

THE ENNEAGRAM SYSTEM'S 27 PERSONALITY SUBTYPES

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What are the Enneagram subtypes? The Enneagram describes *three centers* of human intelligence — the head, heart, and body — *nine interconnected personality types*, and *27 subtypes* — three versions of each of the nine types, based on whether a person has a predominant instinctual drive toward Self-Preservation, Social interaction in groups, or One-to-One bonding. These 27 “sub-type” descriptions offer an even more nuanced view of the personality types than the nine types alone, shedding light on our most unconscious level of functioning so we can become more self-aware.

Why is it important to know the subtypes? Descriptions of these 27 subtypes provide valuable information that can assist with the often difficult task of locating a person’s correct type. The content of the 27 subtypes also highlights the reasons why two people of the same type can look very different and clarifies the impact of the operation of biological goals that drive our behavior.

What is the source of this subtype material? This version of the 27 Enneagram subtypes is based on Claudio Naranjo’s most recent articulation of the Enneagram’s 27 distinct personality types.

Defining the subtypes: Each of the nine Enneagram personality types comes in three distinct versions - three different “subsets” of the patterns of the nine types that provide even more specificity in describing the human personality. Each of the 27 “subtypes” reflects a character type shaped by a mixture of *the passion* of the type and one of three powerful biological instinctual energies. When these two forces within the psyche come together, they create an even more specific focus of attention, reflecting a particular insatiable need that drives behavior.

The *passions* of the nine types are central emotional-motivational factors within the personality that often operate at an unconscious level and greatly influence personality structure and activity. They are: anger, pride, deceit, envy, avarice, fear, gluttony, lust, and sloth.

The *three instincts* refer to the three most central instinctual drives in humans (and all animals) for self-preservation, social interaction, and one- to-one bonding.

According to this theory, while all three key instincts operate in all of us, in each individual, one of these three drives, or fundamental instinctual goals of human behavior, dominates. In most people, there is usually another one that is secondary and a third that is much less operative.

When the dominant instinct is put in service of the “passion,” it results in a distinct and more nuanced character, a sub-type (one of 27) of the main personality type (one of nine).

Definition of the *passion of the type:* The *passions* of the types are emotional states that are part of the human “machine” or conditioned personality. The passions are the emotional fuel of the human personality—the central (mostly) unconscious needs that shape the personality and structure egoic priorities in terms of focus of attention and habitual patterns of thinking, feeling, and behaving.

The distinct subtype focus of attention shows how an egoic factor, the passion of the personality, gets involved in steering the instinctual drives, which together reflect an experience of a lack of what a person needs to survive and an attempt by the personality to compensate for that perceived lack. As Naranjo notes, in a healthy person, instinctual drives are free-flowing and unrestricted, but in the conditioned personality, our instinctual drives become heavily influenced, and thus constrained or redirected, by the passion (or key emotional driver) of the type.

Definition of the three instinctual goals:

Self-Preservation: Self-Preservation instinct focuses attention on and shapes behavior around issues related to survival and material security in terms of whatever that means for a person of a specific type. This powerful biological drive directs energy toward safety and security concerns, including having enough resources, avoiding danger, and maintaining a basic sense of structure and well-being in the world.

Social: The Social instinct focuses attention on and shapes behavior around issues related to belonging, recognition, and relationships in social groups in terms of whatever that might mean for a person of a specific type. This powerful biological drive directs energy toward whether or not one is included and recognized in the group or community, how one is positioned and regarded in groups, and how much power one has relative to other members of social groupings.

One-to-One: The One-to-One instinct focuses attention on and shapes behavior around issues related to the quality and status of relationships with specific individuals in terms of whatever that might mean for a person of a specific type. This powerful biological drive directs energy toward the achievement and maintenance of relationships with important others, including sexual connection, interpersonal attraction and bonding, and finding a sense of well-being through forming one-to-one connections with people in one's life.

The three instinctual categories vs. the 27 subtype characters: It is important not to overstate the role of the instinctual goal that dominates a person's behavior at the expense of its interaction with the passion of the type. The distinct character of each of the 27 types gets watered down and confused if we over-generalize the role of the instinct - what it means to have one dominant instinct or the other - without taking into account its all-important interaction with the passion. All Self-Preservation-dominant people are not alike, just like all Social subtypes and all One-to-One subtypes are not alike. Although individuals of different types (One through Nine) with the same dominant instinct may share certain traits in common, once the passion gets involved, the resulting personality can reveal some paradoxical aspects about the specific character with regard to the instinctual orientation of a given subtype.

Key ideas related to the Enneagram Subtypes:

Counter-types: In every case, with each of the nine points of the Enneagram, there are two subtypes that go with the flow of the energy of the passion and there is one that is upside-down, one that goes against the main energetic direction of the passion. This "counter-passional" type is called the "counter-type" of the three subtypes.

- For example: The counter-phobic Six is the most well-known of the counter-types. It's a kind of Six that's unafraid. The passion of the Six is Fear, but this subtype - one of the three Six subtypes - goes against fear by being strong and intimidating as a way of coping with fear. All nine types have this kind of a "counter-type" among their three subtypes.

Look-alikes: One of the most valuable aspects of understanding these 27 subtype character descriptions is that they help a great deal with the often tricky process of locating a person's correct Enneagram type. Because the subtypes describe more nuanced and specific categories of each of the nine types, they provide further information with which to find one's type. Some of the subtypes look like other types, and the subtype distinctions help make the distinguishing factors among the nine types clearer.

The 54 subtypes: A further relevant aspect of this subtype theory is that there are actually six subtypes for each of the nine types. Most of the time, people find that they have one of the three subtypes that dominates their behavior, another that is a close or distant second, and a third that is much less of a factor. So, according to which subtype dominates, and which of the other two comes in second, we can identify 54 subtypes, as there will, for example, be a Self-Preservation dominant person that has a Social instinct in the second place, and another Self-Preservation subtype that has One-to-One as the secondary influence.

Using subtype insights for personal growth: There are many ways that a knowledge of one's subtype can support efforts at self-analysis and self-development:

- The subtypes provide more specific descriptions of the 27 character sub-categories for use in the process of locating one's correct type.
- The distinct subtype descriptions highlight more specific data about how the personalities function and what people with particular subtype-related neurotic needs can do to travel their unique path of "Vice to Virtue" self-development. Each subtype has its own sub-tasks related to becoming more conscious of the activity of the passion and moving toward embodying the Virtue.
- Instinct-plus-passion-driven behavior usually operates at an unconscious level, showing up as the most automatic and least conscious of our personality patterns. Recognizing and observing subtype-related behavior allows us to become more aware of an important layer of the personality's operation and thus gives us increased ability to access and shift problematic habits that can normally remain fixed and less available for conscious change.

TYPE ONE SUBTYPES

The passion of Type One is *Anger*. In each of the three Type One subtypes, anger gets channeled through different drives related to trying to make things perfect - either one's environment, one's self, or other people. Self-Preservation Ones are perfectionists, who continually try to make themselves and the things they do more perfect, Social Ones are perfect in that they believe they know the "right way to be" and model that for others, and One-to-One Ones have a need to reform and perfect others.

