip.



4 seasons in Norway. Connection with temperament.

We also suppose, that some endemic trees and plants were destroyed by another plants and humans, by their energy and seizure of territory. We do not recommend you to relocate the plants from their historical homeland to new territories, because some plants and trees pose a threat to endemic trees and plants. Nature that is suitable for eight innate groups of people were discovered by us with a help of typological method using detailed visual matching of facts in mid-2020. Facts that were used for creation of a map and its boundaries include geographical climate and relief of different places of the world, flora and combination of these facts with theoretical qualities and phenomena like temperament, abstract/concrete,

typical/atypical, dominating colour of soil and rocks, degree and visual shape of flora and natural planting of greenery of the region, etc.

First of all we think, that nature logically created different lands with different climate and resources. For what? For different groups of people and animals. It is important that only some certain groups of people will continuously live in the future on a certain territory. That is why our nature is so different, because people are different too. Each innate group of nature should belong to corresponding innate group of people. This will help everyone to live in harmony with their nature and environment and this will not disturb others. For example, in Africa, the sun provides stronger light than on other continents, and the nature of Africa itself, according to typological research, is "Toastmaster." Some people and scientists believe that sunlight (rays) bring or create positive energy in people. It should be noted that "Toastmaster" people love to celebrate any occasion, often without reason, and this is purely subconscious, regardless of where they have lived for a long time (even in the north). This is probably either genetically determined or inexplicably interconnected.

In fact, "Toastmaster", as an destructive group in terms of abstractness and emotionality, also has the following negative components: a lack of principles and conscience, "senile thinking," nationalism, and racism — theoretically, this group can be cruel, dangerous, and ruthless to society, but any holiday makes them softer, kinder, and more humane towards other people and their surroundings. Therefore, it is logical that they should not

be deprived of their holidays and the opportunity to have fun, no matter how absurd they may be. For these people, holidays are like a second breath; they are valuable for maintaining a normal appearance, so to speak. Or perhaps they are only meant to live in Africa, where the constant sunshine makes them kinder and more humane, contrary to their hidden nature. We have described only one of eight groups here in order to convey to readers the meaning of the connections between the thinking of eight innate groups and their nature. We also described in the topic on the subconscious instinct to dress warmly that this habit is also related to the topic of this discussion in some groups. As for conscience, we saw its connection with nature — namely, in the location of the continents and the territory of the group with neighboring groups. The continent or territory of groups that do not have a conscience has no neighbors or only one neighbor. The territory or continent that has two or more neighbors belongs to groups with a conscience. Therefore, human thinking and the corner of the Earth created for it are theoretically and logically interrelated. After all, the same classification should still be considered as another natural law.

Conclusion

Based on this theory, we can conclude that typical people will not be able to find common ground with atypical people in politics, culture, society, or friendships due to different levels of intelligence and the presence of herd instinct and belief in natural selection in atypical people. They also cannot get along with invaders due to their lack of critical thinking. Regarding disability pensions,

including old-age pensions, regardless of length of service, any material assistance and protection for vulnerable persons (including orphans) is appropriate for those who understand and sympathize with such people by nature. We have described that only four groups understand this (“Virtues,” “Pharaohs,” “Marxists,” and “Cognitive”). This is because they have a conscience. The other groups do not have a conscience, so they do not understand such assistance and protection. But in the real world, you can see that even they are not averse to getting this opportunity when they are in the vulnerable category. Because, of course, pensions and other types of assistance exist in some countries, created by people with a conscience. And these innate groups of people also take advantage of them. But as soon as innate groups that have no conscience get into the government system or management organizations, they dream of simply getting rid of such provisions and types of assistance because they annoy them. They see no point in them.

Therefore, the purpose of our book is to encourage decent and conscientious people to think and act only within the bounds of justice and not to waste time on naturally unscrupulous people (including even those who are unscrupulous by nature and disabled or old), who will ultimately not appreciate or thank them, but will simply take advantage of any opportunities they do not deserve by nature.

Therefore, there is no place for unscrupulous people in the nature and natural environment of conscientious people, because this nature created a place for “Pharaohs,”

“Marxists,” “Virtues,” and “Cognitive” to exist in this nature and live in harmony with each other as neighbors (it is noteworthy that unscrupulous groups have a territory in the form of a mainland or a place located in such a way that they have only one neighboring territory or practically no contact with other territories of nature).

The situation is even worse when a civil or international conflict arises — unscrupulous people (who work in politics, the army, or military registration offices) simply have no mercy on conscientious people and do not listen to them, forcibly sending the latter to the war without their consent. They may also violate laws and constitutions during chaos and war, sending vulnerable people (the disabled, the sick, the elderly, and even children) to the war front lines alongside soldiers. Their conscience does not bother them in the slightest. How can you negotiate with them when you live in the same country with strict borders? And what will conscientious people do in a country where certain groups with strong nepotism and favoritism are secretly and gradually “cleansing” themselves of groups they find unpleasant or alien to their way of thinking? Of course, we are not making any claims here, because, like many people, we cannot see everything that is happening. But is there a way out of this situation for conscientious people who still judge by their own standards and dream that everyone is doing the right thing for everyone?

Let's return to pensions and other forms of state assistance. The map we published earlier shows where the majority of people in each country objectively live. Take

Bulgaria, Romania, Serbia, Montenegro, etc., where the “Toastmaster” group lives in large numbers. “Toastmasters” (including their disabled and elderly people) can easily get by without material support from the state, and believe us, they do not suffer. If they knew nothing about pensions and state assistance, they would never even think about such services. This means that they do not need disability pensions or other material assistance at all. However, they would not refuse help with free, used clothing and shoes. But since in such countries (for the most part) the nature around is “Marxist” (in itself, probably since the beginning of the Earth), it means that each of us has our own place created by nature. It is logical that in a “Marxist” nature (and “Marxists” are conscientious), it is necessary to establish “Marxist” rules and laws. For example, unscrupulous people should not be allowed into government policy and organizations, strict discipline should be established in schools (which the “Toastmasters” do not like), as well as mandatory paid meetings and trade unions (which the “Toastmasters” also do not like), monuments throughout the city, stable garbage collection throughout the city as a profession, and so on. The “Toastmasters” dislike all of this and run away from it. In Africa, the “Toastmasters” do not suffer from poverty and death in principle, which is why they are “invaders” at heart. But the conscientious groups living alongside them have to suffer even from the lack of jobs, not to mention helping the vulnerable. And poverty, hunger, death, and suffering will be excessive and unbearable torture for such people, compared to those who are morally and spiritually prepared for it by nature. This is because these folks (who are never ready for this) don't

know how to be ruthless invaders or calmly watch a disabled or skinny old person starving next to them while chaos rages around them, since they have a soft heart. Being elderly themselves, they expect such help from others, and they deserve it, for the sake of justice.

Therefore, there is a way out, and it is harsh and honest — in the nature of the “Marxists,” “Pharaohs,” “Virtues,” and “Cognitives,” the system must work conscientiously and effectively for these four groups of people. By nature, the “Ethnos,” “Pilgrim,” “Toastmaster,” and “Patron” systems work in the opposite way and exclusively for themselves, unscrupulously. And everyone will be happy. Because now, in peacetime, many systems are not performing conscientiously, despite the fact that they signed the Conventions on Human Rights and Persons with Disabilities 15 years ago and more. What does this tell us? It tells us that unscrupulous groups are “bending the rules” and do not want to learn from decent people and other systems (which work conscientiously).

In conclusion, we would like to say the following: consciousness cannot control or dominate socionic signs, emotions, and manifestations, as well as innate qualities and values. All of these phenomena are different for everyone, and therefore must be taken into account if you want to expect any consensus on issues of socionic and typological classification. Knowledge of the patterns (regularities) of relationships and things that we present here in this book is the only salvation if you do not know who to trust. But if you reject this knowledge because of your ethics or internal conservatism or personal beliefs,

then in that case, inaction will come from your side and the world will not change for the better. And these patterns (regularities) repeat themselves and are encountered by almost everyone. Of course, people who are too well-off have the opportunity to partially shield themselves from society and therefore encounter fewer patterns in their relationships with other people. But they still encounter them. To avoid such patterns (regularities) in reality, you just need to stick to the knowledge we have left in this book about the facts we have discovered during our many years of work. If you want to take just quotes out of context from logical publications or logical material, such as this book (as some people often do in the media, magazines, television, forums, books, websites, and social networks), then we would say that this is completely unreasonable. For one simple reason: such material was constructed using logic (if the author stated this in their material). Therefore, taking quotes out of their logical context can create manipulation or false information and a false impression of the source of the information, and subsequently destroy the structure of the material, its entire meaning and validity. In logical material, all phenomena are interconnected. You can ask questions such as “I don't see the connection between this phenomenon and that phenomenon, please explain the connection?”. Classifications of patterns of character, thinking, behavior, values, and relationships are, for the most part or in their entirety, unchangeable and will not be supported by invaders, the “recluse” category, or people who are carriers of ethics or intuition due to their natural structure of thinking. This is because the functions (signs) of “ethics” and “intuition” in thinking distort information

and facts due to their mission. As for invaders and recluses, they have a need for chaos. And chaos contradicts solid structures such as systems, classifications, schemes, or even the innate nature of phenomena. We mean the validity of the innate nature of many patterns in reality.

