

## The Sixty-four PAS Basic Adjustments

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*Convergent era Cluster*  
*Convergent eru Cluster*  
*Convergent efa Cluster*  
*Convergent efu Cluster*

*Convergent ira Cluster*  
*Convergent iru Cluster*  
*Convergent ifa Cluster*  
*Convergent ifu Cluster*

### Editor's Preface

*Implicit in Gittinger's Personality Assessment System are the concepts of divergent and convergent personality clusters. Each of the eight primitive orientations, or original response styles, as defined by the interaction of the three dimensions of the PAS, diverges into eight basic adjustment patterns because of the process of compensation, or lack of compensation, in each dimension. To give only one example, the primitive ERA will fall, at adolescence, into one of the following clusters: era, eru\*, ef\*a, ef\*u\*, i\*ra, i\*ru\*, i\*f\*a, or i\*f\*u\*, depending upon which, if any, of the personality dimensions is compensated. All of these adjustments have something in common because they derive from the primitive ERA orientation, but the nature of compensation is such that the adjustments are really more different than alike, particularly with respect to overt behavior. Each of the other primitive orientations diverges, in a similar way, into its unique set of basic adjustments.*

*The basic adjustment patterns can also be grouped into eight sets of eight convergent clusters, each cluster consisting of those eight patterns defined by the same three letters of the alphabet. That is, to give but a single example, the convergent IFU cluster, or b(ifu, includes the patterns ifu, ifu\*, if\*u, if\*u\*, i\*fu, i\*fu\*, i\*f\*u, and i\*f\*u\*. Persons within these convergent clusters may be so similar in external behavior, even though they have different primitive orientation, but They can be called "look-alikes." These two Appendices of the 1966 Summary (Winne, J.F. *A Summary of the Personality Assessment System*. Washington, D.C.: Psychological Assessment System Associates, 1966) describe some of the look-alike*

*aspects of three separate dimensions making up the PAS personality sphere.*

*Gittinger's Atlas (Gittinger, J.W. *Personality Assessment System*. Washington, D.C.: Psychological Assessment Associates, 1964. [2 vol.]) is arranged neither by divergence nor convergence: rather, the descriptions for each level of adjustment follow what might be called the standard PAS order: ERA...EFU, IRA...IFU. This makes for completeness and for easy location of any specific description, but it does mask much of the dynamic nature of the system.*

*The present paper makes up the major portion of a manuscript that was intended to be a sequel to the 1973 monograph (Winne, J.F., & Gittinger, J.W., *An Introduction To The Personality Assessment System*. *Journal of Clinical Psychology Monograph Supplement No. 38*, April 1973.) But since the reviewers concluded that the system lacked sufficient empirical support, that manuscript was never published. The basic descriptions in this paper are presented in eight sets of convergent clusters. Within each such set, the order is defined by the pattern of compensation coming last. The editor is responsible*

## THE BASIC CLUSTERS

Some primary cautions appear to be necessary to ensure that the descriptions that follow are not misused. Obviously, there are many differences among the individuals who fall into any set of the look-alike clusters. Indeed, there are wide differences among the individuals in any single basic cluster because all these people have not faced the identical life problems nor resolved their problems in the same way. In a general sense, however, there are some commonalities of behavior--It is these common patterns that are described. There is no attempt to catalogue all the dynamics that may play a part in the developmental history of any unique individual. In no way, then, can these descriptions be used as a cookbook or a "canned assessment."

At times, these descriptions of basic adjustment may seem to be very much at variance with the clinical impressions arising from the examination of an individual subject. In some cases, these apparent "misses" are a function of semantic problems. When the description indicates, for example, that a person is aggressive, what is really meant is that the handling of aggression is an important issue for him/her. Behaviorally, such a person may either express the aggression outwardly or be defensively passive as a means of control. The solution that is adopted depends upon life history and the surface adjustment. These last are deliberately omitted from this paper.

Finally, although Gittinger's descriptions appear to be more oriented toward males than females, they are largely applicable to both genders unless the text explicitly refers to one and not the other. There is some evidence, however, that women tend to be

somewhat more intuitive and less bound by procedure (more F-ish, if you will) than one might expect on the basis of their position in the R-F dimension. This may need to be taken into account in interpreting some of the basic descriptions.

### Convergent era Cluster

Regardless of the differences among the individuals with the b(era) adjustment, there are certain similarities in that all may be described as being externally involving, socially adept, and nonempathic. These people are behaviorally active, readily interacting and become involved with the people and events of their external world, and are dependent upon these activities for psychological satisfaction. As a result, b(era) individuals dislike, and are threatened by, any situation involving limitation of movement, social isolation, and sensory deprivation. Because they have relatively poor verbal memory, a limited attention span, and are prone to have mental inferiority feelings, they prefer manual-manipulative tasks to mental activity.

Although people in this cluster have considerable skill in social-interpersonal relations, they tend to be self-centered, unfeeling, non-empathic, or even cruel. For the most part, members of this cluster are labile in affect, prone to showing their immediate emotional experiences, they rarely maintain any specific feeling for a long period time. Thus, they can be described as impulsive and fickle.

### Basic era (EuRuAu)

The era can learn by rote the methods and procedures necessary to maintain some sort of order in his contacts with, and relationships to, the milieu in which he functions.

However, these procedures tend to be little influenced either by experience or education. In order to be effective, then, he is dependent on external guidance and control both for the rituals he must learn and for determining the appropriateness of these rituals for any given situation. He has only limited capacity for intellectual or emotional insight and is likely to be self-centered, self-seeking, and lacking in self-discipline.

He is particularly prone to respond to social-interpersonal requirements and can be all things to all people because of his ability to appear more sensitive and disciplined than he really is. He can be responsive to the needs and requirements of others even though he may not understand either the significance nor the meaning of his relationship.

The adjustment of the era is dependent on the extent to which he can exploit the advantages of his orientation and avoid the hazards of its disadvantages. The basic advantages are his ability to perform manual-manipulative skills effectively and his capacity for social-interpersonal adaptability. The basic disadvantages are the inability to perform intellectual or mental tasks efficiently and an inability to be productive and effective in the absence of firm, consistent, external guidance, control, and discipline.

#### **Basic era\* (EuRuUc)**

The primary characteristics of the era\* are very similar to those of the era, but the era\* usually has not only mental inferiority, but also a tendency to be hostile toward those who have more natural mental skills. Although he is active and involving, he lacks the social skills of the primitive A; thus, he tends to be unpleasant, domineering, domi-

nating, and socially ineffective. As a result, he receives considerable rejection, hostility, or, at best, indifference. In spite of his need for involvement, he rarely is reciprocated; when he is reciprocated, he is jealous and possessive of the involvement although, at the same time, he is both fickle and inattentive. He rarely has much insight into the extent that his own behavior is responsible for his rejection and is prone to project or cast blame on those who reject, dislike, ignore, or who behave differently from him. Suspicion, aggression, bitterness (but not cynicism), and belligerent competitiveness are common ingredients of this adjustment. Such a person continues to demand praise, recognitions, and acceptance, but on his own terms. In other words, he is selfish, self-centered, and demanding.

Intelligence, activity level, and age are important considerations in interpreting the era\* adjustment. Those with middle and low normal level (intelligence) almost universally make an unsatisfactory adjustment. In general, they are paranoid personalities with unrealistic attitudes and impossible goals. People in the upper normal level range are often quite productive because they have more ability to learn, even if by rote and imitation. However, they too, are likely to be unrealistic in their self-evaluations and usually seek more recognition, prestige, and status than they deserve. Failing to receive these rewards makes them quite hostile toward the system, people, and circumstances they fell prevent or deny them recognition. While activity level remains high, there is an indication that the era\* is still fighting his problem; he is active, aggressive, and demanding. As activity level decreases, paranoid preoccupation becomes more evident. This sort of person tends to nurse his grudges and is prone to episode paranoid outbursts that can be

quite dangerous and destructive.

Age is important because the young era\* is able to get away with his aggressive and competitiveness to a greater extent than the older. The possibility of a clear-cut paranoid personality structure increases with age. The young era\* is most likely to be diagnosed as a sociopath while the older era\* will either be diagnosed as some sort of paranoid or will have made an adjustment that requires a well-structured institutional setting that gives him the support and recognition he seeks. For example, it is not uncommon for such persons to seek, in retirement, admission to a home that has well-defined rules of patient care. Even here, however, he will continue to demand the attention and status he feels is due him.

#### **Basic er\*a (EuFcAu)**

This cluster represents a relatively primitive level of basic adjustment. Individuals in this group are characterized by their fickleness, social versatility, and hard-headedness or single-mindedness. In short, they are "tough." Their social versatility is much like that of the era, but the social deceptiveness resulting from an ability to be all things to all people is most marked. The crucial difference between er\*a, on the one hand, and era and era\*, on the other, lies in the defensive rigidity or repressed sensitivity of the er\*a. The primary tendencies of the primitive F are in the direction of inferiority feelings and sensual confusion. Since the er\*a has reacted against both of these tendencies by becoming r\*, his adjustment is characterized by defensive toughness, exaggerated self-confidence, and belligerent self-centered sensuality. In addition, since the er\*a is still perceptive of, and responsive to, the needs and desires of others, he reacts negatively to these

stimuli; thus, there is often a definite sadistic quality in this adjustment.

A major problem for both er\*a and era is that these people gain much initial superficial acceptance because of their role versatility. They can also rapidly switch environments whenever they are called on to prove ability or whenever they tire of a particular involvement or responsibility. As a result, many era and er\*a will be nomadic, opportunistic, and, except in social versatility, not particularly skilled; they are undependable and unable to maintain a sense of responsibility.

The era, described above, is relatively insulated and can be unfeeling and selfish with little guilt or shame. The er\*a, in contrast, is much more aware of the need to be responsible and of the emotional reactions of others to his behavior. Consequently, if he is to be successful as an er\*a, he must react against his tendency to be responsible and must mask or control his vicarious emotionality. The er\*a, then, may be aggressively irresponsible and calculatingly unfeeling and cruel. He tries to prove that he has no feelings of inferiority and will exploit emotional relationships with others to further his own needs and, thus, demonstrate an ability to control his feelings. For the er\*a, such behavior requires considerable strain and effort; thus, the era adjustment is much more tension-producing than the era solution. Alcoholism, drug addiction, and promiscuity are very common companions of the er\*a adjustment because he needs outside help in order to maintain his insulation and his total commitment to the present. In general, it can be said that the er\*a lives fast and dangerously, and sacrifices all for the purely sensual satisfactions of the moment.

The er\*a does not have the competitiveness and suspicion of the era\* or the er\*a\*. Essentially, he is a social being who goes along with whatever crowd he is in, and will follow the recognized leader with little question. He has no acceptance anxiety and usually is "one of the boys." He does not need to over-prove his toughness, as does the er\*a\*, in order to get recognition. He merely has to maintain his toughness to prove to himself that he is like the others. He has to keep active because, when he slows down, he is under internal pressure to be more introspective and evaluative than he can tolerate. He rarely aspires to, or accepts, positions of leadership or responsibility but he always seeks a social milieu that has well-defined leadership and provides patterns for his behavior. In this sense, he is a socially dependent person. Under strong dominant leadership, he can be fairly productive but he is always vulnerable to seduction.

The er\*a also lacks the mechanical-procedural aptitude of the era and the era\*. He does make some effort to develop these skills, but it takes effort and strain to maintain his performance; thus, he learns only under enforced drill and discipline. The er\*a\* is more likely to learn well since he is under considerable pressure to prove his competence; the er\*a is more likely to try to escape pressure and to do better than is true in fact. The er\*a and era tend to be psychopathic-- the classic constitutional psychopath inferiority reaction.-- than either the er\*a or era\*; these last are most often diagnosed as sociopaths.

#### **Basic er\*a\* (EuFcUc)**

This adjustment is also relatively primitive and generally inefficient. Like the era\*, the er\*a\* is active, fickle in his attention, and

weak in verbal memory. However, his activity is more marked, his distractibility more pronounced, and his memory for past events more transitory and confused. He is a very self-centered, over-involving, and socially insensitive person. Because he suffers from mark acceptance anxiety, he actively and aggressively seeks status and prestige. However, in most instances, his drive for status is very unrealistic and narcissistic. To a large extent, the er\*a\* feels that the world owes him a living, and when he does not get what he thinks he deserves, he becomes very bitter; his is often able to rationalize that he has a "right" to take anything he wants. Consequently, many, if not most, er\*a\* are very selfish and demanding people who feel hostile toward the world in general and bitter toward the specific persons who either have more than they do, or deny them what they want.

As in the er\*a, toughness, belligerency, and exaggerated self-confidence are primary characteristics of the er\*a\*. In the er\*a\*, moreover, these traits are highly emphasized because of the underlying compensated social inferiority (a\*) that manifests itself as bravado, defiance, and defensiveness. The er\*a\* has to prove constantly that he is not insecure, inferior, and inept. Unlike the er\*a, the er\*a\* gets little experience with initial or superficial social acceptance. He enters most social interaction expecting rejection and much of his defiance and defensiveness stem from this expectation.

Sadism is a primary quality of both the er\*a and the er\*a\* but there is a significant difference. The er\*a will often deliberately attract another individual for satisfaction of his sensual or sexual needs and then; if he feels himself too involved, will summarily and cruelly reject the individual. He rarely

has to force or demand an involvement and only rarely becomes punishing toward a person who is indifferent to, or uninterested in him. In contrast, the er\*a\* rarely can attract the individuals who are the most interesting and stimulating to him. As a result, he becomes excessively brutal toward those whom he desires the most. In addition, the er\*a\* is inordinately sensitive to humiliation and criticism. Whenever he is laughed at, teased, or not properly responded to, he can become viciously combative and destructive. When frustrated, he may force or demand an involvement. Thus, sexual assaults are more common for the er\*a\* than for the er\*a.

#### **Basic e\*ra (IcRuAu)**

This is the most deceptive compensation of the primitive IRA pattern because such an individual has disciplined or controlled his internalizing tendencies through repression but has made little or no change in either his R or A tendencies. The succor dependency characteristics of the basic IRA is not present in this adjustment; indeed, the e\*ra has actively sought to become aware of and responsive to external stimuli. To a large extent the e\*ra has denied his intellectual abilities and has worked to become practical, concrete, and experientially oriented.

Although the e\*ra is very active physically, aggressive, and socially oriented, he does not have the perceptivity or "feel" of the era. He is usually an avid learner of physical skills and will spend much time on exercise and physical fitness. He can be extremely proficient in team sports where diagrams, plays, and teamwork are required, although he is not as good at this as the e\*ra\*. In general, he is responsive to most group activities in which direction and training can be applied. Usually, he is a

fierce competitor and can be ruthless in learning to excel at most any physical activity he undertakes. Many professional golfers and football players will be found in this cluster.

The primary skill of the e\*ra lies in his social role playing, for he is a group or crowd pleaser. He learns how to be very acceptable and pleasant socially, yet does not arouse the jealousy and irritation often directed toward the era. In particular, the primitive Externalizer often finds the e\*ra a very interesting person and becomes strongly attached to him. The so-called "man's man" is most frequently found in the e\*ra cluster. Many military men, particularly those who excel in tactics, may come from this adjustment pattern.

The e\*ra individual is very self-reliant and independent. He does not have to prove his independence as does the i\*ra, so is neither as negativistic nor as cruel. He can be unfeeling and insulated, but this is due more to lack of perceptivity than to denial of vulnerability. A primary characteristic of the e\*ra is that he can be very self-centered without guilt or anxiety. In essence, he is an aggressive person who seeks his own way in a relatively non-threatening manner. He can be a warm and friendly person in superficial relationships because he relates to everyone without becoming involved with anyone; intimate relationships, however, he is surprisingly cold, detached, and non-involved.

The primary difference between the e\*ra and the e\*f\*a is that the e\*f\*a has much more sense of social responsibility. The e\*ra has almost no sense of social responsibility except as it relates to his own needs for independence. The e\*ra is ruthless in political, social, and business relationships

without being deliberately cruel. In the extreme, he can be a conscienceless, amoral person who truly believes his own ends can justify any means. Even at higher normal levels, the e\*ra is surprisingly lacking in compassion, pity, and general social sensitivity. Some businessmen, particularly those who can willfully exploit the weakness of others-- as, for example, stock manipulators, profiteers, and swindlers--are in this cluster. Also found here are those political figures who use their social image to gain power and prestige that can be used for personal gain. Military figures, particularly mercenaries with little sense of loyalty or dedication except to their own skills, are also found here.

In general, the e\*ra will be an avid collector of material things; money, cars, homes, and furnishings will all be important items. However, unlike the era or the efa, the e\*ra will not get much personal or sensual pleasure from his acquisitions. The act of collecting and the state of ownership is more important than the esthetic value of the object. Compulsive eaters and sexual "athletes" may come from this cluster because the need to externalize is so great that they must be defensively active to avoid the guilt and panic of their potential autistic vulnerability. Generally speaking, the Freudian unconscious--the repressed I--is most marked in this adjustment.

#### **Basic e\*ra\* (IcRuUc)**

There are many similarities between the e\*ra\* and the e\*ra, for both are very actively and environmentally oriented adjustments with strong defenses (repression) against ideational activity. The primary difference lies in the lack of social versatility of the e\*ra\*. He has learned one role very well and is very literal and precise in the

way he plays it. Stereotyped behavior, thus, is a primary characteristic of the e\*r\*a.

The e\*ra\* tends to be a rugged, independent, self-reliant and irascible person. He is practically oriented and has marked self-confidence. He usually can learn complex mechanical- manipulative procedures in a highly effective manner, and whatever he does, he does thoroughly. He often excels in physical activities; many star athletes have this adjustment.

In spite of his externalized orientation, the e\*ra\* is essentially a very self-centered individual who makes his judgments almost entirely according to his own needs and expectations. He has an "every man for himself" attitude that makes him a ruthless and unfeeling person in social-interpersonal situations. When he learns a skill or technique, he expects and demands the recognition and respect to which he is entitled. He has no false modesty, is never subservient, and is highly vocal in the manner in which he demands his rights. In the extreme, he can be an avaricious, demanding person who takes what he wants without guilt or anxiety.

The adequacy of this adjustment is very much a function of the extent to which the individual has been properly trained. He is very dependent on outside direction of acquiring skills and techniques. He responds well to drill, discipline, and repetition. However, he has to have external reassurance that what he is doing is correct, for he is almost totally unable to differentiate the good from the bad. In this sense, he is the kind of person who can be taught that black is white and will continue to believe it in spite of repeated experience to the contrary. He can be efficient, albeit conceited, technician in a society that provides well-

organized and discipline instruction with facilities for evaluation and correction of individual performance. Where this organization and discipline is lacking, but where an individual can be trained to be self-confident without productivity, the e\*ra\* can be unrealistic, deluded person with grandiose ideas and false pretensions.

The era\* is aware of the rejection and hostility he receives from the people in his environment, and much of his adjustment is taken up with getting even with, or proving to the person in his world that he is better than they think. In contrast, the er\*a\* is relatively oblivious to the hostility and discrimination of specific people. He is much more conscious of evil influences that are undefinable and abstract; he is usually preoccupied with finding external means to control and counteract these forces. Rays, emanations, and waves are much more threatening to him than specific people. Quite logically, therefore, many e\*ra\* lay great store in their ability to withstand, fend off, and neutralize these influences by mental discipline, physical stamina, and self-confidence.

Essentially, the e\*ra\* is a cold, calculating, and highly competitive person who is self-assured and aristocratic rather than authoritarian. He has almost no capacity for sympathy or compassion. He usually has developed some skill or technique to a high degree of proficiency, but often attaches more importance to this particular skill than is warranted. Many highly skilled artisans, musicians, aircraft pilots, and classical ballet dancers are found in this cluster; they are usually pretentious, contentious, and aristocratic.

#### **Basic e\*r\*a (IcFcAu)**

Individuals with this adjustment pattern are the most physically active and socially aggressive of all the primitive IFA. The e\*r\*a is a rugged, forthright, and highly volatile person. In essence, he is reacting against his tendency toward autism and succor dependence; as such, he makes a total commitment to his external environment. Of all the basic adjustments, this involves the most exploitation of social versatility to gain personnel ends. The e\*r\*a does not have the defensiveness of the i\*r\*a who must prove that he is not vulnerable to involvement and seduction; nor does he have the fickleness of the er\*a who exploits his involvements for momentary gratification. The e\*r\*a is deliberate, calculating, and cunning in his social-interpersonal relationships, and protective and defensive about his inner thoughts and intimate feelings. He usually goes out of his way to avoid expressing sentiment, feeling, compassion, or any kind of idealism. He thinks of himself as a practical, pragmatic, and rational person.

While there is a sadistic quality in the adjustment, the e\*r\*a does not have the ability to recognize and respond to individual qualities in a single person as does the er\*a. Thus, his sadism has a generalized quality. Mass prejudice is very common among members of this cluster and, depending on his own needs, he can condemn an entire subculture. Many of the Nazi concentration camp commandants, and some of the more fringed members of anti-integration groups, probably come from this adjustment pattern.

Fundamentally, the e\*r\*a adjustment is very self-centered and narcissistic. Preoccupation with physical well-being is particularly common. Often, the e\*r\*a is a highly athletic person, but he is more apt to



be a physical culturalist and very individualistic in his activity. Weight lifting, wrestling, boxing, and gymnastics are the major sports that interest him. It is not usual for the e\*r\*a to be very much preoccupied with sex, ranging from lusty, self-involved sexuality (satyriasis) to inhibited or suppressed sexuality with concomitant morbid self-concern. Concern with cleanliness and fastidiousness about personal care are common manifestations. Phobias and compulsions associated with feelings of cleanliness and personal care are not uncommon.

The major problem of the e\*r\*a is his moodiness and lack of control. Unexpected rage, temper tantrums, and physical agitation of all sorts are very common. This moodiness and emotional volatility are particularly disabling because they are in conflict with the social versatility that is also characteristic. Wide variations in personality can occur in the e\*r\*a adjustment because, on the one hand, he is socially responsive and smooth in his social relationships, but on the other hand, he complicates his life by his irascibility and temperament. This conflict may become more difficult to manage as the e\*r\*a grows older; obsessive-compulsive features may appear as a defense against either versatility or temper. However, this obsessive-compulsive is very vulnerable to explosive and destructive emotionality. It is not unusual for the e\*r\* to become very involved with religion, system, or rituals that offer some promise to help him gain self-control and emotional discipline. Under stress, however, he may turn violently against these systems, only later to be contrite and penitent. The sometimes-member of Alcoholics Anonymous who keeps coming back after each binge, and the back-sliding sinner who finds salvation anew at each spring revival are examples of this adjustment. In a

sense, the e\*r\*a cannot live with himself, but he is too active and compelling to be very successful in living with others. Escape drinking to insensibility, knocking oneself out with drugs, or actual suicide are common in this adjustment pattern.

### **Basic e\*r\*a\* (IcFcUc)**

The e\*r\*a\* adjustment is very tension-producing because it is, in effect, the reaction formation of the primitive IFU orientation. The e\*r\*a\* is an extremely active, external environment oriented, practical minded person who has learned a social role that he plays diligently. He is very defensive against intellectual activity, is physically rugged in his interests and attitudes, and is very much concerned with the social impression he makes. He will often be forthright and decisive in order to prove that he is individualistic. He often has only the most superficial sense of compassion and empathy, but since he has negative empathy in the sense that he denies these feelings, he will be quite sadistic in his relations with others. To some extent, the e\*r\*a\* can be the most cruel and unfeeling of the basic adjustments.

There are many superficial similarities between the e\*r\*a and the er\*a. Belligerency and social aggressiveness are found in both, but the er\*a\* has much more acceptance anxiety and fickleness. There is a consistency and an insulation of feeling in the e\*r\*a\* that makes him a more disciplined, if not necessarily a more efficient person. The e\*r\*a\* has much more of a cold, calculating quality than the er\*a\*. In general, the er\*a\* is essentially a sociopathic adjustment, which is usually quite nonproductive, while the e\*r\*a\* is more goal-and task-oriented and can be quite productive, albeit unpleasant and self-

centered.

