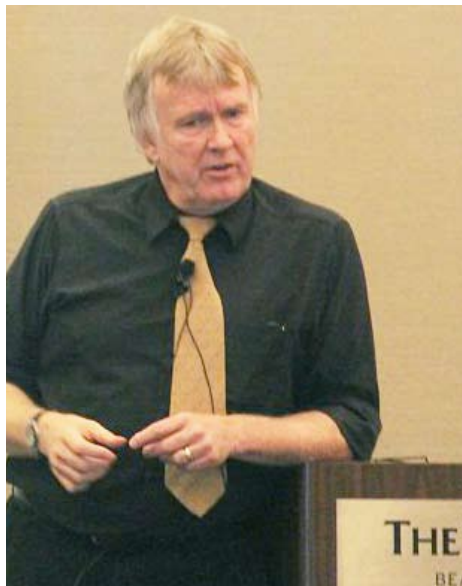


enneagram monthly

September 2011

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IEA Conference 2011 in Ft. Lauderdale



Tom Condon
Delivering the Keynote Address

The 2011 IEA International

Enneagram Conference was held July 29-31 in Ft Lauderdale, FL. Over 300 attendees from across the globe gathered to hear some of the finest teachers and practitioners in the field share their expertise and insights. The conference was preceded by an exciting pre-conference event where three panels of experts addressed the latest applications of the Enneagram in business, psychology, and spirituality.

The conference got off to a rousing start with Tom Condon's keynote address, which described five elements of lasting change, presenting a general model of change that is specifically

Mario Sikora

adapted to working with

Enneagram dilemmas and defenses. As always, Condon's address was wise and compassionate, filled with good humor and based on many years of practical experience.

More than 50 individual sessions followed over the next three days, featuring well-known presenters such as David Daniels, Russ Hudson, Liz Wagele, and Jerry Wagner, as well as many new presenters. Professional translators were on hand to translate



IEA President Mario Sikora laughing it up with IEA former President Uranio Paez.

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Type Shredding *And Why People have Issues with You*

Who among us has not stood in bewilderment: "What happened? I was just innocently saying that blah blah blah.....and then, all of a sudden, for no reason at all, so-and-so barked at me, slammed the door and left in a huff. Wow, what is the matter with her? What is her problem?" In all too many cases the real question should be: "What is YOUR problem?"

One of the greatest gifts of the Enneagram is that it pinpoints a specific tendency that can, when worn heavily, alienate others from us. From subtle avoidance to total rejection.... from mere eye-rolling to running away in fear or disgust, the Enneagram reveals why. We always think it is the other person who has the problem, not us for god's sake. Why? Because the ego is in a defensive mode from Level 4 on down, justifying itself while minimizing or denying any role in actually causing conflict. Because the ego is so preoccupied with promoting its

Peter Zappel



idealized-self-image and defending it against any opposition or questioning, we often fail to see ourselves as others do. Unable to hold our desperation in check, believing we are at risk, we act out, making our situation even worse. This all-too-human tendency is at the root of all conflicts, big and small.

In this article I describe the most offensive behaviors of the 9 Types, the ones guaranteed to drive others away. These sketches are written as if each Type were being confronted by "us", family, friends and associates in a direct-frontal attack, a long overdue intervention. In other words: "We've had it! Here is what you need to know, whether you like it or not! These are painful, yet valid accusations you must face!"

Each section is a detailed laundry list of complaints about each out-of-control Type and is a tacit condemnation. Each scathing uninterrupted tongue-lashing itemizes the stubborn, offensive, self-defeating at- ...CONTINUED ON PAGE 19

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Nine days from today, we (Sueann and I) will be playing sardines in a can for 24 hours wedged in airplanes on our way to Delhi via Taipei. We remain in India until the beginning of November. The place we'll be staying in is in the Himalayan foothills on the shore of a little lake and with fairly decent internet access. The weather is fabulous this time of year. The monsoon rains are over and winter cold has not yet begun. It's like being in California (with bugs). Sueann will be all day in class learning jyotish (Vedic astrology) concepts while I can lollygag in the room tinkering with the next issue of *EM* and trying to figure out a way to "borrow" the element of time (as in seasons for this or that) from jyotish and apply it to the enneagram. This has been a work in progress for several years and being at this training in India offers access to two dozen of some of the world's best Vedic Astrologers and esteemed teacher Sanjay Rath. We have identified a number of correlations but have not yet devised a way of introducing time to the enneagram dynamic. My opinion is that we have all nine energies interacting at all times, one of them (our own type) is mostly dominant, but the others occasionally get their turn. At such times many of us experience doubts about their type and sometimes switch around between types. This may not indicate an unsophisticated

From the Editor

observer, but it might even indicate an extremely sophisticated observer able to tune in into multiple layers of motivations that filter our perceptions and actions. We are after all infinitely complex creatures — at the risk of opening a whole new discussion—I'm bringing it up only to highlight how even the simplest things turn immensely complex upon closer examination.