In theoretical work, where a complex path has been taken using logic, it is sufficient to have another complex logical path that produces a similar result in order to consider it a pattern (regularity) and innate, from the point of view of logic. Therefore, everyone must acknowledge the fact that the era of subjective psychological assessment is coming to an end and the era of applying logical theoretical classification in working with living beings and their relationships with each other is beginning.

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Appendices. Tables.

Table 1 - List of some countries where logical and ethical people reside.

Country	Logical people	Ethical people
Sweden	70% (AL)	30%
Denmark	25-30% (AL) 5-10% (CL)	60-70%
Poland	55% (CL) 5-10% (AL)	35-40%
Lithuania	65-75% (AL) 5% (CL)	20-30%
Norway	15-25% (AL) 5% (CL)	70-80%
Latvia	70-80% (AL)	20-30%
Estonia	75-80% (AL)	20-25%
Finland	70-80% (CL)	20-30%
Belarus	50-55% (CL) 10% (AL)	35-40%
Slovakia	60-70% (AL) 10% (CL)	20-30%
Moldova	55-60% (AL) 5% (CL)	35-40%
Austria	70-80% (AL)	20-30%
Czechia	55% (CL)	45%

Germany	25% (CL) 25% (AL)	50%
Netherlands	70-80% (AL)	20-30%
France	50% (CL)	50%
Ireland	15-25% (AL) 5% (CL)	70-80%
UK	35-40% (AL)	60-65%
N. Ireland	50-70% (AL) 10% (CL)	20-40%
Iceland	20-30% (AL)	70-80%
Italy	40% (CL)	60%
Spain	55% (CL)	45%
Portugal	55-60% (CL)	40-45%
Greece	50% (AL)	50%
Hungary	50% (CL)	50%
Serbia	60-65% (AL)	35-40%
Romania	60-65% (AL)	35-40%
Bulgaria	60-65% (AL)	35-40%
Ukraine	40% (AL)	60%
Turkiye	35-40% (CL)	60-65%
Slovenia	20-30% (CL)	70-80%
Albania	60% (AL)	40%
Russia	65-70% (CL)	30-35%
Georgia	60-70% (CL)	30-40%
Azerbaijan	60-70% (CL) 10% (AL)	20-30%

Table 2 – Professions for typical and atypical types.

Typical types:

Typical types	Professions
LSI	<p>(Sanguine) Trucker, notary, plumber, cutter, archaeologist, military commander, athlete, accountant, medical consultant, psychologist, expert, sculptor, sales consultant, hairdresser, electric welder, welder, security guard, civil engineer, lawyer, policeman, tailor, butcher , detective, investigator, lexicographer, electrician, administrator, business manager, sailor, typologist</p> <p>(Phlegmatic) Trucker, notary, plumber, cutter, military commander, accountant, medical consultant, psychologist, expert, sculptor, hairdresser, electric welder, welder, civil engineer, lawyer, tailor, butcher, fish packer, detective, investigator, lexicographer, electrician, business manager, sailor, prison guard, architect, ceramic artist, museum worker, farmer, cook, bus driver, process engineer, typologist</p> <p>(Melancholic) Trucker, notary, plumber, cutter, military commander, accountant, medical consultant, psychologist, expert, sculptor, hairdresser, electric welder, welder, lawyer, tailor, civil engineer, butcher, fish packer, detective, investigator, lexicographer,</p>

	<p>electrician, business manager, sailor, prison guard, architect, ceramic artist, policeman, museum worker, security guard, farmer, cook, bus driver, process engineer, typologist</p> <p>(Choleric) Trucker, notary, plumber, cutter, archaeologist, military commander, athlete, accountant, medical consultant, expert, sculptor, hairdresser, electric welder, welder, security guard, civil engineer, lawyer, policeman, tailor, butcher, detective, investigator, driver bus, lexicographer, electrician, administrator, business manager, sailor, typologist</p>
EIE	<p>(Sanguine) Entertainer, politician, lawyer, pilot, secretary, hydrologist, medical consultant, artist, psychologist, theater director, publishing director, proofreader, diplomat, sales consultant, farmer, editor of a scientific journal, advertising manager, programmer, veterinarian, musician, porter, journalist</p> <p>(Phlegmatic) Conductor, lawyer, pilot, literary scholar, cook, hydrologist, consulting physician, ceramics artist, artist, theater director, publishing house director, proofreader, diplomat, farmer, chemist, editor of a scientific journal, advertising manager, programmer, veterinarian, musician, porter, journalist, actuary</p> <p>(Melancholic) Conductor, lawyer, pilot, literary scholar, cook, hydrologist, consulting physician, ceramics artist, artist, theater director, publishing house director, proofreader, diplomat, farmer, chemist, editor of a scientific journal, advertising manager,</p>

	<p>programmer, veterinarian, musician, porter, journalist, actuary</p> <p>(Choleric) Entertainer, politician, lawyer, pilot, hydrologist, medical consultant, artist, theater director, publishing director, proofreader, diplomat, farmer, scientific journal editor, advertising manager, programmer, veterinarian, musician, porter</p>
SLE	<p>(Sanguine) Physicist, restorer, journalist, soldier, tanker, archaeologist, hydrologist, TV mechanic, trainer, expert, sculptor, director, producer, electric welder, welder, farmer, auto mechanic, astronomer, psychiatrist, detective, butcher, policeman, lexicographer, electrician, veterinarian, prison guard, sailor, technician, carpenter, choreographer</p> <p>(Phlegmatic) Physicist, restorer, journalist, soldier, tanker, archaeologist, hydrologist, TV mechanic, trainer, expert, sculptor, director, producer, electric welder, welder, farmer, auto mechanic, astronomer, psychiatrist, detective, butcher, lexicographer, electrician, veterinarian, prison guard, sailor, technician, carpenter, choreographer, archivist, turner, museum worker, metallurgical engineer, crane operator, constructor, bus driver, investigator, fish packer</p> <p>(Melancholic) Physicist, restorer, journalist, soldier, tanker, archaeologist, hydrologist, TV mechanic, trainer, expert, sculptor, director, producer, electric welder, welder, farmer, auto mechanic, astronomer, psychiatrist, detective, butcher, lexicographer, electrician, veterinarian, prison guard, sailor, technician, carpenter, choreographer, archivist, turner,</p>

	<p>museum worker, metallurgical engineer, crane operator, constructor, bus driver, investigator, policeman, fish packer</p> <p>(Choleric) Physicist, journalist, soldier, tanker, archaeologist, hydrologist, TV mechanic, trainer, expert, sculptor, director, producer, welder, electric welder, farmer, auto mechanic, astronomer, psychiatrist, detective, butcher, lexicographer, electrician, prison guard, policeman, sailor, technician, carpenter, choreographer, turner</p>
IEI	<p>(Sanguine) Waiter, artist, journalist, entertainer, editor of a scientific journal, dentist, literary scholar, chief livestock specialist, theater director, decorator, proofreader, confectioner, sales assistant, writer, chemist, taster, gardener, cameraman, nurse, lawyer, programmer, manager advertising, wood carver, journalist, musician, porter, designer</p> <p>(Phlegmatic) Cook, firefighter, artist, baker, journalist, conductor, farmer, pharmacologist, dentist, literary scholar, chief livestock specialist, ceramics artist, theater director, editor of a scientific journal, decorator, proofreader, writer, chemist, taster, gardener, cameraman, nurse, lawyer, programmer, advertising manager, wood carver, journalist, musician, confectioner</p> <p>(Melancholic) Cook, confectioner, firefighter, artist, journalist, conductor, farmer, pharmacologist, dentist, literary scholar, chief livestock specialist, ceramics artist, theater director, editor of a scientific journal, decorator, proofreader, writer, chemist, taster,</p>