Type One: Self-Preservation Subtype

"WORRY"

- The Self-Preservation One is the true perfectionist. These individuals are the most actively perfectionistic of the three One subtypes.
- This One tends to worry and feel anxious a lot. An excessive sense of responsibility (usually experienced too early in life) takes the form of a passion for worrying and fussing.
- Self-Preservation Ones often had a history in which their family was chaotic and they had to provide the stability. Often the most responsible person in the family, even as children they may have felt more responsible than the actual parent.
- Because of this history, the SP One has a survival fear that creates a need to have every detail under control - there's a need for foresight, a worry about what is going to happen next, and a need to exert control over everything in one's environment.
- Self-Preservation Ones don't see themselves as perfect or as always doing the correct thing, they tend to believe they are very imperfect and so need to work hard to perfect themselves. Their inner critic focuses mainly on their own actions and how to be better.
- In this type, anger is most repressed. This is an excessively gentle, decent, and kind person. The mechanism of reaction formation operates, transforming the heat of anger into warmth.
- Underneath Self-Preservation Ones are very angry, but they control it a lot.
- The Self-Preservation One can look like a Six, because this person has a lot of anxiety and fear. One key distinguishing factor between Ones and Sixes are that Ones feel confident about the standards of perfection they apply, whereas Sixes' thinking is characterized more by contrarian patterns, questioning, and doubt.
- In working on themselves, Self-Preservation Ones benefit from trying to be less hard on themselves, relaxing the demands of the inner critic and its requirements for perfection, and leaving more time for pleasure and play.

Type One: Social Subtype

"RIGIDITY"

- The Social One is less of a perfectionist and focuses more on being perfect.
- The Social One typically feels a need to know and to demonstrate the right way to do things. This person has a need to model the right way of being for others, to teach by their example how things should be done.
- This One has a kind of school teacher mentality and displays a generalized attitude that seems to say to others: "what I do is right -my way is right."
- The title, *Rigidity* refers to this One's tendency to adhere strongly to what they see as "the right way to be," even if others do it differently.
- The Social One acts as if they are saying, "this is how it is and I'm going to tell you how it should be." This One has an (often unconscious) need for superiority, as if they are implicitly saying, "I'm right and you're wrong." They may have an underlying need to make others wrong to have some power over them.
- In the Social type, anger is half-hidden. This is a more intellectual type in which the main characteristic is control.
- In this personality there's a transformation of the heat of anger into cold. However, the anger is not completely repressed, because there is an equivalent of anger in the passion for being the owner of the truth. There is a passion for being right and making others wrong.
- So, this character tends to be a cooler person - a more critical and severe personality who knows what should be done and how to be.
- Social Ones can look Fivish — they are separated from the crowd because they are so perfect and may appear superior.
- In working on themselves, Social Ones can benefit from observing and relaxing the need to model the right way for others,

making conscious and unconscious need for superiority, observing the need to be the owner of “the right way,” and opening up to learning things from others

Type One: One-to-One Subtype (countertype)

"ZEAL"

The One-to-One Type One is more of a reformer than a perfectionist; they have a need to perfect others.

- This is the only One who is explicitly angry. The One-to-One One is impatient, can be invasive, goes for what he or she wants, and has a sense of entitlement.
 - This character feels entitled in the sense of possessing the mentality of a reformer or a zealot - one who knows how to live or do things better and so feels a right to assert their will over others, to tell others how they should be living. This can be rationalized (and made virtuous) through the rhetoric of their adherence to a higher moral code or calling.
 - According to Naranjo, the name Ichazo gave to this subtype was Zeal, which describes a special intensity of desire.
 - One-to-One Ones have an intensity of desire fueled by anger that motivates them to want to improve others - to make the things, people, and society in general be more the way they think they should be. This can be expressed as a sense of excitement or passion about the way things could be if people would reform their behavior, or if the reforms they envision were enacted by society.
 - In the One-to-One One, anger potentiates desire - anger infuses the desires of this person with a special intensity and the person feels “I have to have it” or “I have to do this.” They tend to feel like they have a right to take what they want and do what they want because they have a corner on the truth, on the right action. The anger and the over-assertiveness behind the gestures of “I take this” and “I take it away from you” or “I tell you what to do” is very much supported by a sense of justice, the sense of right, the sense of being honorable.
 - One-to-One Ones can have a “why can’t I?” attitude regarding the fulfillment of their desires. This is why this type is the counter-type of the One subtypes. While the other two Ones are “anti-instinctual,” in that they repress their desires and control their anger because they judge acting on impulses, fulfilling one’s own desires, and getting angry as bad behavior, this “Sexual” One goes against all that and puts their impulses, desires, and anger out there more.
 - The One-to-One One can look like Type Eight in that they can express anger more readily than the other two Ones and can be forceful in going for what they want and attempting to exert control over how others do things.
- II *In working on themselves*, the One-to-One One can benefit from observing how self-interest may be conflated with the higher mission or zeal to perfect others, channeling anger in more conscious ways, and relaxing the need to reform others by exploring deeper motives behind efforts at reform.

TYPE TWO SUBTYPES

The three Two subtypes represent three different angles on the driving need to seduce. The Self-Preservation Two seduces like a child by being pleasing and cute, the Social Two seduces groups through power and competence, and the One-to-One Two seduces specific individuals into giving them whatever they want. The passion of M/e thus gets channeled into three different ways of trying to get needs met indirectly through others by creating a pleasing image and strategically adapting to others.

Type Two: Self-Preservation Subtype (countertype)

“PRIVILEGE”

- The Self-Preservation Two “seduces” like a child in the presence of grown-ups. This expresses both an unconscious need to be taken care of and a sense that children are naturally lovable and so deserve to be loved.
- The name, “*Me First/Privilege*,” refers to the idea of “me, I’m young and therefore the most important” in that this person (unconsciously) asserts a kind of childlike priority in wanting others to meet his or her needs. A child wants to be loved not for being pleasing or giving to others, but just because of who they are, and so there is a prominent love need in this type, which may get acted out in fantasies of being loved. These Twos don’t want to have to prove their importance to be important. They want to be in the center without having to do anything for it. They want to be seen without showing themselves.
- It’s like the Self-Preservation Two takes the position of the child in the family, saying, “I am to be regarded as the Center here, just because I am me.” The child’s needs come first. A child (rightfully) expects privileges because they come with childhood. So the Self-Preservation Two remains childlike and cute to gain access to special treatment well beyond childhood. In contrast to the other two Twos, the SP Two is a “cute” Two who doesn’t look so adult - the Social Two seems over-adult, and the One-to-One Two feels more like a force of nature.
- This person’s behavior can seem young - they can have tantrums or sulk or withdraw when upset. And in this “youthful” Two, self-importance, irresponsibility, humor, playfulness, and charm are in the foreground. Dependency can be prominent, yet mostly unconscious, in that these Twos, like other Twos, don’t want to think of themselves as needy or dependent on others, and yet there can be a pattern of remaining unconsciously dependent.
- Because of this childlike stance, it’s a position of less freedom (than the other Twos) because a child is not completely free.
- This Two is more fearful than the other Twos, has more ambivalence about connecting with others, and experiences more difficulty with trusting people than other Twos.
- It’s less easy to see Pride in this type. The Self-Preservation Two is the counter-type of the Twos. This is a Two that doesn’t look like a Two. Instead of always moving out actively towards others, this Two seems more guarded.
- The Self-Preservation Two can look like a warm Six or a Four in that they are more fearful, more ambivalent about relationships, and express more emotionality and a longing for love.
- *In working on themselves*, these Twos can benefit from making dependency needs conscious; observing, owning, and working with fear and ambivalence in relationships; and noticing how pride and mistrust keep defenses up and prevent intimacy.