For example, the test Darwin set for his theory was: "If it could be demonstrated that any complex organ existed which could not possibly have been formed by numerous, successive, slight modifications, my theory would absolutely break down." Well, with recent advances in microscopes, thousands of such complex mechanisms have been found since Darwin's days and if Darwin were able to peer through a modern microscope that shows the inner workings of a cell, he would instantly abandon his own theory. It is a mathematical impossibility, for example, that all 30 - 40 parts of the cell's flagellum—never mind the 200 parts of the cilium—could all arise at once by random mutation. Biochemist Michael Behe, author of "Darwin's Black Box," uses a mechanism as simple as a three-part mousetrap required to be working together at once. Otherwise, it's not that you get a less efficient mousetrap that catches half as many mice—you don't get a mousetrap at all.

Now imagine a human body with billions of cells, forming thousands upon thousands of interconnected functions that are constantly influenced by innumerable impressions, traumas and what have you... in a word, we are complex beyond imagination and our chances of understanding any of it are rather slim. Maybe that's why the human mind (and probably that of animals as well) is always oriented at pattern recognition. That seems to offer a reasonable expectation to foretell in very broad brush strokes what and how we may respond to life's situations.

In this issue:

The "IEA Conference in Ft. Lauderdale" came off smoothly and had a large international contingent of enneagrammers. We did not have reporters this year on location (they were both under pressure to meet the deadlines for the books they were writing). **Mario Sikora** the current IEA President sent us some photos and a brief report instead. We invite the presenters to send us articles about their work so that we can do it justice in a future issue instead of being limited to a thumbnail synopsis. This approach is of course how we work around here anyways, inviting articles from all interested parties; so far, it has provided the *EM* with 180 issues worth of material covering, discussing, and often introducing cutting edge ideas as they arise in the enneagram world.

Speaking of cutting edge, **Peter Zappel** had just about enough of tippy-toeing around obnoxious characters who get away with way too much. He's had it with types who have been exploiting everybody's politeness and the restraints that act like a straitjacket imposed by political correctness. Enough "sparing the rod and spoiling the child" it's time to let some cutting and edgy remarks out of the bag and without mincing words! Peter opens a Pandora's Box by with "Type Shredding: and Why People Have Issues With You." We surely recognize and can relate to types in our circle of acquaintances that could perhaps benefit from this sort of "carrot-and-stick" approach. Although Pandora was not thanked for opening the forbidden jar (thereby releasing all sorts of evil into the world), there was one thing that stayed in the bottom of the jar: Hope. No matter what kind of type-related difficulties we encounter, no difficulty is insurmountable. But first we have to know what we're in for!

The nature of the world is what it is, and what's a problem to some seems like potential to others. **Susan Rhodes** has been endorsing principles of "basic goodness" by advocating a value-neutral approach to enneagram types for some times, an approach whereby types are seen more or less as nine perspectives, energies, or archetypes. In this issue, Susan relates her own personal experience with the enneagram in "On Being a Four." It seems that the descriptions of her own type (which are often particularly dark and dreary!) were one of the first things that alerted her to the pessimistic bias of the enneagram. In this piece, her aim is to talk frankly about the challenges of the type but in a way that shows their transformative potential.

Ginger Lapid-Bogda is "Using the Enneagram in Organizations with Wonderful Results." And why not? The enneagram is an excellent system. And so is the free enterprise system, which has brought us a great many modern innovations, discoveries, and pleasures—quite a change from eeking out a meager subsistence through hard labor, which was the lot of our forefathers and mothers in not-so-ancient times. But productivity is at a peak when people within an organization feel appreciated, are assigned duties they would have chosen, are in positions where they get to use much of their potential and creativity. And of course the enneagram is a great tool for helping

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people work together in any setting. Here Ginger gives some positive surprises from a recent survey on how the enneagram has brought about positive results within organizations.

