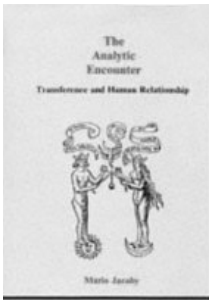


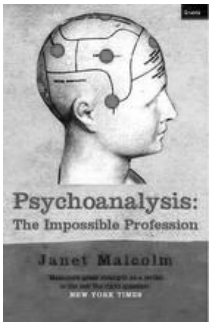
Discovering who you

Reflections on the ancient typology



The analytic encounter: transference and human relationship.
Mario Jacoby.
Inner City Books,
Toronto,
1984

This revealing study (it's too small to be a 'book'), addressed to both layman and professionals, attempts to answer the question, *What are the psychological dynamics behind the therapeutic encounter and how do they differ from what happens between two people in any situation?* While not explicitly addressing the question of therapeutic boundaries, it does go some way toward explaining what is likely to happen that gives rise to the need for boundaries.



Psychoanalysis: the impossible profession.
Janet Malcolm.
Vintage, New York,
1982

Almost a classic by now, Malcolm's journalistic peering into the reclusive world of psychotherapy does an excellent job of demystifying the relationship between therapist and client, and what therapists say about each other – especially in the area of therapist/client out-of-therapy relationships. Says Christopher Lehmann-Haupt of the *New York Times*, 'Miss Malcolm asks the questions that every patient has ever wanted to ask but knew it was hopeless ... More momentous still, Miss Malcolm's questions get answers.'

Margaret Akmakjian-Pitz

The mind of the average person may be pictured as an unruly horse that jumps and kicks and throws anyone that tries to ride it. Masters of the world are those who have mastered themselves and mastery lies in the control of the mind. If the mind becomes your obedient servant, the whole world is at your service.
(Sufi Master)

The Enneagram gives insightful information that can help sort out core personality traits and identify areas of weakness that can be given extra attention to gain such mastery. The typology has a deeply spiritual origin and was first made up of collated wisdom of elders as far back as 1000BC. The Jesuit monks were said to have worked with the Enneagram during the 16th and 17th centuries and it was made popular during the 1960s by Oscar Ichazo, who had a mystical school in Peru. Others developed the Enneagram as a personality test and it is widely used today by many diverse cultures.

The Enneagram is a geometric figure that shows nine basic personality types. Books written by experts in the field, such as Don Richard Riso and Russ Hudson, contain a detailed personality test. There are nine types: type one, the reformer – principled, purposeful, self-controlled and perfectionist; type two, the helper – demonstrative, generous, people pleasing and possessive; type three, the achiever – adaptive, excelling, driven and image-conscious; type four, the individualist – perceptive, innovative, secretive and isolated; type five, the investigator – observer, thinker and reductionist; type six, the loyalist – engaging, responsible, anxious and suspicious; type seven, the enthusiast – spontaneous, versatile, distractible and scattered; type

eight, the challenger – self-confident, decisive, wilful and confrontational; type nine, the peacemaker.

The diagram opposite shows the types and how they are linked to certain emotional types. As you can see, groups two, three and four are feeling types and are concerned with image. Groups five, six and seven are thinkers who tend to be fearful. One, eight and nine are relating people who mask their inner rage.

My recent attendance on an inter-faith spiritual guidance programme held in Amsterdam did not begin by determining the personality type, but instead gave an outline of each one. The participants were asked questions at the end of each description which helped each person to gain insight and understand aspects of the shadow in their personality. These I share with you now and invite you to think about each one carefully and meditate on the question at the end. (Another way to do this exercise is to work in pairs with a trusted partner and each ask the repeated question for 10 minutes.)

The feeling group **Type two: the helper**

This type encourages the dependency of others. They tell themselves that people need their love in order to survive. As children they get love by being mother's helper, being pleasing and flattering. This is how they learn to manipulate. They are extremely concerned with how people see them, and often adapt to the needs of other people, losing touch with their own needs in the process. At some point in their lives they wonder who they are themselves. Often they have needy immature parents whom they can manipulate to get things the way they want them to be. As

are through the enneagram

by **Susie Holden Smith**

they lose their own identity they are often drawn in partnership with more flamboyant types and bathe in reflected glory. They believe their partner needs them totally to be successful and could not make it without them.