Type Two: Social Subtype

“AMBITION”

- The Social Two is a seducer of environments and groups. This Two is more of a leader type, often a powerful person - the owner of the company, the person in charge.
- They have a passion to stand above and through standing above have influence and advantages, and to some extent, they operate from the idea that superiority is its own reward.
- This is the most obviously proud Two because this person is ambitious, knows the right people, does important things, gets in a position of leadership, and is usually admired.
- The Social Two’s pride manifests through the cultivation of an image of being an influential, highly intelligent, super-competent person.
- A Social Two needs to be somebody. This is a person who wants to be important in order to feed the pride, in contrast to having somebody’s passionate attachment, which is the strategy of the One-to-One Two.
- The Social Two gives to get the most - this Two always has a strategic angle and a plan to get something when giving (or appearing to give) - though this often operates at an unconscious level.
- The Social Two is a more civilized, adult Two, in contrast to the Self-Preservation Two who is more childlike and the One-to-One Two, who is a voluptuous Two, a more flexible, wild Two.

- The Social Two can resemble a Type Eight or a Type Three in that they work hard, get a lot done, and often achieve a position of power or high status.
- *In working on themselves*, Social Twos can benefit from recognizing and observing how the need for power operates to distract from deeper feelings and needs, becoming more conscious of strategic giving, learning to receive as much as they give, and allowing for more authenticity and vulnerability in relationships with others.

Type Two: One-to-One Subtype

“AGGRESSIVE/SEDUCTIVE”

- The One-to-One Two is a seducer of individuals, with a need to seduce specific others fueled by a need to be desired by the other. This Two feels compelled to inspire affection or attraction in the other person so that they meet the Two’s needs and give the Two whatever they want.
- Classical seduction is the main thing with the One-to-One Two.
This seduction occurs through the expression of feeling as a way of getting the allegiance and the desire of the other. The “*Aggressive/ Seductive*” title suggests an association with the archetype of a vampire. It’s somebody who is irresistible, somebody who is very beautiful, but it is a dangerous beauty. It’s a beauty that needs to have a hold on you and might end up eating you up or sucking you dry.
- The purpose behind the One-to-One Two’s seduction is that it is a way to solve any problem or meet any need in life - this Two solves the dilemma of having needs but not wanting to express them by having a strong bond with somebody who will give them anything.
- The archetype represented by the One-to-One Two is similar to the idea conveyed by the French “*femme fatale*” archetype and the male equivalent. Like Helen of Troy from ancient Greek literature, the One-to-One Two specializes in being the archetype of the woman for whom wars are fought - the irresistible lover who can inspire great passions.
- Typically, the life of a One-to-One Two is a life of falling intensely in love, having extraordinary love affairs, and then suffering greatly if the love affair comes to an end.
- This is a generous, flexible, wild-hearted, action-oriented Two, who, in contrast to the Self-Preservation Two, is not afraid to actively (or aggressively) woo or pursue others.
- Pride is not as easily recognized as pride in this Two because it is often satisfied by the loved one. Similar to the One-to-One Four, there is a strategy that entails being very attractive and somewhat less ashamed of having needs, such that there is a prideful sense that others will want to meet your needs because you are so appealing.
- The One-to-One Two displays more forward momentum in seeking one-to-one relationships than either the Preservation Two or the Social Two. The energy of this Two is like “double-Two,” as there is both the movement toward others of the Two and the One-to-One instinct.
- *In working on themselves*, One-to-One Twos can benefit from developing aspects of their real selves separate from the need to seduce or shape-shift for others, finding varied ways to meet own needs, and more consciously managing energetic connections (giving and receiving, containing seductive energy, maintaining boundaries) with others.

TYPE THREE SUBTYPES

The three Type Three subtypes appear as very distinct types. They each express vanity through the need to achieve and maintain a successful image, but this manifests in three different ways. The Self-Preservation Three is an efficient and autonomous workaholic in the service of security who goes against *Vanity* by trying to be good; the Social Three expresses *Vanity* by wanting to be recognized on the social stage by creating, achieving through, and selling a polished image; and the One-to-One Three is a charismatic pleaser who focuses on *Vanity* and achievement in being appealing to and supporting others.

Type Three: Self-Preservation Subtype (countertype)

“SECURITY”

- The Self-Preservation Three is the countertype of the Threes. Though the mental fixation of the Three is *vanity*, this is a person who has vanity for having no vanity: While this Three, like the other Threes, wants others to view them as attractive and successful, they do not want anyone to know that they want this, and so they don't actively advertise their positive qualities.
- The Self-Preservation Three is determined to be a good person, to follow the perfect model of how a person should be: the good mother or father, the good worker, the good wife or husband, etc.
- Being the perfect model of quality implies virtue, and virtue implies a lack of vanity. There is a need to be good and seen as good. These are people who want to be so perfect that it's not in their code of honor to allow for vanity.
 - In terms of the passion of *deception*, this type is anti-deception in that they try to say the truth. The deception in this Three comes at a more unconscious level, when it comes to knowing one's true motivations, as Threes often get confused about their image-based reasons for doing things versus their real feelings.
- The traditional name of the Self-Preservation subtype is “Security,” which has to do with autonomy, with knowing how to take care of oneself. The Self-Preservation Three is very self-reliant and self-sufficient. They feel responsible for everything. It's a person who may not have had enough protection during childhood and so learns to be a doer. These Threes are very active and very efficient in taking care of themselves.
- To support security, they have a strong focus on efficiency and a big workaholic tendency - whether financial or emotional, they look for security in approval and meaning in life. While they may seem at ease on the outside, they are anxious underneath, but they don't reveal this underlying stress to others.
- Though they may work to create and maintain relationships, they may have trouble making deep connections - when they do make connections they can be superficial.
- Because of the focus on goodness, ethics, perfection, and self-sufficiency, these Threes can often look like Ones, except that theirs is a more an external perfectionism - doing things formally right (as judged by social consensus) as opposed to “right” according to an inner standard of the ideal. The SP Three also resembles a Six in that they can worry about security and be very fearful and anxious underneath their good-looking exterior.
- *In working on themselves*, they can benefit from slowing down and making room for experiencing and expressing real feelings and finding security through connections with others as opposed to goin| it alone and working so hard to be autonomous. It will also help if they can notice when they create rationalizations for not allowing space for emotions and deeper needs.

Type Three: Social Subtype

“PRESTIGE”

- The Social Three has a desire to be seen and to have influence with people. This Three wants to shine before the whole world and enjoys being onstage.
- This is the most well-known Three, the Three-est Three that many people think of as the only archetype of Type Three because the other two Three subtypes are lesser known.
- The name of this subtype is *Prestige*, which reflects the idea of needing everybody's admiration and applause. This Three, more than the other two subtypes, likes and needs to be recognized and admired, so they tend to be more out in front basking in the spotlight.
- Social Threes are socially brilliant - they know how to talk to people and how to climb the social ladder. Social Threes feel a need to frame words carefully to get the maximum benefit, which has to do with making the right impression, getting what they want, and reaching the goal.
- The Social Three is very concerned with competition and winning. This is the most competitive of the three Threes.