	<p>gardener, cameraman, nurse, lawyer, programmer, advertising manager, wood carver, journalist, musician</p> <p>(Choleric) Waiter, artist, journalist, entertainer, editor of a scientific journal, literary scholar, chief livestock specialist, theater director, decorator, proofreader, confectioner, writer, chemist, taster, gardener, cameraman, nurse, lawyer, programmer, advertising manager, wood carver, journalist, musician, receptionist</p>
LSE	<p>(Sanguine) Tour guide, reporter, notary, commander, beautician, cutter, psychologist, sales assistant, electric welder, civil engineer, lawyer, policeman, hairdresser, manicurist, pharmacist, detective, lexicographer, journalist, business manager, prison guard, designer, administrator, soldier, tailor, sailor, choreographer, typologist</p> <p>(Phlegmatic) Trucker, process engineer, notary, reporter, commander, beautician, cutter, accountant, sculptor, architect, electric welder, civil engineer, lawyer, policeman, hairdresser, manicurist, pharmacist, bus driver, detective, lexicographer, business manager, prison guard, designer, administrator, soldier, tailor, sailor, choreographer, typologist</p> <p>(Melancholic) Trucker, process engineer, notary, reporter, commander, beautician, cutter, accountant, sculptor, architect, electric welder, security guard, civil engineer, lawyer, policeman, hairdresser, manicurist, pharmacist, bus driver, detective, lexicographer, business manager, prison</p>

	<p>guard, designer, administrator, soldier, tailor, sailor, choreographer, typologist</p> <p>(Choleric) Tour guide, reporter, notary, commander, beautician, cutter, electric welder, civil engineer, lawyer, policeman, security guard, hairdresser, manicurist, pharmacist, detective, lexicographer, journalist, business manager, prison guard, designer, administrator, soldier, tailor, sailor, choreographer, typologist</p>
EII	<p>(Sanguine) Entertainer, writer, social worker, lawyer, pilot, secretary, literary critic, psychologist, theater director, publishing house director, artist, proofreader, diplomat, sales consultant, editor of a scientific journal, advertising manager, programmer, musician, receptionist</p> <p>(Phlegmatic) Actuary, writer, social worker, lawyer, pilot, conductor, literary scholar, psychologist, theater director, publishing director, proofreader, diplomat, advertising manager, scientific journal editor, advertising manager, programmer, musician, receptionist</p> <p>(Melancholic) Actuary, writer, social worker, lawyer, pilot, conductor, literary scholar, psychologist, theater director, publishing director, proofreader, diplomat, advertising manager, scientific journal editor, advertising manager, programmer, musician, receptionist</p> <p>(Choleric) Entertainer, writer, social worker, lawyer, pilot, literary critic, theater director, publishing house director, artist, proofreader, diplomat, scientific journal editor, advertising manager, programmer, musician, receptionist</p>

SLI	<p>(Sanguine) Restorer, mathematician, trader, tour guide, physicist, telemechanic, accountant, sculptor, stage director, producer, electric welder, astronomer, constructor, detective, sailor, lexicographer, journalist, prison guard, carpenter, choreographer</p> <p>(Phlegmatic) Trucker, restorer, mathematician, trader, turner, physicist, telemechanic, accountant, sculptor, production director, producer, electric welder, astronomer, constructor, bus driver, detective, sailor, lexicographer, technician, carpenter</p> <p>(Melancholic) Trucker, restorer, mathematician, trader, turner, physicist, telemechanic, accountant, sculptor, production director, producer, electric welder, astronomer, constructor, bus driver, detective, sailor, lexicographer, technician, carpenter</p> <p>(Choleric) Mathematician, trader, tour guide, turner, technician, physicist, telemechanic, accountant, sculptor, production director, producer, electric welder, astronomer, constructor, detective, sailor, lexicographer, journalist, prison guard, carpenter</p>
IEE	<p>(Sanguine) Entertainer, advertising manager, reporter, cosmetologist, auditor, theater director, artist, decorator, proofreader, sales assistant, writer, taster, lawyer, editor of a scientific journal, cameraman, advertising manager, programmer, musician, make-up artist, receptionist, designer</p> <p>(Phlegmatic) Conductor, advertising manager, dentist, literary scholar, cosmetologist, ceramics artist, theater director, artist, decorator, proofreader, writer, taster, editor of</p>

	<p>a scientific journal, cameraman, lawyer, programmer, musician</p> <p>(Melancholic) Conductor, reporter, advertising manager, literary critic, beautician, ceramic artist, theater director, artist, decorator, proofreader, writer, taster, editor of a scientific journal, cameraman, lawyer, programmer, musician</p> <p>(Choleric) Entertainer, advertising manager, reporter, cosmetologist, auditor, theater director, artist, decorator, proofreader, writer, taster, lawyer, scientific journal editor, cameraman, advertising manager, programmer, musician, make-up artist, porter, designer</p>
LII	<p>(Sanguine) Stage performer, insurance agent, marketing manager, politician, pilot, secretary, hydrologist, banker, telemechanic, auditor, economist, athlete, medical consultant, psychologist, publishing director, biologist, trainer, diver, producer, car mechanic, salesman consultant, librarian, meteorologist, lawyer, programmer, veterinarian, journalist, musician, biochemist, business manager, porter, anesthesiologist</p> <p>(Phlegmatic) Conductor, chemist, pharmacologist, marketing manager, politician, pilot, hydrologist, banker, telemechanic, auditor, economist, secretary, medical consultant, psychologist, publishing director, biologist, trainer, diver, producer, car mechanic, president, librarian, meteorologist, programmer, lawyer, veterinarian, musician, receptionist, biochemist, business manager, anesthesiologist, actuary</p>

	<p>(Melancholic) Conductor, chemist, pharmacologist, marketing manager, politician, pilot, biologist, hydrologist, banker, telemechanic, auditor, economist, athlete, secretary, medical consultant, psychologist, publishing director, coach, diver, producer, car mechanic, president, librarian, meteorologist, programmer, lawyer, veterinarian, musician, receptionist, biochemist, business manager, anesthesiologist, actuary</p> <p>(Choleric) Stage artist, politician, pilot, hydrologist, bank employee, telemechanic, coach, auditor, economist, athlete, secretary, consulting doctor, publishing director, biologist, chemist, diver, producer, auto mechanic, president, lawyer, programmer, veterinarian, musician, librarian, meteorologist, journalist, business manager, receptionist, anesthetist, biochemist</p>
ESE	<p>(Sanguine) Biologist, judge, steward, president, medical consultant, diplomat, confectioner, taster, hairdresser, politician, director, designer, translator, pharmacist, porter, administrator, make-up artist, photographer, sailor, typologist</p> <p>(Phlegmatic) Cook, president, judge, accountant, consultant physician, diplomat, confectioner, biologist, porter, taster, hairdresser, politician, manicurist, director, designer, translator, pharmacist, administrator, photographer, sailor, typologist</p> <p>(Melancholic) Judge, president, cook, accountant, medical consultant, diplomat, confectioner, biologist, taster, hairdresser, politician, director, designer, translator,</p>

	<p>pharmacist, administrator, soldier, photographer, porter, sailor, typologist</p> <p>(Choleric) Steward, judge, president, medical consultant, diplomat, confectioner, biologist, taster, hairdresser, politician, manicurist, director, designer, interpreter, pharmacist, administrator, soldier, photographer, make-up artist, porter, sailor, typologist</p>
ILE	<p>(Sanguine) Taxi driver, photographer, military pilot, trainer, archaeologist, hydrologist, athlete, sculptor, diver, electric welder, auto mechanic, surgeon, meteorologist, wood carver, programmer, veterinarian, soldier, cameraman, sailor, biochemist, carpenter, choreographer, journalist, typologist</p> <p>(Phlegmatic) Taxi driver, photographer, military pilot, trainer, archaeologist, hydrologist, athlete, sculptor, diver, electric welder, auto mechanic, surgeon, meteorologist, wood carver, programmer, veterinarian, soldier, cameraman, sailor, biochemist, carpenter, choreographer, typologist, pharmacologist, ceramics artist, manicurist</p> <p>(Melancholic) Taxi driver, photographer, military pilot, trainer, archaeologist, hydrologist, athlete, sculptor, diver, electric welder, auto mechanic, surgeon, meteorologist, wood carver, programmer, veterinarian, soldier, cameraman, sailor, biochemist, carpenter, choreographer, typologist, pharmacologist, ceramics artist, manicurist, security guard</p> <p>(Choleric) Taxi driver, photographer, military pilot, trainer, archaeologist, hydrologist,</p>