They look for control by being helpful. For example, 'I do not need anybody, they need me'. They are giving in order to receive and are very disappointed when nothing comes back.

The helpers can sacrifice themselves for someone else, lose their identity and crave freedom. They often become the victim of their own strategies.

Sexually they can be teasers. They tempt but do not give anything. They have a fear of intimacy. They do not trust and develop a false self to try to control their universe rather than developing faith in divine freedom.

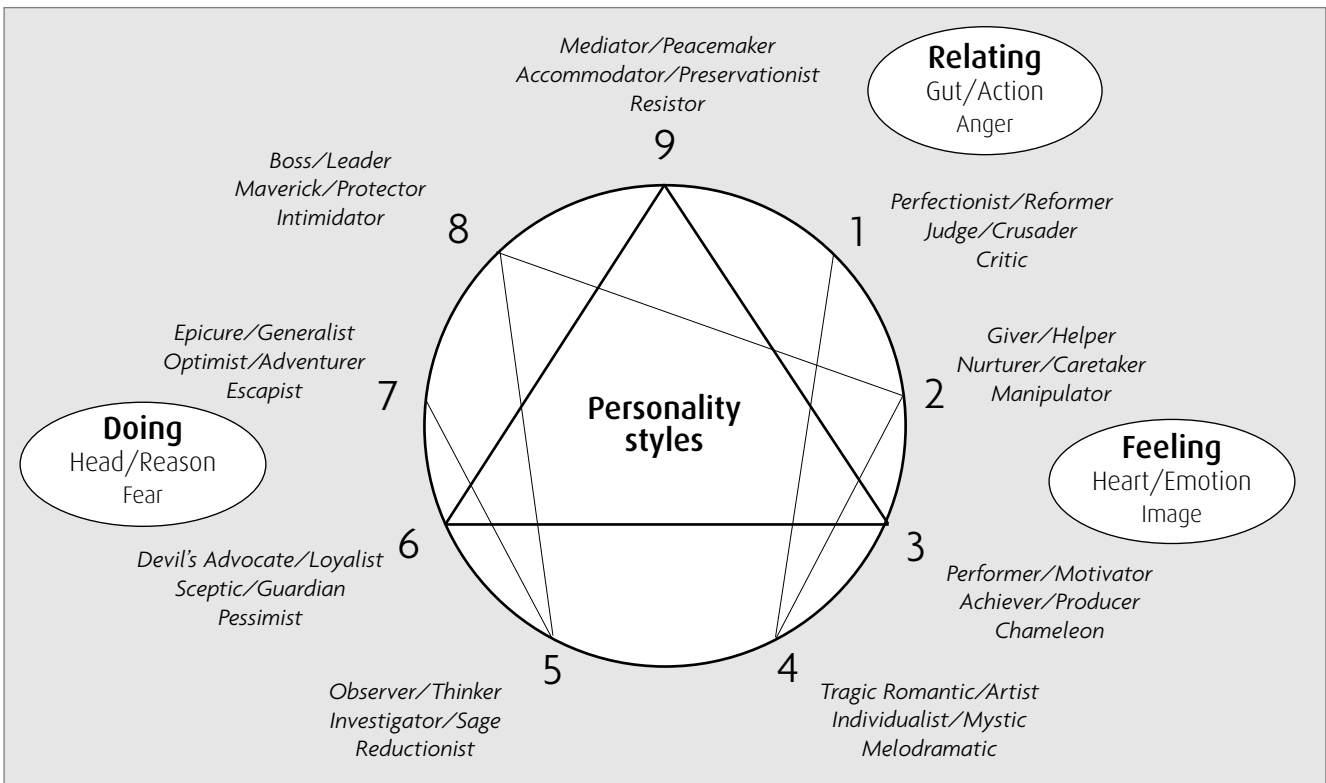
The type two looks for symbiosis in relationship. Some twos are grandiose and others more modest and in the background. They often feel helpless and do not like to be alone. They need to be with someone who needs them. Giving so much they can feel exploited by others, and do not realise they are allowing this to happen to them. These individuals need help to appreciate their own needs and to develop humility themselves. An example of an archetype to illustrate this type is the all-consuming Jewish mother.

Question for reflection: Tell me how you manipulate in order to get love?