The e\*r\*a\* is also less deceptive than the e\*r\*a. The ruthlessness and insensitivity of the e\*r\*a\* are generally quite obvious to an observer, so he stands a good chance of being feared and avoided. While these qualities are present to some extent in the e\*r\*a, he can usually mask them by his role-playing ability. At the same time, the e\*r\*a is under pressure to make a variety of social adaptations, which are likely to confuse him and lead to feelings of conflict, while the e\*r\*a is more stereotyped; he can be what he is and makes no effort to improve his social versatility.

The primary problems of the e\*r\*a\* stem from his inner tension and acquired rigidity in the emotional and social areas. Tension disorders, particularly ulcers, are not uncommon here. The e\*r\*a\* is also prone to depression, but since apathy and withdrawal are very threatening to him, he will rarely express his depression by these means. Hostile aggression, explosive temper, and agitation are common manifestations of depression. Somatic symptoms of a conversion nature may also occur, with headaches being a common complaint. Under stress, the e\*r\*a\* becomes stubborn, irascible, cynical, and sullen. He has a potential for explosive, even violent behavior when thwarted or denied. Nervous activity and the tendency toward constant motor activity are also characteristic. Athletes requiring a high degree of individual conditioning, such as boxer and wrestlers are not uncommon in this cluster. These individuals tend to be highly stereotyped, manifest extreme self-confidence, brutal aggressiveness, and social-interpersonal uniformity.

### **Convergent eru Cluster**

The major difference between this cluster and the b(era) described above stems from the lack of role adaptability or versatility. Thus, the typical b(eru) is externally involving, socially inept, and non-empathic. External responsiveness, behavioral activity, intellectual and emotional fickleness, and freedom from anxiety, guilt, and shame are all evident. However, the members of this convergent cluster display a general willingness to be individualistic and non-conforming in their social-interpersonal relationships; they are involving on their own terms. Superficial social adjustments are generally disliked and are more often rejected in a hostile way. This adjustment implies a considerable amount of independence. Generally speaking, all members tend to defy regularly constituted authority.

### **Basic eru (EuRuUu)**

The primary difference between the eru and the era\* is that the latter feels that he has made an adequate social adaptation (which, in fact, may be quite ineffective) while the former, the eru, not only does not feel that he had made such an adaptation but really does not care to do so. In other words, the eru continues to be active, involving, and responsive, but entirely on his own terms, consciously, and even deliberately. The era\* is essentially a thwarted extrovert while the eru, although technically not an introvert, is willing to be individualistic and nonconventional in the social sense.

The eru makes his adjustment in a variety of ways. He can identify with, and find satisfaction in offbeat, unconventional or esoteric groups that fit his personal needs; he can avoid interpersonal relationships and become involved with nature, physical activities, or intellectual exercises; he can ig-

nore social demands and seek his satisfactions in highly individualistic or self-centered interests regardless of the consequences; he can delude himself into thinking that his own needs are proper and just and that the needs of others are only irritations or persecutions that should be ignored. Obviously, the social effectiveness of this adjustment is a function of what mode of adaption is selected and applied.

The eru who has leaned to exploit his "feel" or empirical judgement in a precise, imitative, mechanical manner and who is not under too much pressure to be socially dominant and effective can become a productive and efficient artisan, mechanic, engineer, naturalist, or technical-depending on his drive and his intellectual level. He may be socially withdrawn, easily embarrassed, suspicious of friendliness and interaction, but he is never autistic. He may find more satisfaction as an observer than as a participant, but he is rarely out of contact or lacking in curiosity. He may be quite gauche in the way he shows his interest by being irritatingly obvious in his curiosity. Many so-called wallflowers fall into this cluster because they go to many activities and are interested in what is going on, but take little initiative to be included except as observers. The era\* will actively insert himself even though it is obvious that he is not wanted; the i\*f\*a\* will try to do something to earn acceptance; and the er\*a\* will tend to become an advisor or confidant. In spite of his social activity, however, there is always a self-centered, selfish quality about the eru. He resents direction, control, or interference with his own sensory experiences and needs.

### **Basic eru\* (EuRuAc)**

The primary characteristics of people in the

b(eru) cluster are behavioral activity, a tendency to be fickle in attention, weak verbal memory, and mental inferiority feelings. Such persons like to be on the go and are inclined to become involved with the immediate individuals and events of their external environment. Usually, however, the eru\* reacts negatively to this need; consequently, he will be hostile toward and rejecting of, social-interpersonal involvements. The eru\* is also obvious in the way he denies authority and defies social conventions. Such a person may be quite effective in learning manual or mechanical activities and, if given the opportunity, will engage spontaneously in this sort of behavior. However, it should be borne in mind that his negativism pushes him toward activities denied to him by his surrogates and authority figures. Antisocial behavior and dangerous activities are, therefore, not uncommon.

The eru\* dislikes isolation, but, at the same time avoids conventional and accepted social groups. He actively avoids sensory deprivation and will become aggressive and hostile toward attempts to limit his activity and mobility. He is liable in affect and prone to showing his feelings as he experiences them. However, he will consciously deny and react against positive feelings; thus, much of his affect is negative and hostile.

The eru\* has the ability to learn by rote the methods and procedures necessary to maintain some order in his relationships to, and contacts in the milieu in which he operates. However, he has a need to choose independently the sphere in which he operates; consequently, he has little adaptability or versatility. When his mode of adjustment is established, it is little influenced by experience or training. Oddly enough, like the

era, he is dependent upon external guidance and control both for the rituals he requires for effective performance and for the appropriateness of these rituals to any given situation. The difference is that the era responds to almost any discipline or control; the eru\* had limited ability for either intellectual or emotional insight and is likely to be actively self-centered, self-seeking, and lacking in self-discipline.

He is particularly sensitive to social-interpersonal requirements and is experienced in being invited into and made a part of a group. A particular characteristic is his tendency to anticipate acceptance and to reject it in a hostile way even before it is offered. Since he has limited sensitivity, he is not particularly clever in differentiating between real and imagined overtures; as a result, he reacts as though every overture is a real, and friendly one.

The adjustment of the eru\* is somewhat precarious due to the hostility and aggression of the pattern. As in the era, adjustment is a function of the extent of which the individual can exploit the advantages of his orientation and avoid the problems of its disadvantages. The basic advantage is the ability to perform manual-manipulative task effectively and efficiently with a minimum of interference from social-interpersonal demands. The disadvantages include an inability to perform intellectual tasks efficiently and the inability to be productive and effective under unacceptable external guidance, control, and discipline.

#### **Basic er\*u (EuFcUu)**

This is the most primitive of the basic adjustments derived from the primitive EFU cluster. The er\*u remains extremely affective with little mature control of his emo-

tions. The er\*a\* has made some type of adjustment that helps him to maintain emotional control even though he is still susceptible to episodic states that are affective and confusing. The er\*u is much more spontaneously and continuously active, emotional, and erratic. His general personality is one of "nervousness," over-reactivity, and inferiority. Many immature personalities are found in this cluster; it is rare that the er\*u will make even temporary satisfactory adjustments, a possibility still open to the er\*a. Childhood nervous diseases such as chorea are common; even when outright illness is not obvious, the er\*u is considered strange, peculiar, and erratic. Poor progress in school is common and marked intellectual inferiority is characteristic.

Moodiness is a primary characteristic of this adjustment and, as might be expected, extremes are very common. To a large extent, this is the classic manic-depressive adjustment. Over activity (manic episodes) and morose depressions are not uncommon; the periods of remission are intervals during which the individual is tensely compulsive or rigidly over-controlled. Obviously, the er\*u has very limited tolerance for stress and in some of the surface manifestation, he is tensely blank, non-responsive, and inoperative.

In general, the er\*u is probably one of the most uncomfortable adjustments a person can make because of the intensity of the feeling, the bewilderment of the frequency of rejection, and the uncontrollability of the emotion. Alcoholism and drug addiction, when it occurs in the er\*u, is particularly disabling because of the severe emotional reaction that are precipitated.

#### **Basic er\*u\* (EuFcAc)**

Test records yielding this basic formulation are quite rare. Individuals with the following formulae may also be er\*u\*; a determination should be made by reviewing their life history:

Ecc	Rcc+	A+uc	Ecc	Rcc	A+uu
Ecc	Rcc	A+uc	Ecc	Rcc	A+uu+
Ecc+	Rcc	A+uc	Ecc+	Rcc	A+uu+
Ecc+	Rcc+	A+uc	Ecc+	Rcc+	A+uu

The er\*u\* adjustment is very similar to that of the eru\*, with an essential difference in the intensity with which interpersonal relationships are denied or thwarted. The er\*u\* does not have the insulation of the eru\* and cannot maintain indifference and isolation without real effort. In addition the eru\* and cannot maintain indifference and isolation without real effort. In addition the er\*u\* does not have the same capacity for rote learning and imitation seen in the eru\* and is more likely to be inept or confused in his activities. As a result, the er\*u\* may be obviously quite inferior and inaccurate, but will violently oppose attempts too correct or change his procedures. Defiance of authority, negativism, and stubborn clinging to an idea or method of operation regardless of its inefficiency are characteristic of the er\*u\* adjustment. Extreme selfishness, usually manifested by a studied disregard of the rights and interests of others, is also common.

The er\*u\* can be a particularly unpleasant adjustment for others because this sort of individual has little control over his need to become involved. As a primitive EF, he is a particularly aggressive, interacting, and involving person. His major method of control is to resist external guidance and to overpower others in order to gain his way, his needs, and his satisfactions. This usually means that he becomes something of a bully or a "tough" guy. Unlike the i\*r\*u\*,

from the same primitive EFA cluster, he does not need an intellectual rationalization to lose his temper; he can do so directly for purely personal and selfish reasons. Since he is Eu rather than Ec, he rarely can be a completely independent person; most often, he has a tendency to make rather close, intense involvements with others. However, it's characteristic of the er\*u\* to resent those with whom he is involved, so he is inclined to punish his intimates. In effect, he approaches people with a large chip on his shoulder; if they "fall for him," which many will do because he is a primitive A, he will punish them for causing him to need them. Some people will feel that what the er\*u\* need is a little love and understanding, but the more love and understanding he gets, the more negative he becomes. Obviously, the er\*u\* can be a dangerous person both to an intimate or to a therapist. Alcoholic rages, paranoid panic reactions, and furor states are frequently associated with this adjustment pattern. The er\*u will usually look and act mean and sullen, but the er\*u\* is more deceptive and, thus, is a more sinister adjustment because the violence of his reactions is unexpected.

### Basic e\*ru (IcRuUu)

The primary characteristic of the e\*ra, described above, is his social-interpersonal initiative. He learns to be an active, aggressive, social being. The e\*ru, on the other hand does not learn this social initiative. The primitive IRU is characterized by passivity, usually interpreted by others as shyness; the e\*ru is the sort of IRU who maintains his shyness in adulthood.

The er\*u, nonetheless, has much in common with the e\*ra\*. He has the external orientation and general environmental ori-

entation seen in the e\*ra\*. However, it is not usual for the e\*ru to be the physically aggressive and self-confident individual common in the e\*ra\* cluster. The e\*ru is more apt to have some form of intellectual orientation. He is likely to be a contemplative, thinking person who tries to discipline his ideational abilities rather than repressing or displacing them as does the e\*ra\*. As a result, the e\*ru is a more independent and seclusive person than the e\*ra\*. He is less inclined to compete for general social recognition and, thus, lacks the ostentatiousness and aristocratic bearing of the e\*ra\*.

It is fairly common for the e\*ru to become extremely work-oriented. He is even more of a specialist than the e\*ra\* and, in most cases, seems to be more involved in and challenged by his work or professional interests. There is the same kind of slavish devotion to authority that is seen in the e\*ra\*, but the e\*ru is much more passive, egocentric, and detached.

The e\*ru is a sensually oriented person who is selfish and demanding in the manner in which he satisfies his personal needs. He is also inclined to be vindictive and punishing toward those who rebuff or ignore him. The e\*ru is also a very selfish person, but he is more self-sufficient and independent than the eru. In many ways, the e\*ru is the most self-seeking because he has limited capacity for empathy and has done little to improve his ability by education or training. He also has limited social versatility but has done little to learn a fixed or uniform social role. He tends to be indifferent to social conventions and, to a large degree, has very little ethical or moral sense.

His primary asset is his ability to learn me-

chanical-procedural tasks in a highly efficient manner. Once he has learned a skill, he is protective of his own time and effort, tending to become negativistic whenever he is distracted, annoyed, or frustrated. He gets his psychological satisfactions from his own activity and accomplishments, if he is allowed to do things at his own pace and in his own manner. He not only gets no satisfaction from the praise and recognition of others, but actually feels that such behavior is an invasion of his privacy. The i\*ru will often go to great lengths to prove he has overcome his susceptibility to praise and recognition, but the e\*ru is likely to be indifferent and non-responsive to flattery and other involving attempts because such activity represents no threat to him. He only becomes impatient whenever such behavior interferes with or frustrates his own activities.

The adjustment of the e\*ru is very much a function of the extent to which he is allowed to develop his own interests and aptitude. Although he is very dependent on external guidance and discipline, he relies more on the rituals and procedures of his instructors. He learns how to do things in certain prescribed ways and is very loyal to these systems and methods. In this sense, he is very conventional and precise. Many skilled artisans such as watchmakers, wood carvers, and goldsmiths are found in this cluster. Although talented, such people will rarely be original or creative because they are so dependent upon the traditions and methods of the past.

Maladjustments in the e\*ru may occur when his natural inclinations or skills are frustrated or denied, or when he is forced to operate in a situation requiring innovation and change. The e\*ru is also resistant to situations demanding a sense of social re-

sponsibility or interpersonal understanding.

Generally speaking, he is independent, impatient, insensitive, intolerant of versatility, and negativistic toward change. Alcoholism, particularly solo drinking, and hypochondriasis are common neurotic manifestations of the maladjusted e\*ru. Paranoid ideas of reference or influence, and suspicious negativism are relatively frequent occurrences.

### **Basic e\*ru\* (IcRuAc)**

The e\*ru\* has not only repressed his internalized or ideational tendencies, but has also denied or reacted against social-interpersonal relationships. The independence and self-reliance of the e\*ra is also characteristic of the e\*ru\*, but the role-playing skill and interpersonal exploitation are not present. As a result, the e\*ru\* is an active athletic person, but is much more seclusive and socially withdrawn than the e\*ra. Fundamentally, he is a seductive and interesting person in the same way as the e\*ra, since both adjustments stem from the primitive IRA orientation. Negativism, rejection, and hostility are more apparent in the e\*ru\* than in the e\*ra, since he must defend himself against the involving attempts of others. The eru\* and the i\*ru\* have the dual problem of defending themselves against the involving attempts of others and controlling or repressing their own needs for involving themselves. This need is not present in the e\*ru\*, so his negativism and defensiveness are not as sharp and punishing. The eru\* is most likely to be negativistic toward those who are the most attractive; in this sense, there is some selectivity in his hostile behavior. The e\*ru\* does not have the same ability to be selective, since his own involvement needs are not as well established. He tends,

thus, to be generally rejecting. Since he does not know what to protect against, he defends against everyone. He is as a sullen, defensive person who appears always to have a chip on his shoulder. He usually commits himself to very intensive physical pursuits or, in some cases, to intense mental activities, as a means of avoiding social-interpersonal responsibilities.

The e\*ru\* has the same self-oriented motivation as the e\*ra; rarely, if ever, does he become dedicated to a cause or a principle unless it is frankly self-fulfilling. He can develop marked skill in well-defined motor-manipulative tasks and highly structured mental operations with external application. Some highly effective engineers are found in this cluster, but in most cases, they are highly independent, self-sufficient, and demanding of their own prerogatives. Pilots, particularly those who have no interest or desire to be responsible for others, are common here, also. All manner of men willing to take personal risks for high stakes come from this group.

The primary problem of the e\*ru\* is that he tends to misperceive and misinterpret his external environment. In the extreme, this can result in psychotic paranoid delusions that are bizarre and unrealistic. In the better adapted e\*ru\*, this may take the form of profound self-confidence coupled with a distinct suspicion of the ability and competence of others. The e\*ru\* may undertake and successfully complete tasks and activities that other more perceptive individuals will either deem impossible or unrealistic.

The e\*ru\* is a brusque, impatient person who has limited compassion and psychological understanding. He is rarely deliberately cruel, but he is unfeeling and insulated toward the needs and demands of oth-

ers. He is a good supervisor and leader in the sense that he will not tolerate incompetence or lack of confidence. When he sees what he interprets as weakness, he is ruthless and unfeeling in eliminating the offender. The e\*ru\* is almost universally feared and respected, but he rarely engenders the bitter hatred characteristically directed against the ira\* and the era\*. The i\*ra and the e\*ra are also apt to be more hated than loved.

### Basic e\*r\*u (IcFcUu)

The primary difference between the e\*r\*a\* and the e\*r\*u is in the social-interpersonal area. The e\*r\*a has made some definite attempts to develop a conventional or appropriate social role as determined by the milieu in which he is reared; the e\*r\*u has made only a limited or superficial attempt to do so. Social-interpersonal indifference (sometimes inferiority) rather than social-interpersonal defensiveness is the primary mode of adjustment. There is some sort of "I am what I am; take it or leave it" quality to the e\*r\*u. He has almost no tendency to take responsibility for others; he prides himself on his independence and self-sufficiency and will become irritated or negativistic when required to conform or adapt to situations which he does not accept or understand. At the same time, however, the e\*r\*u does not have to develop the extreme rejecting negativism of the e\*r\*u\*.

The imitative deference to authority that is seen in the e\*ra\* and to a limited extent in the e\*ru is definitely not present in the e\*r\*u. He is not necessarily unconventional, but he decides and chooses what he will do and will be willing to accept the consequences. The difference between the e\*r\*u and the e\*fu\* is that the e\*r\*u has less need to sublimate or socialize his per-

sonal desires than does the e\*fu\*. To this extent, he can be considered selfish and self-centered. He demands and takes what he needs and is relatively unconcerned by either social acceptance or the blessing of authority. To a degree, the e\*f\*u, however, is the real individualist, for he sees, responds to, and is insatiably curious about the external world, but he sees, responds, and reacts as he wants.

The e\*r\*u is a physically active person who has much nervous energy. Like the e\*r\*u\*, he is very much preoccupied with his own physical well-being and can be anything from a physical culturist to an active tennis or handball player. He is fastidious about himself and is very conscious of changes in his physical tone and physiological functioning. This preoccupation with self is one of the primary differences between primitive EFU and primitive IFU. The average EFU will often be very much unconcerned with his physical condition and degree of fitness; thus, he is often obese and flabby. The e\*r\*u, in particular, is inclined to be a wiry, tough person who will spend considerable time in conditioning his body. The e\*r\*a\* has similar common means of conditioning. In some instances, the e\*r\*u may be inclined to discover new ways of physical conditioning and many invent what others will consider fads or fancies.

Both the e\*r\*u and e\*r\*a\* (and also e\*r\*a and e\*r\*u\*) adjustments are tension producing. This tension arises primarily from their inability to sublimate or displace their primitive emotionality. The e\*r\*u and e\*r\*a are characterized by the direct, overt expression of emotion. They create social problems because of their tendency to act out feelings with little control or consideration for others. The primitive emotionality



of the e\*r\*u and the e\*r\*a\* is internalized; they tend to "act in" their feelings. Overtly, then, the e\*r\*a\* will appear appropriate and conventional. However, the inner strain of these adjustments is quite intense and potentially explosive.

The er\* explodes by sharp, overt behavioral manifestations; the e\*r\*, in contrast, expresses his inner distress by apathy and inactivity. Much of the nervous energy and gross overt behavior of the e\*r\* is a means of avoiding apathy and non-response. This is almost the opposite of the er\*, who might be very apathetic and non-responsive in order to avoid the overt manifestation of his feelings. The e\*r\*, under stress, becomes more active in order to avoid apathy, but if the stress becomes intolerable, will collapse in the direction of apathy. The er\*, under stress, will become more passive to avoid exploding, but if his stress becomes intolerable, will collapse in the direction of hyperactivity.

Both of these adjustment patterns, er\* and e\*r\*, require the expenditure of considerable conscious physiological energy, so it is not unusual that generalized somatic complaints occur fairly frequently. It should be noted, however, that the er\* is exerting effort to deny his acceptance anxiety by becoming self-centered and self-concerned. His somatic complaints often occur as a partial rationalization of the fact that he cannot get acceptance because he is ill or incapacitated. The e\*r\*, however, exerts effort to deny his self-concern and self-centeredness by socially relating behavior. His somatic complaints will produce more guilt and, thus, will be disguised or ignored for longer periods. As a result, more serious physiological damage, such as ulcers, may occur.

Somatic difficulties verbalized by the e\*r\*u or e\*r\*a\* are more likely to be real disabling than those verbalized by er\*u or er\*a. These four adjustments are further complicated by the fact that, being primitive F, such persons are more receptive of, and responsive to subtle and stimuli. The capacity to anticipate or predict future problems, coupled with the subtlety of broad insight, can be both the greatest strength and the greatest weakness of the primitive F adjustments. The e\*r\*u, in particular, has the intellectual capacity to recognize that he should be something different, but has not worked out the means to do anything about it. The e\*r\*a, at least, can use projection against external events as the "cause" of many of his problems, but the e\*r\*u has limited ability to do this. His selection of activities and his total physical commitment to them is, thus, his primary mode of adjustment.

#### **Basic e\*r\*u\* (IcFcAc)**

Although this is a complicated adjustment for the primitive IFA, it is, at least in our samples, a relatively common pattern. There is a great deal of tension and inner defensiveness associated with e\*r\*u\* that is difficult to maintain. To some extent, the e\*r\*u\* is reacting against intellectuality, rationality, and social perceptiveness. He is a highly practical person who tends to be individualistic and socially unrealistic. He is negativistic and hostile in his behavior, yet he is strongly defended against autism and succor dependency needs. He has little use for social-interpersonal activity as a means for escaping his tendency to internalize, but has not established any really satisfactory sublimation for his needs. As a result, the e\*r\*u\* is the kind of person who is not only afraid of himself (and his inner activity), but is also fearful or bewildered

about the external world and the people in it. He cannot get relief by withdrawing, and he cannot get relief by relating. All in all, the e\*r\*u\* is a bitter, discouraged, sullen, and hostile person whose frustration is profound and often disabling.

In behavior, the e\*r\*u\* is somewhat similar to the e\*ru\*; he is often athletic, apparently virile, and often exceptionally tough in attitude and interests. However, he has a low threshold for disillusionment and readily becomes impatient and angry with his own lack of skill and discipline. With his tendency for rather easy discouragement, he is prone to be extremely self-punishing. Self-mutilation, in all forms, is most likely to occur with this pattern. Masochism, particularly flagellation, is a frequent manifestation. This is less likely to have sexual implications, as in the i\*r\*u, than to be punishment and abusiveness that is felt to be deserved and expected. Many ascetics, particularly those that inflict pain and self-mutilation, will come from this cluster.

The e\*r\*u\* is not only masochistic, but he is also sadistic. Many e\*r\*u\* vacillate between hostility directed toward the self and toward others. It is this sort of person who is most likely to take aggressive sadistic actions toward others. Individuals who stick needles in women on the streets, or carve initials on the breasts and thighs of prostitutes, or who dismember the bodies of victims of their hostility, most frequently come from this cluster. These acts are not followed by contribution, but by dissatisfaction that results in self-destruction or self-mutilation. It is not uncommon for the e\*r\*u\* to go haughtily and proudly to execution because, in some bizarre way, this represents the final solution of his awful conflict. The extreme forms of this pattern are among the few universally

bad adjustments of all the basic patterns.

### **Convergent efa Cluster**

On the whole, the members of the convergent cluster may be described as externally involving, socially adept, and empathic. They have, or have acquired, a conscience or sense of social responsibility that make them much less self-centered than those in the two clusters we have describe above. Because the b(efa) has some insight into his sensuality, either retained from his primitive F orientation, or learned by virtue of compensation, there is always a considerable amount of tensions in the adjustment.

There is considerable variability in the overt behavior of the members of this convergent cluster. Some are overtly sensual, while others are inhibited. Some are relatively independent, while others are completely dependent on their external environment. The similarities and difference, and their dynamic explanation, are discussed below.