- Social Threes have a highly developed talent for image-making and so have a strong ability to sell and market themselves or whatever product they might want to promote. These Threes look so good, there's almost a sense that they have no faults. It's hard to see their flaws because they do such a good job at creating the right image.
- This Three has a corporate mentality and a passion for doing the job in the best way it can be done. They think in terms of what is best for the group, especially in terms of what will sell and what looks good.
- Social Threes may feel anxiety about being overexposed and vulnerable. There is a kind of a need to keep people at bay because they want so much to be seen positively and so feel some fear that people might see through their image. And because they place such a high value on making a good impression, criticism can be devastating to them, but you wouldn't know it as they don't show it.
- *In working on themselves*, they can benefit from recognizing and observing the difference between their image and their real selves (especially real feelings) and learning that their image isn't superior or more lovable than their real selves (but can be less so). Also, it helps if they can (self-compassionately) make conscious use of setbacks, failures, and the experience of vulnerability to broaden their sense of who they really are.

Type Three: One-to-One Subtype

"MASCULINITY/FEMININITY"

- The victory or goal that the One-to-One subtype is interested in is one of sex-appeal and beauty rather than money or prestige - but this Three is just as competitive in pursuing this goal as a business executive is in work matters.
- The One-to-One Three is sweet and shy and not as extroverted as the Social Three - especially when it comes to speaking about themselves. It's harder for them to talk about themselves and so they often put the focus on others that they want to support.
- One-to-One Threes are pleasers, and so they can look like Twos: this Three tends to achieve in support of someone else, to expend a lot of energy in promoting others. One-to-One Threes can be very ambitious and hard-working, but it's always to make someone else look good.
- One-to-One Threes tend to be oriented toward pleasing others in the sense of having a family mentality. They may focus narrowly on what is good for the family (at home or at work) and project the image of someone who is good in this way.
- In contrast to the Self-Preservation Three, the One-to-One Three is more focused on being good in a different sense of the word, more in terms of sexual or personal attraction, or masculine or feminine appeal, than morality.
- This Three doesn't wear the kind of social mask that a Social Three wears. The One-to-One Three is the most emotional of the Threes, so you are more likely to see them expressing their feelings.
- Often the One-to-One Three doesn't seem like a Three because they are not so focused on their own status and achievement; it's more about being attractive and supporting others - it's enough for them to be beautiful, they don't have to achieve to get love. It's the pleasing that brings approval or love without having to be a conventional achiever.
- This Three can look like a Two or a Seven. They may be mistaken for Sevens in that they tend to be positive, enthusiastic, and supportive of others. They can be excellent cheerleaders in supporting others' efforts.
- *In working on themselves they* can benefit from observing the focus on pleasing others and wanting to be seen as attractive and relaxing these habits to make more room for their own real needs. Supporting others may come so naturally they may forget that they also need the kind of support that they provide for others. Also, consciously sharing feelings with others helps them relate from a more authentic place

TYPE FOUR SUBTYPES

The contrast between the three types of Fours is perhaps the most striking of all nine types. All Fours have something about suffering (related to *Envy*) that's exaggerated, but it's different for each of the subtypes. Social Fours suffer, Self-Preservation Fours are long-suffering, and One-to-One Fours make others suffer. While the Self-Preservation Four internalizes and to some extent denies a sense of suffering, the Social Four lives in it too much and wears it on his or her sleeve, and the One-to-One Four projects it out, to evacuate a painful sense of lack and inferiority.

Type Four: Self-Preservation Subtype (countertype)

"TENACITY"

This is the counter-type of the Type Four subtypes. This Four expresses suffering less than the other two. Instead of being one who has a need to suffer, this is someone who is long-suffering, a person who has learned to feel pain without wincing. They have a tendency to bear too much suffering.

- Self-Preservation Fours demand a lot of themselves. There is a strong need to endure, so this subtype develops an ability to do without. They put themselves in situations that are tough. They test and challenge themselves.
- The other Two Fours are too sensitive to frustration, they either suffer too much or they make you suffer too much (as a compensation for their suffering). This third subtype is a person who has come to terms too much with frustration. While the other two Four subtypes can be dramatic, the Self-Preservation Four is more masochistic than melodramatic.
- Envy is less apparent in the Self-Preservation Four. Envy serves to motivate the Self-Preservation Four to take on the challenge of working hard to get what others have that he or she lacks. This person is more stoic and strong in the face of their pain.
- This is not a person who appears overly sensitive or communicates shame or envy, but one who has learned to swallow a lot. While they usually feel these feelings, they don't share their pain as much with others.
- The Self-Preservation Four tends to be a humanitarian with an empathic and nurturant disposition, someone who protests for the sake of others and is typically sensitive to the needy, the dispossessed, and victims of injustice.
- Just as the aggressive form of Type Four (the One-to-One) in its arrogance resembles Type Two, this counter-dependent Four resembles a Type One in its greater autonomy.
- Interestingly, this subtype can also look like a Seven. In some Self-1 Preservation Fours, there is a need to be light. This accounts for the fact that there are some Fours who do not seem as melancholy as others. These seem to be "sunny Fours." This lightness can be a way out - a healthy escape from inner pain - reflecting a need to find some levity amidst tolerating and internalizing suffering. (The "sunny Fours" may be SP Fours with the One-to-One instinct in the second position.)
- *In working on themselves*, Self-Preservation Fours can benefit from sharing and communicating about their feelings more, allowing for lightness and fun, and going easy on themselves.

Type Four: Social Subtype

"SHAME"

- The Social Four appears emotionally sensitive (or over-sensitive), feels things deeply, and suffers more than most people. This is a person who laments too much and who is often in the victim role.
- There is a sharp contrast between the mad (One-to-One) Four and the sad (Social) Four; while the One-to-One complains and is explicitly demanding, the Social is too shy to express desires, except through an intensification of suffering.
- For the Social Four there is a sense of comfort and familiarity in suffering. They tend to rationalize suffering instead of doing something about it, depending too much on satisfactions being fulfilled by others.
- But, the central issue of the Social Four is not just suffering, it's inferiority. For this subtype, there is a need for self-abasement and self-recrimination - for turning against oneself, for self-weakening. It's a passion for comparing oneself with others and winding up in the lowest position. To others, the extremity of their insistence that "there's something wrong with me" can be surprising.
- The Social Four is timid, does not feel free to manifest wants and wishes, and is ashamed of sexuality and anger. Social Fours tend to feel a strong sense of shame about their wants and needs.
The Social Four is the most shameful person, and the One-to-One subtype is more shameless.
- Envy fuels a focus on Social Fours' shame and suffering. However, their suffering is also what makes them unique - there is a kind of seduction of others through suffering.
- Another contrast between the One-to-One Four and the Social Four can be seen in the area of competition. The One-to-One

Four is competitive, while the Social Four is at the other end of the spectrum, being completely non-competitive.

- Social Fours do not compete with others as much as they compare themselves and find themselves lacking, almost as if they show themselves to be lacking, they can call forth what they need from others.
- *in working on themselves*, Social Fours can benefit from observing and working on their inferiority complex and making efforts to be more confident and have more self-esteem. Also, it can help them to relax self-judgments and negative perceptions and appreciate what is positive in life instead of getting stuck in envious comparisons and shame. It also helps if they can learn to be angry (and that it's ok to be angry) and express wishes and feelings directly from a place of self-compassion instead of seducing through suffering.

