Different types of types

A social and historical excursion

Peter Geyer

Type and Typology
in Cultural History
seminar, convened
by Liz Conor

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Use your imagination … get it all back again.

Alan Spenner

*Assigning things, people, or their actions to
categories is a ubiquitous part of work in the
modern bureaucratic state.*

Geoffrey Bowker and Susan Leigh Star

For the majority of people engaged in the
community of practice surrounding the
mysteries and practices of C G Jung's
psychological types, or the broader, more
amorphous label of 'personality type', the
word *type* is self–explanatory, even self–
referential.

'Type' is the boundary that encompasses
the commonalities of C G Jung's typology
and David Keirsey's temperaments, even
though they have quite different theoretical
and historical origins and perspectives.
Notwithstanding the utility of combining
these overlapping ideas, in the past they
have been compared to 'oil and water'
(Kroeger and Thuesen, 1981).

Beyond this particular circle, *temperament*
(outside its historical uses) is a term applied
to research in early childhood, or a general
description of mood. Keirsey's use of the
word 'character' links to the world of psy-
chotherapy, where it is a clinical term for
personality (e.g. Ahern and Malerstein,
1989). Early users of his temperaments did
not use Jung's functions in their work, and
Keirsey's antipathy towards Jung's ideas
is public knowledge (Keirsey 1998).

Jung eschewed the idea of his typology as
a classificatory system (1971), and even
denied he had a particular model. The stark
reality, however, is that the contemporary

use of his typology, with its core in meas-
urement, has strong elements of a classi-
ficatory system in the way alluded to by
Bowker and Star (2000).

The origins of psychological measure-
ment, almost a century ago, were in the
world of organisations, hence the process
of 'administering' a type instrument, and
the increasingly blurry line between a type
code and its stereotype, or between the pro-
cess of discovering one's type preferences
and being typecast.

One of the attractions of attending the
Type and Typology in Cultural History
seminar was that nothing of the above kind
of typology was expected at all. It was an
opportunity to experience and listen to a
group of people from the academic world
unconstrained by such considerations, at
least as far as the preliminary information
from newspapers and elsewhere proclaimed.
Furthermore, at $25 (including lunch and
tea), it seemed a pleasant way to spend a
day, where you didn't have to interact, just
sit, think, observe and take notes.

The seminar was held in a lecture theatre
in one of the newer Melbourne University
buildings, almost off campus. The univer-
sity appears to be slowly snaking south-
wards to the Melbourne CBD, building by
building, on a collision course with the
nearby RMIT. 20 or so people attended
to start with; later, there were twice that
number, including a high proportion of
students.

The convenor, **Liz Conor**, opened by
acknowledging the Wurundjeri and Kulin
nations, identifying the presenters as cul-
tural historians, and reading out a lengthy
list of adjectives associated with 'Type',
including 'psychological type'.

Dr Liz Conor

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Deborah Kelly and Zelda Grimshaw: 'Beastess'

The opening presentation was a performance combining artwork, voice and dance from Deborah Kelly and Zelda Grimshaw.

The latter was dressed in a feline fashion, emphasising associations of females with particular animals, a part of various names and labels attached to women read out in the performance—not many of them all that complimentary.

Liz Conor: The 'Lubra' type

Liz began by outing herself as a member of 'John Howard's Ladies Auxiliary', a group of women who appeared at places visited by the then Prime Minister, dressed according to role, seeking to identify and satirise his approach to the world—a kind of typological role play, one of the aspects of 'type' offered throughout the day.

Liz described typing as an 'imposing of categories because of perception[s]; a type of classification or sorting'. Typing had a purposive logic and was an entrenched cultural habit. It could be seen as a means of splitting away, so needed attention paid to it on that basis.

Liz referenced the sociologist of modernity Georg Simmel (e.g., Frisby 2002) about 'finding oneself within and without'—a phrase that could be usefully applied to a psychological type code or category. She noted that a type identification 'can seal your fate', and such identifications can range from 'slave' to 'saint.' Human identity is 'the most indeterminate of determinates'.

Her presentation was on the 'Lubra' type, its origins and application to Aboriginal women. The word dates back to 1829, used by George Augustus Robinson, the Protector of Aborigines in both the Van Diemen's Land colony and the Port Phillip District (see, e.g., Boyce 2009).