### **Basic efa (EuFuAu)**

This is relatively uncommon, but generally comfortable pattern derived from the primitive EFA orientation. In many ways, this adjustment is closest to the primitive level except that the efa has learned to control his affect in a socially suitable and acceptable way. However, the efa is not as tension-free as, for example, the era and eru. Dynamically, he recognizes that his sensitivity and low threshold for emotionality are liabilities; rather than repressing his affect or allowing it to remain unchecked, as does the er\*a, the efa exploits it while, at the same time, controlling it through tension.

Fundamentally, the efa is aware of his sensuality, his intensity, and his inferiority. He must learn "proper" or socially acceptable means to use his sensuality. This may take the form of attending to beauty, esthetics, or subtle sensual stimuli in the external environment. The efa loves sunsets, scenery, color combinations, and emotional relationships with others. He ordinarily finds discord, distractions, and crassness to be unpleasant, disturbing, and even disabling.

Since the efa is Eu rather than Ec, he does not intellectualize or internalize his sensual experience. He is hedonist by nature and tries to learn acceptable ways to exploit this. Unlike ef\*a, there is no need to find the conventional or proper things about which to feel or experience, he is more concerned with finding the conventional or proper ways to show what he feels. The ef\*a feels guilt because he may be a feeling person; the efa feels guilt because he may show too much (or inappropriate) feeling.

In addition to his sensuality, the efa has considerable inferiority anxiety. This anxiety is unlike that of the ef\*a in that the ef\*a may have started out with confidence, but has learned that he may be wrong; however, he is not quite sure. His inferiority, thus, is directed more toward a need for reassurance with what he is doing is correct. The efa, in contrast, is initially quite insecure about what he does since he lacks the imitative and rote learning ability of the primitive ERA; he has had to learn confidence. In other words, if he is to be effective, he must learn to manage his inferiority feelings. Not only is he cautious and anxious when learning new tasks, an attitude that makes him slow to learn, he may even refuse to learn certain things he cannot do. The efa is seldom mechanically inclined, since he relies on his feelings, his senses,

and his intuition. In the extreme, the efa may be almost inoperative because his self-evaluation is so inferiority-laden. In most cases, however, he can avoid inferiority-producing situations by over achievement in the skills he does possess.

The efa has marked capacity for rapport, empathy, and identification with others, although he does not have the ability to rationalize and verbalize intellectually these skills as does the ifa. In general, the efa will be regarded as a sensitive, sympathetic, compassionate, and warm individual. His primary problem is that, as an Eu, he is fickle, immediate-experience bound, and subject to seduction and inconsistent emotional loyalty. On long acquaintance with the efa, others tend to become jealous of his unrestrained emotionality and come to regard him as lacking in loyalty and dependability. The efa is acutely aware of his tendency toward fickleness and feels marked guilt and anxiety over this vulnerability. Thus, he is often initially very protective when he recognizes the development of a reciprocal relationship; an intense emotional relationship may be followed by a period of extreme guilt, remorse, and depression.

#### **Basic efa\* (EuFuUc)**

This is a common and generally productive adjustment derived from the primitive EFU orientation. The primary characteristics of efa\* are the development of emotional control (Fu rather than Fc) and the increase in social-interpersonal activity (Uc rather than Uu). The efa\* is an involving, sometimes dependent, emotionally controlled (but not emotionally repressed) person who is active in a social-interpersonal sense.

The efa\* is a warm, involving person who

feels much responsibility for others. The adjustment can range from the fawning, masochistic person who makes himself subservient and supercilious to the empathic, understanding person who can support and defend his loved ones with competence and dedication. The primary area of threat is in the sexual sphere. The efa\* is a sensuous, hedonistic person who recognized the need to discipline and control himself. Sublimation, in one form or another, is the principal means of adjustment.

The fundamental difference between the efa and the efa\* adjustments lies in the acceptance anxiety of the efa\*, who has had considerable experience with wanting to belong, but being denied acceptance. The efa\* begins early in life consciously to seek means of gaining acceptance and involvement; characteristically, he searches for conventional social behavior patterns and attempts to learn and apply those that are most acceptable and least threatening. His problem is that he tends to be preoccupied with anxiety that he will do something wrong or that he will make a fool of himself. He is ashamed of his sexuality because he recognizes it as potentially unmanageable and, in many instances, will be very threatened by anything that is suggestive or erotically stimulating. Depending upon cultural circumstance, the efa\* adjustment may range from the tense, protective prude who consciously recognizes his erotic weakness to the sexual frigid person who has completely sublimated his sensuality into other channels. In the American culture, the efa\* adjustment is particularly stressful for women who have not diverted their emotionality into socially acceptable channels. Many overprotective mothers and some child welfare workers may have this adjustment pattern.

present in the efa\*.

### **Basic ef\*a (EuRcAu)**

The ef\*a is more like era than the other b (efa) adjustments; activity, fickle attention, weak verbal memory, a strong tendency toward mental inferiority feelings, and a need for interaction and involvement with the immediate environment are characteristic features. The primary difference in the two adjustments lies in the ability of the ef\*a to control or discipline his selfishness and self-centeredness. He may be described as having a conscience that has been learned and applied, usually quite effectively. To some extent, the ef\*a adjustment involves more conflict than the era in the sense that the ef\*a recognizes, at least intellectually, that some of his desires and interests are socially unacceptable and that he is required to check or control them. As a result, there is likely to be some depression, anxiety, and guilt in his conscious attitudes; he is more apt to respond with inferiority feelings than with hostility or negativism. The ef\*a must learn his emotional controls from others, but since he is a primitive R, his learning tends to be rote, ritualistic, and non-insightful. A certain amount of his conflict is due to that fact that he has learned what is right but he has only a limited understanding of the underlying reasons.

Literalness, dogmatism, and prejudice may be elements in this adjustment. There is also a certain amount of inconsistency due to the fact that, unless it has been clearly defined how the ef\*a is to behave in a given situation, he reverts to a more primitive, immature, and inappropriate behavior. As the ef\*a grows a bit older, his anxiety about acting in an inappropriate way, albeit inadvertently, may result in rather pro-

found feelings of inadequacy and inferiority.

In general, the ef\*a tends to be tense, ritualistic, conservative, and lacking in versatility. He may be cautious and lacking in ambition because he is most comfortable in familiar situations in which he has learned to respond with little stress. The ef\*a has a need to be very loyal to those who give them support, guidance and direction. This need is often quite conflict-producing because he has frequent experience both with desiring to be disloyal and with being enticed by others to be disloyal. Susceptibility to seduction followed by extreme guilt is a primary problem for the ef\*a,

#### **Basic ef\*a\* (EuRcUc)**

This is a fairly common adaptation of the primitive ERU orientation. People in this cluster remain responsive and dependent upon the external environment. They may be fickle, involving, and perceptive, but their interests are primarily empirical or practical rather than intellectual. The ef\*a has recognized that he is self-centered and selfish and has modified or controlled these tendencies. He has developed a conscience -- a sense of right and wrong -- and tries very hard to respond and act in accordance with this code. In addition, he has recognized the need to modify or adapt his social-interpersonal behavior and has tried to learn and practice proper or conventional behavior in accordance with the pattern set by his cultural milieu. To a large extent, then, the ef\*a\* is a cautious, proper, somewhat stereotyped individual who has made much effort to learn and apply the rules, rituals, procedures, and protocols of the environment from which he emerges.

An important characteristic of the ef\*a\* is

his strong need to please others. Dynamically, this is partly due to the fact that his past experience includes considerable bewilderment and a fine amount of rejection (primitive RU). He tries very hard to do what is expected of him, but he is never quite sure he is doing the right thing. Praise, reassurance, and acceptance by his peers and authority figures are important as clues to the acceptability or suitability of his performance. Even when he receives reassurance, he needs reiteration in order to be convinced that the reassurance is genuine. The ef\*a\* actively strives for acceptance and, thus, is competitive; he is jealous and disappointed when others receive acceptance and praise that he wants or feels he deserves. In addition, he is very possessive of those who accept him and becomes upset when his dependence or acceptance relationships are threatened.

Ordinarily, the ef\*a\* is very effective in activities requiring manual, manipulative, or procedural skills. He has excellent practical and mechanical ability, depending on his intellectual level, but usually has considerable intellectual inferiority feeling. Unlike the era\*, he does not feel particularly hostile toward those who have marked intellectual ability, but often becomes quite dependent upon, or subservient to them. This is often a submissive adjustment, but does not necessarily include passivity or inactivity.

In general, the ef\*a\* is a loyal person who wants to maintain his loyalty. He is not only accepting of authority but, as pointed out above, is eager to please authority. Since he recognizes that he has a tendency to be disloyal, he not only has to be reassured frequently, but has to show his loyalty in tangible ways. Fealty ceremonies and oaths often have great significance to

the ef\*a\*. Because the adjustment carries with it a great sense of suspicion and acceptance anxiety, failure of an authority figure (or a dependency figure) to live up to his loyalties and responsibilities is specific evidence of deception. He meets with extreme and even violent emotion.

A primary weakness of the ef\*a\* is that he can be turned against those he respects and loves without too much difficulty. Since acceptance anxiety is an integral part of this adjustment, temporary relapses into marked jealous states, followed by contrition and guilt, are not uncommon. Related to this anxiety is a tendency to be very sensitive to criticism, particularly of things about which the ef\*a\* feels inadequate. At the same time, the ef\*a\* often fails to recognize that he has a tendency to be highly critical of others. He can rarely take even good natured teasing; he is embarrassed easily and may become quite aggressive toward people who precipitate embarrassment.

### **Basic e\*fa (IcFuAu)**

This is a relatively common and generally effective adjustment of the primitive IFA orientation. The e\*fa individual has reacted against his succor dependency needs and has developed some discipline of intellectual and autistic activities. In addition, he has learned to exploit his sensitivity. This combination can often result in considerable creativity and imagination. The e\*fa is socially and interpersonally oriented and is both willing and eager to take responsibility or assume authority. Since, as a primitive F, he must have some understanding before he can learn, it can be expected that the e\*fa will be realistic about skills; he will rarely undertake anything that he does not understand or appreciate.

Behavioral activity, of the sort seen in the e\*r\*a\*, is also characteristic of the e\*fa. He does not have the highly individualized toughness of the e\*r\*a\*, but he does tend to have highly individualized interests. For example, many excellent tennis and basketball players and football quarterbacks will come from this adjustment group. Dancing, swimming, golf, and vigorous outdoor activities are common here. The e\*fa are people who like to be active and, in most instances, they have a high tolerance for fatigue.

The e\*fa is experientially curious. He gets a thrill out of all types of sensual stimulation, from cold showers to music to social conversation. The i\*fa, in contrast, tends to be passive and contemplative because he is defending against his early activity. On the other hand, the i\*fa will be active intellectually and can be characterized as intellectually curious. The e\*fa is also sexually active, but is usually very well controlled. Masturbation, as such, is very threatening to him because of its autosexual and autistic connotations. He will react very much against autosexuality by becoming extremely active in heterosexual relationships in spite of the fact that he is not inclined to become involved, in the reciprocal sense, of efa or the i\*fa, with his partners.

The practical application of ideals is an important motivating factor for the e\*fa. He feels he learns something in order to use it. If he becomes interested in religion, which is common, he really wants to practice what he preaches. Not only this, he also wants others to do so, too. Thus, the e\*fa is an advocate. He enjoys persuasion, argument, and discussion. Under most circumstances, he is not authoritarian or discipline-oriented. He really wants people to

believe, to understand, and to accept his ideas and beliefs. In this sense, he is tolerant and understanding person.

However, once he recognized that someone cannot, or will not, understand or accept his ideas, he can be quite arbitrary and unfeeling in the way he rebuffs or rejects them. Many young socialists and young communists come from this cluster; as they grow older, however, they lose much of their enthusiasm and dedication and devote more time to their individual interests.

Initially, the e\*fa is very perceptive of, and attracted to anything that has a group feeling and group enthusiasm. However, he is equally perceptive of lack of true identification and readily becomes disillusioned with the group. A primary characteristic of the e\*fa, that is extremely difficult to define is that he will abandon a group or an individual that does not live up to his ideals; however, he really modifies these ideals, but continues to look for other groups or persons that may live up to his expectations. Thus, the e\*fa, like the i\*fa, has a low threshold for disillusionment. However, the i\*fa is inclined to look within himself to find out what is wrong with his ideals. The e\*fa has no need to do this, since he is sure about his ideals, but may become bitter and cynical at the failure of others to come up to a standard. This is the sort of adjustment that can produce the individual who is very concerned with raising standards in school, professions, and occupations in order to keep out those who cannot really qualify. There is, thus, an element of snobbishness in the e\*fa. He sets very high standards for his associations and relationships and will rarely compromise them. It is this kind of person who, if raised in Nazi Germany, could accept and identify with the social purification ideas of Na-

tional Socialism. If reared in the deep south of the United States, or as a white South African, he can accept and identify with the concept of segregation or apartheid. If reared in the Soviet Union, he can accept and identify with the "new man" idea of communism. More so than most, the e\*fa will hold on to, and remain loyal to, the principles, ideals, and concepts established early in his life. Dedication, enthusiasm, and zeal are all characteristics of this adjustment. The e\*fa is the kind of person who knows in what he believes and has the courage of his convictions.

#### **Basic e\*fa\* (IcFuUc)**

Behavioral activity, self-sufficiency or independence, and social-interpersonal aggressiveness are the major characteristics of this adjustment derived from the primitive IFU orientation. Unlike the e\*r\*a\*, the e\*fa\* has a well developed sense of responsibility and, in most instances, can sublimate or displace his primitive emotionality into productive and less personalized channels. Thus, the self-centeredness and stubborn individuality of the e\*r\*a\* is not nearly as marked in the e\*fa\*. The e\*fa\* tends to be broadly humanitarian and is active in seeking out interpersonal relationships. However, he does not have the individual perceptivity of the efa\* and is frequently judged to be sentimental, idealistic, and naive rather than truly empathic or discerning. Nevertheless, the e\*fa\* is oriented toward social responsibility, cultural sensitivity, and ideological consistency. Unlike the e\*f\*a\*, the e\*fa\* will not take ideas and principles on faith; he must understand and believe in order to be effective. Consequently, he has less reliance on authority and convention in determining his attitudes and beliefs. There is a definite element of "free will" or choice in his values.

As a result, the e\*fa\* is less likely to mirror his subcultural milieu than is the e\*f\*a\*; he will seek out and try to gain acceptance to those areas or fields that interest and challenge him. He does not have the conflict of the e\*fa, who feels very similar but is more prone to conform or adapt to any social milieu in which he is placed even though he may not accept or believe in it. The deceptiveness of the e\*fa--the tendency to appear more comfortable and adapted socially than is the case--is not characteristic of the e\*fa\*.

This need to search out and identify ideologically or idealistically with a compatible social-ideological environment is the primary drive force of the e\*fa\*. In this sense, he is individualistic and self-centered. However, he has marked need to rationalize or justify his actions on acceptable intellectual or social-idealistic grounds. Because of this, the e\*fa\* is usually not satisfied until he can proselyte others to accept and identify with his values and ideals. More so than even the e\*fa\*, the e\*fa\* is a crusader and advocate. Normally, he accepts and attempts to become involved with only those who have attitudes and tastes similar to him. The acceptance anxiety of the e\*fa\*, then, is dynamically quite different than that of the e\*f\*a\*, although the superficial overt manifestations may be similar. The e\*fa\* is "anxious" that his values and beliefs be reciprocated so that he does not have to eliminate or change his associations; the e\*f\*a\* is "anxious" that his values and beliefs be acceptable so that his associates do not reject him. The e\*fa\* tends to be independent of his associations while the e\*f\*a\* to be dependent on theirs.

While the e\*fa\* is basically humanitarian by principle, he can often be ruthless in practice. This occurs because he is often

more interested in what a person should be than in trying to understand what he is. The productivity of the efa\*, for example, is often complicated by the fact that his individual empathy makes him more of an apologist than a realist. He becomes confused by the exceptions of individual empathy makes him more of an apologist than a realist. He becomes confused by the exceptions of individual differences and tends to over-react to them. The e\*fa\*, on the other hand, easily recognizes how social systems, lack of opportunity, and inadequate education may produce inefficient or inadequate people. He feels that if the social system is overhauled, the opportunities provided, the educational system is corrected, those who do not benefit because they are truly inadequate, fundamentally ignorant, and basically lazy. Such people can easily be ignored or eliminated without guilt or anxiety because they are not worthy of existence. Depending on the life experience of the e\*fa\*, he can be a "busy-body" who is constantly engaged in trying to change the life goals and patterns of others, a competent, creative person who is skilled at finding new and better ways of doing things, or an intensely dedicated idealistic who believes that when the right social order has been created, he is justified in eliminating the misfits and insidious influences.

In general, the e\*fa\* individual is an ambitious, active, often aggressive, self-sufficient person who, in one form or another, is very much dedicated to change, modification, perfection, and social control. Whatever his political, social, religious, or institutional values, from his point of view, they are precise, well-defined, and fully understood. He not only expects but demands that others accept and identify with his values and beliefs. He is rather easily disillusioned, but is more likely to project against



systems--heretical ideas, the capitalistic system, the education system-- than to become introspective and evaluative. His primary psychological problems occur when he does not have social mobility through which he can find a compatible milieu. When his mobility is blocked, as for example, when boxed in by a caste, feudal, or religious system or social order, by an institutional setting, or by family tradition, he does not accept or understand; he becomes subversive, devious, and sometimes actively revolutionary.

### **Basic e\*f\*a\* (IcRcAu)**

The e\*f\*a\* has learned to manage his autistic susceptibilities and succor dependency needs and has developed a strong sense of values or conscience. Unlike the e\*ra who is, essentially, a self-seeking and self-involved person, the e\*f\*a has learned the need to control his self-involvement and self-interest and, in most instances, has learned the appropriate techniques. Moral concepts, principles of behavior, and ideas of social responsibility are the rules and regulations by which the e\*f\*a\* forms his life pattern.

The primary psychological problem of the e\*f\*a is his susceptibility to internal, or highly personal, events and his tendencies toward self-sufficiency and insulation from intimacy. His control is directed toward the disciplining of these tendencies so that he may be a rational, productive person. In contrast, the primary problem of the i\*f\*a is his susceptibility to external events and his tendency toward involvement and emotional reciprocity. He must learn to discipline these. The i\*f\*a uses his mental processes as a buffer against his over-reactivity and uses moral concepts and principles to structure his life. In doing so, he becomes

somewhat contemplative and ideational in order to slow his activity and control his temptation to give in to sensory and sensual stimulation. The e\*f\*a uses his mental processes as a buffer against the chaos of his inner ideational experience; in doing so, he speeds his responsiveness to external stimuli and increases his activity. He uses his "mind" to sharpen his external perceptions; the i\*f\*a uses his "mind" to slow his external perceptions so that he can give them meaning and form.

The e\*f\*a is an active, alert individual who is eager to discover more ways to be responsive and reality oriented. Since, as a primitive R, he is an imitative person, he is very dependent upon external guidance and support of his behavior, reactions, and responses. As a primitive A, he learns the conventional social behavior of his environment quickly, without pressure or practice. As a primitive I, he is passive and internalized; it is here that the most external pressure for change is likely to occur. Given external pressure and punishment for internalizing, the e\*f\*a learns to repress or overcome his primitive I tendencies. The i\*f\*a has more difficulty repressing, so usually has more conscious guilt about his autism; he will often become extremely involved in externalized activities in order to control his internalizing. The i\*f\*a adjustment, then, is a function of the extent to which the environment provides firm discipline. The e\*f\*a adjustment, on the other hand, has the quality of self-discipline since the individual, himself, provides the control of his internalizing tendencies. For the primitive IRA, the means by which this is accomplished is very much a function of the training and guidance he has received. In this sense, the e\*f\*a is a faithful and loyal "carbon copy" of the milieu from which he emerges. He does not have the

external distractibility and seductivity of the externalized; he can be very effective socially and interpersonally, because his primary psychological energy is directed toward defending against his own inner pressures. Both the i\*f\*a and e\*f\*a are characterized by their marked self-concern, but the qualitative aspects of this concern are almost opposite:

One is concerned that he will over withdraw, while the other is concerned that he will over-relate.

Generally speaking, the e\*f\*a is a humanitarian, compassionate person with a strong sense of social responsibility. However, these traits are somewhat mitigated by being more abstract than concrete. This can result in some logic-tight compartments that may appear to be paradoxical. The e\*f\*a, for example, can be an excellent minister, dedicated to the needs of his parish and tireless in his exercise of social responsibilities and, at the same time, emotionally distant and lacking in understanding of his own children. It is the e\*f\*a who can be dedicated to his country and community, an efficient and productive public servant, who denies even basic rights to minority groups because, by definition, they are not entitled to them. The i\*f\*a will often be unduly cruel to that which tempts him in order to control his tendencies; the e\*f\*a, not affected in this way, will be more objective and consistent in his behavior.

The e\*f\*a cluster produces individuals who are conventional and well-behaved, who are, to a large extent, the backbone of an efficient society. Such persons study, and understand, the religious and moral ethics of their milieu. They then conscientiously attempt to live up to the expectations of their credo. They do not question the rituals

and catechisms of their society, for they have firmly established ideas of right and wrong, ranging all the way from the proper tie to wear, to the moral obligations of motherhood. Traditions, convention, and precedent are their bell, book, and candle. A primary problem of the e\*f\*a is that he frequently is the victim of others expectations. His initial role-playing skill, plus the effective way he learns to be active and apparently relating, lead others to overestimate and over-value him. In childhood and adolescence, he has little experience with rejection and is constantly included in the activities of his peer group. At the same time, he has little experience with intimate relationships with anyone other than members of his immediate family. At adolescence, then, intimate relationships are likely to be immature and idealistic. Early marriage, thus, is a real possibility, but there is almost no chance for maintaining such a relationship. The pseudo maturity of the e\*f\*a can result in failure experiences adolescence that may be very damaging. Guilt about his own inadequacy, and his bewilderment about the intensity of the expectations others have for him, can result in maladjustment. This is a particularly difficult adjustment for women; marriage and childbirth can be very traumatic. Apathies, which is really internalized depression, and inhibited behavior are the characteristic maladjustments of this pattern.

#### **Basic e\*f\*a\* (IcRcUc)**

In spite of being one of the most tension-producing adjustments of the primitive IRU orientation, the e\*f\*a\* adjustment is one of the most productive and efficient adaptations. The person who makes this adaptation is almost a "carbon copy" of the direction, training, and influence he received during his maturation period. Thus, this is a

pattern of extremes since the influences can be so diverse and unpredictable.

Beginning as a passive, non-responsive child, the e\*f\*a\* has learned to control his self-centeredness, to discipline his ideational activity, and to develop an effective, comfortable social role.

The e\*f\*a\* has more social versatility but this, in effect, makes him more vulnerable to unconscious deception. The e\*f\*a\* learns a fixed social role that conforms to his occupational and ethical framework as structured by his socio-cultural background. It is the e\*f\*a\* who is the embodiment of his cultural heritage; many times, he comes close to its ideal. The characteristics that are spoken of as Oriental, South European, Scandinavian, or American are best assimilated and performed by the e\*f\*a\*. Similarly, the military, Madison Avenue, or professional stereotype exist in their purest to form this cluster. The more precise and structured the tasks, intellectually and socially, the more precise and exact is the performance of the e\*f\*a\*.

In a sense, the e\*f\*a\* is so dependent on, and so nonresistant toward the forces that shape him, he puts little of himself into his development. He is loyal to those things to which he is trained to be loyal, and is relatively unsusceptible to seduction, subversion, and interpersonal involvement. If his society teaches him abstract ideas like honor and respect for parents, love of country, respect for God and the ministers of God, he accepts and applies these concepts with relative insulation against disillusionment through experience. By the same token, if his society teaches him that white men are poison, that parents should be liquidated when they are old and feeble, and Allah is the true God, he is equally loyal and unswerving in his devotion and the

performance of his duty. Surprisingly enough, however, this adjustment has little intensity or sense of dedication. There is a mechanical, take-it-for-granted character to the individual for he has little anxiety, guilt, or interactive responsiveness to control, sublimate, or defend against.