	athlete, sculptor, diver, electric welder, auto mechanic, meteorologist, wood carver, programmer, veterinarian, soldier, cameraman, sailor, biochemist, carpenter, choreographer, typologist, pharmacologist, ceramics artist, manicurist, security guard, journalist
SEI	<p>(Sanguine) Photographer, fireman, steward, president, dentist, literary critic, biologist, athlete, decorator, confectioner, sales assistant, taster, hairdresser, cameraman, translator, nurse, politician, designer, dispatcher, visagiste</p> <p>(Phlegmatic) Chef, confectioner, baker, dentist, literary critic, decorator, president, biologist, taster, hairdresser, politician, cameraman, designer, dispatcher, translator, nurse, dye machine adjusters</p> <p>(Melancholic) Chef, confectioner, fireman, baker, dentist, literary critic, president, biologist, decorator, taster, hairdresser, politician, cameraman, designer, dispatcher, translator, nurse, dye machine adjusters</p> <p>(Choleric) Photographer, fireman, steward, president, literary critic, athlete, biologist, hairdresser, decorator, confectioner, taster, politician, cinematographer, designer, dispatcher, translator, nurse, porter, painting machine adjusters, visagiste</p>
LIE	(Sanguine) Entertainer, politician, pilot, coach, athlete, secretary, medical consultant, psychologist, publishing director, biologist, scuba diver, producer, sales consultant, auto mechanic, president, lawyer, programmer,

	<p>musician, librarian, meteorologist, business manager, porter, anesthesiologist</p> <p>(Phlegmatic) Conductor, politician, pilot, coach, athlete, secretary, medical consultant, crane operator, publishing director, biologist, scuba diver, producer, auto mechanic, president, lawyer, chemist, programmer, musician, porter, actuary, meteorologist, anesthetist, business manager, librarian</p> <p>(Melancholic) Conductor, politician, pilot, coach, athlete, secretary, medical consultant, crane operator, publishing director, biologist, scuba diver, producer, auto mechanic, president, lawyer, chemist, programmer, musician, porter, actuary, meteorologist, anesthetist, business manager, librarian</p> <p>(Choleric) Entertainer, politician, pilot, coach, athlete, secretary, medical consultant, psychologist, publishing director, biologist, scuba diver, producer, auto mechanic, president, lawyer, programmer, musician, librarian, meteorologist, business manager, porter, anesthesiologist</p>
ESI	<p>(Sanguine) Diplomat, confectioner, president, lawnmower, accountant, medical consultant, baker, taster, hairdresser, politician, director, designer, translator, pharmacist, administrator, journalist, porter, sailor, choreographer, typologist</p> <p>(Phlegmatic) Diplomat, confectioner, president, lawn mower, accountant, medical consultant, baker, taster, hairdresser, politician, director, designer, translator, pharmacist, administrator, journalist, porter, sailor, typologist, cook</p>

	<p>(Melancholic) Diplomat, confectioner, president, lawnmower, accountant, cook, medical consultant, baker, taster, hairdresser, politician, director, designer, translator, pharmacist, administrator, journalist, porter, sailor, typologist, soldier</p> <p>(Choleric) Diplomat, confectioner, president, lawn mower, accountant, medical consultant, baker, taster, hairdresser, politician, director, designer, translator, pharmacist, administrator, journalist, porter, sailor, choreographer, typologist, soldier</p>
ILI	<p>(Sanguine) Electric welder, military pilot, taxi driver, athlete, crane operator, coach, sculptor, auto mechanic, security guard, meteorologist, programmer, soldier, cameraman, sailor, typologist</p> <p>(Phlegmatic) Pharmacologist, electric welder, military pilot, taxi driver, crane operator, trainer, sculptor, meteorologist, programmer, soldier, cameraman, sailor, typologist</p> <p>(Melancholic) Pharmacologist, electric welder, military pilot, taxi driver, crane operator, trainer, sculptor, security guard, meteorologist, programmer, soldier, cameraman, sailor, typologist</p> <p>(Choleric) Electric welder, military pilot, taxi driver, athlete, crane operator, coach, sculptor, auto mechanic, security guard, meteorologist, programmer, soldier, cameraman, sailor, typologist</p>
SEE	<p>(Sanguine) Athlete, biologist, lawn mower, fireman, dentist, trainer, decorator, confectioner, sales assistant, baker, taster,</p>

	<p>hairdresser, politician, gardener, cameraman, designer, dispatcher, translator, porter</p> <p>(Phlegmatic) Baker, lawn mower, biologist, dentist, athlete, decorator, confectioner, taster, hairdresser, politician, gardener, cameraman, designer, dispatcher, translator, president, literary critic</p> <p>(Melancholic) Baker, lawn mower, president, biologist, literary scholar, dentist, athlete, decorator, confectioner, taster, hairdresser, politician, gardener, cameraman, designer, dispatcher, translator, fireman, coach</p> <p>(Choleric) Athlete, biologist, fireman, coach, biologist, decorator, confectioner, baker, taster, politician, gardener, cameraman, designer, dispatcher, translator, porter</p>
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(Continued: professions for atypical types)

Atypical types:

Atypical types:	Professions
LSI	<p>(Sanguine) Trucker, notary, cutter, archaeologist, military commander, athlete, accountant, medical consultant, psychologist, sculptor, sales assistant, hairdresser, electric welder, welder, civil engineer, lawyer, policeman, tailor, detective, investigator, lexicographer, electrician, administrator, business manager, sailor, tour guide, reporter, manicurist, pharmacist, designer, typologist</p>

	<p>(Phlegmatic) Trucker, process engineer, notary, cutter, military commander, accountant, medical consultant, sculptor, hairdresser, electric welder, welder, civil engineer, lawyer, tailor, detective, investigator, lexicographer, electrician, administrator, business manager, sailor, reporter, manicurist, pharmacist, designer, reporter, bus driver, ceramic artist, prison guard, typologist</p> <p>(Melancholic) Trucker, process engineer, notary, cutter, reporter, ceramic artist, military commander, accountant, medical consultant, sculptor, hairdresser, electric welder, welder, civil engineer, lawyer, tailor, detective, investigator, lexicographer, policeman, electrician , administrator, business manager, sailor, bus driver, reporter, manicurist, pharmacist, prison guard, designer, security guard, soldier, typologist</p> <p>(Choleric) Trucker, notary, cutter, archaeologist, military commander, athlete, accountant, medical consultant, psychologist, sculptor, hairdresser, electric welder, welder, civil engineer, lawyer, policeman, tailor, detective, investigator, lexicographer, electrician, administrator, manager affairs, sailor, tour guide, reporter, manicurist, pharmacist, designer, security guard, bus driver, soldier, prison guard, typologist</p>
EIE	<p>(Sanguine) Social worker, entertainer, waiter, lawyer, pilot, secretary, tele-mechanic, medical consultant, artist, psychologist, theater director, publishing director, conductor, proofreader, diplomat, sales</p>

	<p>consultant, editor of a scientific journal, advertising manager, programmer, musician, receptionist, journalist</p> <p>(Phlegmatic) Social worker, lawyer, pilot, literary scholar, telemechanic, medical consultant, theater director, publishing house director, conductor, proofreader, diplomat, actuary, scientific journal editor, advertising manager, programmer, musician</p> <p>(Melancholic) Social worker, lawyer, pilot, literary scholar, telemechanic, medical consultant, theater director, publishing house director, conductor, proofreader, diplomat, actuary, scientific journal editor, advertising manager, programmer, musician</p> <p>(Choleric) Entertainer, waiter, lawyer, pilot, tele-mechanic, medical consultant, theater director, publishing director, conductor, proofreader, diplomat, scientific journal editor, advertising manager, programmer, musician, journalist, porter</p>
SLE	<p>(Sanguine) Physicist, restorer, tour guide, journalist, archaeologist, TV mechanic, stage director, producer, welder, auto mechanic, astronomer, detective, policeman, lexicographer, electrician, veterinarian, prison guard, sailor, carpenter, choreographer, ballerina</p> <p>(Phlegmatic) Ballerina (ballet dancer), physicist, restorer, tour guide, journalist, archaeologist, television mechanic, expert, stage director, producer, welder, auto mechanic, astronomer, lexicographer, electrician, veterinarian, prison guard, sailor, carpenter, choreographer, detective, turner,</p>