European sealers in Bass Strait and on the shores of New Holland gained sexual access to Aboriginal women, identified as 'lubras'. These abducted women lived an oppressive life. Aboriginal wives were seen as possessions—but abductors were not pursued if it was too long since the abduction, as the women were not wanted back.

When used by white settlers, words of Aboriginal origin were not authentic, as they were recorded quickly as text, not speech. The explorer Charles Sturt appears an exception, given credence because he used Aboriginal language and got Aboriginal people to communicate with him in their words.

'Lubra' became a pan–Aboriginal term for wife or woman, even where the word was not part of the local language—an anthropological label. By the time of Dickens, 'gin' and 'lubra' had become general terms in use. *Lubra* was the name of a steamship in 1861, and a drawing of an Aboriginal woman, 'Lubra Kate', featured in a 1917 advertisement for oil (lubrication). There are 22 Australian place names for 'lubra'.

There's no evidence that settlers knew their Greek astrological or temperament signs. However, there was a mania for classificatory schema such as 'Evolutionary Gradation', 'Great Chain of Being' and 'Moral System'. Human 'difference' was interpreted as meaning 'higher' and 'lower' beings. Methods such as cranial physiognomy gave recourse to a racialised system of typology for colonials.

The 19th Century criminologist Cesare Lombroso considered that criminals reverted to early man, with a primitive, somewhat like Aboriginal, physiognomy. Liz showed a 1956 photo of an Aboriginal male, which gave his metrical particulars, showing legs but not the rest of the body, because that was considered disturbing. A comment on a 1939 photo of an Aboriginal woman stated 'the women grow old and ugly at 30 in the bush, but this face shows wisdom and character'.

By the1930s, the race category appeared unsustainable or obsolete for some, although Xavier Herbert's *Capricornia* (1938) didn't reflect that. In 1953 *Anthropology Today* mentioned a shift away from a biological definition of race, but anthropologists did not give it up. Typecasting in fact intensified and became nastier in the mid–20th Century.

Type in this sense is used as an 'articulation of the Other'—subjects within discursive regimes, within dominating frameworks as suggested by Foucault and Said. Types can be labels that are bureaucratised (see, e.g., Watson 2004).

Liz's work is ongoing, but the theme made me think of type as part of an importation of American language and the associated structures, as seen in many type booklets. *Race* is a term freely used in Jungian texts, particularly in the inter-war years, and even in later works like Meier's *Consciousness* (1989), although ostensibly a more benign interpretation. Jung uses the language of his time—one reason for challenges to his perspective in recent decades.

Tony Birch: The Other Half / The Forgotten Tenth / The Degenerate Type—Categories of deviance in the welfare state

No people need God more than the people of Fitzroy.

Gerard Kennedy Tucker, founder of the Brotherhood of St Laurence (1933)

Tony spoke both as a researcher and as a person born and raised in Fitzroy, an inner suburb of Melbourne. In the 1930s it was an area of activity for social reformers like Tucker, whose approach was identified as environmental or positive eugenics. People like Tucker were 'moral salvationists' who wished to save 'deviant' types.

Seminal texts were Henry Mayhew's *London's Underworld*—'concerned with melodrama, rather than serious science'— and Charles Booth's *Life and Labour of the People in London*, whose subjects were described as 'stunted, squalid savages'. Booth was in favour of the working class, but labelled their lives as 'debauchery'. He listed eight classes of British society and endorsed a lifestyle of a disciplined existence and long hours of work.

Eugenics was influential in this kind of thought. Experts in public health took a position of environmental determinism, which considered that the lower orders could not succeed without the intervention of society and were a menace to the development of the race. Segregation and sterilisation of the unfit, mentally deficient or feeble–minded were proposed.

The prosperous and professional classes thought they had superior genes. They were nominally progressive, but their schemes had punitive and benevolent strands, and with eugenics could manipulate the environment. Eugenic control in breeding, or negative eugenics, was seen as the main way of developing the race.

The Eugenics Society of Victoria was founded in 1936; Professor W E Agar, a distinguished authority on genetics, was elected president. The Society was interested in the potential of society and the raising of general intelligence, requiring in part the elimination of 'gross defects of the mind and body', with those identified as such discouraged from having children. In 1939, the Society proposed having the unskilled occupational classes sterilised.