Type Four: One-to-One Subtype

"COMPETITION"

- The One-to-One Four is more assertive and more angry than the Social Four. These Fours can be very outspoken with their anger. For this Four, the expression of anger can be a way to defend against painful feelings: pain turns into anger so it's not experienced as pain anymore.
- One-to-One Fours make others suffer because they feel that they have suffered and so they need some sort of compensation. Their relationship to suffering can best be understood as a refusal to suffer. This gets expressed as an active insistence on their needs being validated and met.
- !■ They may seek to hurt or punish others as an unconscious way of repudiating or minimizing their own pain. If you can externalize your pain, it eases your inner sense of inferiority.
- For this character the inner motivation is envy in its manifestation of competition. So, they don't feel envious so much as they feel competitive (as a way of muting the pain associated with envy). And when they get mad, they express envious anger.
- One-to-One Fours believe it's good to be the best. Most people want to present a good image to others, but One-to-One Fours don't care as much. For them, it's better to be superior. And to be in tune with their intense desires for things, they have to leave behind niceness and image management.
- One-to-One Fours are usually arrogant, despite the fact that they have a generalized sense of inferiority and are prone to guilt. In the face of the pain of feeling misunderstood, an arrogant attitude is adopted as an overcompensation in order to be recognized.
- More shameless than shameful, when others experience One-to-One Fours as demanding, this can lead to a cycle of rejection and anger as One-to-One Fours get mad, their demanding nature cause people to avoid or reject them, and they get angry about being rejected, etc.
- When One-to-One Fours want somebody's love they say "give it to me," or they become extraordinary - special and attractive and superior - to attract it. And One-to-One Fours can be very attractiv intense people - so it can be exciting to be in relationship with the
- but they can also be angry and insistent and these tendencies ca make relationships challenging.
- *In working on themselves*, One-to-One Fours can benefit from strengthening their ability to be with their own suffering without externalizing it or projecting it out onto others. They can also devel themselves by working to get in touch with the feelings underneath their anger

TYPE FIVE SUBTYPES

The three Five subtypes are relatively similar to each other - they appear much more alike than some of the other types. All three Type Fives express a different sense of what they focus on to sustain themselves, given the passion of *Avarice* and the corresponding tendency to minimize their needs and connections with others.

Type Five: Self-Preservation Subtype

"CASTLE"

- The Self-Preservation Five has a passion for hiddenness or sanctuary. There is a need to be encastled, to be able to hide behind walls, or to be protected by walls.
- Psychologically and physically, Self-Preservation Fives build thick walls to protect themselves from the world and from other people
- and then they need to have everything inside those walls so they don't have venture out into the dangerous surrounding world if they don't want to.
- This Five needs to have boundaries and potential boundaries with others, but most importantly, this person needs to have control over his or her boundaries.
- The problem with this stance, however, is that living in an enclosure is not really compatible with having human needs.
- Normally people have some ability to say, "I want that," - to express desires and to go out and fight for what they desire. This Five cannot ask and cannot take.
- So the Self-Preservation Five learns to survive inside walls. You can see this theme in the work of Kafka (probably an SP Five himself).
- Fie has one book titled, *The Castle*, another called, *The Tremendous World I have Inside my Head*, and a story titled, "The Hunger Artist," in which the main character becomes a specialist at renunciation.
- This Five needs a place of safety to avoid feeling lost in the world. There is a feeling of having to be on guard and a difficulty with expressing anger.
- This need for hiddenness can create difficulties with expressing oneself and this subtype is the least communicative of the three Fi subtypes. This is the most withdrawn of the Fives who renounces needs and wants and tries to get by on very little.
- *In working on themselves*, they can benefit from relaxing boundari more often, and making efforts to connect with feelings (especially anger) and other people, even when it inspires fear or discomfort: lj to be more open with others more often.

Type Five: Social Subtype

"TOTEM"

- The Social Five is typically more "out there" than other Fives, more social than the other Fives.
- In the Social Five it is as if the passion of *Avarice* is connected to knowledge. The person may not need so much of human satisfactions (relationships) because the passion for knowledge somehow compensates. It's as if they have an intuition that one can find everything through the mind. Needs (for people, for sustenance) get displaced into a thirst for knowledge.
- The name used originally by Ichazo is "Totem." This communicates the need for super ideals - super idealization. These Fives do not relate to people, they relate to the very outstanding characteristics among the people.
- Social Fives are admiring people - individuals who admire others that express their ideals (whereas One-to-One Fives are iconoclasts)
- It's as if Social Fives are looking for a super value, or the ultimate meaning in life, but in their search for meaning they orient themselves so much toward finding the quintessence of life, the extraordinary, that they become disinterested in everyday life.
- In the search for meaning, this Five can become too spiritual or idealistic in a way that is actually counter to real spiritual attainment because it bypasses compassion and empathy and the practical level of how people connect to each other in ordinary life. (This tendency is reminiscent of what is sometimes called a "spiritual bypass.")
- This Five's need for the extraordinary underscores a polarity between extraordinariness and meaninglessness - like having an idea that things are meaningless unless the ultimate meaning is found. For this Five, the common, ordinary self does not have meaning.
- For Social Fives, the /li/ar/ceof the personality type thus gets acted out through a greedy search for the ultimate ideals that will elevate one's life through providing a sense of meaning through being connected to something special.
- *In working on themselves*, these Fives can benefit from broadening their focus from knowledge to emotions and people, recognizing when they may be relating to a high ideal rather than actual humans, and sharing more of themselves with

others in social settings.

- While the Social and Self-Preservation Fives are more removed from their emotions, the One-to-One Five is intense, romantic, and more emotionally sensitive. This Five suffers more, resembles the Four more, and has more desires.

Type Five: One-to-One Subtype (countertype)

“CONFIDENCE”

- One-to-One Fives tend to be very passionate about one person, sometimes a person that they can't find. Like the search for the extraordinary of the Social Five, the ideal partner in the realm of love is a very high exemplar. They seek something like the ultimate mystical union - an experience of the divine in human relationship. And this can also happen with the search for a spiritual teacher.
- The search for a high exemplar of absolute love is such that it's very hard to pass the test if you are the one being sought. It's very easy for the One-to-One Five to be disappointed. There is such a great need to trust in the other that this need for a great love is not easily satisfied - and so there can be a lot of testing in relationships.
- A Five tends to be a closed person, but a One-to-One Five has a great need for intimacy under the right circumstances - if they can find a person they can really trust to love them despite their flaws. There's a great need to be completely transparent to each other - they need their partner to be so open - and that's not easy to find.
- The name given to this subtype is *Confidence* - but in a special sense of trusting the other, looking for the person that will be with you no matter what, the partner that you can trust with all your secrets.
- This ideal of confidence is a kind of ideal that makes them very romantic deep inside; they have a vibrant inner life.
- This is the counter-type among the Fives. It may not be completely apparent or obvious from the outside - they may seem very much like other Fives until you touch their romantic spot and inspire their romantic feelings.
- There are examples of One-to-One Five artists, like Chopin, the most romantic of the classical composers, who display extreme emotional expressiveness through their artistic creations, but are cut off from others in the everyday world in many ways.
- *In working on themselves*, people with this subtype can benefit from noticing and relaxing the tendency to hold others to a very high standard as a way of avoiding intimacy, recognizing when they are testing others, and allowing themselves to feel into and work with the fear that arises in relationships and the expression of emotion

TYPE SIX SUBTYPES

The variance between the three subtypes is again particularly noticeable in Type Six. These three Sixes have different energetic temperatures: Preservation Sixes are warm, Social Sixes are cool or cold, and One-to-One Sixes are hot. Each subtype has a different approach to dealing with anxiety and the passion of *Fear*. In his book *Character and Neurosis*, Naranjo speaks of the three varieties of Sixes throughout the Type Six chapter as if, as he notes, the subtypes are so distinct that it's difficult to speak of just one Six - he refers to the three kinds of Sixes as "the affectionate" Six (Self-Preservation), the "obedient" Six (Social), and the "aggressive" Six (One-to-One).