	<p>accountant (Melancholic) Physicist, restorer, tour guide, journalist, archaeologist, TV mechanic, expert, director, producer, welder, auto mechanic, astronomer, lexicographer, electrician, veterinarian, prison guard, sailor, carpenter, choreographer, turner, policeman, accountant, detective (Choleric) Physicist, restorer, tour guide, journalist, archaeologist, TV mechanic, production director, producer, welder, auto mechanic, astronomer, lexicographer, electrician, detective, veterinarian, prison guard, policeman, sailor, carpenter, choreographer, ballerina (ballet dancer), turner, technician</p>
IEI	<p>(Sanguine) Steward, waiter, hairdresser, entertainer, journalist, editor of a scientific journal, dentist, literary critic, cosmetologist, reporter, theater director, decorator, proofreader, sales assistant, writer, taster, cameraman, conductor, nurse, lawyer, designer, manicure, programmer, advertising manager, wood carver, musician, porter, make-up artist (Phlegmatic) Cook, confectioner, waiter, journalist, conductor, dentist, literary scholar, ceramics artist, theater director, scientific journal editor, decorator, proofreader, writer, chemist, taster, cameraman, nurse, lawyer, programmer, advertising manager, wood carver, journalist, musician, confectioner, hairdresser, beautician, reporter, manicurist (Melancholic) Cook, confectioner, waiter, journalist, conductor, dentist, literary scholar,</p>

	<p>ceramics artist, theater director, scientific journal editor, decorator, proofreader, writer, chemist, taster, cameraman, nurse, lawyer, programmer, advertising manager, wood carver, journalist, musician, confectioner, hairdresser, beautician, reporter, nail technician</p> <p>(Choleric) Steward, waiter, hairdresser, entertainer, journalist, editor of a scientific journal, literary critic, cosmetologist, reporter, theater director, decorator, proofreader, writer, taster, cameraman, conductor, nurse, lawyer, manicurist, programmer, advertising manager, carver tree, musician, porter, make-up artist, designer</p>
LSE	<p>(Sanguine) Ballet dancer, reporter, notary, commander, beautician, cutter, plumber, psychologist, sculptor, sales assistant, electric welder, civil engineer, lawyer, policeman, hairdresser, pharmacist, detective, lexicographer, butcher, administrator, journalist, business manager, prison guard, soldier, tailor, sailor, choreographer, typologist</p> <p>(Phlegmatic) Ballet dancer, trucker, process engineer, notary, commander, beautician, cutter, museum worker, plumber, accountant, sculptor, electric welder, civil engineer, lawyer, policeman, hairdresser, manicurist, pharmacist, bus driver, detective, butcher, lexicographer, business manager, prison guard, electrician, fish packer, administrator, soldier, tailor, sailor, choreographer, typologist</p> <p>(Melancholic) Trucker, process engineer,</p>

	<p>notary, commander, beautician, cutter, museum worker, plumber, accountant, sculptor, electric welder, civil engineer, lawyer, security guard, policeman, hairdresser, manicurist, pharmacist, bus driver, detective, butcher, lexicographer, business manager, prison guard, electrician, fish packer, administrator, soldier, tailor, sailor, choreographer, typologist</p> <p>(Choleric) Ballet dancer, reporter, notary, commander, beautician, cutter, plumber, sculptor, electric welder, security guard, civil engineer, lawyer, policeman, hairdresser, pharmacist, detective, lexicographer, butcher, administrator, journalist, business manager, prison guard, soldier, tailor, electrician, sailor, choreographer, typologist</p>
EII	<p>(Sanguine) Waiter, entertainer, writer, social worker, politician, lawyer, pilot, secretary, literary scholar, television mechanic, medical consultant, psychologist, theater director, conductor, publishing director, chemist, proofreader, diplomat, sales consultant, editor scientific journal, advertising manager, programmer, musician, porter</p> <p>(Phlegmatic) Writer, social worker, lawyer, pilot, literary scholar, television mechanic, consulting doctor, theater director, conductor, publishing house director, chemist, proofreader, actuary, diplomat, scientific journal editor, advertising manager, programmer, musician, receptionist</p> <p>(Melancholic) Writer, social worker, lawyer, pilot, literary scholar, television mechanic, consulting doctor, theater director, conductor,</p>

	<p>publishing house director, chemist, proofreader, actuary, diplomat, scientific journal editor, advertising manager, programmer, musician, receptionist</p> <p>(Choleric) Waiter, entertainer, writer, politician, lawyer, pilot, literary critic, television mechanic, consulting doctor, theater director, conductor, publishing director, chemist, proofreader, diplomat, scientific journal editor, advertising manager, programmer, musician, receptionist</p>
SLI	<p>(Sanguine) Restorer, mathematician, trader, tanker, physicist, tele-mechanic, accountant, crane operator, production director, producer, electrician, astronomer, designer, detective, sailor, butcher, lexicographer, journalist, technician, carpenter, choreographer, fish packer</p> <p>(Phlegmatic) Restorer, mathematician, trader, tanker, turner, archivist, museum worker, physicist, telemechanic, metallurgical engineer, accountant, crane operator, production director, producer, auto mechanic, astronomer, designer, detective, bus driver, sailor, butcher, lexicographer, technician, carpenter, fish packer</p> <p>(Melancholic) Restorer, mathematician, trader, tanker, turner, archivist, museum worker, telemechanic, metallurgical engineer, accountant, crane operator, production director, producer, auto mechanic, astronomer, constructor, detective, bus driver, sailor, butcher, lexicographer, technician, carpenter, fish packer, electrician</p> <p>(Choleric) Restorer, mathematician, trader,</p>

	<p>tanker, turner, archivist, museum worker, telemechanic, metallurgical engineer, accountant, crane operator, production director, producer, auto mechanic, astronomer, constructor, detective, bus driver, sailor, butcher, lexicographer, technician, carpenter, fish packer, electrician</p>
IEE	<p>(Sanguine) Waiter, hairdresser, entertainer, advertising manager, reporter, cosmetologist, auditor, theater director, artist, decorator, proofreader, conductor, confectioner, sales assistant, writer, taster, gardener, lawyer, editor of a scientific journal, cameraman, manager advertising, programmer, musician, make-up artist, porter, designer</p> <p>(Phlegmatic) Conductor, hairdresser, advertising manager, dentist, literary critic, cosmetologist, ceramics artist, theater director, gardener, pharmacologist, artist, confectioner, decorator, proofreader, writer, chemist, taster, manicurist, editor of a scientific journal, cameraman, lawyer, programmer, musician</p> <p>(Melancholic) Conductor, hairdresser, advertising manager, reporter, dentist, literary critic, cosmetologist, ceramics artist, theater director, gardener, pharmacologist, artist, confectioner, decorator, proofreader, writer, chemist, taster, manicurist, scientific journal editor, cameraman, lawyer programmer, musician</p> <p>(Choleric) Waiter, hairdresser, entertainer, advertising manager, reporter, cosmetologist, auditor, theater director, artist, decorator, proofreader, conductor, confectioner, writer,</p>

	taster, gardener, lawyer, editor of a scientific journal, cameraman, advertising manager, programmer, musician, makeup artist, porter, designer
LII	<p>(Sanguine) Stage artist, advertising manager, marketing manager, president, politician, pilot, coach, economist, athlete, secretary, consultant doctor, crane operator, psychologist, publishing director, biologist, orchestra conductor, diver, producer, electric welder, chemist, welder, sales assistant, farmer, auto mechanic, librarian, meteorologist, lawyer, programmer, veterinarian, journalist, musician, porter, business manager, anesthesiologist, biochemist</p> <p>(Phlegmatic) Economist, orchestra conductor, chemist, pharmacologist, massage therapist, crane operator, politician, pilot, secretary, medical consultant, psychologist, publishing director, biologist, trainer, welder, lawyer, programmer, librarian, meteorologist, veterinarian, musician, business manager, receptionist, actuary, anesthetist, biochemist</p> <p>(Melancholic) Economist, orchestra conductor, chemist, pharmacologist, massage therapist, crane operator, politician, pilot, secretary, medical consultant, psychologist, publishing director, biologist, trainer, welder, lawyer, programmer, librarian, meteorologist, veterinarian, musician, business manager, receptionist, actuary, anesthetist, biochemist</p> <p>(Choleric) Stage artist, advertising manager, marketing manager, president, politician, pilot, coach, economist, athlete, secretary,</p>