Agar thought sterilisation was better than confinement. Paradoxically, he thought the 'mentally defective' could actually make this choice. These people were considered a race apart; their existence would weaken the white race further. An 'uncontrolled' class system in Australia was a menace to the race, so mass sterilisation was urged. The residuum of society, they were also identified as enemies of the state.

Environmental aspects also included economic and moral surveillance, a practice that has much history (e.g. Foucault 1977; Donzelot 1997). Tony showed photographs of 1930s Fitzroy for background.

Tucker transferred men from Fitzroy to Carrum Downs, a kind of small farmers' vision or rural ideal—riff–raff removed to a labour colony or quarantine colony. This was reflected in 18th Century ideas, including the settlement of Sydney Cove (see Karskens 2009). In 1944 the Brotherhood proposed a new containment and re–education scheme in Fitzroy.

Working class people were described as of the best kind or the worst kind, depending on context. They could be 'difficult clients' who 'won't take advice': a Mrs Lemon was

Dr Tony Birch

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Paul James

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described as 'suffering from large doses of curiosity … a great moral crime'. As professionals police the Welfare State and see persons behaving inappropriately, types like 'single mother', 'dole bludger', 'migrant menace', 'indigenous' become new threats to the white race.

The elephant in the room is Aboriginal people. (In England, it's the Irish.) The 'convict stain' was not used as a reason for degeneracy, perhaps because of the influence of reading from the USA.

City housing estates were about separation. The final solution was to segregate working class communities. The Housing Commission's model was to contain and control people in the estate. You could be evicted for breaking any one of 334 rules, but people made them liveable.

What happened to eugenics after the War? Tony asserted that engineers take over the country in 1945: therefore, the focus is on buildings, not people. They go to the US, UK, Russia, but never question whether people will conform to this approach. A social welfare policy of self–regulation and control at a distance, but also surveillance at a distance. A moral means test. the Welfare State where an aim is to regiment it tightly and exclude people.

This seemed more than similar to the presumptions and actions of today's welfare system. This process is a political or rhetorical device. There's not much evidence of a need to segregate, it's usually a moral argument: 'dens of iniquity', e.g. hotels and wine bars. In a mixed model, after a while there are no friends. In Brunswick Street today, you can't get a pint of milk. You can, but it's hard. Fitzroy is still under contest, but middle–class in orientation, isolated.

Tony also mentioned that social workers did not adhere to what they'd learned, in positive or negative ways. That made me think about knowledge transmission of all kinds, including type–questionnaire related accreditations and certifications, and how influential or useful they might actually be.

Tony read much of his paper, making the presentation a little stilted, notwithstanding the interesting content and his mastery of his topic when responding to questions later.

Paul James: Despite the terrors of typologies— Understanding categories of difference

I'm not festooned.

Paul James

For Paul, not being 'festooned' meant an absence of technology such as PowerPoint, not that other presenters engaged much in that kind of thing, anyway—a welcome relief to me. He was an articulate speaker, and spoke without any apparent notes.

Paul began by stating that 'well–meaning people can do culpable things'.

The modernisation of the nation–state sets up categories which can be unhelpful. Paul wasn't against categories or typologies; he was against the way they become fixed and codified, which makes people superior to others and so on. Insightfully, he observed that even a participatory, inclusive process can be used as social control. Paul used examples from Sri Lanka, Rwanda and the former Yugoslavia.

The Sinhalese language of Sri Lanka derives from Sanskrit. A language of the royal court, much like Latin in medieval Western Europe, it was linguistified, then racialised and territorialised, eventually becoming an ethnicity.

Sinhalese and Tamils made each other: they became fixed categories and supposedly separate. Arabs and Jews made each other: the relationship intertwines in the same way. Serb, Bosnian, Croat are intertwined categories. There's an idea that under Tito these categories were suppressed, but he was part of the making of them via census and mapping activities. Croats were Catholic, Serbs Orthodox, Bosnians Muslim. But you could be Muslim and Christian at the same time: life in one, faith in the other.

Between 1871 and 1881, the Sri Lankan census went from 25 to 7 races—'fixing up the messiness'. Categories became fixed and people started to identify with them, leading to fear of the Other. Here in Australia, this is like John Howard and the 'asylum seekers' category.

In Rwanda, the conflict between Hutus and Tutsis has been described as a primordial battle of tribal peoples, but they weren't customary genealogical tribes until the 19th Century. The Kings of Kandy (Sri Lanka) and Rwanda are not all that different. In Rwanda, German colonial officials ruled through rulers, inventing categories where there were none before. The Belgians after World War II made identity cards work using census mapping techniques. These techniques frame the killings.