Type three: the achiever

S/he is very successful and will do anything to be successful. Achievers can be like chameleons, adapting to the environment to determine what is the most desired behaviour to be

appreciated by others. That is how they earn love. This type craves to be seen and valued as a public figure and is ready to work hard for it to be possible. They do not have much free time. They like themselves and get a lot of admiration – in fact they can be idolised. They imitate intimacy and attract people but do not find lasting relationships easy. Real creativity needs space, which they do not allow. They need a place where they can relax and be receptive. Type threes often appear youthful and eternally young. They have to force their success and often learn psychological or spiritual language successfully enough to become teachers. They cannot relax and have to make themselves busy at all times. These individuals need compassion to understand how they got that way. As a child they were often praised for performing and continued to nourish their ambition to become shining stars. The type



three loses sight of their truth as they will do anything for kudos. They are not open and vulnerable, but image conscious.

It is necessary for therapists working with this type to get the achiever to observe themselves and get in touch with deeper feelings. Being vain, they find it hard to own negative feelings and therefore never feel truly accepted. It is difficult for type three people to spend time alone and if they go on training courses or spiritual journeys they always have to remark on how the teacher or guide was more famous than any other. They are extremely competitive and overestimate their abilities very easily. They have a tendency to brag and confidently sell themselves to others.

Question for reflection: Tell me something that's true about you now.

Type 4: the individualist

This type wants to be original, creative and special. They are steady and sensitive, but feel something essential is missing, something that others have. They often feel abandoned, and are hungry souls that have not been nurtured – the glass is half empty. They get jealous very easily, and envy what others achieve and

discredit it. They are socially insecure and feel left out of groups. They are constantly comparing and insisting that what they have is better. Type fours have a rich imagination and as a result this group includes many artists. Emotionally sensitive, they do not enjoy life enough – something important is always missing. They see themselves as special and other people do not match up – they are considered boring. As a result, they always long to be with 'exciting' people. Fours have a deep value of beauty, but this image type do not see their own beautiful qualities, and can hate themselves for not living their life in a true way.

They can be intense and unstable – breaking boundaries and being arrogant in their own work. Others are not special enough to reveal themselves like them in their ivory towers. They want to live up to their own ideal and then feel deep shame when this isn't possible. They can be condescending towards others because they feel superior. They create a cycle whereby they want something and if they get it feel they do not want it after all and feel disappointed. What they are jealous of is contentment. What they have lost is the feeling of the unique expression of the divine within themselves whether other people see that or not. They can express spiritual insights, but fake having deep convictions. This group need others as a mirror for what they cannot see themselves, hence actors and artists are prominent in this group. Grateful feelings for everyday simplicities of life can be difficult. Often fours experience manic phases or sink into brooding despair. This can be so particularly when they are involved in love affairs. Often the fantasy does not live up to the reality. Fantasy can be perfect whereas reality is gross.

When they work on themselves, this group have to learn equanimity.
Can surrealism open to reality?

Questions for reflection: How do you deal with your preferences? Do you envy people on a spiritual path?

The spiritual broader look for this group may be 'wherever I look I see thy face' – developing gratitude by recognising divine beauty in the simplest of things.

Types two, three and four are concerned with image. Do you recognise yourself within this group?

The doing group

Type five: the investigator

This type feels not understood, not seen. They privately draw into their own corner. They are afraid to be overwhelmed. Perhaps their own mothers overwhelmed them. Their passion is avarice, greed – and their virtue detachment. They usually have a mental head and observe and understand rather than participating. There is a tendency to be autonomous – a great desire for independence. Fives feel greedy to take care of themselves only, and do not want to share. They are not emotional and show great control. They do not have body balance and remain 'in their head'. Their view is that thinking is the same as experiencing, so they desire more than they can consume just to be sure they can feel secure. These people want to control how much interaction they have with others. They prefer one-to-one contact and do not like groups. Conflicts are to be avoided at all costs and their defence is to withdraw into themselves. When they speak they talk in a dry way with no feeling. Trust is a big issue, as they have lost touch with the outside world and live mainly in their heads. Their spiritual challenge is to trust that the Divine knows the answers. Sadly they feel isolated and not a cell in a cosmic body. Fives fear surrendering and opening up to others and the world. As a defence they withdraw and have difficulty admitting their vulnerabilities, especially not knowing something.