	consultant doctor, crane operator, publishing director, biologist, orchestra conductor, diver, producer, electric welder, chemist, welder, sales assistant, farmer, auto mechanic, librarian, meteorologist, lawyer, programmer, veterinarian, journalist, musician, porter, business manager, anesthesiologist, biochemist
ESE	<p>(Sanguine) Plumber, medical consultant, president, diplomat, confectioner, baker, biologist, taster, hairdresser, politician, gardener, director, designer, translator, pharmacist, administrator, soldier, make-up artist, porter, sailor, typologist</p> <p>(Phlegmatic) Cook, plumber, president, lawn mower, farmer, accountant, architect, ceramist, consultant doctor, diplomat, confectioner, baker, biologist, taster, civil engineer, hairdresser, politician, gardener, manicurist, director, designer, translator, pharmacist, administrator, porter, sailor, typologist</p> <p>(Melancholic) Cook, president, lawnmower, farmer, accountant, architect, plumber, ceramic artist, accountant, consulting physician, diplomat, confectioner, baker, biologist, taster, civil engineer, politician, gardener, manicurist, director, soldier, hairdresser, designer, translator, pharmacist, administrator, sailor, porter, typologist</p> <p>(Choleric) Plumber, biologist, hairdresser, president, consulting physician, diplomat, confectioner, baker, taster, politician, gardener, director, designer, translator, pharmacist, soldier, administrator, make-up</p>

	artist, porter, sailor, typologist
ILE	<p>(Sanguine) Military pilot, taxi driver, archaeologist, athlete, trainer, sculptor, diver, welder, electric welder, farmer, auto mechanic, security guard, surgeon, meteorologist, wood carver, programmer, veterinarian, soldier, cameraman, tailor, sailor, carpenter, make-up artist, journalist, choreographer, typologist</p> <p>(Phlegmatic) Military pilot, taxi driver, archaeologist, athlete, trainer, sculptor, diver, welder, electric welder, farmer, auto mechanic, security guard, surgeon, meteorologist, wood carver, programmer, veterinarian, soldier, cameraman, tailor, sailor, carpenter, journalist, choreographer, typologist, pharmacologist, ceramic artist, crane operator, manicurist</p> <p>(Melancholic) Military pilot, taxi driver, archaeologist, athlete, trainer, sculptor, diver, welder, electric welder, farmer, auto mechanic, security guard, surgeon, meteorologist, wood carver, programmer, veterinarian, soldier, cameraman, tailor, sailor, carpenter, journalist, choreographer, typologist, pharmacologist, ceramic artist, crane operator, manicurist, security guard</p> <p>(Choleric) Military pilot, taxi driver, archaeologist, athlete, trainer, sculptor, diver, welder, electric welder, farmer, auto mechanic, security guard, meteorologist, wood carver, programmer, veterinarian, soldier, cameraman, tailor, sailor, carpenter, make-up artist, journalist, choreographer, typologist</p>
SEI	(Sanguine) Firefighter, president, coach,

	<p>literary critic, chief livestock specialist, athlete, biologist, decorator, confectioner, sales assistant, baker, taster, gardener, politician, cameraman, designer, dispatcher, translator, nurse, porter, make-up artist, paint machine adjuster</p> <p>(Phlegmatic) Cook, president, biologist, farmer, literary critic, chief livestock specialist, ceramic artist, decorator, confectioner, baker, taster, politician, gardener, cameraman, designer, dispatcher, translator, nurse, painting machine adjuster</p> <p>(Melancholic) Cook, president, biologist, farmer, literary critic, chief livestock specialist, ceramic artist, decorator, confectioner, baker, taster, politician, gardener, cameraman, designer, dispatcher, translator, nurse, painting machine adjuster, firefighter</p> <p>(Choleric) Firefighter, president, coach, literary critic, chief livestock specialist, athlete, biologist, decorator, confectioner, sales assistant, baker, taster, gardener, politician, cameraman, designer, dispatcher, translator, nurse, porter, make-up artist, paint machine adjuster</p>
LIE	<p>(Sanguine) Entertainer, advertising manager, marketing manager, politician, pilot, bank employee, athlete, secretary, psychologist, publishing director, conductor, scuba diver, producer, sales assistant, electric welder, car mechanic, lawyer, programmer, musician, librarian, meteorologist, business manager, porter, anesthesiologist</p> <p>(Phlegmatic) Auditor, conductor, marketing manager, politician, pilot, banker, athlete,</p>

	<p>secretary, publishing director, scuba diver, producer, electric welder, car mechanic, lawyer, programmer, musician, librarian, meteorologist, business manager, porter, anesthesiologist</p> <p>(Melancholic) Auditor, conductor, marketing manager, politician, pilot, banker, athlete, secretary, publishing director, scuba diver, producer, electric welder, car mechanic, lawyer, programmer, musician, librarian, meteorologist, business manager, porter, anesthesiologist</p> <p>(Choleric) Entertainer, marketing manager, politician, pilot, banker, athlete, secretary, publishing director, conductor, scuba diver, producer, electric welder, car mechanic, lawyer, programmer, musician, librarian, meteorologist, business manager, porter, anesthesiologist</p>
ESI	<p>(Sanguine) Steward, diplomat, confectioner, president, accountant, taster, hairdresser, politician, director, designer, translator, pharmacist, administrator, journalist, porter, sailor, choreographer, typologist, civil engineer, make-up artist, manicurist</p> <p>(Phlegmatic) Diplomat, confectioner, president, accountant, taster, hairdresser, politician, director, designer, translator, pharmacist, administrator, manicurist, journalist, porter, sailor, typologist, civil engineer</p> <p>(Melancholic) Diplomat, confectioner, president, accountant, taster, hairdresser, politician, director, designer, translator, pharmacist, manicurist, administrator,</p>

	<p>journalist, porter, sailor, typologist, civil engineer, soldier</p> <p>(Choleric) Steward, diplomat, confectioner, president, accountant, taster, hairdresser, politician, director, designer, translator, pharmacist, manicurist, administrator, journalist, receptionist, sailor, choreographer, typologist, civil engineer, make-up artist, soldier</p>
ILI	<p>(Sanguine) Tailor, taxi driver, military pilot, taster, athlete, sculptor, electric welder, security guard, hairdresser, manicurist, meteorologist, choreographer, programmer, soldier, cameraman, sailor, typologist</p> <p>(Phlegmatic) Tailor, taxi driver, military pilot, taster, sculptor, electric welder, hairdresser, manicurist, meteorologist, programmer, soldier, cameraman, sailor, typologist</p> <p>(Melancholic) Tailor, taxi driver, military pilot, taster, sculptor, electric welder, hairdresser, manicurist, meteorologist, programmer, soldier, cameraman, sailor, security guard, typologist</p> <p>(Choleric) Tailor, taxi driver, military pilot, taster, athlete, sculptor, electric welder, security guard, hairdresser, manicurist, meteorologist, choreographer, programmer, soldier, cameraman, sailor, typologist</p>
SEE	<p>(Sanguine) Athlete, decorator, confectioner, taster, sales assistant, politician, designer, cameraman, dispatcher, translator, porter, make-up artist</p> <p>(Phlegmatic) Athlete, decorator, confectioner, taster, politician, designer, cameraman,</p>

	dispatcher, translator, literary critic (Melancholic) Athlete, decorator, confectioner, taster, politician, designer, cameraman, dispatcher, translator, literary critic (Choleric) Athlete, decorator, confectioner, taster, politician, designer, cameraman, dispatcher, translator, porter, make-up artist
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Table 3 - Percentages of signs in thinking.

Type - LSI

	Installations	Sanguine	Phlegmatic	Melancholic	Choleric
typical	1-installation	93	95	99	97
	2-installation	72	66	68	70
	3-installation	2	8	6	4
	4-installation	57	55	51	53
	8-installation	24	18	20	22
atypical	1-installation	85	87	91	89
	2-installation	64	58	60	62
	3-installation	26	32	30	28
	4-				

	installation	65	63	59	61
	8- installation	6	0	2	4

Type - EIE

	Installations	Sanguine	Phlegmatic	Melancholic	Choleric
typical	1- installation	99	97	93	95
	2- installation	66	72	70	68
	3- installation	8	2	4	6
	4- installation	51	53	57	55
	8- installation	18	24	22	20
atypical	1- installation	91	89	85	87
	2- installation	58	64	62	60
	3- installation	32	26	28	30
	4- installation	59	61	65	63
	8- installation	0	6	4	2

Type - SLE

	Installations	Sanguine	Phlegmatic	Melancholic	Choleric
typical	1-installation	99	93	95	97
	2-installation	66	68	72	70
	3-installation	8	6	2	4
	4-installation	51	57	55	53
	8-installation	18	20	24	22
atypical	1-installation	91	85	87	89
	2-installation	58	60	64	62
	3-installation	32	30	26	28
	4-installation	59	65	63	61
	8-installation	0	2	6	4