Type Six: Self-Preservation Subtype

"WARMTH"

- In the Self-Preservation Six, the passion of fear manifests as insecurity, a fear of not being protected.
- This is the most phobic of the three Six subtype characters, and this is the Six subtype who feels fear the most.
- These Sixes seek to escape anxiety through seeking the security of protection and become dependent on others; not trusting themselves enough, they feel alone and incapable without outside support. Self-Preservation Sixes want to feel the embrace of the family in a warm, protected place where there are no enemies.
- In a world they perceive as dangerous, Preservation Sixes seek alliances, and to do this they endeavor to be friendly, trustworthy, and supportive - as allies are supposed to be. The taboo on aggression that results from the needs of dependency weakens them in the face of others' aggression and contributes to their insecurity and their need for external support.
- The driving need is for something like friendship or warmth, which makes this subtype the warmest of the Sixes. Being warm is their way of getting people to be friendly and not angry, so they will not be attacked.
- Having fear of other people's aggression means they can't let their own aggression out. Making people like you means being good and being good means not being angry.
- There is a lot of hesitation, indecision, and uncertainty in this type. They ask many questions, but they don't answer any.
- The Self-Preservation type has too much tolerance for ambiguity, is an ambiguous person, a wishy-washy person, who doesn't want to say that this is really white or black, seeing things more in terms of a lot of grey, and so they can have a difficult time making decisions
- The Self-Preservation Six subtype can look like a Type Two - especially the SPTwo.
- *In working on themselves*, these Sixes can benefit from getting more in touch with their anger, taking the risk to make decisions, and having the courage to state their opinions and preferences instead of being vague. They need to risk being bad, getting angry, and becoming more confident.

Type Six: Social Subtype

"DUTY"

- The name is *Duty*, which doesn't so much mean they do their duty as they are concerned with duty. They feel a need to know the rules and the points of reference - what the guidelines are, what the party line is, and who the good guys and the bad guys are.
- The Social Six typically represents a mixture of phobic and counterphobic expressions. The Social Six is a precise, cooler character than the Self-Preservation Six. This subtype is precise in the sense of the archetypally German or Prussian character.
- The Social Six is a stronger character than the Self-Preservation Six. This greater strength has to do with having more certainty than uncertainty.
- The Self-Preservation Six is an insecure person - they hesitate because they are not sure. The Social Six is one who in defense against this insecurity becomes *too sure*. A person who is too sure of things can - in the extreme - become a true believer or a fanatic, someone who holds tight to ideologies.
- Lacking either trust in self (like the One-to-One Six) or another (like the Self-Preservation Six), Social Sixes deal with their anxiety by relying on abstract reason or ideology as an impersonal frame of reference. They make sure of things through an obsessive reliance on reason and rules.
- In contrast to the Self-Preservation Six, Social Sixes have a love of precision and an intolerance of ambiguity. They fear ambivalence. They see things more in terms of black and white than grey.
- Social Sixes fear disapproval from the authorities and think the way to be safe is to do the right thing - and the way to know the right thing is to have clear rules. Archetypally, the guidelines of whatever system is adhered to becomes a kind of replacement authority for the first authority, the parent, usually the father.

- The Social Six is concerned with efficiency and is a bit of a legalistic character, so they can look like a Type Three or a Type One.
- *In working on themselves*, they can benefit from learning to act more from the instinctual level - acting more from intuition and less from duty, going for pleasure rather than following the rules, and letting go of ideology and being freer with instinctual impulses (instead of having their instincts being constrained by the fear of making a mistake or displeasing the authority).

Type Six: One-to-One Subtype (countertype)

"STRENGTH/BEAUTY"

- The countertype of the Type Six subtypes, the One-to-One Six is the most counter-phobic Six, the one who turns against *Fear* with strength.
- One-to-One Sixes have a need not just for strength, but for intimidation. They have an inner program that when you are afraid, the best defense is an attack. And in line with this stance, the One-to-One Six can be fierce-looking.
- This person goes against danger from a position of strength. This intimidating expression is very much the essence of the character: If they appear strong, then they won't be attacked. Anxiety in this Six is allayed by skill and readiness in the face of attack.
- It's not just a strong character, but the kind of strength that makes somebody else afraid - a powerful enough stance to hold the enemy at a distance.
- In the counter-type One-to-One Six, the visible character could hardly be called "fearful." In this case, the individual has learned to defend himself or herself in the face of paranoid fantasies through intimidation, in such a way that aggression and fear come to constitute a vicious circle.
- One-to-One Sixes typically move against danger (or perceived danger) a lot, and this can, at times, give them the appearance of a madman or a madwoman, a crazy rebel, a risk-taker, an adrenaline junkie, or a trouble-maker.
- In contrast to the Self-Preservation Six, who backs away from threats, the counter-phobic One-to-One Six tends to move toward risky situations, feeling a sense of safety in actually confronting danger rather than hiding from it or avoiding it.
- The One-to-One Six can look like a Type Eight.
- *In working on themselves*, they can benefit from learning to allow themselves to be disarmed, to be more vulnerable. For this subtype, courage is not as relevant because they seem courageous already, but the courage of this Six is the courage of carrying a weapon. So, they need to put down their weapons, get more in touch with their fear, and notice how being strong masks more vulnerable feelings

TYPE SEVEN SUBTYPES

The three Sevens each represent a different way of expressing or responding to the passion of *Gluttony*. The Self-Preservation Seven finds security through a gluttonous search for pleasure, satisfying opportunities, and a network of allies. The Social Seven expresses a kind of anti-gluttony through being of service to others, and the One-to-One Seven channels gluttony into an idealistic search for the ultimate relationship and the best imaginable experiences.

Type Seven: Self-Preservation Subtype

“KEEPERS OF THE CASTLE”

- Self-Preservation Sevens are people who make alliances, who collect around them a kind of family network, in the sense of banding together and creating a good mafia or partisan group together. They rely only on those they trust.
- There's an element of self-interest in the alliances this Seven makes that can be denied by (or unconscious in) someone with this subtype.
- Self-Preservation Sevens are very practical and good at getting what they want and finding a good deal: they tend to be opportunistic, self-interested, pragmatic, calculating, and very good at networking.
- This is a person who readily recognizes opportunities for creating an advantage. In this way gluttony expresses itself in an excessive concern to make a good deal at every opportunity.
- The Self-Preservation subtype of Seven is cheerful and amiable, with traits that resemble a hedonistic “playboy” type of personal style.
- The Self-Preservation Seven and the One-to-One Seven occupy opposite ends of the spectrum on several different character dimensions. There is a polarity between the heightened idealism of the One-to-One Seven and the lack of idealism in the Self-Preservation Seven and between the gullibility or suggestibility characteristic of the One-to-One Seven and the cynical distrust of the Self-Preservation subtype.
- Another polarity between these two subtypes also exists between being too much of a dreamer (One-to-One) and being more “materialistic” and pragmatic (Self-Preservation).
- The dominant trait of the Self-Preservation Seven stands out as a combination of a love of pleasure and self-interest, in contrast to the evasion of concreteness of the One-to-One Seven and the helpfulness of the Social Seven. This makes the Self-Preservation Seven a more sensuous, earthy, and less idealistic character than the One-to-One Seven.
- *In working on themselves*, they can benefit from observing and owning self-interested motivations and the opportunistic tendency and noticing how these traits impact relationships and larger goals. Also, it will be important to get in touch with any feelings that may be underneath these tendencies.