The problem for the e\*f\*a\* is that he often becomes concerned over his lack of intensity, lack of feeling, and his awareness that many of the traditions do not affect him as he thinks they should. In general, the e\*f\*a\* is a highly effective person in whatever he does, but he often seems reserved, non-involved, and indifferent. He usually recognizes and responds to the ambition and drive of, for example, his parents, but he may be bewildered as to why they take everything so seriously.

Obviously, many great actors will be found in this cluster. However, their greatness is very much a function of the skill of their directors and the breadth of his writers. The e\*f\*a\* puts little into his part in the way of personal interpretations, but he reflects magnificently the intent of this author and director. Great ballet dancers may also come from this cluster, but again, their greatness comes from their ability to learn the classical positions and to reflect the intent of their choreographers. Musicians who can master the intricacies of string and woodwind instruments are also found in this group but, as with other performers, their skill is very much a function of the expertise and patience of their teachers. All manner of highly skilled and specialized persons are found among the e\*f\*a\*, ranging from the child who grows up in a family of acrobats and becomes a great performer, himself, to the son who goes dutifully and effectively to law, medical, or military school in order to follow in his father's footsteps.

Middle and lower range normal levels may not have the skill or competence of those with high intellectual skill who actually come closer than most to living up to their maximum potential, but they have the imitativeness and dependence on external direction and training. The problem of the middle and lower range groups is that they may be unrealistically self-confident. This series can produce such diverse individuals as highly successful photographic and fashion models to strip-tease artists and well-adjusted prostitutes.

Obviously, the background and training of an e\*f\*a\* is crucial to determining his adaption. Lack of adaptation or maladjustment in the e\*f\*a\* is very much a function of the extent to which he can live out his life doing what he has learned to do in the milieu from which he has emerged. The more innovation, adaptation, and cultural change he is forced to undergo, the more tense and inoperative he becomes. Aging, particularly as it changes his pattern of his life, can be disabling. Because of the relatively static nature of this adjustment, what may be appropriate for one age level becomes inappropriate at another. In one sense, the e\*f\*a\* keeps his youthfulness longer than any other group; it is the e\*f\*a\* whose apparent age is almost always less than their chronological age, while the e\*f\*a\* and i\*f\*a\* reverse this pattern. Moreover, the over age "maiden" who perservates her coyness and youth apparel in a ludicrous manner, and the over age "youth" who maintains his physical fitness at the expense of his health come most frequently for the e\*f\*a\* cluster. Alcoholism, drug addition, migraine headaches, and pathological passivity with morbid depressions are the primary manifestations of prolonged stress resulting from pressure for change and adaptation from a well-established pattern.

### **Convergent efu Cluster**

The convergent efu is an externally involving, socially inept, and empathic individual. His sense of social responsibility has the same roots as that described above, he has guilt over his tendencies to be involving and seeks ways to structure, contain, or control the, for the most part, members of b (efu) are very sensitive to criticism, negativistic to authority, and moody. Since they have considerable experience with being rejected or ignored, the insight to realize that they will not be accepted on the basis of their social skills, and the sensitivity that makes them aware of even subtle rejection. Generally speaking, this is an uncomfortable, but not necessarily unproductive or disabling adjustment.

### **Basic efu (EuFuUu)**

This is a relatively rare male but not uncommon female adjustment pattern derived from the primitive EFU orientation. In many ways, it is a primitive adjustment, although not a primitive as the er\*u, since self-centeredness and emotionality are controlled without being repressed.

The efu recognizes that he has a tendency to be too emotional and too self-centered, but also realizes that he must learn to suppress or manage these tendencies. As a result, he is tense because he is not sure that he will be able to maintain control. He is very introspective and self-evaluative and frequently anxious about himself and his performance. The efa\* has, at least learned to have some confidence in his social effectiveness and mitigates some of his inferiority and anxiety in social-interpersonal activity. The efu can really maintain social-interpersonal activities for long periods of time and becomes moody about his failure

tivity. The efu can really maintain social-interpersonal activities for long periods of time and becomes moody about his failure to be successful. This characteristic moodiness arises from: (1) his recognition that he should be more active, socially aggressive, or mechanically competent; (2) his lack of confidence in his own efforts when he makes attempts in these directions; (3) his tendency to become over emotional and self-centered when frustrated or fatigued, and (4) the guilt [depression] he experiences when he has not as well as he thinks he should, or when he allows his emotionality and self-centeredness get out of control.

The efu is potentially both, the most creative and the most emotionally distressing adjustment. External perceptivity and the capacity for empathy are marked. The efu rarely becomes directly involved with others as do the inferiority interfere with direct participation. His primary means of sublimation is through the development of vicarious enjoyment. Persons with limited intelligence may become "peeping Toms," while those with average or high intelligence may develop various means of identification such as "Walter Mitty" day-dreams or by becoming productive, efficient historians and research biographers. Members of the efu cluster are real sensualist with a range of interests running from the true gourmet, the artistic connoisseur, the collector of stamps, books, and butterflies to the avid baseball and football fan, the movie addict and the neighborhood "snoop."

A primary and prevalent aspect of the efu adjustment is stubborn individuality. A fundamental feature of the primitive U is negativism; the primitive EFU is the most aggressively negativistic of the primitive orientations. While the efa\* mitigates his

negativism by becoming socially over conforming and overeager to please, the efu does not make this sort of adjustment. He has to learn to control his negativism. In some cases, this attitude can be sublimated to the point that it is considered to be "originality," but the need to do things in his own way is still marked. The basic u or u\* usually finds it difficult to conform, adhere, or be controlled, but it is the efu who finds it the most difficult. In well-organized and highly disciplined situations, the efu is under considerable stress resulting from the fact that he has a strong desire to revolt or escape, but has too much insight to be able to do so. He usually makes strong efforts to conform, but often discouraged because of his failures. Since he cannot express his hostility directly--he is F rather than R--his irritation and disillusionment with others are expressed by moroseness, bitterness, and cynicism. The efu has great difficulty maintaining a consistent paranoid adjustment, since he rarely becomes a true paranoid. However, paranoid attitudes, usually in the form of paranoid depression, are common as part of his moodiness.

The efu is sensitive to criticism and has a very low threshold for embarrassment and humiliation. These characteristics are often masked by the apparent complacency that is part of the efu adaptation. There is so much conscious control in the efu that he must be cautious to avoid precipitation either his overactivity and dependency [basic e] or his negativism [basic u]. This tension state results in surface complacency that is deceptively calm and interpreted. However, the efu can be episodically very moody and is generally under more conscious stress than is indicated by his serene facade. Because of his feeling of potential explosion, the efu will go out of his way to avoid di-

rect confrontation that may lead to expressed hostility or anger.

### **Basic efu\* (EuFuAc)**

A primary problem of the primitive EFA is not that he is not only inclined to be very involving and sensitive toward others, but is also an unusually attractive person to others. As a result, he is the object of considerable need to be loyal and steadfast, he has difficulty avoiding immediate intense involvements at the expense of past or absent ones. Thus, he is always under considerable external and internal pressure to be an involving, active person at expense of both experience and loyalty. This tendency toward fickleness is a problem for all Externalizers, but is particularly acute for the EFA. The er\*a attempts to solve the problem by emotional control or conscience, but still subject to seduction in spite of the shame and contrition it produces. The efu\* attempts to solve the problem by conscience, self control, and by keeping others at a distance by being hostile, by projection, and through sublimation of social-interpersonal needs.

Fundamentally then, the efu\* is a sensitive, empirically oriented person who has emotional control and some ability to keep people at a distance, thus, preventing spontaneous or unchecked interpersonal interaction. In other words, he has learned to be cautious, suspicious, and wary in interpersonal relations. Detachment is a primary quality of the efu\*, but this is very different than the intellectual withdrawal of the i\*fu\*. The efu\* is a participant observer in that, as a member of a group, he can be an active, apparently involved person, but at the same time, he does not become completely committed to the available interpersonal interactions that he loses his ability to observe,

to evaluate, and to remain detached. Basically, the efu\* is eminently well qualified to be an assessor, an evaluator of the emotional state of others, or a barometer for the psychological needs of others. His problem ordinarily is that in such situations, he is under such internal and external pressure to succumb to the interactions of the moment that he cannot maintain long exposure without marked fatigue and obvious strain.

In contrast, the efu, as a non-participant observer, can often maintain this sort of psychological espionage for long periods without strain, although he frequently does not get the same opportunities as the efu\*. Both the ef\*u\* and the ef\*u have similar abilities, albeit with certain limitations. The primitive R tends to be much more self-centered, or inclined toward self-reference, than the primitive F. When the ERA becomes ef\*u\*, he is a participant observer, but his frame reference is to learn and understand more about himself. Consequently, rather than observing in the same relatively spontaneous [or vicarious] manner of the efu\*, he seeks reassurance and is more literal and imitative in his observations. His psychological need is best described as curiosity; although he may be well motivated, he may be almost delusional in interpreting what he sees. The ef\*u, from primitive ERU, may be described as a non-participant observer like the efu, but he has many of the same difficulties as the ef\*u compounded by his showing curiosity in such a crass and obvious way that he engenders marked hostility even when he is detached and inactive. Both the efu and the ef\*u have had experience being the object of hostility--eg, "What are you looking at?" "What makes you think that is any of your business?" "Every time he looks at me, he mentally undresses me."--that they have had to de-

velop techniques for hiding curiosity. This results in many efu and ef\*u individuals appearing to be sneaky, snoop, or sly.

Obviously, intellectual ability is extremely important in the efu\* adjustment. Average and bright efu\* can be very effective as psychologists, psychiatrists, ministers, counselors, courtroom lawyers, biographers, and social analyst. These individuals can structure their interpersonal relationships and, like the ef\*a, will be concerned with dynamics of various socio-professional relationships, although they do not have the same need for eternal discipline to maintain these relationships that are found in the ef\*a. The efu\* has great confidence in his ability to terminate relationships at his own initiative.

Low average and dull efu\*, because they are primitive A, will appear to be more sensitive, understanding, and perceptive than they really are; they will have considerable experience with being rebuffed, rejected, and castigated for not living up to the unrealistic expectations of others. Consequently, the efu\* adjustment, particularly in those with low intelligence, may have an indication of paranoid defense formation that includes many ideas of reference, control, and considerable versatility and more than even a grain of truth, the efu\* will recognize that much of his trouble stems from people who are most threatened to him and will defend against them specifically; the ef\*u\* paranoid is bewildered about whom to fear and becomes afraid of everyone.

### **Basic ef\*u (EuRcUu)**

This is not an uncommon adjustment that is more frequently found in women than in men. Although the ef\*u has many characteristics in common with the ef\*a\*, there is

a fundamental difference in that the ef\*u has failed to recognize or learn the need to modify his social interpersonal behavior. The ef\*u may be quite negativistic and introverted, or he may be satisfied to be whatever he considers "himself" and make little effort to change or adapt his social personality. The ultimate adjustment of the ef\*u is a function of his ability to learn and perform some useful mechanical-procedural function and his ability to find a milieu in which his social characteristics are accepted.

The primary characteristic of the er\*a\* are conventionality and his need to please. It should be pointed out, however, that the ef\*a\* is conventional only because he has made a definite attempt to fit into the pattern of the environment in which he finds himself. The ef\*u, on the other hand, tends to be both unconventional and negativistic. It is almost characteristic of the ef\*u to revolt against, or escape from, the environmental pattern of his early years and to seek a new group that will take him as he is. Rebellion, passive negativism, and behavior difficulties are features of the ef\*u individual's history, but if he can escape his initial group and find psychological satisfaction with a new group, and adamantly hostile toward the old. This adjustment, of course, is very similar to that of the i\*f\*u. However, the i\*f\*u is intellectually oriented and aggressively argumentative; the ef\*u has more of an emotional dependency quality in his adjustment and usually is more bewildered and anxious because he is unable to achieve the intellectual rationalization of the i\*f\*u. Thus, the ef\*u is more passive and more socially introverted.

The ef\*u with average intelligence can usually find some active manual-manipulation activity that he can learn well; he finds his

total psychological satisfaction with people that have the same skills and interests, and feels uncomfortable, embarrassed, and out of place with any other group. The stereotypical airplane pilot, baseball player, and skilled artisan frequently come from this cluster. The ef\*u with higher intellectual levels tends to have little intellectual versatility. He does poorly in subjects he does not like, and very well in those subjects he does like. He tends to concentrate in highly specialized fields such as art or music, or goes into fields like social work, industrial arts, physical education, and the like where he can either concentrate on people who have similar skills and interests or identify with and help underprivileged, out-of-pattern, or misunderstood people. That is, he wants to help those who, like himself, have a need to escape from the milieu in which they are.

Suspicion about the motives and attitudes of others is a prominent feature of the ef\*u. His life adjustment has been achieved by considerable rebellion, but he has also been subject to a great deal of forced conformity. His failure to conform has often resulted in strong attempts to force him to adapt. Once he has achieved some success, he is, probably quite unconsciously, always on guard against those who threaten his freedom or pattern of activities and interests. He is possessive, jealous, and secretive about his own material possessions, emotional attitudes, and intimate personal relationships.

#### **Basic ef\*u\* (EuRcAc)**

There are many similarities between the ef\*a and the ef\*u\*; the primary difference is that the ef\*u\* has developed interpersonal defensiveness. The ef\*u\* avoids much social interaction although he usually

maintains a great deal of environmentally oriented behavioral activity. In this, he is similar to the eru\*, who is active, non-person relator who frequently follows his own interests in a self-centered, but not necessarily unproductive way; the eru\* does not allow social distractions. While the ef\*u\* is behaviorally similar, he has much more guilt than the eru\*, for he has more acquired conscience and considerable conflict about his need to be expressive and effective. Emotional maturity in the sense that he is confused and unsure about the meaning and extent of his feelings is also a common feature of the ef\*u\*.

Dynamically, the primitive ERA is quite limited in developing his emotionality. His tendency is to respond and become involved with little need to analyze or intellectualize. He tends to live in the present; life experiences teach him how to control his responsiveness and to use his reasoning abilities as a means to predict the possible outcomes of any immediate relationship. Emotional control and conscience is represented by Rc; Eu, however, is a relatively primitive and unchecked exploitation of primitive Externalization, suggesting that reasoning ability has not been highly developed. The ef\*u\*, then, has to learn to control his social-interpersonal relationships, but he has not learned to intellectualize adequately nor to rationalize or understand what he had learned. Psychologically, the conscious experience of the ef\*u\* is heavily laden with bewilderment because he is dependent upon outside direction for expressing himself, but is very wary about accepting this guidance. Suggestibility is a major characteristic of the primitive ERA, but the ef\*u\* has somewhat insightfully become negatively suggestible.

Loyalty to a long-established dependency



relationship is a fundamental feature of the ef\*u\*. He can be demonstrative and clinging in such relationships, but will be suspicious, negative, and rejecting of other potential interactions. Since he is demanding and involving, the object of this dependency is easily fatigued and frequently impatient. This will cause the ef\*u\* to become more bewildered; depression and feelings of inadequacy or unworthiness may result. Inferiority reactions, somatic preoccupations, anxiety panic reactions, and depressive states are not uncommon in the ef\*u\* cluster.

In general, the well-adjusted ef\*u\* is an introspective, affective person who needs considerable external support. This is uncomfortable, but not necessarily disabling adjustment. Individuals in this cluster need frequent reassurance, but since they tend to be negativistic and defensive, this need is seldom obvious to others. Loss of long-standing dependency relationships and threats to their security are obviously traumatic events for such people.

### **Basic e\*fu (IcFuUu)**

This is a relatively common pattern of the IFU orientation and is not necessarily either unsatisfactory nor unproductive. The e\*fu differs from the e\*fa\* in his lack of social-interpersonal adaptability, for he has little need to control or modify his social role and, thus, maintains a considerable amount of individuality and social difference.

The e\*fu has reacted against his autism and behavioral passivity, has developed a sense of responsibility, and recognizes the need to sublimate or displace most of his primitive self-centeredness and emotionality. However, very little of his displacement is

toward active social-interpersonal relationships; it is more likely to be individual but socially relevant intellectual and procedural activities. His need to be active in a social sense is limited, but, as a result, his vocational or avocational interests are intense and compelling. In most instances, the e\*fu will approach his interests with considerable self-discipline and will be dedicated, in one way or another, to efficiency and competence. It can be expected that the e\*fu will have a strong sense of duty; much of his time will be occupied with the individual development of his responsibilities. Like the other adjustments from the IFU orientation, the e\*fu adjustment implies "free will" in the selection of interests. Once an e\*fu has established his pattern of life, he will have little use for activities he does not understand or expect. Thus, versatility is rarely, if ever, a characteristic of the e\*fu. He usually has specific, delimited interests and stubbornly becomes set in his pattern. He does not have the need of the ef\*a\* to involve and include others, so his proselyting characteristics are much less obvious.

In many ways, the e\*fu is similar to the e\*r\*u\* from the same primitive orientation in that both are characterized by forthrightness and rugged individualism. However, since the e\*fu exerts more emotional control and is much less spontaneous than the e\*r\*u\*, conflict and tension will be more evident. Moreover, when the e\*fu loses control, he will be more guilt-laden and contrite e\*r\*u\*. Depression states precipitated by guilt reactions are relatively common in the ef\*u cluster. The e\*r\*u\* has many problems arising from his lack of control, but rarely cause him to be as self-evaluative and self-critical as the e\*fu.

The e\*fu is also similar to the e\*fu\*. Here,

the difference lies in the fact that the e\*fu does not have to be as socially negativistic as the e\*fu\*. He is rarely as interesting, socially, as the e\*fu\*, and so does not have to defend against distracting social involvements.

In general, the e\*fu tends to be a self-sufficient person who has well-defined intellectual or mechanical-procedural interest and who is insulated from social-interpersonal distractions. He has considerable self-discipline, largely directed against any tendency to be environmentally withdrawn or autistic. He has a strong need to develop his mind and body and is often oversensitive to subtle changes in his physiological functioning or his ability to concentrate. He has little patience with things he does not accept nor understand, but is more inclined to ignore such activities than to try and change or adapt to them. He seeks out and remains with groups with similar interests and attitudes and can rarely, if ever, be enticed to leave a situation in which he feels comfortable and productive. He does not necessarily follow the cultural pattern from which he emerged, but will move toward those ideas and beliefs he accepts. He is very resistant to authority when he is thwarted or denied his individual activities, but is accepting of, and loyal to, authority figures with whom he can identify or whom he accepts. He lays great store on rationality, objectivity, and perseverance as human virtues. His major psychological problems include somatic preoccupation [often to the point of hypochondriasis or neurasthenia], self-discouragement with resultant guilt-based depression, and transitory, or not well maintained, paranoid states.

#### **Basic e\*fu\* (IcFuAc)**

Unlike the e\*fa, who tends to be a doer, an activist, or a humanist, the e\*fu\* denies, avoids, or defends against self-related activity. Behavioral activity, but not social-interpersonal interactions, is a prominent feature of the e\*fu\*; he is a doer and an activist, but in all independent and an individual way. Scientists, scholars, and an highly skilled specialists of all sorts are common in this cluster.

The e\*ru\* characteristic of frank narcissism and an self-centeredness is mitigated in the s\*fu\* by a sense of responsibility, social usefulness and dedication. The e\*fu\* follows his interests in a rather ruthless and an insulated way, but she often does this in socially productive areas. The one thing he does not allow is for the social-interpersonal involvements to interfere with his interests, training, and an education. The e\*fu\* has little sense of responsibility for others and an is, thus, very self-sufficient and self-contained.

He expects to work hard to learn his skills, but he also expects to be recognized and properly rewarded once he has acquired them. This is, in a sense, the "artistic" patterns; temperament, self-interest, and an acceptance of pampering are frequent manifestations.

This adjustment has variable effectiveness. Although some of the most creative and an imaginative intellectuals are found in this cluster, it is also the pattern of some of the most morbidly self-concerned individuals. Intellectual level is particularly important in this adjustment, with the chances of effective adjustment being greater for high levels. Intelligence, per se, does not guarantee adaptation; life experience is, perhaps the most important single factor.

The primitive IFA tends to be a sensitive, nervous child who has a great chance of being pampered and petted. In some environments, this sort of child may be over-protected; he grows up to be succor dependent and vain--ir\*a or ifa. If he is under protected, he may become defensively self-reliant and negativistic--e\*r\*u\*. For him to become e\*fu\*, one of two things must have occurred: (1) After some initial protection involving pressure to be environmentally active and responsive, interpersonal-social rejection or trauma, such as death of a support figure, occurs; this causes the IFA to become hostile, disillusioned, and cynical. He is too well-defended to become autistic and withdrawn, and too well-controlled to become aggressive and emotional. Thus, he develops a conflict state characterized by frustration and morbid self-concern. Alcoholism, drug addition, and an tense apathy or agitation are frequent manifestations of this form of the e\*fu\* adjustment. (2) Alternatively, after protection involving pressure to be environmentally active and an responsive, the primitive IFA is exposed to, or taught, some highly individualized activity that requires application, concentration, and an practice. In order to be effective, he must learn to deny, avoid, or defend against social-interpersonal distractions. As a primitive A, he is the target of considerable social attention; thus, he must be aggressive in his denial. This is the sort of person who would rather practice the piano, work with his radio, or read about science and an mathematics than play baseball or be a social lion. To do this, he must assert his right to do so, often against considerable pressure. General productivity and an effectiveness may result from this adjustment provided, of course, that the preoccupation has ultimate social value. It is possible for this sort of person to develop interests that are so esoteric, and an to develop them in

such an individualistic and an self-centered way, that he has no expression of social responsibility.

The crude sexuality of the e\*r\* does not occur in this pattern, nor does the conventional sexuality of the e\*fa. Sublimation of autosexuality is most common in the e\*fu\*; drugs, art, music, and stream-of-consciousness literature are possible outlets. Almost always, however, when others intrude, distract, or try to share such experiences, the e\*fu\* becomes negativistic and bitterly hostile.

#### **Basic e\*f\*u (IcRcUu)**

The e\*f\*u adjustment is most often resistant in nature. Unlike the e\*f\*a\* who adapts to, imitates, and precisely conforms to his milieu or cultural heritage, the e\*f\*u is more likely to be out-of-pattern, nonimitative of the general milieu, and more apt to have self-generated and self-inspired interests. Often, these interests are definitely foreign to his heritage and the e\*f\*u has had to be stubborn in order to develop and maintain them.

In some cases, e\*f\*u represents an intellectual or intellectualizing adjustment in which the individual has become indifferent to, or ignored, the development of social-interpersonal skills. He has not only developed mental discipline, but he has learned to be evaluated and probing. In both instances, it is the modification of socially conforming and interpersonal activity that differentiates the e\*f\*u for the e\*f\*a\*.

Much of the time, the e\*f\*u feels that he is being creative; in fact, he is usually able to be productive at the level expected from his intellectual capacity. He is rarely an imagi-

native person because he guards against autistic tendencies. He is likely to be a very effective mental technician, and can be proficient in such diverse areas as physics, economics, and music theory. It is probable that some composers come from this cluster, and it is relatively certain that the best computer programmers are found here. At middle and lower ranges of intelligence, the most precise typist, machine operators, and stock or inventory clerks are found.

A primary characteristic of the e\*f\*u is his social-interpersonal insulation. The true e\*f\*u makes only the most superficial effort to develop social versatility. Shyness is often present, but in most instances, the e\*f\*u is actually indifferent to social pressures. Living alone, being self-sufficient and self-reliant, are non-stressful. Unlike the e\*ru, who is generally self centered and immature, the e\*f\*u has a sense of responsibility and a genuine involvement with his interests. What he is doing is all important to him; he expects to gain security for the quality of his productivity. Since he is likely to be ignored--he rarely is disliked and teased as is the i\*f\*u--he becomes very settled and preoccupied with his own activity. He has little interest in authority or prestige positions, but he is quite threatened by any change of pattern, whether this be a move to a new apartment, or a requirement to change or modify his work habits. He usually finds his interests early in life and is consistent in his preparation; once established, he is stable and long-lasting.

Among women, this pattern will produce many highly effective nuns, nurses, and office manager. However, it is a characteristic of the e\*f\*u women to be more effective in the rituals, procedures, and techniques of her calling than in the nuances of compassion and human understanding. She

has a strong sense of responsibility, but is often cold, detached, and overly rational. This form of adjustment, however, does not have the defensive cruelty or dogmatic authoritarianism of the i\*f\* patterns.