Type - IEI

	Installations	Sanguine	Phlegmatic	Melancholic	Choleric
typical	1- installation	93	99	97	95
	2- installation	72	70	66	68
	3- installation	2	4	8	6
	4- installation	57	51	53	55
	8- installation	24	22	18	20
atypical	1- installation	85	91	89	87
	2- installation	64	62	58	60
	3- installation	26	28	32	30
	4- installation	65	59	61	63
	8- installation	6	4	0	2

Type - LSE

	Installations	Sanguine	Phlegmatic	Melancholic	Choleric
typical	1- installation	91	93	97	95
	2- installation	74	68	70	72
	3- installation	0	6	4	2
	4- installation	59	57	53	55
	8- installation	26	20	22	24
atypical	1- installation	83	85	89	87
	2- installation	66	60	62	64
	3- installation	24	30	28	26
	4- installation	67	65	61	63
	8- installation	8	2	4	6

Type - EII

	Installations	Sanguine	Phlegmatic	Melancholic	Choleric
typical	1- installation	97	95	91	93
	2- installation	68	74	72	70
	3- installation	6	0	2	4
	4- installation	53	55	59	57
	8- installation	20	26	24	22
atypical	1- installation	89	87	83	85
	2- installation	60	66	64	62
	3- installation	30	24	26	28
	4- installation	61	63	67	65
	8- installation	2	8	6	4

Type – SLI

	Installations	Sanguine	Phlegmatic	Melancholic	Choleric
typical	1- installation	97	91	93	95
	2- installation	68	70	74	72
	3- installation	6	4	0	2
	4- installation	53	59	57	55
	8- installation	20	22	26	24
atypical	1- installation	89	83	85	87
	2- installation	60	62	66	64
	3- installation	30	28	24	26
	4- installation	61	67	65	63
	8- installation	2	4	8	6

Type – IEE

	Installations	Sanguine	Phlegmatic	Melancholic	Choleric
typical	1- installation	91	97	95	93
	2- installation	74	72	68	70
	3- installation	0	2	6	4
	4- installation	59	53	55	57
	8- installation	26	24	20	22
atypical	1- installation	83	89	87	85
	2- installation	66	64	60	62
	3- installation	24	26	30	28
	4- installation	67	61	63	65
	8- installation	8	6	2	4

Type - LII

	Installations	Sanguine	Phlegmatic	Melancholic	Choleric
typical	1- installation	93	95	99	97
	2- installation	68	74	72	70
	3- installation	6	0	2	4
	4- installation	57	55	51	53
	8- installation	20	26	24	22
atypical	1- installation	85	87	91	89
	2- installation	60	66	64	62
	3- installation	30	24	26	28
	4- installation	65	63	59	61
	8- installation	2	8	6	4

Type - ESE

	Installations	Sanguine	Phlegmatic	Melancholic	Choleric
typical	1- installation	99	97	93	95
	2- installation	74	68	70	72
	3- installation	0	6	4	2
	4- installation	51	53	57	55
	8- installation	26	20	22	24
atypical	1- installation	91	89	85	87
	2- installation	66	60	62	64
	3- installation	24	30	28	26
	4- installation	59	61	65	63
	8- installation	8	2	4	6

Type - ILE

	Installations	Sanguine	Phlegmatic	Melancholic	Choleric
typical	1- installation	91	97	95	93
	2- installation	66	68	72	70
	3- installation	8	6	2	4
	4- installation	59	53	55	57
	8- installation	18	20	24	22
atypical	1- installation	83	89	87	85
	2- installation	58	60	64	62
	3- installation	32	30	26	28
	4- installation	67	61	63	65
	8- installation	0	2	6	4

Type - SEI

	Installations	Sanguine	Phlegmatic	Melancholic	Choleric
typical	1- installation	97	91	93	95
	2- installation	72	70	66	68
	3- installation	2	4	8	6
	4- installation	53	59	57	55
	8- installation	24	22	18	20
atypical	1- installation	89	83	85	87
	2- installation	64	62	58	60
	3- installation	26	28	32	30
	4- installation	61	67	65	63
	8- installation	6	4	0	2

Type - LIE

	Installations	Sanguine	Phlegmatic	Melancholic	Choleric
typical	1- installation	91	93	97	95
	2- installation	66	72	70	68
	3- installation	8	2	4	6
	4- installation	59	57	53	55
	8- installation	18	24	22	20
atypical	1- installation	83	85	89	87
	2- installation	58	64	62	60
	3- installation	32	26	28	30
	4- installation	67	65	61	63
	8- installation	0	6	4	2

Type - ESI

	Installations	Sanguine	Phlegmatic	Melancholic	Choleric
typical	1- installation	97	95	91	93
	2- installation	72	66	68	70
	3- installation	2	8	6	4
	4- installation	53	55	59	57
	8- installation	24	18	20	22
atypical	1- installation	89	87	83	85
	2- installation	64	58	60	62
	3- installation	26	32	30	28
	4- installation	61	63	67	65
	8- installation	6	0	2	4

Type – ILI

	Installations	Sanguine	Phlegmatic	Melancholic	Choleric
typical	1- installation	93	99	97	95
	2- installation	68	70	74	72
	3- installation	6	4	0	2
	4- installation	57	51	53	55
	8- installation	20	22	26	24
atypical	1- installation	85	91	89	87
	2- installation	60	62	66	64
	3- installation	30	28	24	26
	4- installation	65	59	61	63
	8- installation	2	4	8	6

Type – SEE

	Installations	Sanguine	Phlegmatic	Melancholic	Choleric
typical	1- installation	99	93	95	97
	2- installation	74	72	68	70
	3- installation	0	2	6	4
	4- installation	51	57	55	53
	8- installation	26	24	20	22
atypical	1- installation	91	85	87	89
	2- installation	66	64	60	62
	3- installation	24	26	30	28
	4- installation	59	65	63	61
	8- installation	8	6	2	4

Table 4 - Classification of dog breeds.

Types	Dog breeds and types
LSI	Causasian Shepherd (typical), Yugoslavian Shepherd Dog – Sharplanina, Karst Shepherd
EIE	Jagdterrier (typical), Irish Terrier, Manchester Terrier, Majorca Shepherd Dog (typical), Dobermann (typical), Lakeland Terrier, Bedlington Terrier (atypical), Kerry Blue Terrier (atypical)
SLE	Shiba Inu (atypical), Slovak Cuvac (typical), Dachshund (typical), Akita Inu (atypical), Miniature Pinscher (typical), Basenji (typical), Kai Ken, Korean Jindo, Hokkaido Dog,
IEI	Saint Miguel Cattle Dog, Tosa, Central Asia Shepherd Dog, Plott Hound, Irish Setter (atypical), Broholmer,, English Setter (atypical), Afghan Hound (atypical)
LSE	East European Shepherd, German Shepherd (atypical)
EII	Rampur greyhound, Smooth Collie, Armenian gampr (typical), Whippet, Sheltie, Sloughi (atypical), Polish greyhound, Collie (atypical), Saluki (atypical), Norwegian Lundehund (atypical), Italian Greyhound (atypical), Spanish greyhound,
SLI	Finnish Spitz, Pug (typical), Bulldog, Pekingese, Boxer, French Bulldog (typical), Norwegian Elkhound (atypical), Boston Terrier (typical), Tibetan Spaniel

IEE	Welsh (English) Springer Spaniel (typical), Lapponian herder (atypical) , Cavalier King Charles Spaniel (typical), English Cocker Spaniel (typical), Blue Picardy Spaniel (typical)
LII	Stabyhoun, Border collie (atypical), Bedlington Terrier (atypical), Drentse Patrijshond (atypical), Pomeranian, Markiesje, Phalene (typical), Volpino, Brittany Spaniel (atypical), Shar Pei (typical), German Spitz (typical), Papillon (typical)
ESE	Spinone Italiano (typical), German Wirehaired Pointer (typical), Scottish Terrier (typical), Labradoodle,Vendeen, Pudelpointer, Schnauzer (typical), German Wirehaired Pointer (typical), Cairn terrier (atypical), Maltipoo (atypical), Irish Wolfhound, Yorkshire Terrier (atypical),, West Highland White Terrier (atypical), Basset Griffon
ILE	Rhodesian Ridgeback, American Pit Bull Terrier (typical), American Staffordshire Terrier (atypical), Taiwan Dog (typical), Karelian Bear Dog (atypical)
SEI	Schweizer Laufhund, Leonberger, German Shorthaired Pointer (typical), Griffon Gascon, Beagle (typical), Sennenhund, Chien de franche-comte, St. Bernard, Rafeiro of Alentejo, Newfoundlan (atypical), Rottweiler (atypical), American Foxhound, Labrador Retriever (atypical), Schiller's Hound (atypical), Jack Russell Terrier (typical), English Foxhound, Welsh Corgi (typical), Hamilton Hound, Hygenhund (typical)
LIE	Alano Espanol, Boerboel, Cane corso, Neapolitan Mastiff (typical), Bullmastiff (typical), Catahoula

	Leopard Dog (atypical), Perro de Presa Canario, Dogue de Bordeaux (typical)
ESI	Toy Terrier (typical), Mi-Ki, Chihuahua (typical), Chinese Crested Dog (atypical)
ILI	Shih Tzu (typical), Affenpinscher, Griffon Bruxellois (atypical), Border Terrier (typical), Petit Brabancon (atypical), Pointer (typical)
SEE	Alaskan Malamute, Scottish Deerhound (atypical), Pharaoh Hound, Husky (atypical), Ibizan Hound, Laika (typical), White Swiss Shepherd, Cirneco dell'Etna, Laika (typical), Podenco Canario, Canaan Dog

Table 5 - Classification of cats.