Type Seven: Social Subtype (countertype)

“SACRIFICE”

- Social Sevens represents a kind of a pure character, who, as the Seven counter-type, express a kind of counter-gluttony. They are conscious of not exploiting others - it's as if they can sense the tendency within themselves toward gluttony and decide to define themselves as anti-gluttony.
- If you say gluttony is a wish for more, a wish for taking advantage of all you can get from a situation, there is a hint of exploitation in gluttony. But the Social subtype, being the counter-type, wants to be pure, wants to avoid being excessive or excessively opportunistic - wants to be good.
- This subtype expresses a kind of an ascetic (Fivish) ideal. They make a virtue of getting by on less for themselves. They may give others more and take less for themselves as a way of going against the gluttonous desire for more in an effort to prove their goodness.
- Social Sevens take on responsibility in the group or the family, and in doing so, express this sacrifice of gluttony for the benefit of others, like a postponement of one's desires for an ideal.
- Part of this personality strategy is that they want to be seen as good for their sacrifice - they crave being seen as a good person as defined by social code or consensus.
- The name is Sacrifice and sacrifice means a willingness to be of service. It's a sacrifice of gluttony - a relative sacrifice - not the same kind of sacrifice of other kinds of personalities, like the Four or a Two.
- There is a generalized tendency in this Social subtype to adopt the role of helper, to be of service, and to be concerned with the alleviation of pain.
- Because of this prominent desire to help and be of service, Social Sevens can look like Twos.
- *In working on themselves*, people with this subtype can benefit from making their motives conscious when being helpful to

others and watching (and being more aware of) the glutton-anti-glutton polarity to see how it operates to direct behavior and how it masks fear of specific feelings.

Type Seven: One-to-One Subtype

“SUGGESTIBILITY”

- The One-to-One Seven is a dreamer with a need to imagine something better than stark, ordinary reality - this character is more of a light-hearted enjoyer.
- Individuals with this subtype are gluttons for things of the higher world, for idealization. This subtype is very idealistic and can be somewhat naive, in contrast to the Preservation Seven who is pragmatic.
- One-to-One Sevens have a passion for embellishing reality - for idealizing things and seeing the world as better than it actually is.
- People with this subtype tend to look at things with the optimism of somebody who is in love. Everything looks better when one is in love, and the One-to-One Seven takes refuge in this kind of positive experience as a way of unconsciously avoiding deeper emotions they perceive as negative or unpleasant.
- It is said that “love is blind.” One-to-One Sevens may be said to be blind in the same sense - they display a bit too much enthusiasm and optimism and pay disproportionate attention to the positive data in a situation.
- These Sevens have a need to fantasize, a need to dream, the need for rose-colored glasses, and a tendency to be almost too happy or too enthusiastic. This can be seen as an over-compensation that reflects an unconscious desire to deny or avoid the painful or boring or frightening parts of life. There can be a fear of getting stuck in these kinds of feelings.
- This need to dream is a form of idealization - a passion for viewing life as it could be or as they imagine it to be, to live for the sweetness in a dreamed-of or imagined rather than for the ordinary and not-so-interesting reality.
- The title given to this type is *Suggestibility*, which is similar to seeing the world with imagination but it also has to do with being gullible, with being easy to hypnotize, and being susceptible to the infection of enthusiasm.
- *In working on themselves*, they can benefit from noticing when they are living in their imaginations (as opposed to reality) and why, and observing the tendency to embellish and idealize, and then exploring the feelings behind these tendencies.

TYPE EIGHT SUBTYPES

The three subtypes of Type Eight express the passion of *Lust* in three distinct ways. The Self-Preservation Eight goes for what is needed to survive in a powerful, lusty way, the Social Eight has a need to protect others and go up against those who might commit injustices, and the One-to-One Eight is a passionate and charismatic character who goes against social conventions in a provocative way.

Type Eight: Self-Preservation Subtype

"SATISFACTION"

- The Self-Preservation Eight expresses a strong need to get what's theirs - to get what they need for survival.
- The title given to this type is *Satisfaction*. This person has a strong desire for the timely satisfaction of material needs and an intolerance of frustration.
- This person feels compelled to go for what they want in a strong and direct way, without any fuss or explanations. This character has a hard time tolerating any kind of frustration related to not getting satisfaction related to needs and desires.
- This is a little bit like the One-to-One One, who also expresses the sense that "he has to get what he wants." But the One is very different from the Eight - the One is over-social and the Eight is under-social. The One is too much concerned with norms, the Eight too little.
- Self-Preservation Eights go after what they need without talking about it very much. With a person of this subtype, there is no nonsense, no worries, no pretenses, and no wordplay.
- The driving need of the Self-Preservation Eight is an exaggerated ability to take care of oneself and one's needs. You could say the need is like an exaggerated selfishness. Self-Preservation Eights are people who know how to do business - they know how to barter and bargain and get the upper hand over anybody.
- Self-Preservation Eights are characters who know how to survive in the most difficult situations and how to get what they want from other people.
- The Self-Preservation Eight is the most armed and protected of all of the Eights - a more Fivish Eight. This Eight can also be confused with a One-to-One One.
- *In working on themselves*, they can benefit from learning to allow for a wider range of feelings - especially vulnerable feelings and expressing more thoughts and emotions - especially in relationships. It helps for them to try to meet the challenge of depending more on others for the fulfillment of their needs.

Type Eight: Social Subtype (countertype)

"COMPLICITY"

- The Social Eight is the counter-type of the Eight subtypes. Social Eights represent a contradiction: the Eight is a rebellious person who often goes against social norms, but the Social Eight is also oriented toward protection and loyalty. This is a social anti-social person. They express aggression in the service of life and of others.
- In contrast to the Self-Preservation Eight, the Social Eight is more loyal and less aggressive.
- A Social Eight is a helpful Eight - one who is concerned with the injustices that happen to others. And yet, there is also an anti-social element to this character with regard to the rules of society.
- Symbolically, this character represents the child who became tough (or violent) in protecting his mother against his father. This is someone who bands together with the mother and goes against the patriarchal power and all that is associated with it. It's a violence out of solidarity.
- Social Eights are very sensitive to detecting situations in which some people are being persecuted or exploited by others that hold more power. And when they detect this kind of thing, they tend to act to protect those who are less powerful. (Karl Marx was likely a Social Eight.)
- By becoming the protector at too young an age, this Eight typically loses consciousness of his own needs for love and care. It's generally hard for any Eight to make love needs conscious, and while this Eight, who is the countertype of the Eights, can seem softer or calmer than the other Eights, Social Eights also have a blind spot where their own needs for love and protection are concerned.