For Paul, theses are examples of where a change in late 19th Century codification leads to rationalisation and commodification. He asserted that you can do a typology of types, as part of the human condition is to categorise, and gave as an example sets of opposites from Claude Levi–Strauss: *bricolage—engineering; tribal—concepts; traditional—objectivity; perception—connection*.

These are coterminous; modernity is still full of tribalisms, (see, e.g., Latour 1993). Democracy undermines traditional power, because numbers are important. Typologies are useful, so long as you don't turn them into absolutes; then they're guides to understanding. The sociologist Max Weber (1947) used a modern methodology for ideal types of four kinds of rationality:

- **Dominant and Normal:** Instrumental, Interpretive (e.g. Habermas)

- **Negative:** Emotional, Traditional

In a bad typology, the Modern becomes dominant, through codification, rationalisation and commodification. Ideal types are criticised when they are framed by themselves and autonomous in themselves.

(This seemed to me to be like where a person is I or E in a type code; or a whole type like INTP, where various claims are made about the category, without recourse to the person or to other persons in that category.)

Paul considered it was a construction of identity analogous to the ancient Greeks constructing the notion of 'barbarians'. This abstraction becomes the reality of how people live their lives, and the way that people use them edits out messiness, e.g. power, control, getting rid of people.

He concluded by asking, 'If categories are all cultural invention, why do we believe in them?': commenting that, for instance, Alexander the Great was neither Greek nor Macedonian. That was an interesting thought to mull over in the lunch break.

The after–lunch chair, **Chris Healy**, waited anxiously: more scheduled, perhaps, than convenor Liz Conor, commenting on her lateness as she wandered in, and literally leapt to start the afternoon's proceedings.

Ross Gibson: Names for things

Ross talked to notes, but otherwise had no 'festooning'. He wanted to catch the characteristics of a particular 'entity': William Dawes, who, in the early years of colonial settlement, developed detailed understandings of indigenous people in Sydney Cove. Because Dawes was a colonialist, Ross had expected him to be a typologist, a categoriser—but of what kind?

His theme is typing as 'attempts to lock people in, and what happens when they try to get themselves out'. Something that disallows alteration (the process of 'othering'), or the self you presume to have, or is imposed on you. Questionnaire results and ideal–type kinds of pronouncements came to mind.

For Ross, Dawes is trying to become many things. He's a Marine and 26, 'older than you might think, as he could be dead at 30'. Marines are 'in–between folks, not easily categorised; self–made'. He's an astronomer, engineer, surveyor, weather mapper, an untrained early–Romantic scientist (see Holmes 2009).

As a weather mapper, Dawes was trying to systematise it, 'knowing he's chasing vapour'. Weather could be better categorised as an open system, or a system with tendencies.

Dawes lived at the Sydney Observatory on The Rocks, away from the garrison. The local people, the Eora, saw him as being of these new people, but not part of them. Dawes became an experimental linguist and by 1790 had a language notebook, his method starting with nouns, then verbs.

Ross Gibson

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Ken Gelder

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Thomas Sprat, one of the founders of the Royal Society, had advised a 'nominalist' research method of concrete language and short sentences. Finding that this was not working, Dawes wrote event accounts ('so and so said this and it seems to have meant that'), looking for the organising principles of the language, which he presumed was also a way of thinking. But he found things much more relativistic: the interaction between two things was more than that of the parts.

For example, a 15 year–old Eora woman, with whom Dawes had a relationship, had four names (typified, but shifting, categories or identities) which alter according to context—who is in the room, for instance, or who is speaking—a relational system of language. So there are several different ways to be 'we', 'two', 'three', 'mob' and so on. Ross thinks this is similar to ancient Greek, and in this context also refers to Michael Ondaatje's *Running in the Family* (1998); in Asian languages, you learn verbs before nouns: action, then entity.

Governor Phillip wanted Dawes to 'be an engineer, be a mechanic', not the many things or roles that his situation seemed to call for. Ross is inspired by Greg Dening's work on a later Governor of New South Wales, William Bligh (1994), whom he describes as being 'bamboozled by the relativist world he was in'.