Their challenge is to make attempts to integrate more with their body and spirit, to make connections and attachments. Their heart is hardened as it is overcrowded with facts. True love is not just being attached to someone and not a preference as to



PHOTODISC/GETTY

how things should or shouldn't be, ie love someone but do not possess. Fives may think of this as indifference but there is a fine line between the detached heart and freedom, and space for the loved one. Love but do not grab. All needs cannot be met, so grieving desires not achievable in relationship is a challenge to this group.

Question for reflection: What is your relationship with detachment?

Type 6: the loyalist

This type find the world threatening. They do not trust authority. It is difficult for them to believe in God. They are in constant doubt and mistrust. They believe everyone is out for themselves, and the outside world is malicious. Their inner world is peaceful because they are run by instinctive motives. They often expect the worst scenario and are afraid of danger or they look for danger. Their attitude can be 'I'll show them', or 'they won't get me'. This type should realise that if you look through the lens of fear, vision is distorted. They feel helpless in the struggle for life. How to survive in the jungle blocks their spontaneity.

Sixes often project their unacceptable feelings out onto other people. For example, they experience others as humiliating or despising them when they themselves have repressed guilt or shame. They often deny their sexuality, putting down other people who display sexual confidence. Sixes compensate by feeling grandiose. They scapegoat and project their disgust onto others. As a therapist working with a dominant six you may be accused of wanting to change them. What is needed is a quiet presence to facilitate them to be more open and change the imprinted idea within themselves that they are not good enough. The feeling of emptiness can become a feeling of facilitating space. The virtue of this group is courage to overcome fears and go beyond their previous imagination. Create positive experiences and own them, ie you are more than your body or your thoughts.

Challenge the orthodox non-belief. If you don't dare to feel your fears then you don't enable yourself to open up the possibilities. Sixes accept the messages of the superego and will not fight them. They are very fearful of the future. Often they have a history of unreliable parenting.

Questions for reflection: What are you afraid of? Tell how you are courageous.

Type 7: the enthusiast

For this type, paradise was lost when the breast, the source of love, was removed and they had to feed themselves with the spoon. They enjoy excitement, kicks and want pleasure and fun. The difficulty is they have to organise it by themselves. If bored, they may go to the fridge rather than face what really matters. They do not reach their deeper self. They have a passion in their urge for consumption: drugs, food, alcohol, sex. They do not digest and do not want to feel emptiness. Often these people like to be the centre of attention at parties and functions. They are show-offs and often the *Puer Atermus*. They fill themselves with food and books – anything as long as it comes from the outside. They have an addiction to excitement and are eternal students, not digesting. They are in need of constant stimulation.

Their virtue is sobriety – ie to see the truth of things and yourself. This type does not trust life to be exciting just as it is. They have to learn to recognise life within themselves. They believe they can programme their development. They organise exciting things, but they are not felt as satisfying and more is needed. Sevens do anything rather than face the truth in themselves. This type often become depressed when not stimulated. Sobriety is needed – a clear presence in order to experience serenity. Truth is more important than feeling good. It is okay to experience pleasure but do not get hooked. It could become destructive as you are not really there for yourself.

This type is avoiding something

important. True feelings have to be experienced and responsibility taken, eg pain you have caused to others. Often the seven can be seen as a great organiser at spiritual gatherings but they are losing something on their spiritual path. They need the grounding of ideas and to learn to live with paradox and to sacrifice their own interests for people that they love. In therapy they need to make space for reflection and contemplation. It is important to organise a structure which will make life easier to do what is really wanted and makes them feel good, ie a balance of work and play.

Questions for reflection: What effect does your need for excitement have on others that care for you? What do you need to put into practice to improve your health?

The relating group

Type eight: the challenger

This type has a great lust for life. They tend to be materialist and like to fill their time with something tangible rather than looking within. Vulnerability and weakness are taboo. They claim to be independent and not need anybody, and within their spiritual faith, if they feel the divine isn't giving them what they need, they tend to force unity by addictions. They are seen as powerful leaders both in their family and work. The challenger does not care whether people approve of their decisions. There can be denial of illness which is seen as weakness. Everything has to be organised by them. Often this type has had weak parents and has learned early to do everything. They tend to be authoritarian and see themselves as protectors of the underdog. There is an illusion that they can make things right.

Type eight can be mean, sadistic, punishing to the environment and themselves. If they believe in God it is a God of revenge. This type dominates and needs to cultivate the virtue of innocence.