The primary problems of the e\*f\*u stem from his consistency and his inner tension. As indicated above, once a course of behavior is determined, the e\*f\*u is not only persistent, but resistant to change. The appropriateness of his interests, then, is an important ingredient in his ultimate adjustment. If his interest is inappropriate or unrealistic, he is inclined to persevere in spite of setbacks, obvious incompetence, or failure. The Greenwich Village poet, painter, musician, actor, or author who persists in the face of continuous failure and an lack of talent is a is an example. As he grows older, the e\*f\*u becomes more delusional and an eccentric, and an although he rarely becomes a true schizophrenic, he often becomes more bizarre, eccentric, and an seclusive; most always, however, he is able to maintain himself. Alcoholism, particularly solitary drinking, may occur here; drug addiction ranging from Benzedrine ( because it makes him feel alert and active ) to hallucinogens (because they make him feel creative and imaginative) is also common. Insomnia, restlessness, and nervous mannerisms are also evident. Headaches, produced by inner tension, depression in the form of apathy, mental confusion, and blocking are also common.

#### **Basic e\*f\*u\* (IcRcAc)**

This is the most tension-producing adjustment of the primitive IRA orientation since it is, in effect, a reaction formation. In spite of this, it is the most common adjustment of the primitive cluster and an is a generally satisfactory and an efficient solution.

Among those with high intelligence, this is the pattern of the true intellectual. At average and an lower levels, the e\*f\*u\* tends to be a cautious sensitive person who places great importance on his ability to be feeling and relating.

To a large extent, the e\*f\*u\* tries to be a selfless person who dedicates his life to learning how to understand and help others. He feels very guilty and disturbed by any tendency on his part to be self-centered, selfish, and self-seeking. He avidly learns techniques for observing and remembering the things that go on around him; he learns and tries to apply all possible methods of developing insight and understanding. He is particularly interested in the improvement of mankind, in general. The e\*f\*u\*, obviously, is an idealist, but his effectiveness ranges all the way from total unrealism to highly complex theoretical productivity. The philosophical idealist usually comes from this cluster and, as such, he is very wary of the empiricist and the naturalist and is very careful not to be inductive in his reasoning.

While the i\*f\*u\* is often similar, he is much more intensely intellectualized. He, too, is threatened by his tendency to be tempted by empirical-naturalistic data and becomes negativistic to this sort of stimuli. The e\*f\*u\*, in contrast, is much less negativistic because denial is not necessary for him. Empirical-naturalistic stimuli simply do not exist for him; therefore, anyone who claims that it does exist is either a charlatan, or a hypocrite. Self-weakness, the tendency toward idle thoughts, mind-wandering, and purposeless existence is much more threatening for the e\*f\*u\*. He tries to be an active, independent person who disciplines his body and his mind in order to be socially productive. Learning,

study, planned experience, and theoretical evaluation are, for him, the means to creative living. Life is the search for truth, and truth can be obtained only by rational, objective, and scientific study. The pragmatist is likely to be influenced by his own needs; his ideas and beliefs distorted by his own objectivity. Essentially, this is also true for the e\*ra, a response pattern the e\*f\*u\* actively avoids. It is less true for the i\*fu or i\*f\*u\* who, we believe, have a sensitivity and an perceptivity to external events that is lacking in the e\*f\*u\* and the i\*fu. However, the e\*f\*u\* is indifferent to the i\*fu because he "knows" that the latter is wrong. The i\*f\*u\*, on the other hand, is extremely hostile toward the i\*fu, because he threatens to subvert the i\*f\*u\* adjustment.

The e\*f\*u\* does not take the active social role of the e\*f\*a. Indeed, he is opposed to the social effectiveness of the e\*f\*a because he believes him to be too much influenced by the needs and desires of the group. The e\*f\*u\* has much more need to change society than to conform to it. As a result, he is much concerned with how things should be, and less concerned with learning how to adjust to life as it is. Missionaries, political scientists, organization and management specialists, economists, jurists, and psychotherapists are fairly common in this cluster. Conventionality, in the sense that they learn and apply the traditional, the tried, and the authority-based solutions, is characteristic of the e\*f\*u\*, but this does not include conformity. The e\*f\*u\* is usually an active reformer who wants to do what is right, proper, and just.

The e\*f\*u\* is considerably more intense than the e\*f\*a\*, although both tend to drive themselves in order to avoid lassitude and passivity. The e\*f\*a can get considerable

satisfaction from his social activity and an becomes fatigued and discouraged when he fails to live up to his responsibilities on the job or to his family. The e\*f\*u\* is much more prone to disillusionment, discouragement, and an depression. His sense of responsibility is much wider for it includes all mankind. His failure to have the influence he feels he should have, the failure of people to live up to his expectations, or his own loss of energy and an drive tend to disturb and, often, disable him. Fatigue states and tension disorders of all kinds are common in this pattern. Because of his reliance on ideas, concepts, and abstractions as a means of explaining life, paranoid delusions of a megalomaniacal nature may occur in some e\*f\*u\* individuals. Since, at best, he is an intense, dedicated person who feels the need for change or correction, it is not unusual for the e\*f\*u\* to be forthright and even combative in expressing his feelings and attitudes.

Most of the discussion above applies to e\*f\*u\* in the upper ranges of intellectual capacity. In the middle and an below average ranges, there is a tendency for the e\*f\*u\* to become very involved with movements for social change and social benefit. Many e\*f\*u\* will be very active in religious and an fraternal organizations that have social welfare and humanitarian aims. These people are also very active in taking courses that provide training in leadership, supervision, personality development, public speaking, and other forms of intellectual discipline. Mystical and philosophical groups also attract many from this cluster, although they do not have the same fascination for this group as for the i\*f\*a\*. Generally speaking, the middle level e\*f\*u\* is humanitarian, sentimental, and conventional. He takes his religion, patriotism, and family responsibilities very seriously.

### **Convergent ira Cluster**

The convergent ira cluster consists of people who seek to control, contain, or structure their individuality and tendency toward autism by becoming externally non-involving, socially adept, and non-empathic. Succor dependency needs are important for such people. Although some of the individuals in this convergent cluster appear to be independent, authoritarian, or committed to social activity, these are but means to obtain the security they need. The convergent ira does not need reciprocal emotional relationships, as do those from the convergent e clusters; he does need someone or something that will protect him from being autistic or withdrawn.

### **Basic ira (IuRuAu)**

This is the most primitive and most immature of the primitive IRA adjustments. Fundamentally, the ira is a self-sufficient, individualistic, and an often autistic person with little sense of social responsibility. However, he can learn by rote the social-interpersonal skills that give him a superficial appearance of maturity and social responsibility. Deceptiveness, then, is an important characteristic of this adjustment. Usually, the ira has marked succor dependency needs and can exist effectively only in an environment that provides firm guidance and control. The ira will adapt very well to almost any institutionalized setting, but will be chaotic and inoperative when forced to show independence and initiative.

Behaviorally, the ira is passive, bland, and detached. In most instances, it is easy to discern the schizoid nature of the adjustment.

The difference between the ira and the ira\* is that the former appears more adaptable and an mature; the ira\* is interpreted as being odd or strange. The ira can be distinguished from the i\*ra by the greater intensity of the latter.

Intellectual level and sex are both important in determining the social suitability of the ira adjustment. Those with average intellectual levels are often quite productive because they tend to be obedient, non-involved followers. Paradoxically, this characteristic of obedience can be quite destructive since, placed in the wrong environment or under the wrong influence, the ira will be imitative of, and obedient to, the bad influence. This is usually even more pronounced in the ira\* individual, since he is placed under such pressure to learn a social role that he may become unusually effective and often quite involved. Since the ira is interpreted, impressionistically, as being effective without being forced to prove it, he may have more shallowness and superficial pretense.

Bright ira individuals are often very deceptive and misleading. Superficially, they appear very alert and an competent, but they are usually shiftless, nomadic, and unreliable. Drug addiction, simple alcoholism, and psychopathic behavior are common in this group.

Among women, the ira adjustment may result in considerable attractiveness and superficial warmth. The ira female tends to be an involving and inviting person who becomes impassive, detached, and insulated when real intimacy is required. Courtesans, mistresses, and bar girls often come from this cluster. Shyness, coyness, and elfin-like qualities are often associated with this adjustment.

Generally speaking, this is a schizoid adjustment in which detachment, self-sufficiency, and personal isolation are characteristic. Many ambulatory schizophrenics are found in this cluster. A primary feature is the low threshold for emotionality. In the primitive I, emotionality usually takes the form of marked internal moodiness. The era is inclined to act out his emotions, while the ira will internalize his. In effect, the ira is overactive when not under stress and apathetic when under stress. Temper tantrums, which are often unexpected and inappropriate, often occur. Epileptoid-like fugue states in which the individual perseveres simple normal type behavior, with accompanying amnesia, and catatonic-like episodes are not uncommon. Inappropriate behavior will occur with more frequency in the ira\*, however. Usually, the ira can cover his autism with what is more apt to be called "mechanical behavior" than to display the specific inappropriate behavior seen in the ira\*.

#### **Basic ira\* (IuRuUc)**

This is a relatively primitive IRU adjustment in which the individual has made an almost total commitment to his social-interpersonal role. As a result, the ira\* becomes an environmentally dependent person whose responsiveness is rarely self-generated or self-disciplined. The e\*ra\*, from the same primitive cluster, has developed some independence and self-sufficiency, but the ira\* has almost no self-sufficiency and little capacity for independence. As has been pointed out above, the ira and an ira\* adjustments have much in common; in both, there is mental activity of an autistic and an self-centered nature.

Failure to develop some kind of control or

disciplinary relationship with the external world may result in schizophrenic withdrawal. This control may take the form of compulsive ritualistic behavior or succor dependency. Usually, there is a combination of both. The ira, because of his role versatility, is able to establish succor dependency relationships with little effort. If he loses support from one set of support figures, he can readily establish similar relationships with others. Thus, he can remain immature and irresponsible for a long period of his life. The ira\*, on the other hand, does not spontaneously attract support, but, in one way or another, has to earn it. Once he has gained support, it is quite traumatic for him to lose it; his lack of social versatility makes it difficult for him to gain new succor and security relationships. The primary characteristic of the ira\*, then, is that he has had to learn a uniform role on the basis of which he earns his support and an maintains his succor dependent status. This role is very much a product of the milieu from which he emerges. It is very rare, once he has passed through adolescence, for the ira\* to modify or change his role, or adapt to any situation that is unfamiliar, strange, or inappropriate to his established role. In a sense, this is a kind of social-interpersonal blindness, but once he knows the pattern of his life, he can follow his familiar maze without serious mishap.

The variety of life patterns that may occur in this cluster are almost endless, but they all have in common a mechanistic or stereotyped quality. The ira\* will often startle people with the blandness of his interests and the superficiality of his interpersonal involvements. The classic simple schizophrenic, certain kinds of ambulatory schizophrenics, and many varieties of schizoid adjustments are pathological representatives of this cluster. Because of the

uniform social- interpersonal role that has been learned, they rarely require hospitalization. If they are hospitalized, they almost always make an excellent institutional adjustment, particularly in large hospitals where intensive psychotherapy is impossible. Once too much pressure is placed on them to widen their responsibilities or deepen their emotional relationships, they become resistive and negativistic.

The ira\* adapts best in a security system that provides him with succor and support, but requires little individual initiative and very limited responsibility. This kind of person can often be very productive in large industrial and bureaucratic complexes where they have a well-defined role to perform and established criterion to meet. Assembly line workers, farm hands, professional noncommissioned military personnel, and domestic servants are frequently found in the ira\* cluster. At higher level of intelligence, it is possible for the ira\* to follow the academic stream into complex professions such as law, medicine, teaching, and an accounting. However, unless they get into a broad security system that provides structure and discipline, they are rarely productive. Even with such a system, they are usually mundane and prosaic.

The primary problems of the ira\* are his selfishness and insensitivity. Unlike the i\*ra\*, who is an emotionally negativistic, but demanding person, the ira\* requires little praise, recognition, or reassurance. He is demanding, or obstinate, only about his personal security and succor needs. He is often very possessive about small material things and will take what he wants without guilt or anxiety. He has little sense of responsibility about the rights and needs of others and is prone to be quite aggressive when he does not get what he wants. His



aggression is apt to be excessive and inappropriate, particularly about small things such as a day off when he wants it, or changing a machine with which he has become familiar without his prior consent, or being asked to work overtime when this breaks his pattern. He is also frequently and inappropriately jealous of his colleagues and an supervisors whenever he feels they threaten his security. This is the pattern that can produce a beggar who beats up the man who refuses to give him a handout, a relief recipient who shoots the welfare officer who cuts off his relief, and the worker who sets fire to the plant after he has been discharged.

#### **Basic ir\*a (IuFcAu)**

The primary difference between the Ic and the Iu lies in the means of controlling autism, fantasy, and mental activity. The Ic is mentally disciplined; the Iu more spontaneous and diverse mentally. The Ic adjustment may range all the way from mental repression or inhibition to precise, disciplined pursuit of specific intellectual activity; the Iu adjustment ranges from complete autistic withdrawal to an imaginative and creative pursuit of intellectual activity. At the same time, the range of the primitive F is greater than that of the R; hence, more energy is required for the IuF to become Ic than for the IuR. Fantasy potential, or the range of responsiveness, is greater in the IuF.

The primary difference between Fu and Fc lies in the individual or self-centeredness of the Fc as opposed to the sublimation and social sensitivity of the Fu. The Fc is more primitive than the Fu; when this is combined with Ic, we have a suggestion of explosiveness and personalized emotionality. IuFc suggests extreme self-centeredness

and immature emotionality.

Finally, Au implies social awareness and versatility in role assumption while Ac implies social distance and introspective role uniformity.

The ir\*a (IuFcAu) individual then, is an actively autistic or schizoid person who is highly self-centered and narcissistic, yet still maintains his social awareness and versatility. In general, the ir\*a tends to be a succor dependent person who exploits social relationships to further his highly persona individualistic interests. There are many similarities to the ira adjustment except the ir\*a is much more sensitive, auto-sensual, and diverse. He is much more fascinated than the ira with his sensuality and the subtleness of his autism and an fantasy. He tends to be inventive and experimental while the ira is imitative and perserverating in his autosensuality. Thus, bizarre behavior is quite common in the ir\*a since his autistic inventions have a completely individual quality that have no meaning except to himself. In spite of his social skills, he lives in a personal world that has meaning and reality for him, alone.

In the extreme, the ir\*a is an ambulatory or socialized schizoid who is truly incapable if making reciprocal emotional involvements with others and an, at best, will make only very superficial efforts to assume responsibility. Drug addiction of all types and fetiched of all descriptions, will occur in this adjustment pattern. Because of the lack of perseveration or ritualization of ideas, neurotic adjustments of a schizoid nature are more common than clear cut schizophrenic illness. When psychosis occurs, the individual is usually untestable.

#### **Basic ir\*a\* (IuFcUc)**

This is a relatively rare basic cluster that is,

essentially, an ambulatory schizoid pattern with many features in common with ir\*a. The primary difference, which is important, is that the ir\*a\* has had to exert considerable energy and an effort to develop social-interpersonal effectiveness. The stereotyped or set role that he assumes gives him a very uniform and an often "wooden" surface personality appearance; he may have robot-like manner that is inappropriate or, at best, superficial. Fundamentally, the ir\*a\* is an emotionally detached, non-involving person who is self-centered, and usually narcissistic, with primitive emotional control. He covers these features with a very superficial social-interpersonal awareness that makes him appear to be more responsive and an perceptive than is true, in fact.

Ritualism, compulsivity, and an social inappropriateness are common features in this adjustment. The ir\*a\* is strongly succor dependent and an constantly seeks security and protection, at almost any cost. This is perhaps the least loyal of all basic adjustments because the ir\*a\* is so self-seeking and so self-involved that he will try to adapt to almost any situation that will support him or give him succor. Since he is not particularly successful in getting support, he will try to earn it by being ingratiating and even fawning. This is the pattern of the toady and the sycophant. When rejected or denied, he becomes groveling and sniveling, but he is also capable of vindictive and malicious action in order to gain curry favor elsewhere. This sort of person is almost incapable of true emotional involvement with anyone, but will use apparent involvement to gain his own ends and serve his own needs.

Defensiveness, negativism, and an guilt reactions are not characteristics of the ir\*a\*,

for he has a childlike naive about the validity of his judgements that cause him to have little anxiety and self-doubt about the justice of his needs. He cannot tolerate isolation, since this heightens the chaos and confusion in his autistic productivity. Since he has no self-discipline to manage these tendencies, he is active and demanding in social-interpersonal relationships. He needs relationships with others and may become terrified when forced to be alone. He can, and will, do almost anything to keep from being abandoned. This behavior should not be confused with the acceptance anxiety of the er\*a, who will do almost anything in order to be liked or appreciated. The ir\*a does not need to be liked; he does need someone to take care of him.

Some ir\*a individuals with high intellectual levels may be fairly effective in the sense that they conform to the requirements of any group that provides them security. However, once they meet the qualifications of the group, they have little need to be productive in order to maintain themselves. They are perfectly capable of thinking that since they have earned security (labor union status, a college education, a medical degree, tenure, etc.), the world owes them a living. At average and an below intellectual levels, this adjustment is a clear cut sociopathic one and can produce some of the most dangerous members of society.

#### **Basic i\*ra (EcRuAu)**

A major characteristic of this adjustment is the development of intellectual discipline or control as a means of limiting the spontaneity and an external environment dependency of the primitive E orientation. As a result, all of the surface adjustments derived from i\*ra have something of an intellectualizing quality.

The Ec adjustment involves the development of some measure of independence and self-sufficiency by denying the existence of external stimuli; it is, thus, characterized by negativism and reliance on external discipline as a means of maintaining some form of internalized adjustment. The Euc (I') individual tends to be in a perpetual state of anxiety that he may give in to his externalized needs and he feels ashamed about his inability to control his responsiveness. The Ec, on the other hand, has learned to discipline himself and consciously at least, he feels that he has overcome his commitment to externalized activity. Psychologically, the Ec adjustment requires energy, and once achieved, results in a tension state. While the anxiety and shame of the Euc is not present in the Ec, the failure to maintain the Ec adjustment is more disabling. The Euc lives with this awareness of his vulnerability, while the Ec has lost this awareness (or assumes that it no longer exists). However, the tension state necessary to maintain the Ec compensation is still present and has some effect on the responsiveness and spontaneity of the individual; the tension is usually manifested by a tendency to maintain, aggressively and consistently, the basic pattern.

While the Euc, then, depends upon external discipline, the Ec depends primarily on internal, or self-discipline. Compulsiveness, characteristic of the Euc, is the extreme form of reliance on external discipline, while obsessiveness, the rigorous use of mental activities and exercise, is the extreme manifestation of Ec. The most common mechanism of the Ec (i\*) and of the i\*ra, in particular, is to learn by rote the "best" and most socially acceptable mental tasks in effective way and then to depend

on this learned behavior to protect him from the frivolous and useless spontaneity of his primitive externalizing tendencies. Obviously, the i\*ra can be a useful and productive member of society, but he is inclined to be a conventional, conforming, unoriginal, and only technically creative person.

The i\*ra with high intellectual level can be exceptionally skilled at meeting the requirements of professions and occupations that have well-defined procedures including both theoretical and practical activities. Usually, the i\*ra will do better on the practical than the theoretical aspects, but he will have a healthy respect for the theoretical. Average level i\*ra will often be able to achieve well in such professions and occupations, but the gap between the practical and the theoretical will be more marked. Many individuals whose college records or training reports underestimate their subsequent success fall in this cluster. The i\*ra with low intelligence range from well-disciplined artisans and mechanics to semi-delusional intellectually oriented individuals who feel that they are more learned than is the case. In all i\*ra, however, there is a certain element of selfishness and self-centeredness stemming from their primitive and basic regulated orientation. In this respect, they resemble the basic era.

#### **Basic i\*ra\* (EcRuUc)**

This adjustment has much in common with the i\*ra in that intellectual discipline, independent self-sufficiency, and self-centered orientation are characteristic. The i\*ra is a socially oriented person with considerable drive for achievement, prestige, and ambition. However, he has little need for, or interest in, being compassionate, understanding, or concerned with the needs and attitudes of others. In fact, most

i\*ra\* individuals are inclined to be dominant, even domineering, authoritarian people who are very much concerned about their own rights, needs, and an privileges. They tend to be short tempered, impatient, and an are frequently quite brutal.

The concept of "every man for himself" applies, particularly to the i\*ra\*, who is very jealous of his possessions, his position, and his personal prestige.

Ordinarily, the i\*ra\* can master highly complex mechanical procedures. He can be an excellent engineer, draftsman, architect, or military technician. He can be an effective and an efficient businessman in situations where decisiveness, persistence, and an aggression are required. Since he is continuously on the alert for deception, deceit, and an dishonesty in others, it is difficult to fool or manipulate him. In spite of his wariness about others, he feels little guilt or shame in acting deceptively or even dishonestly, primarily because he can rationalize that anyone not smart enough to keep from being deceived deserves what he gets. Many clever racketeers, "con men", and bunco artists fall in this cluster.

The i\*ra is relatively easy to hold in check by placing him under external control and discipline; the i\*ra\*, however, tends to be very resistant and an defiant toward authority and actively moves to establish himself by moving into positions of leadership and holding his position by force, fear, and domination. This adjustment can include anything from the socially unproductive, sinister, brutal adolescent gang leader to the highly productive engineering straw boss, who can ruthlessly eliminate slackers from his crew and get a monumental amount of work done. The i\*ra\* is rarely loved, but he is universally feared and re-

spected.

A primary dynamic of the i\*ra\* is his defensiveness against personal and an emotional involvements. Tempting objects are met with definite rejection and hostility. The i\*ra\*, who is somewhat similar, tends to be sharp and precise in rebuffing involving relationships; he has a sort of "go to hell" attitude that is clearly understood and obeyed. The i\*ra\*, because he is a primitive U, complicates his rejection by his tendency to punish the originator of the temptation as well as rebuffing the temptation, itself. Thus, the need to get even, seek revenge, and be vindictive is much more characteristic of the i\*ra\* than the i\*fa. In addition, the i\*ra\* can "play" with an involvement. For example, if an emotional relationship meets the need of an i\*ra\*, he can make it, later abandoning it at will; he knows that he can always make another relationship when he needs it. The i\*ra\*, on the other hand, has difficulty making emotional involvements; when he needs one, he tends to force it by aggression and domination. Once he has accomplished this, he becomes very possessive of the relationship and may be brutal and ruthless in maintaining it. Since relationships are always accompanied by wariness and suspicion, the i\*ra\* feels a constant need to threaten the object of involvement in order to reassure himself that he is not being fooled or duped. If he either discovers, or comes to believe, that his suspicions are correct, his reaction is violent, ruthless, and vindictive.

A primary vulnerability of the i\*ra\* is that since he is defensively suspicious, he is prone to believe negative information more readily than positive information. As a result, poison pen letters, rumors of disloyalty, and circumstantial evidence of disaffection or deception may not only destroy a

relationship, but result in the severe punishment of those with whom the relationship had been established. The i\*ra\* pattern is fairly common among military leaders in underdeveloped countries, such as Korea, South America, and Africa.

### **Basic i\*r\*a (EcFcAu)**

This is not a particularly uncommon derivative of the primitive EFA orientation, but is somewhat more common for males than for females. The primitive EFA is not only a charming and attractive person to others, but is very vulnerable to involvement and sensual stimulation. The ef\*a has learned to be very selfishly sensual by repressing or over-controlling his capacity for empathy while still remaining a socially active person. The i\*r\*a, on the other hand, has developed empathy control and has also become mentally disciplined, self-sufficient, and an non-involving. Most primitive EFA individuals who become i\*r\* also become u\*, in order to insulate or isolate themselves from social stimulation.