This discussion made me think of the presumptions behind the lexical hypothesis in measurement, which seem at variance with how language appears to be in reality. I also thought of research strategies where the strategy doesn't take account of what the subject being examined is actually about, its presuppositions and so forth.

By seeing what fits and what doesn't fit, says Ross, you can work things out. So, you can run *types*, but look for *tropes* (the turning moments) and the tendencies of organisation systems. Ross finds it interesting that Dawes as a lover didn't ask or talk about that kind of thing. He refers to Dawes' inability to imagine the impact of his actions on others as 'Aspergersness'.

In this kind of issue, an understanding of personality constructs might have been helpful, to see this situation as perhaps

something to do with introversion and thinking, or even unconsciousness. Even without that, there are heaps of people who operate that way on a daily basis, without a medicalised label. Nonetheless. I found his language examples insightful.

Ken Gelder

Most academics aspire to be courtesans, not streetwalkers.

Ken Gelder

Ken didn't seem to have a title for his presentation. He referenced Bourdieu's *Craft of Sociology* and described typologies as performative, 'to be type–cast'. They were representative, ideal or extreme, and able to reveal something about the system that recognises its performance.

As with Goffman (1959)—types as social role playing—Ken said that we typecast ourselves as social types. 'Typecasting changes conformity and you can conform to a type.' For example, a teacher has to behave like a teacher. A lunatic has to behave like a lunatic; their treatment means you want them not to conform.

Types can reveal something about an institution, or the structure of a system. In universities, Ken avers, you can have clergy and heretics. *Clergy* want recognition inside the university system, and therefore have an interest in promotion, etc. *Heretics* seek recognition outside the system. In the same system, a *Generalist* is a teacher and a *Professional* a researcher (as teacher and mentor, a failure; so it's a solitary office).

This is a 'representative', rather than an 'ideal', type, and, using the streetwalker analogy, mentioned a prostitute as a 'vocational type'. Almost as an aside, Ken mentioned that character types in novels are not the same as the psychopathological definition of character. His quietly engaging approach included showing and reading from excerpts from scanned publications, a process that for him began with overhead projectors, I imagine.

As colonial types, Ken mentioned servant girls and the dandy—the latter a 'lounger,

but not idle'. An itinerant, the category was also about being unpartnered. Home life was very important in the narrative of early Australia, and so it suggests the dandy as decentered, or surplus to colonial life.

I recalled that Jung had wanted to avoid typecasting, but reflected that type practitioners may not. There are core aspects of social roles attached to some descriptions and understandings of what type codes, type preferences or functions represent. The ideas that are part of the 'multiple model' approach of contemporary temperament personality types are social roles, not psychological orientations.

Marilyn Lake: On being a 'White Man'

I'm an indecisive type.

Marilyn Lake

Having identified in this way as a rationale for a short presentation, Marilyn explained she was at the seminar for intellectual and sentimental reasons, adding, 'It's bracing to be amongst cultural theory types, being a historian'. She used historical specificity to explain the construction of types: in this case, the White Man, subject of her book, co–authored with Henry Reynolds (2008).

Who did the White Man think he was? White Man is an ideal type: 'He's a real White Man' implied being moral, straight, honest, upright. Marilyn quoted Edmund Barton on the deportation of Pacific Islanders. White Men made claims to power and property, also expressing an anxiety about displacement.

W E B DuBois, author of *The Souls of White Folk*, reported a Central Park sneer from white men as some African–Americans go past in a car. Kipling's *White Man's Burden* was written in 1898 to encourage US President Teddy Roosevelt to go to the Philippines—i.e., to invade it.

F P Strickland, manager at Coranderrk Aboriginal Station near Healesville, was annoyed when Aboriginal people showed independence; not doing only what they were told. There are two kinds of settler societies: 'Republican', in which you govern yourself, and 'Imperial', in which you govern others.

At the turn of the last century in particular, there was a 'new fanaticism' surrounding the White Man, with overweening claims like being the creator of civilisation. The US Navy's 'Great White Fleet' voyages were about this kind of fellow feeling: the power of the White Man in all parts of the world; and the need to hold White Man countries such as Australia.

The White Australia Policy and similar projects were responses to the feeling that 'coloured' races were rising. 'White Men' is a phrase pointing to power relations that make people uncomfortable. In 1901, people identified with the White Man and were mobilised by it. The White Australia Policy was a proud utopian declaration.