But could we get even better results by making also organizations spirituality-friendly? According to **Mario Sikora**, the answer is no. He agrees with Jesus' famous statement *Render unto Caesar that which is Caesar's*. In "Spirituality and the Enneagram in Business," he explains why spirituality and business appears to be a radioactive combo in today's world. The focus of spirituality is on ethics of our actions, thoughts, attitudes in light of a postmortem reward with heaven, punishment with hell, or something in between. Business is concerned with immediately verifiable and quantifiable results that are directly linked with our actions (irrespective of our secret motivations, feelings and thoughts). Obviously we have two diametrically-opposed world views, each with its own value system. Business is based on standards—a horizontal and interactive process for the exchange of goods and services between individuals, groups, nations and even generations—while spirituality is more of a vertically-oriented system based on deeply personal values. Mario discusses the reasons why he thinks the two approaches function better separately than in concert.

When speaking of sex, love and personality, I played it safe and asked a man and a woman to each give their impression of "Sex, Love and Your Personality: *The Nine Faces of Intimacy*." **Bill Dyke** and **Susan Rhodes** agreed to share their views. (I was just thinking that in spite of Bill Dyke's statement about feeling trepidation about critiquing material on sex written by a therapist, his photo oddly resembled the

man from the Dos Equis XX beer commercial on TV: the *Most Interesting Man in the World* who seems to know and do it all without batting an eye and ends each ad with: *Stay Thirsty my Friends!*)

And now to the next installment of "Sex, Love and Your Personality: *Type Five, the Investigator in Love*," by **Mona Coates and Judith Searle**. We have four stories, two about Self-Pres. Fives and two about Sexual Fives. Not surprising, it seems that substantive changes in the attitudes and well-being of our four protagonists of the fiveish persuasion were triggered by facilitating them to reframe the nature of their problem. Once the issues was reframed, so was our Fives' perception. And this enabled them to change their response in a positive way. With most other types it works the other way around—first they change their actions and then reframe their thinking. But with Fives, it seems that thinking always precedes action, not the other way around.

"The 5-Toed Eight" is a little story **Donna Crowder** tells about her father. The photo she includes is priceless: there is the Eight with a slight sneer that says *don't mess with me* and an evaluating gleam in his eyes that says *don't try any b.s. on me, it won't fly*. He's holding two pups in his arms, obviously proteges of his inner circle and they too have that same look of confidence in their eyes. Like a volcano that sits still for centuries and suddenly erupts, Eights (more than any other type) have earned that reputation (especially those with a big Nine wing). •

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On Being a Four

Susan Rhodes

Upon discovering I was a Four, I knew I was in trouble. Sure, I could relate to some of the descriptions (“intense, individualistic, emotionally sensitive”); I knew this was me. But there was more: melodramatic, envious, and elitist. I wasn’t so sure about that. And then there were some things that I had considered assets—like determination, the yen for authenticity, and the ability to stand up against public opinion—that were made to sound like problems. I didn’t understand why. I mean, I could understand how they could *become* problems, if we didn’t take the right attitude. But they still seemed like gifts in need of proper development to me.

I had a hard time relating to type labels like the Romantic or Tragic Romantic, too. They sounded positively Gothic! But then maybe they weren’t so far off; all those sweet but strange 4w5 Sexual (SX) subtype Goths are definitely Fours....but not quite my kind of Four. A lot of type descriptions seem to be for Sexual Fours (and not-terribly-well-adjusted SX Fours, at that).

I’m a Self-Pres. (SP) Four, and we’re a hardier lot—at least on the outside. We look a lot like Eights (at least if you don’t look too close; we tend to have that same bluntness and directness that people don’t like very much and no patience for b.s. (remember the Four’s love of authenticity....)). I’ve meet up with possible Fours sometimes at enneagram events who think they’re Eights but are not really sure. Are they really Eights or just SP Fours who don’t want the melodramatic description that so often comes with the type?

(I once suggested to one would-be Eight that she might consider Four as a choice and she practically jumped out of her skin. Sometimes people act that way when you nail their type, of course. But she seemed insulted—like being a Four might be beneath her. Maybe it’s because we’re usually portrayed as self-destructive or needy; and I suppose that wouldn’t appeal to an Eight.)