- With this unconscious giving up of the need for love of the child, there is a compensatory movement toward power and pleasure.
- Overall, this Eight appears more mellow and friendly and less quick to anger than the other Eights. They tend to rebel in more subtle, less obvious ways.
- * *In working on themselves*, these Eights can benefit from learning how to be as consciously protective toward their own inner child as they are to other people and allowing themselves to open up to receiving more care from other people.

Type Eight: One-to-One Subtype

"POSSESSION"

- The One-to-One Eight is the most rebellious of the Eight subtypes and, interestingly, also the most emotional.
- One-to-One Eights have a strong anti-social tendency. This is a provocative person who is out front saying that his values differ from the norm.
- The One-to-One Eight is more outspoken with their rebellion. They like to be seen as bad or they don't mind being seen as bad. It's almost a matter of pride to go against the stream of convention.
- The name given to the One-to-One Eight is *Possession*. This Eight displays the idea of "Possession" in that he takes over the whole scene energetically, becoming the center of things. He or she easily possesses everyone's attention.
- Naranjo notes that he originally thought "Possession" meant possessing one's partner, but later came to see that it means something larger and more all-encompassing than this - a kind of energetic, charismatic taking over (or dominance) of the whole environment.
- One-to-One Eights can be fascinating and charismatic, and their power comes through a kind of seductiveness and intensity that differentiates them stylistically from the other two Eight subtypes
 - these Eights have more colors in their feathers, they are more magnetic.
- As the most emotional of the Eights, the One-to-One subtype displays a great deal of passion for things, and this passion may at times get expressed through expressions of emotions and vulnerability that may seem surprising to others and atypical for many Eights.
- This Eight probably won't get mistaken for another type very often, being a fairly Eightish Eight, but it can resemble a One-to-One Four in its intensity and ability to express anger.
- *In working on themselves*, these Eights can benefit from exploring and sharing their emotions more consciously as a way in to their own vulnerability. It also helps them to observe and explore their need to rebel to see what underlying need(s) this may be expressing and to manage their energy such that they can share the space with others

TYPE NINE SUBTYPES

The three Nine subtypes all express a need for fusion in the service of the passion of *Sloth* - they fuse with one other person or they fuse with the group or they fuse with their own body or physical comforts, but at the expense of life - or finding their own ability to connect with the subtle level of life.

Type Nine: Self-Preservation Subtype

"APPETITE"

- The name given to this subtype is "Appetite" - but it's not as much about eating as it is about the need to find protection through the comfort of merging with an experience of the satisfaction of physical needs.
- Type Nine is the core point of what is sometimes called the "self- forgetting" triad. All three types at the top of the Enneagram, in one way or another, go to sleep to their own needs or wants. Through consistently getting lost in one activity or another (eating, sleeping, reading, working, etc.) Self-Preservation Nines simultaneously avoid or forget their own being - or the pain of the experience of a deeper void of being - and find a substitute sense of "being" in the comfort of the fulfillment of their appetites.
- For Self-Preservation Nines, it can be safer to hide out in the comfort of a familiar routine than to have to show up and risk potential conflict or overstimulation. It is easier to erase oneself through comfortable activities than to show up and put oneself out there for whatever might happen that doesn't feel peaceful and harmonious.
- For the Self-Preservation Nine, it's like there is a sense of abnegation, or a giving up of the need for love, and a corresponding search for comfort in pleasurable activities and the fulfillment of appetites to compensate for this lack.
- Appetite also refers to a sense of concreteness, the grounding aspect of fulfilling one's physical and material needs in simple, straightforward ways. Self-Preservation Nines are more concrete people who don't relate as much to abstractions or metaphysical concepts. Self-Preservation Nines tend to be practical people and they don't always put their experience into words.
- The Self-Preservation Nine is more irritable and has a somewhat stronger presence than the other two Nines though they also experience a sense of inertia with regard to taking action, they have a tendency to be more Eightish.
- Self-Preservation Nines tend to want more time alone than the other two Nines.
- These Nines often have a distinctive sense of humor: wry and self- deprecating.
- In working on themselves, these Nines can benefit from making more conscious contact with their anger and being more proactive in thinking through and acting on their own self-interest. It helps them if they can use anger to connect to their deeper power - to show up more in the world and act more on their own behalf.

Type Nine: Social Subtype (countertype)

"PARTICIPATION"

- Social Nines are congenial characters with a need to feel a part of things that expresses (and over-compensates for) an experience of feeling different or not fitting into the group or community. The Social Nine is a light-hearted, fun character who expresses a driving need to feel a part of things.
- This underlying experience of not belonging to the group drives the Social Nine to overcompensate by being generous and sacrificing to do whatever is necessary to meet the needs of the group.
- Social Nines are the counter-type of the Nine subtypes in that they can be workaholics. They can also be fun-loving and sociable, but when they work hard, they don't show their pain, they don't burden others with their stress.
- These are people who are generous and unselfish, mindful of the group, and gifted in satisfying the needs of others to the point where they sacrifice themselves to satisfy the responsibility others want to put on them.
- There is a passion or a need for doing what is necessary to be admitted to the group, to be one with the group, but it takes a lot of effort. And the Social Nine can work hard in this effort, but also tries not to let others see how big this effort is, how much energy it requires.
- Social Nines can be especially gifted mediators in that they naturally want to translate differing opinions so that everyone is heard and conflict in the group is avoided.
- This person can be a very good leader - the best kind of leader in the sense of being a good person, being unselfish, being there to totally satisfy the responsibility that others want to put on him or her.

- Social Nines can look like Type Threes because they work very hard and accomplish a lot without showing their stress. They may also be mistaken for Twos in that they are more active in meeting the needs of others.
- *In working on themselves*, Social Nines can benefit from getting in touch with the sadness about not fitting in that underlies their upbeat, congenial demeanor, and observing and becoming more conscious of how working hard to support the group may distract them from their own personal evolution.

Type Nine: One-to-One Subtype

"FUSION"

- One-to-One Nines have a need to be through another - to gain a sense of "being" not found inside themselves through fusion with somebody else. They may have the sense that there are no boundaries between their experience and that of important others.
- The person with this subtypes exemplifies the use of relationship to feed one's own being because it is too painful or too threatening to be on one's own.
- The problem inherent in the One-to-One Nine's stance is that true union requires that both people stand on their own feet before coming to meet. But these people may experience difficulty in locating their own passion for living and so may look for it through finding it in another person. It's the (unconscious) use of relationship to feed your being because you are not standing on your own two feet in terms of living out your own sense of purpose.
- This is a kind of substitution or compensation of another's agenda for one's own because it is more comfortable to stand or be through the other. And these Nines may not even realize they have made this substitution, as losing oneself in another may happen at an unconscious or subconscious level.
- This person can merge with a partner, or a parent, or any important person as a way of finding a life purpose and avoiding their own experience of the lack of such purpose.
- The merging with the other takes the form of an energetic taking on of feelings, attitudes, beliefs, and even behavior.
- One-to-One Nines tend to be very kind and gentle, tender and sweet, and the least assertive of characters.
- The One-to-One Nine can look like a Type Four as they may experience or express similar themes and feelings related to relationships.
- Ultimately, One-to-One Nines can benefit from recognizing and acting on their deeper need for separation, trying to experience aloneness more, and not always finding a sense of "being" through company. *In working on themselves*, they need to find their own sense of purpose.