Obviously, the i\*r\*a adjustment is very tension-producing because, in effect, the i\*r\*a must constantly allow himself to be exposed to "temptation" without responding. In order to do this, he must become very complacent, find some sort of mental activity with which he can occupy his mind, and, at the same time, continue to perform his various roles. His complacency can be deceptive because fatigue, resulting from constant tensions, is very common; with fatigue comes impatience and a short temper. Thus, the i\*f\*a adjustment may be described as being "temperamental", characterized by extreme selfishness, irascibility, and episodic tantrum-like behavior.

This adjustment is most likely to occur in

people who have been exposed, early in childhood, to a very rigid, intolerant environment in which punishment has been given for any display of emotional dependency or affect, but escape into an intellectual world was not allowed. The pattern is common in cultures where ruggedness, individuality, and an group activity are at a premium, as in fishing, frontier, relatively primitive farming, and an isolated communities. It is possible that the phenomenon of "running amok" may occur as a result of this adjustment. It may be quite common among tenant farmers in the southern United States. In any event, the i\*r\*a is characteristically stoic, Spartan, and tough.

### **Basic i\*r\*a\* (EcFcUc)**

This adjustment of the primitive EFU orientation is a complete reaction formation; marked repression, denial, and defensiveness are common characteristic features. Although it is very tension-producing, it is not particularly uncommon, particularly among men.

The i\*r\*a\* is an independent, tough-minded (or rationally objective), socially aggressive person. These characteristics are likely to exist in extremes. Behaviorally, the i\*r\*a\* may show considerable stubbornness, or what may appear as negativism, because he responds to dependency, sensitivity, and social withdrawal symptoms with rejection and defensiveness. The reaction is qualitatively quite different from the insulation, or lack of awareness of these stimuli, on the part of the ira.

In many ways, the i\*r\*a\* adjustment is very similar to that of the i\*r\*a; the primary difference lies in the social adaptability of the i\*r\*a and the role uniform behavior of the i\*r\*a\*. The i\*r\*a\* is more objec-

tionable or stereotyped in his behavior and frequently does not get away with his adjustment as effectively as does the i\*r\*a. There is also a kind of obvious rigidity and defensiveness in the i\*r\*a\* that may be somewhat hidden in the i\*r\*a.

To some extent, then, the i\*r\*a\* is less deceptive. Many i\*r\*a\* tend to be brusque, authoritarian, and under some circumstances, quite sadistic, particularly toward the persons closest to them. This sadism is more likely to be verbal than physical.

Tension and fatigue states are common manifestations of the i\*r\*a\* adjustment. In general, he has a low threshold for irritability and cynicism; bitterness and sarcasm occur with relatively little pressure. Individuals with high activity level tend to be aggressively active and may be considered very hostile. Those with less drive will have many indications of passive or disguised hostility. Fleeting paranoid adjustments are not uncommon, but it is uncommon for the i\*r\*a\* to maintain a consistent paranoid adjustment. Sullenness and bitterness are more common than frank depression; introspection and self-abuse are less common than in other primitive EFU patterns. Hypochondriasis, general malaise, and an vague, undifferentiated somatic complaints are frequent symptoms of maladjustment.

Although this pattern is more frequent in males than females, it is much more pathological in the female. Illness patterns and an sexual frigidity are common in the i\*r\*a\* women. The i\*r\*a\* male is often a daring, independent individual who prides himself on his masculinity, objectivity, and an willingness to take chances. Some military careers, paratroopers, guerilla and special force specialists may come from this

cluster.

### **Convergent iru Cluster**

The major difference between the convergent ira and conventional iru clusters is in the area of social-interpersonal behavior. In one way or another, the b(ira) makes some form of social adjustment or commitment. This is rarely true for the b(iru); he tends to be oblivious toward, or insulated from, social relationships. He is much more interested in the world of things and procedures than in the world of people. At best, this is a schizoid adjustment; at worst, it is truly schizophrenic.

### **Basic iru (IuRuUu)**

This is the most primitive and least tense adjustment of the primitive IRU orientation. There are many similarities between iru and ira, but the iru is not as deceptive or misleading. Since he does not have the imitative role adaptability of the ira, the schizoid flavor and self-centered withdrawal of the iru are very obvious. He is usually recognized and dealt with as a schizoid; there are few attempts by others toward social-interpersonal involvement.

The iru and ira\* adjustments are also very similar. However, the iru does not develop the role uniform social behavior of the ira\*. Rather than stereotyping and caricaturing social behavior, the iru tends to be oblivious to, indifferent toward, or uncertain about his social-interpersonal role. He uses very little social initiative of any kind and, thus, tends to be passive and preoccupied in social situations. Shyness and elusiveness are common characteristics. When placed in social situations, moreover, the iru will be non-responsive and non-active. He is rarely as defensive as might be the

i\*r\*u\*, who has a need to avoid or escape his desire for activity. The iru adjustment is one of true indifference.

Since the primitive IRU is rarely left alone because his non-participation is so obvious, he has a choice-- in an abstract, not a conscious sense-- of either cutting off his responsiveness entirely or learning to respond to direction. The ira\* has been described as the adjustment through which an individual learns a social role that covers or masks his schizoid activity. In the purist sense, the iru adjustment represents a procedural ability rather than a role-playing ability. The iru covers or obscures his schizoid tendencies by learning rituals; protocols, and procedures that he can persevere and use to avoid either the threat of complete isolation where he might become autistic or the threat of social-interpersonal activity where he will be shy or indifferent.

If a satisfactory adjustment can be made at all, the iru will be very work-oriented. As is true for most of the adjustments derived from the primitive IRU orientation, the effectiveness of the iru is very much a function of the skill and attention of his teachers and the extent to which his intellectual level allows him to learn by rote what is required. The e\*ru acquires a certain amount of discipline of his autistic tendencies, but the iru lacks self-discipline; in addition to learning how to perform what is required, he must also be supervised and controlled while doing it. To a certain extent, the iru becomes inoperative and passive when left to his own devices. The e\*ru can often be kept out of trouble by giving him a complex task to perform; in contrast, the iru tends to get into trouble unless he is given frequent supervision and is forced to perform. His problems are passivity, inactivity, and social-interpersonal withdrawal.

The psychotic iru, for example, will respond well to occupational therapy, but if it is withdrawn (because he seems to be responding), he relapses into apathy and non-response.

The iru has little or no sense of responsibility. He is selfish, self-centered, and insulated against the needs and desires of others. Like the e\*ru, he takes what he wants when he wants it, with little or no regard for the consequences. Unlike the e\*ru, however, the iru is not active or aggressive in taking material things or in any interpersonal sexual activity. While the e\*ru may rape with little awareness of the object-- he may be guilty of sexual assault of an aged woman or necrophilia-- the iru is more prone to compulsive masturbation. Some exhibitionists may be iru, but they are less likely to be exhibiting themselves in order to gain attention than to be so autoerotically involved that they are oblivious to the inappropriateness of their behavior.

Moodiness is an aspect of the iru adjustment, but it must be remembered that overt affective signs are not characteristic of the primitive internalizer. He must learn to show his feelings in an appropriate manner, but, as pointed out elsewhere, these over displays are not necessarily related to his true feelings. Since the iru shows less overt feeling than any other basic cluster, moodiness, as it occurs in him, is relatively unobservable. The primary signs of moodiness are found in his responsiveness to direction. Apathy may be an indication of intense inner feeling because he is so preoccupied with his inner experience that he loses what little external responsiveness he may have developed. This accounts, in part, for the fact that the iru may unexpectedly and violently react to attempts to arouse him from his apathy or apparent

lethargy. Extreme violence in defense of his inner preoccupations is not uncommon in the iru.

The ability to control many of the iru tendencies is directly related to intellectual level. However, it is generally true that the iru does not come near to living up to his intellectual potential. Many very bright iru persons will do an adequate job in procedure-bound, ritual-oriented positions, but their performance is ordinarily considerably below expectations. Some child prodigies, particularly those who can learn numbers and mathematics quickly and who overachieve in childhood, but fail to make an adequate or productive adjustment in adulthood, may come from this cluster. At best, the iru is a schizoid, and even schizophrenic, person who is compulsive, ritualistic, and poorly socialized.

#### **Basic iru\* (IuRuAc)**

This is a relatively uncommon pattern because so many people with this adjustment are untestable. In the extreme, it is a classic, catatonic schizophrenic adjustment.

The iru\* is an immature primitive IRA who has reacted against his surface social adjustment. He is negativistic, resistant to, and defiant of ; attempts to relate to him. This negativism usually takes the form of personal isolation and autistic withdrawal. In most cases, the iru\* will have shown signs of childhood schizophrenia, and will have been considered abnormal for some time. Severe temper tantrums, followed by withdrawal, are characteristics of extreme forms of this adjustment. Hallucinations rarely occur in this pattern, but frustration and thwarting often lead to combative and assaultive reactions.

#### **Basic ir\*u (IuFcUu)**

This is the most primitive of the IRU patterns and tends to be relatively rare. In general, the ir\*u has made little adaptation or modification of his primitive tendencies; he is a non-involving schizoid person with limited emotional control and little awareness of any need to develop social-interpersonal competence. At best, he is a self-centered, highly autistic person who is individualistic and self-seeking; at worst, he is the classic childhood schizophrenic who never develops beyond his autistic personalized world.

Like the ir\*u\*, discussed below, this is a narcissistic adjustment, but it lacks the negativism and social-interpersonal defensiveness of the ir\*u adjustment. Instead, the ir\*u is much more socially passive and insulated. The ir\*a\* has learned some form of social adaptation in his development that maintains him fairly effectively, but the ir\*u remains socially and interpersonally insulated from the beginning without developing superficial maturity. He is completely succor dependent and needs constant care and attention, not because he demands it in an overt way, but because he is essentially helpless without it. Obviously, it is very difficult for the ir\*u to achieve any sort of productive, adult adjustment.

The extreme ir\*u is very difficult, if not impossible, to test, so part of the rarity of this pattern stems from this. Some ir\*u records will occur in individuals with organic conditions, but usually the pattern is a result of the impairment and masks the pre-organic personality pattern. The ir\*u is often a management problem because he is abusive, overactive, and assaultive. There are definite childish temper tantrums that are unrelated to external events.



### **Basic ir\*u\* (IuFcAc)**

This is a relatively rare basic pattern, partly because of low incidence among normals and an partly because persons with extreme patterns are usually not testable. In the extreme, this is a schizophrenic adjustment in which the individual is highly self-involved, autistic, and an socially isolated or defensive. Like the ir\*u, this is a childhood schizophrenic or an immature schizoid adjustment. At best, people with this pattern are very narcissistic. Fantasy, auto-sensuality, and introspective versatility are more marked in the ir\*u\* than in either the iru\* or the iru. Although he can be imaginative and creative, the productivity of the ir\*u\* is so individualized or personalized that it has only minimal social usefulness.

Unlike the ir\*u, the ir\*u\* must manifest some active social hostility in order to protect his intimacy and self-involvement.

There is much more tendency for attempts at involvement with the ir\*u\* because he is a primitive A, making it necessary for him to develop some kind of insulation from social interaction. Extreme negativism, manifested early in his life, is usually characteristic of this adjustment. Tantrums, "fits," and an similar behavior not only characterize his early life, but are usually very much a part of his adjustment all through life.

### **Basic i\*ru (EcRuUu)**

The i\*ru is very similar to the eru except that he has become independent, self-sufficient, and contemplative, while the eru has remained responsive, relating, and an active. Generally, the i\*ru has learned mental discipline and an, as a result, can sustain his mental activity in the face of environmental distraction.

A primary characteristic of the eru is that he actively seeks environments in which his activity and responsiveness are tolerated. He also maintains his overt negativism toward pressure for change and an adaptation. The i\*ru, on the other hand, symbolizes or internalizes his negativism and an does not seek to change his environment; rather, he tries to ignore it and an, at the same time, to exist in it without a great deal of conflict. As a result, the i\*ru is essentially a very passive, withdrawn person who actively resists any attempt to stimulate him to be more responsive. He makes no effort to get external support, but remains engrossed in his own interests, his own welfare, and his own needs.

Obviously, there is a definite schizoid flavor to this adjustment. The major difference between the pure schizoid (iru) adjustment and the semi-schizoid (i\*ru) form lies in the tendency of the iru to be oblivious to distraction and an, therefore, to be truly out of contact while the i\*ru has more of a defensive withdrawal. When stimuli are directed toward the i\*ru, he is negatively responsive, since the i\*ru\* invites more social involvement and an has to develop even more overt hostility in order to maintain his independence. The i\*r\*u\* has even more tension, since he is a primitive EFA.

The i\*ru is usually a social isolate who maintains his independence by commitment to mental activity. He resents intrusion and an tends to be suspicious and anxious whenever people come near him or appear interested in him. Many hermits and recluses who fortify their homes and act belligerently or with hostility toward trespassers come from this cluster. The ultimate adjustment of the i\*ru is dependent on the extent to which he can develop some

skill that will maintain him. The i\*ru with average or better intelligence can become a good researcher, analyst, special librarian, or museum curator, but never loses his tendency to be seclusive, secretive, and suspicious. The i\*ru is thrifty, often miserly, and an is likely to be a hoarder.

### **Basic i\*ru\* (EcRuAc)**

The primary difference between i\*ru\* and an i\*ra, from the same primitive ERA orientation, is that the former is more intellectualizing adjustment. The i\*ru\* has, in some manner, compensated against his social susceptibility as a means for devoting himself to intellectual-procedural activities. The i\*ra is quite active socially and an his intellectual-procedural skills are ordinarily devoted to social-interpersonal activities. The i\*ru\* is less concerned with these activities and an avoids social interaction for more personal and an self-sufficient pursuits.

As a result, a primary characteristic of the i\*ru\* adjustment is defensiveness and an negativism toward social distraction and an a tendency to be punishing and an rejecting of distracting activities and an people. [This should not be confused with the similar reaction of the surface i/ru', or Ecc ruc Auc, who has distraction anxiety in the sense that he is afraid that he will give in to temptation and an, thus, actively avoids distraction. At times even, the i/ru' wants external authorities to eliminate distractions because they represent threats to him.] The i\*ru\* has much more self-discipline, both in the intellectual and an social area, with a concomitant hostility toward those who lack such discipline. In most cases, the i\*ru\* feels that the mere fact he has disciplined himself entitles him to respect, obedience, and an satisfaction of

his needs.

While there is an element of compassion in the make-up of the i\*f\*a and an i\*f\*u\*, the i\*ru, and, to an even greater extent, the i\*ru\* operate on the basis that a person earns respect; once this is earned, he is entitled to the privileges of his position. Individualism, toughness, and an even ruthlessness are characteristics of the i\*ru\*. He is impatient with the weakness of others and an truly believes that all is fair in human relationships, and an that the best man always wins in the end. Once he has won, he is entitled to his reward; only devious and an conniving people will deny it. The i\*ru\* is a fighter with more finesse than the eru\*, who allows his intellectual inferiority and an dependency needs to overcome him. The i\*ru\* is fiercely independent and an, given sufficient intelligence, may be quite competent. At the same time, he will be authoritarian, dogmatic, and an prejudiced.

### **Basic i\*r\*u (EcFcUu)**

The primary characteristic of this adjustment is that the i\*r\*u makes little effort, and an has little interest, in establishing social-interpersonal relationships. Essentially, this is an introverse adjustment that can be manifested either in preoccupation with intellectual-procedural activities or in introspective pre-occupations with self. Since such a person is fundamentally very sensitive to environmental relationships, it takes considerable psychological energy to block out or control this sensitivity. Actually, however, the i\*r\*u is more comfortable in doing this than is the i\*r\*u\* because he is less subject to social-interpersonal stress. Initially, the i\*r\*u\* is prone to feel the need to migrate his loneliness and an not allow his introspection to depress him to the point of non-productivity. The i\*r\*u\*,

on the other hand, as a primitive A, is the target of considerable distraction in the social area; he must learn to reject this before he can concentrate on his intellectual-procedural activities. Thus, the *i\*r\*u\** tends to be hostile while the *i\*r\*u* tends to be somewhat naive or immature in social-interpersonal interactions.

Obviously, intellectual level is a very important factor in the social effectiveness of this pattern. The bright *i\*r\*u* can develop his capacity for concentration and may become a highly effective specialist in fields that require close intellectual-procedural attention. Those with less than average intelligence are less effective and are more prone to be disabled by their inferiority and inadequacy feelings. The energy required to maintain the *i\*r\*u* adjustment is so great that strain occurs very easily; thus, the *i\*r\*u* has a low threshold for fatigue and is always vulnerable to stress reactions, depressions, and fatigue syndromes. Aging can be particularly traumatic for members of this cluster; an appreciable number of men who have involuntary depressions upon retirement, or those who have "nervous breakdowns" after a prolonged period of work, are found here.

To become an *i\*r\*u*, the primitive EFU must repress both his dependency needs and his emotional sensitivity. Thus, the *i\*r\*u* is under considerable unconscious stress when in situations that require these abilities. While the *i\*r\*a\** becomes authoritarian and autocratic, or even paranoid, the *i\*r\*u* will be highly self-centered, extremely independent, or responsibilities. As a result, most *i\*r\*u* will be highly self-centered, extremely independent, or defensive persons who may be oblivious to the needs and demands of others. They do not have the insulation of the *iru*, but, instead,

have an almost unconscious awareness of others needs against which they react negatively. Thus, the *i\*r\*u* may become the most indifferent, the most self-centered, and the most detached in environments that highly stimulate him to be otherwise.

The *i\*r\*u* adjustment can be maintained only through considerable orderliness and discipline. Compulsiveness, then, is an important feature of the pattern. The *i\*r\*u* is more likely to have a compulsive character, to be generally orderly and intense, than to be obsessive-compulsive in the classic sense. Obsessive-compulsive features occur most frequently in the uncompensated, but modified adjustment: *i'-e'*, *r'-f'*, *a'-u'* at the surface level.

#### **Basic *i\*r\*u\** (EcFcAc)**

The *i\*r\*u\** is the most tension-producing adjustment of the primitive EFA orientation because it is, in most instances, a reaction formation. Yet, it is more common than *i\*r\*a* because the *i\*r\** adjustment is difficult to maintain while continuing to be socially perceptive and an active. In general, *i\*r\*u\** is a highly disciplined (sometimes inhibited), self-sufficient (sometimes cruelly selfish), independent (sometimes schizoid), and an insulated (sometimes sadistic) adjustment derived from a primitive orientation that was empirical or fickle, involving, dependent, and sensitive. The primary characteristics of the adjustment are preoccupation with rationality and theoretical objectivity, studied indifference and lack of concern for the needs of others, and social insulation or isolation that is maintained by avoidance, rejection, and an hostility.

While this adjustment cannot be maintained without ultimate psychological fa-

tigue and damage, it is, in no sense, a universally "bad" solution. The *i\*r\*u\** is vulnerable to hypertension and ulcers, and since he has a tendency to allow illness to become chronic before reacting to it, he is likely to be quite disabled when he does admit that he is ill.

At high levels of intelligence, this pattern can produce very effective scientists, particularly in fields requiring the learning and an understanding of highly complex procedures and methods. The *i\*r\*u\** does not have the potential creativity of the *i\*fu* because he is more dependent on learning to accept, and relies more on authority and precedent. To a large extent, the *i\*r\*u\** is the most vehemently loyal to authority and method of all the basic adjustments; he can be very hostile and suspicious of innovation or originality. He is particularly negativistic toward any kind of emotional display, sensuality, or "feel". He is not only sarcastic and contemptuous of attempts to seduce him, but will have a considerable need to punish the seducing object. He does not have the ability of the *i\*r\*u* to recognize true or directed seduction attempts and an is, therefore, undifferentiated in his rejection of what he interprets as potential seduction.

The *i\*r\*u\** is extremely unwilling to enter into intimate relationships with anyone. If he enters into marriage and has children, he is likely to be very distant, authoritarian, austere, and demanding. He is precise, detached, preoccupied, and extremely impatient with distractions, delays, and interference with his working habits. He fights for independence and is particularly stubborn in having his own way. The *i\*r\*u* and the *i\*r\*u\** are very similar except that the *i\*r\*u*, as a primitive U, does not have to be as aggressive and hostile in warding off so-

cial-interpersonal involvements. By the same token, the *i\*r\*u* is more susceptible to seduction.

### **Convergent ifa Cluster**

This is a relatively effective convergent basic adjustment that is, at least in the American culture, the most prevalent. Members of this cluster are externally non-involving, socially adept, and relatively insightful. Generally speaking, they have, or have developed, a social conscience and an respond to the need to be socially alert and responsible. With few exceptions, they are loyal to constituted authority. Most convergent ifa are passive, although not necessarily inactive, and reasonably productive. This is a schizoid adjustment in which the individual protects his private emotions, but, with one exception -- the *if\*a* -- rarely leads to schizophrenic breakdowns.

### **Basic ifa (IuFuAu)**

This is probably the most efficient of the Iu adjustments of the primitive IFA orientation. Although it is essentially a schizoid adjustment, the ifa pattern represents both emotional control or conscience and social awareness and an responsiveness. The ifa tends to exploit his mental skills, but in most instances, this is socially productive. At higher levels of intelligence, the ifa can be quite creative and imaginative. He has a sense of responsibility and, although his interests are highly personal, individualistic, and an even narcissistic, he recognizes the need to be productive, creative, and reality oriented. This is the pattern that produces many writers, artists, musicians, and liberal arts intellectuals. Aesthetic appreciation in its more abstract forms and subtle cultural appreciation are common manifestations.

The ifa is sensitive and an discriminating; he gains great satisfaction from the exploitation of his intellectual skills. Since this is done in a sublimated manner, he does not have the individualistic and autistic quality of the ir\*a. He is an intuitive person who has little use for the regimens or discipline of formalized mental activity. He is inclined to be an intellectually curious person who desires the freedom to range unfettered through the infinite varieties of mental experience. He is not only a non-involving person, but is adamant in maintaining his intimacy and individuality. Reading, thinking, and controlled mental activity are more important to him than physical activity, interaction, or gross sensual stimulation. He is dependent on others to take care of him so that he has time for his creative, imaginative pursuits. There is a very definite air of hauteur in this adjustment; failure to receive obeisance may result in petulance, temperament, and pique. The ifa is very sensitive to lack of respect or appreciation for his interests and accomplishments and is prone to become cynical and sardonic in the face of rejection or misunderstanding.

Obviously, the effectiveness of this adjustment is very much a function of the true worth of the activity. The elite, who are skillful and productive enough to warrant respect, not only get away with this adjustment, but are productive because of it. On the other hand, the less successful are prone to become discouraged and an apathetic because they are very sensitive to lack of appreciation, unlike the if\*a, and are also quite insightful about their own lack of success. Disabling inferiority reactions manifested by morbid depression, pathological bitterness, and severe cynicism are not uncommon. Even the most

successful ifa may sometimes have similar reactions because the high standards he sets for himself are often unattainable. Suicide, particularly in later years, is a common phenomenon.

There are many similarities between ifa and ifa\*. The primary difference is that the ifa is often overestimated and overprotected during his early years. In many ways, thus, he is relatively show in maturing and becomes overly dependent on care and protection. When he is rejected, he is less prepared to adapt, and, thus, more prone to withdrawal and apathy, than the ifa\*, who has had to fight, in one way or another, for example, may be petted and pampered during the years when she is attractive and, thus, be totally unable to adapt psychologically when she has reached, or is about to reach a time when her behavior is inappropriate. In contrast, the if\*a may tend to persevere her behavior, even when it is inappropriate, because she does not have the same sensitivity of insightfulness characteristic of the primitive F.

In general, the ifa is a sensitive, but self-centered person who is artistic or "cultivated" in one form or another. He develops and exploits his mental skills in intellectual and creative ways. He often has highly mystical and spiritual values, usually places great store on his ability to be intuitive, but is very vulnerable to discouragement and disillusionment.

#### **Basic ifa\* (IuFuUc)**

Although this is not a particularly common derivative of the primitive IFU orientation, it is generally a fairly effective adjustment. The ifa\* is more schizoid than the e\*fa\* because he is not nearly as well-defended against his autistic tendencies. The e\*fa\*

has considerable self-discipline and his activities are self-initiated and self-sustained. The ifa\*, in contrast, is much more dependent on external guidance and discipline for his activity. He tends to be a passive person who may be quite responsive to authority and direction, but has difficulty maintaining his activity unless stimulated and prodded. There is likely to be a great deal of ritualistic and compulsive behavior with this adjustment, so the ifa\* needs external reassurance to be sure that he performs adequately and appropriately. He responds very well to external direction because he is obedient, non-involved, and relatively nonresistant.