Marilyn pointed out that the White Man doesn't stand for the White Woman: for example, not until the 1960s and 1970s did women get the right to sit on juries.

Panel of Presenters

Us Cancerians don't believe in typology.

Deb Verhoven

Deb Verhoeven facilitated the panel, beginning with some abstruse language: in a way, the equivalent of function–jargon language at personality type meetings. *Typos*, rather than type, sets up as cultural or social epistemologies—so, 'Where do ruptures occur?', she asked. They can be decentering or jarring, therefore upsetting people's beliefs—e.g. asylum seekers.

Liz Conor commented that repetition and immersion have to be stated over and over.

Tony Birch observed that the Housing Commission, when it failed, had nowhere to go. He used the phrase 'I can't imagine that' as an explanation and, quoting James Ellroy, suggested that it was a 'refusal to imagine'. You 'must have imagination that allows you to shift'. Imagination in this sense appeared to mean empathy, the act of imagining yourself in another's shoes: so, in the realm of Jungian feeling, not Jungian intuition.

Marilyn Lake

Professor of History, School of European and Historical Studies, LaTrobe University

Paul James thought disruption impossible: typology works on exceptionalism, allowing itself to be rebuilt again and again. If you ban a term such as 'lubra', the system behind it lives on: e.g., 'asylum seekers', where a cosmopolitan approach might be 'Welcome! Come in! We're prepared to be changed by your coming in.'

Referencing the sociologist Raymond Williams, **Ken Gelder** talked about dominant, emergent and residual subcultures (e.g., the Tea Party). Residues and emergences underneath holdouts can change for better or worse. He spoke about the end of the 'White Man' category, but I wondered about neo–Nazis and supremacist groups, even extreme patriots in Australia.

Ken spoke of 'playing the social worker': being dutiful in order to get money, but not so dutiful when the social worker calls. In this sense, types are roles available for personalities to perform. So type emerges from a kind of hermeneutic displacement.

Marilyn Lake saw human rights as a way of getting rid of the split between White Man and others. Marilyn presumed that these days no-one would want to identify as a White Man, which surprised me, as I thought there was a lot of evidence for that continuing perspective.

Referring to 'Stuff White People Like', paraphrased to 'Things Bogans like', **Liz Conor** observed that whereas tattoos have a working–class origin, they have started to have cachet for middle–class kids, and are now coming back to the working class. This is about a literacy that's unconscious.

Tony Birch observed that aspirational, needy people can't necessarily negotiate a way out. He told a story of a woman who let a social worker reorganise her furniture, which was a bridge too far, a tipping point: with children away, husband in psychiatric care, she lost the home. Later, he referenced Kerry Carrington's *Offending Girls* (1993).

Ken Gelder likes 'typecasting' because it is 'an unstable thing to do'. He presented an anecdote about a Goth who, against all appearances, said, 'I'm not a Goth!' Ken thought people are happy to type others; they can also aspire to be a football fan and lose their personal identity.

The seminar ended with Deb Verhoeven's invitation to repair for drinks and discussion, lasciviously but quietly presented as an opportunity for drink and debauchery. Not knowing how to be social with people I don't know, I walked to my car, mulling over an interesting and challenging day.

Reflections

Many thoughts came to mind after the seminar. It was stimulating and informative to listen to well thought–out presentations on the use of type and typology in different meanings and contexts. There were a few things to learn, too, about the imposition and taking up of categories.

The philosophy behind Jungian typologies and related ideas may be that constructive use is not about typecasting, but I wonder if people are aware of how much stereotyping goes on: online, by self–identified professionals, and also in training rooms, boardrooms and lounge rooms.

There needs to be some thought and action about how to include Jungian typology in this kind of discourse, even as a topic for examination, notwithstanding theoretical and other difficulties. This may be because it's not situated and used as a means of social observation and critical analysis.

I'm aware that the interests of most personality type users lie elsewhere. Perhaps a rethink of what the type community and users do with type is needed, if there's going to be the beneficial social change you would think a typology of positive difference should be aiming for.

If we're doing type training courses and the like without addressing wider historical, social and political issues, then we may be missing the point. There's also a vast but relevant range of reading material and topics that you seem to bypass when you read about personality type, which is a pity. I think so, anyway.   ❖

I hope something comes out of this other than drunkenness and debauchery, although that's good, too.

Deb Verhoeven

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