

**A Tool for Understanding Human Differences.** Tyra Arraj and Jim Arraj. Chiloquin, Illinois: Tools for Inner Growth, 1985, 178 pages, \$7.95 paper.

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That the physical types discussed by Sheldon and the psychological types discussed by Jung may be combined into a tool that helps us understand ourselves and others is the idea behind *A Tool for Understanding Human Differences*. The authors of this book discuss some of the ways by which a person might identify and understand his or her physical, temperamental, and psychological type; show how the type may be developed; and speculate on the future of typological studies. The first two parts of the book are addressed to the general reader, while the last is addressed to both the general reader and to "people who have a professional interest in the field of human differences . . ."

Whether a person can objectively describe his or her physical, temperamental, or psychological type may well be questioned, since he or she may be biased toward an inaccurate view because of external factors. If being reflective is valued in his or her environment, for instance, the person may be inclined to see himself or herself as reflective; if the person fancies himself or herself introverted, he or she may be inclined to select answers from the self-discovery quizzes in the first part of the book that support this notion of the self. Readers with a professional interest in the field may thus be skeptical about the efficacy of this part of the book. On the other hand, the general reader may have little interest in learning that the methodology in Jung and Sheldon was somewhat more "subjective" than the methodology of researchers using the more "objective" factor analysis.

Both the general and the specialized reader may be astonished by the beginning of part two, where the authors, having just presented some fifty-three pages of instruction on how to type oneself, state that such self study is not a "parlor game. When taken seriously it is an important tool by which we can increase our inner well-being, but like a chisel or a chainsaw, it demands a certain amount of respect. There is nothing wrong with looking after our own psychic health . . . But types open the door between the conscious and the unconscious, and when the door is open we cannot always close it at will. Therefore, if you suspect you have serious psychological problems, don't open the door without help available, in the form of a knowledgeable person who can lend a hand if things get rough." These words seem to countermand everything that has preceded them. It is as though the authors were saying, look closely at yourself, but do not look too closely because that might be dangerous.

The categories of discussion in "Part I: Discover Your Own Type" are important and readers who think about themselves and others using these categories are sure to develop a greater understanding of others and of themselves as well. Realizing some acquaintances are basically endomorphic, for instance, may enable the reader to understand some of the frustrations and resentments that endomorphs might feel in our diet-conscious

culture; or realizing that other acquaintances are primarily extraverted and thought-oriented may help the reader be more tolerant of behaviors that appear arrogant and rationalistic.

"Part II: Developing Your Own Type" suggests techniques the reader might use to develop his or her type, the stress falling on the development of psychological rather than physical or temperamental types. The analysis here is essentially Jungian. Psychological types, that is to say, can be developed by thinking about the significance of one's dreams, daydreams, or moments of intense feeling, of using one's imagination more actively. To take only one example (the Extraverted Sensation type) and to restrict this discussion to the development of the psychological type, the Extraverted Sensation type may develop his or her inferior or fourth and introverted function (usually intuition) by approaching it through the tertiary function (feeling or thought). Having glimpsed this fourth function of the psyche, the person can take practical steps to integrate it into his or her life. Precisely what these steps are cannot of course be specified because they will vary with each Extraverted Sensation type. What applies to this type applies in an analogous way to the other seven types: Extraverted Thinking; Introverted Intuition; Extraverted Intuition; Introverted Sensation; Extraverted Feeling; Introverted Thinking; and Introverted Feeling—the familiar Jungian types.

"Part III: The Future of Typology" summarizes some of the literature that suggests a relationship between the physical and psychological types. If these relationships can be established, they may well provide the basis for a better understanding of the relationship between some physical illnesses (heart diseases, for instance) and body types on the one hand and between psychological illnesses (manic-depression, for instance) and physical-psychological type on the other. The authors conclude by pointing out that the thinking of Sheldon and Jung and others like them enables us to be more aware of ourselves and others and so permits us to be more understanding and tolerant of individual differences.

The self-discovery quizzes in this book, not interpreted too literally, are revealing, especially as they apply to others. The discussion of types, confusing because of the use of the very word "types," may put the general reader in a better position to think about himself or herself and others. The last part of the book may set the mind of the scholar or researcher thinking along productive lines; on this issue the bibliography of some 160 titles may prove useful. Addressed to a divided audience, the book is neither fish nor fowl. Because it has potential for allowing understanding of ourselves and others, however, readers interested in typology may wish to take a look at it.