Types	Cat breeds and types:
LSI	Lion (typical), Sokoke (atypical), Bengal cat
EIE	Havana Brown (typical), Oriental Shorthair (atypical)
SLE	Munchkin cat (typical), Japanese Bobtail (typical), Andean mountain cat (atypical), Kodkod (atypical), Geoffroy's cat (atypical), Pampas cat (atypical)
IEI	Snow leopard (atypical), Cheetah, Chausie
LSE	Tiger (atypical), Sphynx cat (atypical), American Curl (atypical), Ragamuffin, Ragdoll, Lykoi (atypical)
EII	Lynx (typical), Bobcat (typical), Savannah cat (atypical), Norwegian Forest Cat (atypical)
SLI	Serval (atypical), Persian cat, Caracal, Burmilla (typical), Chinchilla cat (typical), Exotic Shorthair (atypical), Himalayan cat (typical)
IEE	Puma (atypical), Maine Coon (atypical), Nebelung cat (atypical), Black-footed cat (typical), Devon Rex (typical), Cornish Rex (typical)
LII	Jaguar (typical), Australian Mist (atypical), Pallas's cat (typical), Egyptian Mau (typical), African wildcat (typical), Prionailurus planiceps (atypical)
ESE	Khao Manee (atypical), Balinese cat (atypical), Colorpoint Shorthair (atypical), Siamese cat

	(typical), Thai cat (atypical)
ILE	Snowshoe cat (atypical), Ocicat (atypical), Manx cat (typical), American Shorthair (atypical), Cymric
SEI	Scottish Straight (atypical), Asian golden cat (atypical), Scottish Fold (atypical), Chartreux (typical), Burmese cat (typical), Bay cat (atypical), Tonkinese cat, Russian Blue Cat (typical), Catopuma (atypical)
LIE	LaPerm (typical), Caracal aurata, Prionailurus bengalensis euphilurus (atypical), Prionailurus bengalensis iriomotensis
ESI	Herpailurus yagouaroundi (atypical), Javanese cat (atypical), Genetta (atypical), Felis bieti, Felis chaus (typical), Prionailurus viverrinus
ILI	Prionailurus rubiginosus (atypical), Ocelot (typical), Leopardus tigrinus (atypical), Felis wiedii
SEE	Felis margarita (typical), Singapura cat (atypical), Turkish Van, Turkish Angora, Abyssinian (typical)

Dictionary in typology:

Blackmail – the temptation to frighten and dictate terms to others for personal gain.

Bribery – the temptation to demand something from others for some favor or assistance in order to provide some quick personal solution to a situation, bypassing the established order.

Chaos – pleasure in seeing objective chaos happening around and contributing to the creation of such a situation.

Cleanliness – a desire to steadily maintain cleanliness in the house and outdoors by removing trash and dirt, a desire to wash frequently and to emphasize keeping others clean.

Collectivists – are people who enjoy interacting with locals on the street and living closely with their neighbors. They also like their neighbors to have the same architectural style and color scheme. Collectivists enjoy farming. Collectivism is the opposite of individualism.

Control – a stable desire to observe others and check other people, their words and actions, for the purpose of further self-protection.

Cosmopolitanism – is love for all living things on planet Earth. Cosmopolitan people are democratic in matters of movement and choice and the rights of every human being, and they value the natural environment on Earth. Therefore, they are the opposite of nazis.

Criticism – a stable desire to point out others' and one's own mistakes, minuses and shortcomings in something, in order to correct them.

Defectivity – a steady unwillingness to put forth maximum effort to produce a quality work product or service, a fun to observe something defective.

Destruction – the pleasure of killing others in the shortest amount of time. It does not matter whether the victim is human or animal. This also includes crushing inanimate objects, as well as an increased tendency to suicide.

Destructive group (invaders, invasive group) — the opposite of the developing (developmental) inherited group. Each object from the destructive groups has stably 16 destructive qualities inside. List of destructive qualities: destruction, torture, theft, blackmail, pressure, defectivity, chaos, ridicule, bribery, hierarchy, laziness, greed, intrusiveness, lying, spirituality, family.

Developmental (developing) group – is the opposite of a destructive inherited group. Each object in developmental groups always has 16 developmental qualities inside. List of developmental qualities: responsibility to any objects, empathy for people and animals, technology, science, criticism, quality, order, control, cleanliness, equality, work, generosity, modesty, honesty, progress, friendship.

Empathy for people and animals – a feeling of pity for people and animals, readiness to come to their aid in case of trouble or apparent need.

Equality – stable desire for equality and unwillingness to listen to the orders of people higher in the hierarchy, if such orders contradict the values of a person and his needs.

Family – strong stable attachment and frankness to family members instead of other people.

Friendship – a stable desire to communicate openly, kindly and trustingly, to meet and keep in touch with other people who are not in the family circle.

Generosity – a stable desire to share something with other people who are not only in the family circle. Generosity is understood as caring for others by wanting to make them happy with something material or spiritual, at least to lift their spirits. Generosity is the opposite of greed.

Greed – stable unwillingness to share anything with others, desire to accumulate anything in large quantities without any sense, exceeding the size of the real need.

Hierarchy – the desire to obey any demands of those higher in status without question.

Honesty – a stable desire to tell others the truth in everything and to tell aloud one's real thoughts.

Individualists — this means that they like to do what they enjoy on their own and prefer to live separately from their neighbors and are not very interested in their neighbors' lives. They also dislike farming. Opposite to collectivism (patriotism).

Intrusiveness – temptation to pester others steadily and carefully for no matter what purpose, increased dependence on any hobbies and addiction.

Laziness – stable fear of work and desire to spend more time in rest than to help others and to show initiative in labor.

Lie – a stable desire to trick and deceive others and oneself with or without some purpose.

Modesty – a stable sense of shame and conscience, as well as reluctance to ask anything from others, unless a person is in a critical life situation from his point of view.

Nationalism - is love for everything inanimate and traditionally created in a country.

Nazism - is discrimination against other nationalities within one's own country and outside its borders. It is the opposite of cosmopolitanism.

Order – a stable desire to organize something so that every phenomenon or thing corresponds to one place and is always there.

Patriotism - is innate love for everything that lives within one's country. The goal of a patriot is to protect everyone and everything within their country from external and internal enemies. Nationalism and patriotism are usually inseparable. All patriots are collectivists.

Pressure – rude behavior and harsh response to others if they do not follow his design and plan.

Principle - is a clear agreement between the parties and mutual consent. The principle contradicts cunning and negligence taken together or irresponsibility.

Progress – the desire to develop and get even more result of labor in the shortest possible time.

Quality – the desire to try to do one's job with a lot of effort and attention in order to get the most improved product or service.

Responsibility to any objects – a person's desire to protect the life of another person or animal and unwillingness to break and damage even inanimate objects.

Ridicule – a stable desire to tease and ridicule others in order to cause anger, tears, or resentment.

Science – an independent desire of a person to learn something new and to study, using observations and experience, other people's books, studies at school or institute.

Spirituality – a desire to close one's eyes to negative events and actions of others, fixating on one's inner world, ignoring what is happening in the environment, and mixing this act with religion.

Straightness – is any weapon used against someone, such as shouting, provocation, confrontation, physical violence, initiating a fight, weapons, as well as readiness to attack an opponent and legal proceedings to restore justice. Straightness contradicts humanity.

Technology – the desire to learn and create new technologies in order to improve the quality of life and its conditions.

Theft – the stable temptation to appropriate something of another person's property.

Torture – pleasure in inflicting slow physical mutilation that results in the face pain and moral suffering of another person or oneself.

Work – the desire to constantly do something physically in order to get a real product at the output or result of labor.