Challengers have leadership qualities and can be seen to have integrity, however this is often distorted to be cruel and harsh. In therapy, eights try

to take the lead – you can see the battered child protecting his innocence. They need to be helped to recognise paradoxes as they think in extreme ways. This type can be enabled to realise they have choices to relax and be open to the uncertainty of life.

Question for reflection: Tell me a way you deal with weakness.

Type nine: the peacemaker

Type nine individuals do not like conflict. They do not think of themselves as important or special in any way. The peacemaker does not take the initiative and likes to disappear into the background. If they try to say something they are not heard because it lacks assertion.

This type likes a quiet life and in therapy it can be a challenge to get them moving.

Often they have been the child in the family who is overshadowed by others' needs. Alice Miller in her book *The drama of the gifted child* shows that adaptation becomes necessary so as not to cause trouble in the family. As a result these individuals can think they are boring and not important. Feelings of failure are at the forefront so they are not enthusiastic. There is no vision as to how they can value themselves and reap abundance in their lives. Often, however, they read self-help books but nothing is internalised.

This type have the most repressed anger and can be experienced negatively by others (passive aggressive). They are aggressive to themselves and withhold energy towards others. Sufi poet Hafiz has a saying 'it is not weakness that scares you, it is your power that scares you'. Both two and nine are observers, but nine does not want to be seen for that.

Nines can make great storytellers and their creative imagination is high. They like clarity and do not want to be confrontational. If there is disharmony in a situation they tend to withdraw. However, they can make good mediators.

Nines can compensate by having an extremely busy life so that they can avoid feeling anything. They need to become more aware of their anger and act on it before it becomes destructive. When stressed, they often become paralysed, and stay on the past rather than moving on to new experiences. They need to develop the virtue of doing-becoming active in their lives and making changes.

Questions for reflection: Tell me a way that you experience yourself as really lazy. What at this moment is important for you to do with your life?

Type one: the reformer

This individual has been an obedient child. S/he behaves in the 'right' way and expects to receive the same behaviour from others. Being good all the time is hard work but is the way this type earns love. The world is desired to be perfect and when it is not, the individual gets angry with the spiritual ideal because they feel it is not working to their advantage. S/he has a mission to improve the world and correct humanity. S/he has an illusion of what perfection is, and judges those who do not fit their vision. The reformer's ideal self is pure and does not have any animal instincts, and therefore does not succumb to lust and other considered lower drives. This type judges those who are uninhibited.

Type one needs to gain insight that s/he is not so perfect in order to calm their inner and outer world which is in conflict. They have no idea what an angry impression they make on people. They can be very polite but ice cold. The only way to enable them to become more balanced about life is to help them release their anger and rage. This type has a deep fear of shadow/unconscious qualities. If anything touches their shadow they are super-sensitive. They enjoy giving advice even when it is not needed, but do not like receiving anything that resembles criticism of themselves. They can be irritatingly polite and not in touch with feeling. The reformer can also be compulsively

orderly and find chaos difficult to cope with. Their sexual identity is split, ie Madonna or whore. Type one needs to learn more about paradoxes and discernment as the idea that there is more than one truth is difficult.

Reformers can be found in all walks of life. The judge is present uttering phrases such as 's/he'll shape up'. Spiritually, type ones like being in the higher place where everything is immaculate. Spiritual directions away from life are very appealing such as joining a monastery. In life ones can be socially unadjusted as they have little judgment as to what lurks beneath the surface of their own image of perfectionism, ie what they see as perfect can be different from what others view as perfect. This type need help to become more aware of who they are and to guide them to accept themselves without too much self-criticism. They need to learn that there is not only one truth, it is all relative. Those who shine the greatest light often have the greatest shadow, for example spiritual leaders who abuse children.

Question for reflection: Tell me something you resent in others?

The wisdom of the enneagram's message is that integration of all the personality types is needed. Transformation happens when our ordinary perspective shifts and we attain a new understanding of our essential selves.

My gratitude is given for the teachings and spiritual guidance of Dr Atum O'Kane and Dr Cora Slieker. ■

Books on the enneagram

Enneagram for beginners. Helen Palmer. ISBN 902159677.

Understanding the enneagram. Don Richard Riso. ISBN 0395520266.

The enneagram. Helen Palmer. ISBN 006250683.

The enneagram of passions and virtues – finding the way home. Sandra Maitri. ISBN 1585424064.

Facets of unity. AH Almaas. ISBN 936713143.