The difference between ifa\* and an ir\*a\* lies in a greater sense of responsibility and the better emotional control of the former. The ifa\* has learned to sublimate, in one form or another, so is rarely as emotionally immature or explosive as the ir\*a\*. It should be noted, however, the ir\*a\* is inclined to be guilt-free for he is spontaneous and self-seeking. The ifa\* has much more tendency toward tension and conflict because he has a strong intellectual awareness of the dangers of loss of control and the inappropriateness of too much self-centeredness. Thus, while the ifa\* is more insightful than the ir\*a\*, he is expected to acquire and to follow through with them. Unlike the e\*fa\*, the ifa\* needs reassurance, support, and encouragement to be active and productive. This support is qualitatively different than that required by the efa\*. The ifa\* is succor dependent, while the efa\* is emotionally dependent; thus, security and stability are more important to the ifa\* than interpersonal involvements and emotional acceptance. In fact, the ifa\* is often very uncomfortable if too much reciprocal involvement is required.

Overtly, the ifa\* and the i\*fa\* will appear very much alike. Both are task-involved in that they are interested in what they are doing, and both expect reassurance on the basis of their competence and effectiveness. However, the i\*fa\* wants to be accepted, or emotionally appreciated for his performance, while the ifa\* wants to be supported and protected for his. To a considerable extent, criticism is enabling to the ifa\*, while it tends to be disabling for the i\*fa\*. Both will be inclined to ask for criticism and evaluation, but the i\*fa\* will really be more interested in being reassured about his acceptance. Depending on his training and security feelings, he can be a productive, efficient person with both pride and a sense of responsibility about his work. However, he lacks the drive, ambition, and energy of the e\*fa\*. The ifa\* can work for almost anyone who provides support; the e\*fa\*, in contrast, is rarely effective unless he can get along with his superiors.

The difference between ifa\* and ifa lies in the effort that must be exerted by the ifa\* to develop competent and appropriate social roles. The ifa\* must learn how to be responsive to social demands, but he is not always completely successful. Usually, he tries to be as conventional and conforming as possible to any milieu in which he finds succor and security. He recognizes, at least intellectually, that much of his security depends on his social suitability; thus, once he has determined the authority figures in the milieu in which he feels secure, he will accept and attempt to emulate the social requirements set down by these figures. The ifa\* is definitely prone to become a disciple or a student of systems and theoretical formulations, and is almost always obedient and conforming in his manner of acceptance. While there is intellectual or ideational involvement in systems the ifa\*

lacks the emotional tone acceptance anxiety of the efa\* and the rationalized acceptance anxiety of the i\*fa\*.

Guilt reactions and reality anxiety reactions are the primary psychological problems of the ifa\*. Since he has a great awareness of his tendencies toward autism and withdrawal, yet has a strong sense of responsibility to be otherwise, he is inclined to become discouraged with his own ambivalence and vacillation. He is also prone to project his inadequacy feelings, blaming others for his difficulties; the system that does not live up to its promise of security, the religious values that fail to support him in a time of crisis; the medical profession that does not take time to relieve his illness. However, since he is a primitive F, he has too much insight to become fixed and systematized in these beliefs. Then, he becomes discouraged with himself because he cannot maintain his projections long enough to obtain relief. This same sort of ambivalence and insightfulness also makes him feel anxious about his projections; thus, he will spend a great deal of time working out techniques to get reassurance that he is responding to appropriate and real stimuli. Because he has so much fear and anxiety that he will become delusional, the ifa\* must be described as being gullible, for he will not accept and believe almost anything that is widely accepted or authoritatively determined. Because of his dependence on external reassurance and control, the ifa\* is particularly susceptible to most hysteric and crowd phenomena.

### **Basic if\*a (IuRcAu)**

The if\*a adjustment is schizoid pattern in which the individual has developed considerable external control or an intellectualized sense of responsibility. Fundamen-

tally, the if\*a is an independent, self-sufficient person who has a considerable amount of conscious autistic experience. In some manner, he recognizes that these experiences are non-productive or "incorrect," so a great deal of psychological energy is used to cover up, overcome, or justify his autistic activity. There is usually a considerable amount of compulsiveness in this adjustment that most frequently takes an introspective, self-centered direction. Thus, the if\*a is a narcissistic person who actively seeks external direction and support for his behavior and interests. Conformity, passivity, and docile dependency are the primary ingredients of the adjustment.

The i\*f\*a spends considerable effort to rationalize his emotional needs, usually trying to earn his acceptance by intellectual productivity. The if\*a, on the other hand, is under little or no pressure to rationalize his emotional needs because he has little need for reciprocal involvement. He tends to be somewhat smug and complacent with his dependency relationships because he takes others' for granted. The if\*a actively seeks support because his inner anxiety, but when he receives it, he is so busy getting relief from his anxiety that has little time for any interaction or involvement. Unlike the ef\*a, the if\*a is not vulnerable to seduction; he can sustain his loyalty to a succor figure as long as he feels he is being given support and sustenance.

The if\*a is often considered to be very materialistic because his own well-being or personal security seem to be more important than conviction or ideals. At the same time, some if\*a are thought to be the most dedicated and loyal of all because of their blind adherence to religious beliefs and certain individuals. Fundamentally, if the

if\*a, because of his conformity and conventionality, remains true to whatever pattern of his life is set for him by cultural milieu. The paradox of this adjustment is that it can produce the clinging, spoiled son of a domineering mother or, at the opposite pole, the dedicated priest.

The primitive IRA has little spontaneous need to show overt emotion; he must learn to show appropriate feelings. The ERA, on the other hand, must learn to control or hold in his overt emotional expressions. As a result, the ERA grows up to be somewhat controlled and "unemotional" while the IRA becomes quite expressive and affective. The ERA is non-expressive because it is threatening for him to be so.

The IRA can be expressive because these are learned responses and are usually relatively non-threatening. To a great extent, then, the emotional expression of the IRA is not really a reflection of his true feeling, but is geared more social expectation. It is this factor that lies behind the "split" personality characteristics of the schizoid adjustment.

The ifa\* adjustment is one in which the most superficial social expressiveness can be expected. The if\*a, in contrast, learns to be appropriate in almost any social situation, but there is always an element of ritual in his role playing. As a matter of fact, the if\*a is very protective of his privacy and can rarely be intimate with anyone. Sharing feelings is a psychological dream of the externalizer; much of the dynamics revolve around the various ways of this sharing can be accomplished. The internalizer tends to dream more of guilt-free independence and self-sufficiency; his dynamics revolve around socially acceptable ways to accomplish this. The external behavior

of the if\*a is misleading, then because it is socially conventional behavior rather than a reflection of how he really feels.

The if\*a is much more superficial than the if\*a\* because his primitive role adaptability makes him more effective in social relations. The if\*a\* is under more intense pressure to learn social skills and roles and, if successful at all, is much more skilled and precise. The if\*a\* has to prove his ability, while the if\*a is given more impressionistic credit for being successful. The if\*a can grow to adolescence masking his autism by superficial social conformity, while the if\*a\* has great difficulty because his autism is so obvious. It is the if\*a adjustment that produces the classic dementia praecox because the underlying schizophrenic process becomes obvious and disabling at puberty.

The primary problems of the if\*a occur whenever succor dependency relationships are disturbed and not immediately replaced. Death of a mother, a broken home resulting in a changed pattern of life, moving to a new environment, or being forced to be independent and display initiative may all produce schizophrenic episodes or a schizophrenic breakdown.

### **Basic if\*a\* (IuRcUc)**

As has been pointed out several times, the primitive IRU is potentially a very literal, imitative person. Since he is a primitive R, the IRU is inclined to learn procedures, methods, and habits by rote; because of this, he does not necessarily have to understand what he is doing to be an effective learner. Unless particular attention is paid to teaching meaning, the R may continue to perform by rote and never learn the meaning, significance, or relationships of what



he is doing. The IRU is particularly prone to use his R skills in this way.

Basic patterns e\*ra, e\*ru, ira\*, and iru are examples of IRU adjustments in which rote activity without insight or attempts at insight may occur. For this reason, these adjustments are characterized by selfishness, self-centeredness, and irritability. However, when continued pressure is applied to the regulated individual to force him to perform appropriately and to get him to attempt to understand and interpret what he is doing, the various forms of the Rc (f\*) adjustment occur.

The f\* adjustment does not necessarily mean that a person really understands or has true insight, but it does mean he has made some attempts at developing understanding. The e\*f\*a\* and the e\*f\*u\* feel that they have insight, but the actual attainment may range from frankly delusional and unrealistic belief to highly effective intellectual understanding. The if\*a\* and if\*u\* lack the feeling of understanding and insight, but have an awareness of the need to try to learn how to be understanding and insightful. Their behavior can range from highly effective intellectual curiosity too frankly confused and bewildered adjustments characterized by autistic withdrawal and stubborn guilt ridden defensiveness.

The if\*a adjustment, thus, implied the need to understand (a sense of responsibility), and the need for social adaptability. The effectiveness of the adjustment is a function of the appropriateness and efficiency with which these needs are met. The independence, self-reliance, and self-sufficiency characteristic of the Ic adjustment are lacking in the if\*a; he is very susceptible to external control. In this sense, the if\*a can be described as a dependent

person. His need to conform to, and follow, the direction and guidance given by his environment is accompanied by a need to understand and anticipate what is expected of him.

His sense of duty is very similar to that of the e\*f\*a\*, but is less fixed, less well-defined, and less consistent. The e\*f\*a\* knows what he is expected to do and sets out to do it in an insulated and somewhat autocratic way. The if\*a\* needs more reassurance and seeks specific supervision and correction. In one sense, the if\*a\* is more vacillating and inconsistent than the e\*f\*a\* because he can conform, in sequence and sometimes simultaneously, to contradictory direction and supervision, provided that he clearly understands to whom he is to be responsible. In another sense, however, the if\*a\* is more amendable to change and adaptation; he is less conventional, tradition-bound, and stereotyped. It is the if\*a\* scientist, with high intelligence, who can adapt without conflict or anxiety to a Nazi society, a Soviet society, and an American society successively, with a well-defined sense of responsibility to each, in turn, but with no recognition of the paradoxical nature of his behavior. In other words, the if\*a\* has a true sense of loyalty to that which supports him, but he has little need for this support to be consistent. In spite of the fact that the if\*a\* is never a true revolutionary, he has the best adaptability to change of management. In business, it is the if\*a\* who is little influenced by the personality of his supervisor as long as supervision is provided.

Although passivity is characteristic of the if\*a\*, inactivity as a general rule, is not. The if\*a\* is work oriented, and seeks to earn his right to do what he can do well by learning to whom he is responsible and by

giving his authority figures the respect and understanding that is expected. He learns and applies a conforming, if not conventional, social role. He is technically a good citizen, a good husband, and a good parent. However, he rarely enters into these responsibilities with enthusiasm, intensity, or dedication. At best, he is unimaginative; at worst, he is mundane and mechanical. In general, however, it is the if\*a\*, who gives continuity in rapidly changing societies that otherwise would breed only chaos.

Guilt reactions, anxiety states and profound inferiority feelings are in the primary psychological problems of the if\*a\*. The principle traumatic experience for him is loss of succor dependence without quick replacement.

The if\*a is likely to be attractive or interesting enough to be able to re-establish dependency relationships without much difficulty, but the if\*a\* must do more to earn support; he must have a skill or interest that is worth supporting. When he is unsuited for readaptation because of lack of skill, or because his skills are inappropriate by reason of age or obsolescence, he becomes anxious, bewildered, and inoperative. In some cases, hypochondriasis or conversion symptoms, particularly headaches, may occur. Whenever too much independent responsibility is required, or when direct supervision is lacking, the if\*a\* is likely to become depressed, apathetic, and non-productive.

#### **Basic i\*fa (EcFuAu)**

The i\*fa pattern is a common manifestation of the primitive EFA orientation. Ordinarily, this is an efficient and productive adjustment because the i\*fa has learned discipline, intellectualize, or control his sensuality, sensitivity, and capacity for empathy

without have to repress them as do the i\*r\* and er\* clusters. Behaviorally, the i\*fa tends to sublimate and exploit his sensuality and sensitivity. The fundamental characteristics of the members of the members of this aspect of this cluster is, thus, the artistic, creative understanding, and sensitive aspect of the adjustment. Compensation is accomplished by intellectual defensiveness (i\*) coupled with conscience, insight, and emotional control (f). The conscience control of the i\*fa is similar to that of the i\*f\*a, but the insight may be more realistic and subtle. The primary drive of the i\*fa is to relate "properly" and meaningfully with others in his world. Usually, he develops some form of independence by taking responsibility for others, thus, avoiding the dependency and seductibility of the efa adjustment. Many i\*fa individuals will become specialists in areas where their empathy, sensitivity, and understanding are assets. Religious dedication is not uncommon.

Obviously, the i\*fa adjustment creates considerable conscious tension because such people do not avoid temptation. Rather, they expose themselves continuously to tempting stimuli and use the defensiveness of their i\* compensation to control their vulnerability. The i\*fa frequently develops indirect or distorted means of sublimating his sensual needs; thus, fettered are not uncommon. Ordinarily, however, the i\*fa can control or discipline his sensuality and sensitivity whenever this is required; he can be very sensual and sensitive when such activities are appropriate or can be intellectually rationalized. Thus, the i\*fa is frequently interested in rites, rituals, and procedures that are rich in sensual symbolism and expressions. Bright i\*fa tend to be artistic and esthetic in their sensuality, but those with less intelligence are quite sus-

ceptible to narcissistic self-indulgence that can be appropriately rationalized as, for example, dancing and body-culture.

### **Basic i\*fa\* (EcFuUc)**

The i\*fa\* is a relatively independent, emotionally controlled, and socially active person. He has disciplined the fickleness and distractibility of his externalized orientation so that he is able to concentrate and, in most instances, use his mental abilities effectively. Because he is Fu, rather than Fc, he is not self-centered, but has a social conscience; he has also learned to exploit his ability for empathy, understanding, and sensitivity. As an a\*, he has learned to play a role with which he feels somewhat comfortable and, thus, has mitigated his social isolation and ineptness. To this extent, he has developed a social conscience and is working at being effective and responsible.

The convergent b(ifa) cluster represents the ideal personality pattern for the American culture; i\*fa\* is the pattern that allows the establishment of the most effective emotional relationships. The i\*fa\* tends to be a warm, responsive person who is compassionate, understanding, and emotionally dependable. Since he is a primitive U, he has had considerable experience with rejection and social isolation, but he has moved in the direction of learning how to earn acceptance and has some confidence in his role-playing skill. As a primitive E, he has had experience with environmental distraction and emotional dependency, but he has moved in the direction of independence and self-sufficiency without any tendency toward unusual self-centeredness or selfishness.

Tension, for the i\*fa\*, comes from his repression in the areas of dependency and so-

cial-interpersonal relationships. As a result, he will be most uncomfortable in situations requiring either strong requirements to be dependent or a need to be introversive and withdrawn. Unlike the i\*f\*a\*, the i\*fa\* has marked capacity for insight that results in his reacting strongly against stimuli he perceives to be hostile. In effect, he will be very negativistic toward anything that requires him to be dependent or to withdraw. He will actively punish (or avoid) people who are either too dominant or too submissive and will be very hostile toward activities he considers a waste of time.

Anxiety for the i\*fa\* occurs in the emotional-procedural area. Since he exploits his emotionality, he considers anxiety, lest his intensity to get out of control. It is very important to the i\*fa\* that he finds ways of sublimating or displacing his emotional intensity. As a result, most i\*fa\* will have strong emotional ties to their religion, their country, their profession, cultural arts and sciences, and their various social responsibilities. The intensity and emotional involvements of the i\*fa\* are probably greater than those of any other basic adjustments.

Such a person is very jealous of anything in which he is involved and will fight vigorously to maintain his position. Anything that tends to be subvert, distort, pervert, or seduce his values and feelings is considered very dangerous. Because he is very perceptive, the i\*fa\* is quick to recognize potential dangers and very prompt in taking corrective action. The i\*fa\* is eager to censor, ban, and control. The ifa\* tends to be more vindictive; he wants to destroy or to re-educate. Some i\*fa\* can become religious and political fanatics; John Calvin and Adolph Hitler, for example, probably were i\*fa\*.

This is a pattern with many extremes. Obviously, the milieu in which a person is reared, the events of his life, and the people who have influenced him all play a great role in determining the social effectiveness of his adjustment. Zealousness, dedication, and conscientiousness are all important ingredients of this adjustment. Unlike the i\*f\*a\*, who is dependent upon external authority to set him in the right direction and teach him right from wrong, the i\*fa\* is more creative, more original, and more resistant to authority. He has a strong need to understand and believe; thus, he is questioning, doubting person who can often be very threatening to those who dislike change and who need established authority.

#### **Basic i\*f\*a (EcRcAu)**

This adjustment has some of the characteristics of the ef\*a and the i\*re, both of which come from the same primitive ERA orientation. Essentially, the i\*f\*a, is a person who has developed independence, self-sufficiency, and an element of emotional control or conscience. The non-insightful learning of the ef\*a are present, but the i\*f\*a has more ability to rationalize intellectually than does the ef\*a.

The i\*f\*a adaptation is probably the most comfortable and most acceptable socially of the primitive ERA derivatives. The i\*f\*a has learned to be self-disciplined, appropriately affective, and is usually socially relating and active. He guards against fickle involvements, but feels responsible and affectionate toward those who are defined as appropriate objects of such attention. Since he is still susceptible to seduction or indiscriminate relationships, he responds quite negatively to stimuli that are defined as inappropriate or unsuitable. He is the sort of person who can be positive

toward a group of boy scouts and very hostile toward juvenile delinquents. In general, the i\*f\*a tends to be conforming, conventional product of the milieu from which he develops, and is likely to experience marked guilt and depression whenever he allows his personal sensual needs to overcome his ethical-cultural-moral concepts. He has considerable pride in his self-discipline, his independence, and his sense of responsibility.

Recognition of authority, loyalty to the individuals who represent that authority, and respect for the cultural and ethical traditions of his background are primary characteristics of the i\*f\*a. He has considerable need to direct, train, and influence others to support and respect his beliefs. As a result, leadership drives and ambition clearly consistent with, and conventionally related to, his background are not uncommon. The i\*f\*a fits well into organized and well-defined groups and may become productive and enthusiastic member or leader.

Although the i\*f\*a is humane and tolerant by training, he can be very rejecting and even cruel toward any deviation or transgression from his accepted values and standards. The i\*f\*a with high intelligence can often achieve very effectively, particularly in occupations and professions that have well-defined procedures and are essentially empirically based. However, although he may be technically competent and proficient, he is rarely very creative or imaginative; once such a person becomes skilled, he rarely likes change or modification unless it has been tried and accepted by the authority figures he respects and accepts. The i\*f\*a, with average intelligence, is usually a "plugger", but his intellectuality has a tinge of etherealness or pedantry. Prejudice and logic-tight compartmental-

tion is common; it is extraordinarily difficult to get in i\*f\*a\* to modify his beliefs or accept change.

### Basic i\*f\*a\* (EcRcUc)

This is the most common of all 64 basic clusters, even though it is the most tension-producing adaptation of the primitive ERU orientation. There are many similarities between i\*f\*a\* and ef\*a\*; the primary difference is that the i\*f\*a\* has mental-intellectual disciplines and can, thus, be more independent and self-sufficient than the ef\*a\*. The i\*f\*a\* is a rational, objective, socially responsible, self-reliant person who has a strong sense of responsibility and actively seeks to apply this responsibility in work habits, ethical, and moral attitudes, and leadership roles.

In general, the i\*f\*a\* is highly motivated, profoundly responsible, and markedly ambitious. He feels that he has overcome his initial intellectual inferiority (I\*), that he has controlled his tendency to be self-centered (f\*), and that he has learned to play a social role that is appropriate, adequate, and comfortable (a\*). What he does not recognize is that he may overestimate his intellectual adequacy; he may feel that being intellectually competent is enough. This may cause others to judge him as dogmatic and arbitrary. Moreover, his social role may be stereotyped and overconventional; since he lacks social versatility, he may appear to many as pompous and unbending. The primary problem of the i\*f\*a\* is that he cannot recognize the difference between what he means to be and what he appears to be. Thus, when he is accused of being arbitrary, he vehemently denies this because he feels that he is not. In most instances, the i\*f\*a\* will project against the accuser *"That man is a liar and*

*a hypocrite. He knows that I am not arbitrary. Either he is stupid, or he has some deceptive purpose for accusing me."*

In spite of being one of the most effective and productive of all the adjustments, it is also one of the least insightful. The i\*f\*a\* feels comfortable; he not only has very little need or desire to be introspective, he reacts very strongly and negatively toward anyone who tries to force him in that direction. He feels that self-evaluation is a sign of weakness because it may undermine the confidence and discipline necessary for proper functioning. The i\*f\*a\* and i\*f\*a are similar in some ways, but the i\*f\*a has less need to be suspicious and defensive in social-interpersonal relationships. Both are self-confident and independent, but the i\*f\*a\* is inclined to be both more competitive and more jealous about, and vindictive toward, the success of others.

Many kinds of highly successful people come from this cluster; military officers, business executives, and professional people such as corporation lawyers and certain kinds of accountants are quite common. All share the primary characteristic of extreme conventionality coupled with suspicion of, and hostility toward, any type of change of uniqueness. The i\*f\*a will accept changes if dictated by properly constituted authority, but the i\*f\*a\* will be suspicious and wary of any authority figure who advocates change. In many instances, however, the authority figures that influence and control the i\*f\*a\* come from the i\*f\*a\* cluster.

Because of his suspicion of "personality" and "impression", the i\*f\*a, puts great reliance on diplomas, degrees, licensing, and certification. Unlike the i\*f\*a, the i\*f\*a is very inclined to check constantly the requirements for these various awards to

make certain they are being earned by work and application, rather than by rote or influence. Rules, regulations, procedures, and protocol are all important, and the policing and enforcement of these criteria are a fundamental concern for the i\*f\*a. Good inspectors, efficiency experts, management specialists, and policemen and frequently i\*f\*a.

Since "right" and wrong" are relatively well-defined for the i\*f\*a, he is impatient, punishing, and vindictive toward all who do wrong, but warm and accepting of those who do right. The ef\*a needs rather constant reassurance by external authority that he is doing the right thing, but the i\*f\*a gets his reassurance from the rules and regulations that he adapts and to which he conforms. He also feels that it is his responsibility to reassure or punish the ef\*a\* as necessary. The i\*f\*a\* is constantly on the lookout for subversion, influence, heresy, seduction, and ineptness.

His primary problem is his inability to recognize that his defensiveness, suspicion, and decisiveness may cause others to react to these characteristics as being evidence of deceit, guilt, and conspiracy.

### **Convergent ifu Cluster**

While the convergent ifu cluster is much like the convergent ifa cluster described above, the lack of social adaptability gives it a completely different flavor. Individuals in the b(ifu) cluster, for the most part, are intellectualized, individualistic, contemplative. The schizoid nature of the adjustment is very obvious because of the marked preoccupation with the internal events. The convergent ifu can scarcely survive without someone to look after him. This is not necessarily an unproductive adjustment, but it

is usually highly abstract and mystical.

### **Basic ifu (IuFuUu)**

This is a reasonably effective adaptation of the primitive IFU orientation; it is relatively more common for women than for men. The ifu pattern is quite similar to the ifa\* adjustment, but represents more individualism and less conventionality. While the ifa\* tries to establish a uniform role that gives him as little social-interpersonal anxiety as possible, the ifu is both less conforming and less conventional; snobbery, pretentiousness, and hauteur are less likely because the ifu is relatively oblivious to his social image and less consistent in maintaining it. However, as he reaches maturity, the ifu is likely to be more aware of his failure to pay enough attention to his image; social-interpersonal anxiety is quite common in the adult.

Fundamentally, the ifu is a person with so much intellectual curiosity that he can, for long periods of time, become so involved in his own interests and attitudes that he has little time or inclination to be aware of the other people in his environment. The ir\*u is completely self-centered and narcissistic way. His self-centeredness is directed toward the acquisition of knowledge and skills; what he learns makes his behavior more appropriate and more useful, socially, than that of the ir\*u. The ifu is self-centered because he is so busy getting knowledge of an intellectual and abstract nature that he misses opportunities to acquire social and pragmatic skills. He is usually a serious, dedicated student who learns his lessons well and finds sustaining pleasure from the nuances of what he studies. Because he commits so much of his psychological energy to his sort of activity, he has little breadth or versatility in anything other than intellectual interests. The ifa\*

spends much of his time trying to develop a social role, for he has a strong sense of social-interpersonal responsibility as well as personal integrity and ethical standards. The ifu develops his ethics, his principles, and his integrity, but often does so at the expense of any kind of conventional social-interpersonal orientation.

Individuality, integrity, and intellectual specialization, then, are the primary characteristics of the ifu, particularly if he is average or better in intelligence. Like the e\*fu, he chooses rather early in life the areas of his interest and application and sticks to these assiduously. Unlike the e\*fu, however, his interests are more diffuse, artistic, creative, and abstract. Thus, he is more philosophical, contemplative, evaluative, and mystical in orientation.

Art, music, literature, and social studies are more likely to interest him than mathematics, science, and economics. He may be quite imaginative in the areas of his interest, but is not as imaginative as the ifu\*.

The ifu is succor dependent in that the milieu in which he lives must give him support and direction. Unlike the ifa\*, he does not feel, even intellectually, any need to be socially active and aggressive. There is an element of "the world owes me a living" to his adjustment because he is inclined to believe that he deserves acceptance and understanding for his intellectual productivity rather than for his social perceptivity and interpersonal activities. This attitude makes the ifu careless, indifferent, or insulated about his social relationships. As a result, he is often considered different, unusual, queer, eccentric, or odd.

Since structure, form, and security are so important to the ifu, it is important to un-

derstand the nature of this need. The drive of the ifu is toward creativity and imagination; thus, he must live in a milieu that does not thwart or frustrate this need. Concepts such as seniority, tenure, accreditation, and academic freedom become very important to him because these frameworks give him the freedom to be different and, at the same time, guarantee that he will not be punished for his difference. In some ways, this is similar to the need of the i\*fu and i\*f\*u for status and recognition. Dynamically, however, these groups are more concerned about discrimination because they are disliked or misunderstood, than about lack of opportunity to be creative and imaginative. In addition, the i\*fu and i\*f\*u are much less passive and spontaneously contemplative than is the ifu.

#### **Basic ifu\* (IuFuAc)**

The ifu\* is very similar to the if\*u, whom we will discuss below, except that he is potentially more capable of genuine creativity and imagination. A primary problem of the primitive IFA is that he is an object of considerable interest to others and, unlike the IRA, very sensitive to these involving attempts. If he desires his intimacy and auto-sensuality, he must defend strongly against social-interpersonal distraction. Thus, the negativism and social defensiveness of the ifu\* is consistently greater than that of the if\*u\*. This insulation against social distraction is the primary characteristic of the ifu\* adjustment. The ifa is aware of his vulnerability to distraction or, at least, to his suggestibility and tendency to follow social stimulation. When he desires to isolate himself, he must ensure against the possibility of distraction by becoming seclusive and withdrawn. The ifu\*, however, manages to develop built-in defenses and, in effect, can exist as a contemplative,

thought-involved person even in an environment that is rich in social distraction. It is this ability that causes this adjustment to be insulated.

The schizoid character of the adjustment is obvious. The ifu\* tends to be a preoccupied person who finds psychological satisfaction in his own mental activity. He lacks the precision and discipline of the e\*fu, for he is mentally spontaneous and imaginative; he has considerable range and versatility in his mental activity. Religious and philosophical attitudes, often with a mystical or abstract quality, and artistic creativity of all sorts are common in individuals from this cluster. Visions, intuitive judgments of an abstract nature, and psychic phenomena of all kinds are possible and occur frequently. This cluster may include people who range from being highly abstract religious and moral philosophers to self-involved and insulated schizophrenics.

The primary difference between the ifu\* and ir\*u\* adjustments lies in the conscience, or emotional control, of the ifu\*. The ir\*u\* is primitive and individualized, while the ifu\* will sublimate or displace his primitive autistic tendencies into socially appropriate channels. The symbolism of the ifu\* is usually interpretable because it has social meaning, although this meaning may be extremely devious and highly esoteric. Phobias, compulsions, and fetishes are more likely in the ifu\* than in the ir\*u\*. Incantations, rituals, and superstitions are not only of great interest to the ifu\*, but the originators of most of these are also ifu\*. The soothsayers, oracles, and prophets of the past, and the primitive witch doctors of the present, probably come from this cluster.

The ifu\* and ifu patterns are also very

similar; the primary difference is the extreme social negativism of the ifu\*. The ifu has little need to defend against social involvement and interaction for, in most cases, he is left alone to develop as he pleases. The ifu\*, in contrast, must deny interaction, often by becoming deliberately unconventional and even uninviting. The need to wear sackcloth and ashes, to affect strange ways, to flout convention, is more likely to occur in the ifu\* than in the ifu. Some religious orders that prescribe vows of silence and a truly cloistered existence has been developed by ifu\* individuals as a means of maintaining their intimacy and mental freedom. The average successful member of such groups is likely to be an ifu, while the leaders are more apt to be ifu\*.

Material and worldly things have little value or attraction for the ifu\*. Spiritual values, for them, have real meaning and substance. Obviously, this is not necessarily a psychotic, or even abnormal adjustment. There are those who are attracted to a cloistered life for abnormal or psychotic reasons, but they can rarely adapt in a satisfactory way. The interest of the ifu\*, in Zen, existentialism, transcendentalism, or transmigration of souls is real and mature. Intellectual level, life experience, and opportunity for training are all important in determining the effectiveness of this adjustment; the ifu\*, with average or below average intelligence, tends to become confused, frustrated, and tense. Drug addiction is not uncommon among spiritual satisfaction in drug effects. *The Confessions of an Opium Eater* and, to some extent, *The Doors of Perception* are products of the ifu\* adjustment. Many religious rites involving the use of mescaline or mushrooms find their origin in the need of the ifu\* for mental activity. The Ic finds this



very threatening; the Ec may find it intellectually interesting, but experientially unpleasant.

### **Basic if\*u (IuRcUu)**

The if\*u pattern, essentially, is the true, classic, schizophrenic adjustment. It differs from the iru adjustment in that there is more inner control, a kind of defensiveness that makes the if\*u less suggestible. Since the mood vacillations and impulsiveness of the iru adjustment are not present, the if\*u is tense, withdrawn, and autistically preoccupied. To a certain extent, the if\*u has made an attempt to relate, but he has not been successful. He does not continue to be responsive, as does the iru, but gives in to his inner needs; at the same time, he fails to differentiate what is autistic and what is experiential. He sees relationships and has a kind of sense of responsibility, but this is distorted, bizarre, and unrealistic. He cannot separate true external guidance and control from his own autistic productions, so becomes a splintered, confused individual who does not recognize his own confusion. He responds to inner, self-generated stimuli as though they were external in origin, is impervious to logic, and insulated from experience. While the if\*u, in extreme cases, has either lost or never developed this ability.

The if\*u, on the other hand, has had more experience with reality. During his childhood, at least, he usually had considerable attention paid to his role-playing ability and has reacted against the social pressures that have been put on him. The if\*u\*, in a sense, escapes from the pressures of being socially active by developing some form of appropriate intellectualization. The if\*u, however, is much more insulated from the very beginning. He is negativistic in child-

hood, but learns not to be combative or obviously resistant. Generally, this results in his being left alone.

His intellectualizations are likely to be fantasy and, in most cases, highly autistic. In a few cases, the if\*u may find appropriate outlets, but he will always be resistant to direction and insulated from control. He is highly individualistic and there is always an excellent chance that he will develop in the schizophrenic direction. If his intellectual level is so high that he can acquire knowledge with little effort, he may not become schizophrenic, but he will obviously function far below his potential. As he grows older, the if\*u becomes more withdrawn and out of contact because more pressure is applied on him to be otherwise. If too much pressure is applied, he withdraws completely, losing all touch with reality; he is then a full-blown schizophrenic.

At best, the if\*u is a self-preoccupied, highly individualistic person who is more responsive to his inner mental needs than to the events in the external world. He may make a fairly adequate adjustment to a milieu that accepts him for what he is and allows him to be a meditative, contemplative, and self-involved social isolate. In most cases, however, the milieu will not tolerate such idiosyncrasies, and the resulting pressure will result in schizophrenic fantasy. Hallucinations, delusions, and inappropriate behavior are very common in the if\*u adjustment.

To a certain extent, the primary problem of the if\*u is that as he attempts to "discover" reality, he is faced with so much frustration and guilt that he cannot tolerate his psychological discomfort. In effect, this is a massive inferiority reaction that can be met only by retreating behind his insulation. At times, the if\*u may have enough insight to

know that he should be different, but he has no understanding, even at an intellectual level, of what he can do about it. He cannot lash out in a primitive way against his frustrators, as does the iru, who may assault his tormentors without apparent reason and certainly without explanation. The if\*u, who must find some intellectual rationalization for his behavior, over-controls his need to strike out until it becomes unbearable. Then, although combativeness comes unpredictably, it can occur because "voices" told him to do it; this gives him a rationale, but relieves him from all responsibility.

All IRU adjustments have a need for defining what is "good" and what is "bad." since these individuals have limited capacity to make this judgment, most IRU individuals follow the lead of the authority figures in their world. The if\*u, who has unusually limited ability to recognize authority figures, knows that he should be "good", but his authority recognition is confused. It is not too strange, then, that much of what his "voices" say to him represents these judgmental poles. The if\*u will obey, without question, the commands of the "good voices". In the same way, while the iru will take what he wants without guilt or explanation, the if\*u needs some rationalization; this permission can range from the concurrence of his "voices" to a delusional belief that something is his or that he is entitled to it by position or right. In this later case, he can believe that he is the true natural son of the president. Or the reincarnation of the Holy Ghost. His sense of responsibility, or conscience, still operates, but in a bizarre or ludicrous manner. Nonetheless, it serves as a method to relieve him of guilt.

#### **Basic if\*u\* (IuRcAc)**

This pattern probably represents the schizoid introversive adjustment. The if\*a is more socially and interpersonally active, and although the detached quality of his adjustment is obvious, he lacks the introversive, withdrawn flavor of the if\*u\*. To some extent, the if\*a has learned to be internalized and ideational, while, at the same time, maintaining a relatively effective social role. In contrast, the if\*u\* has learned to be non-responsive to, or to defend against the social-interpersonal demands of his environment. As a result, he is a seclusive, self-sufficient, and mentally preoccupied person who is behaviorally inactive. In the extreme, this can be a schizophrenic adjustment in which the individual will not only have lost reality contact, but will have hallucinatory experiences. However, it is not necessarily a schizophrenic solution, for many if\*u\*, with average or high intellectual levels will make effective, contemplative, intellectualized, or mystical adjustments.

The if\*u\* and I\*f\*u\* adjustments have much in common. The primary feature that distinguishes them is the tension required for the I\*f\*u\* to maintain his adjustment. The if\*u\* is quite comfortable in his withdrawal and, thus, has little tension. The I\*f\*u\*, still responsive to external distraction, has to be more disciplined and isolated from stimulation; he may become quite disabled because of the external bombardment of tempting and seducing stimuli. The if\*u\* is relatively impervious to external distraction and can exist with relatively little stress.

A primary problem for the if\*u\* is his autosensuality. His sensual experience is so personal and intimate that it is almost impossible for him to share it. Depending upon the cultural milieu in which he is

reared, the guilt or anxiety he feels about his personal experiences is a function of the value systems he has learned or adopted. The *iru\** can give free rein to his autosensuality with little guilt, and practically no control. The *if\*u\**, because he is *f\**, has a conscience related to external learning. For example, in the American culture, masturbation is very common for the *if\*u\**, arising from his conscious recognition of the discrepancy between the self-satisfaction derived from the act and its social-cultural inappropriateness. While an *e\*f* can escape from his internalized guilt to externalized activity, the *if\** must learn to sublimate or control one internalized activity by developing another. Religion, philosophy, or intellectual activity are the principal psychologically acceptable means. The *if\*u\** makes his total commitment to internalized activity and becomes negativistic or defensive to even superficial social activity. The *if\*a* can maintain autosensual control and still remain socially active and involving, at least on a superficial level.

Generally speaking, the *if\*u* is an intense person who can learn efficiently, given a sufficiently high intellectual level, high complex theoretical and abstract material. However, he does this in a very individualistic and self-sufficient way. The *if\*u\** is seclusive, non-relating, and much more non-conforming and unconventional than the *if\*a*. While he may be imaginative, he is not necessarily as creative as the *ifu\**. At average and below average intellectual levels, the *if\*u\** tends to be superstitious and fantasy prone. Witches, fairies, and demons can be accepted as real. It is genuinely difficult for the *if\*u\** to separate the real from the imagined, so his life experience is often distorted from the point of view of the external observer by highly individualized perceptions and conceptions. It is often ex-

ceptionally difficult for the externalized individual to understand or accept the abstract experience of the *if\*u\**, and usually the *if\*u\** has little need or desire to explain.

Some genuinely creative abstract writers and painters come from this cluster, but this type of productivity is not as common as in the *ifu* and *ifu\** groups. The literalness and imitativeness of the primitive R orientation limits the breadth of creativity for the *if\*u\**; thus, though imaginative, there is a mundaneness that results in prosaic products. Drug addiction is common among members of this cluster because the *if\*u\** needs artificial help to expand his fantasy productivity.

Obviously, in any adjustment as contemplative and ideational as the *if\*u\**, preoccupation with self and with one's mental and physical processes is very common. Somatic preoccupations, conversion hysterias, and neurasthenic reactions are fairly common.

### **Basic *i\*fu* (EcFuUu)**

This is the most intellectualized or internalized and contemplative of the primitive EFU orientation. The *i\*fu* has defended against his dependency needs and has disciplined his tendency to be environmentally fickle and to be easily distracted by external events. Unlike the *i\*f\*a*, the *i\*fu* has not developed the tension and external perceptivity represented by the *a\** compensation; as a result, he is much relaxed about, and indifferent to, social-interpersonal stimuli. Depending upon his intellectual level, the *I\*fu* can be very productive, particularly in fields of an empirical (naturalistic) and creative (collective) nature. The *i\*fu* is particularly skilled in stor-

ing up and clarifying his own experience as well as interpreting and remembering the experiences of others. Marcel Proust's *Remembrance of Things Past* is a classic example of the i\*fu production. The i\*fu cluster includes people who live almost entirely on recalling and reliving their past lives as well as well-organized and well-ordered historians, who can reconstruct the past lives from minimal cues. Many biologists, bacteriologists, naturalists, and archaeologists are also found in this cluster.

The i\*fu tends to be relatively passive, although his passivity has an element of tension. He is less irritable than the i\*fa\*, primarily because he is more indifferent to interpersonal distraction; he also lacks the need to please and the superciliousness characteristic of the i\*fa\*. The i\*fu is independent and can be much more comfortable being conventional than can the i\*fa\*. He also lacks the undue neatness and the social snobbery that may occur in the i\*fa\* pattern.

For the most part, the i\*fu is a curious, preoccupied person who, when he becomes interested in a subject or event, will have an air of fascination and focus that is very obvious to the external observer. Many people will react negatively to the i\*fu because his intensity of eavesdropping or observation makes the object of interest very uncomfortable. The i\*fu can precipitate a paranoid panic reaction in those who are vulnerable to this and may, thus, become the object of paranoid hostility. Some of the stranger and more preoccupied i\*fu may be considered as sorcerers and wizards, especially since muttering under the breath and talking to one's self are characteristics of the preoccupied i\*fu.

The i\*fu is easily embarrassed, but he tends

to handle this problem by avoidance and preoccupation. He does not allow himself to get into situations that are likely to cause embarrassment for him. Unlike the i\*fa\*, he feels little guilt about his lack of social versatility, but is very difficult to get him to take responsibility for others; in most instances, he will passively resist doing so. At the same time, he is not necessarily a social isolate, for he will seek out and become active in congenial and compatible groups. He rarely joins a group out of feeling obligation, but will do so when he really reels like it. Once he establishes a relationship, he is very possessive and can be quite jealous of potential subversion and defection.

#### **Basic i\*fu\* (EcFuAc)**

The i\*fu\* has repressed both the external perceptual sensitivity and the social-interpersonal responsiveness of his primitive EFA orientation. In most instances, he is an independent, self-sufficient person who is passive, introspective, contemplative, and sensually controlled. This can be a very tense adjustment because such an individual feels considerable guilt about his primitive tendencies and may be under considerable stress when placed in situations that are stimulating to these needs. However, the adjustment is not as consistently stressful as the \*f\*u\* pattern, but, in most cases, will be more consciously uncomfortable. Since he is exploiting his F tendencies, rather than repressing them, the i\*fu\* experiences considerable anxiety and conflict. Ordinarily, he displaces or sublimates his sensual needs; this may result in marked creativity and imagination in those with high intelligence or in fetish-like or bizarre displacements in those with average or below average levels. At times, a compulsive passivity or complacency may de-

velop, particularly in those who are very anxious about their ability to control sensuality.

Mysticism, religious fervor, and intense dedication to theoretical and philosophical concepts are common manifestations of the i\*fu\* adjustment. There is usually a schizoid flavor that is most marked when the individual is exposed to strong stimulation to become involved; thus, the pattern has many of the characteristics of a reaction formation. The i\*fu\* is particularly defensive and actively hostile toward social distractions and involving attempts. Sarcasm, cynicism, and bitterness are characteristic, especially when the individual is under stress. Ordinarily, the i\*fu\* is well-disciplined intellectually, although he may tend to be ritualistic and obsessive in the way he uses his mental skills. He is often concerned about his ability to concentrate and may work out elaborate and imaginative rituals or techniques to "develop" his ability. There is often overt hostility toward activities he considers a waste of time: reading fiction, watching television, social "small talk", and daydreaming. The interests and attitudes of the i\*fu\* are rarely conventional and his contempt for the "vulgar", the mundane, and the commonplace is very obvious.

#### **Basic i\*f\*u (EcRcUu)**

This is primarily an introspective adjustment somewhat similar to ef\*u, also from the primitive ERU orientation. Unlike the i\*f\*a\*, the i\*f\*u has not striven for a well-defined social role and, thus, does not have the same need to be conventional, conforming, and socially disciplined. The i\*f\*u tries to satisfy his need for emotional involvement and emotional support by indirect means, through intellectual achieve-

ment. It is characteristic for him to be socially negativistic in that he avoid impressionistic, casual relationships. On the other hand, the i\*f\*u is intellectually aggressive, a behavior that frequently takes the form of argumentativeness, intellectual arrogance, and persistence that is frequently interpreted as stubbornness.

Self-centeredness and preoccupation with self is present, but there is usually an attempt -- often quite successful if intellectual level is sufficiently high -- to give some social value to this. The ef\*u is inclined to escape through daydreaming, reading fiction, or going to the movies, while the i\*f\*u becomes quite intense by doing what he considers to be useful.

Whenever he feels inclined to daydream or escape in a frivolous manner, he feels anxious, disturbed, and uncomfortable because he interprets this as a sign that he is losing his mental discipline. To a great extent, then, the i\*f\*u is hostile, suspicious, and contemptuous of anything that tempts him in directions away from what he considers intellectually proper. He takes himself and his interests very seriously and resents anyone who does not do the same.

A primary liability of this adjustment is that the i\*f\*u is so preoccupied with self and so concerned with his own interests that he has little or no patience with the attitudes and interests of others. The ef\*u is passive and withdrawn, dreaming of being important or the center of interest, but the i\*f\*u will be much more active; he insists on being treated as though he were important or will demand aggressively, but often ineptly, that he be the center of attention. The ultimate success of this sort of self-reference depends, of course, on the ability of the i\*f\*u to earn the right to be recognized. The cluster includes individuals who

unrealistically and inappropriately demand recognition and attention that they do not deserve, as well as highly skilled scholars who deserve recognition, but usually have a flavor of arrogance, smugness, and self-centeredness in their adjustment.

It follows from the above, that the i\*f\*u is a highly competitive, but definitely individualistic person. He is very sensitive to criticism, but conversely, very critical of others. He rarely is a good sport and has great difficulty accepting defeat or lack of recognition. He is jealous of others, particularly when he believes that they have not earned their recognition, and is very susceptible to depression over the injustice and unfairness of life. Since he can usually control or submerge these feelings by mental discipline and activity, the i\*f\*u is a very hard worker with unusual persistence. He is extremely impatient with distraction, very sensitive to lack of interest or indifference on the part of others, and can become infuriated with people who interrupt, or who do not pay attention to him. Conversely, he can be very abrupt with those who bore or do not interest him.

Curiosity, particularly of an intellectual nature, is characteristic of the i\*f\*u. Even here, however, there is a self-centered cast. His philosophy is usually concerned with the self; "*What am I?*" In religion, he seeks a highly personal deity who must understand him; in personal relations, he seeks to discover what others think of him. The i\*f\*u is frequently a crusader, but, unlike the i\*f\*a, he does not champion the right ideas or attitudes for the group. He is much more inclined to be a psychologist than a sociologist because of the individuality of the subject matter. He is more inclined to be a historian than a political scientist because of the personal detachment

and independence of the latter. He is more apt to be an economist than a businessman because of the mental discipline involved. Physical sciences are also of interest. As a scientist, scholar, or intellectual, he is dedicated, hard working, and usually competent. Most i\*f\*u prefer research to practical application and will seek out such roles. The i\*f\*u is inclined to set very high standards for himself, and since he is rarely able to compromise, he is often unable to reach the goal for which he strives. He is likely to react to such frustration with bitterness and hostility. Aggressive cynicism, depressive episodes, authoritarian negativism, impatience, and paranoid-like suspicion are common manifestations of this adjustment.

#### **Basic\*f\*u\* (EcRcAc)**

This is a primitive, contemplative derivative of the primitive ERA orientation, and is accompanied by much tension and repression. The i\*f\*u\* feels guilt about most ERA characteristics and becomes quite anxious when placed in situations that tempt or stimulate him in externalized, involving directions. Ordinarily, the i\*f\*u\* seeks to avoid, to whatever extent possible, such situations; consequently, he is passive, independent, intellectually or rationally oriented, preoccupied with mental activities that he thinks will develop his imagination, and inclined to be introverted, self-sufficient, and, often socially negativistic.

Generally speaking, the i\*f\*u\* is an introspective person who is very much concerned about his "adjustment," but who feels that he has overcome his early major "deficiencies." His general characteristics are similar to the i\*f\*a, except that he does not have the leadership drive and social ori-

pression and conventional social involvements. For example, the i\*f\*a\*, once he is married, can become involved with his wife and children and express many of his primitive ERA needs in this manner. The i\*f\*u\*, however, may even avoid marriage as an outlet for his involvement needs; if he does marry, he is likely to feel consistently uncomfortable of his inability to maintain self-discipline without anxiety and tension. He is most likely to make his adjustment in situations with superficial emotional involvements and built-in external discipline and control such as academic activities where teaching and research are emphasized or religious orders, where celibacy, ritualized social relationships, and contemplation are required. The i\*f\*u\* can be highly effective parish priest, a very competent teacher in high school or college, or a dedicated physician in an institutional setting, but he will rarely become a good church administrator, a genuine scholar, or a creative and independent medical practitioner.

Obviously, a primary factor in the successful adjustment of the i\*f\*u\* is his intellectual level. The above find it relatively easy to undergo the training necessary for successful adaptation. The i\*f\*u\* with limited intelligence finds this much more difficult and is more likely to make schizophrenic-like adjustments that are unsatisfactory and uncomfortable. The i\*f\*u\* has the same need for external authority as the i\*f\*a; the primary difference is that the i\*f\*u\* must be able to rationalize that his authority is abstract and idealistic. In other words, the i\*f\*a can recognize and respect individuals; he requires codes, principles, catechisms, and ideals that are precise and commanding.

Once these have been established, the

i\*f\*u\* can be a loyal and dedicated follower of his creed with little use for heretics and disbelievers.