What’s really going on at Four is the working through of emotional conflicts—the ones that are more than skin-deep. Everybody’s got those kind of conflicts, but at Point 4, working through isn’t a luxury but a necessity. Early in life, we’re doing what other people are doing: trying to grow up, get a job, get a “hold” on life. But those issues that come up at midlife for other people often come up for Fours at an earlier age, even before adolescence. Fours tend to be serious kids; and they tend to ask Mom and Dad serious questions early on, leaving non-Four parents nonplussed. I suspect that a lot of us little Fours sort of scare our parents by broaching subjects that even they aren’t yet prepared to deal with. And that may account for why Four kids can feel alienated from both parents and other kids: because they’re delving into deep stuff much earlier than everybody else—and they’re going much deeper. And that makes people uncomfortable.

I’ve written about my difficulty with parents who were probably a Three (my mom) and a Six (my dad); I sometimes joke that they wanted a compliant little

Nine to complete the family. My mom’s familiar refrain was, “Why can’t you just learn to say ‘okay’?” You can imagine the response that would evoke in a Four! As an adult, my forays into different (but, to them, exotic forms of spiritual exploration) evoked the same puzzlement; they had a hard time understanding why I didn’t just want what other people did.

Transformation sometimes causes deep suffering, and I can’t say I like that part; but I do see benefit in opening to experiences that allow me to throw off unwanted inner baggage.

Of course, so did I! I spent years wondering the same thing—wondering why I couldn’t settle for what seemed okay for the rest of the populous: a 9 to 5 job working in an office, buying a house, getting married, having kids, and all the rest. But as a Four, it didn’t quite work out for me. Not that Fours don’t do any of those things, but we seldom do *all* of them—and whatever we do, we don’t do it unreflectively. It’s just not in our nature. It’s one of the things I really like about being a Four: the fact that I can’t help but take the time (and spend the effort) to really work out the ramifications of what I’m doing. I may not always work it out correctly, but I’m always engaged in the process. Afterwards, I’m willing to take responsibility for my choices. And I think that this is something I see in a lot of Fours: when we make decisions, there’s not a lot of second-guessing. We think about things, decide what to do, and then take the consequences, good or bad.

The difficulty for modern Fours is that a lot of us are searching for the kind of context that doesn’t seem to exist in modern society—for a transformative role that involves the transmutation of intense emotions or sexual energy. That’s why we see so many artists, actors, and depth psychologists that are Fours. But there’s something missing (!) from these roles—something deeper and more basic. Perhaps it is part of the lost feminine mysteries, with their temple dancers, high priestesses, and mystics.

Whatever it is, it’s not part of the dominant paradigm these days. And that’s why we see it as missing: because it is missing! We’ve lost something in modern life, something deep and mystical and real. It can be found, but it takes a something of a quest to find it, because it’s not right around the corner.

Fours, like Eights, need something to commit to, something that is truly worthy of our time and energy. When we get committed, we get *totally* committed, and it can’t be to projects, people, or organizations that we don’t respect. This stuff about Fours coming to terms with “ordinary life”; yes, it’s true, that we need to be able to come to terms with certain things,

but sometimes at enneagram events, I’ve felt like people were sort of trying to rub my nose in it—trying to say that I just need to suck it up and settle down to what passes for normality these days. But that kind of prescription doesn’t work for a Four; it only makes us pull away, because we know that other people just don’t understand. As for equanimity: yes, another fine quality, especially if it means the eye within the center of the storm, because that is something I can relate to. But often, it seems to be interpreted as “getting over it”—you know, just letting go of all that intense emotion so you feel nice and calm—so we’re back to transforming Fours into Nines again. (Good luck with that project; it never worked for me.)

I’ll admit that I am attracted to intense experiences, but I don’t see anything neurotic about that; intense experiences are often transformative experiences, and I am drawn to transformation—for better or worse. Transformation sometimes causes deep suffering, and I can’t say I like that part; but I do see benefit in opening to experiences that allow me to throw off unwanted inner baggage. This is different from being melodramatic, although I’m guessing that authentic (but transformative) suffering and melodrama can look much the same from the outside. SP Fours make a clear distinction between the two; we have a distaste for melodrama, being the most practical of our type. Our inner sensitivity tends to be well-disguised. I put on a good show most of the time in the interests of meeting other people’s expectations. That’s okay; it’s a good discipline, as long as I can let my hair down when I’m by myself or with close friends.

I think most Fours find it particularly hard to live in a Three-dominated culture, because we are trying to divest ourselves of the inauthentic bits of Three. It’s not that Three is better or worse than any other type, but it tends to be a “shadow” type for Fours, probably because we still feel the pull of Three but know we have to learn how to tell the difference between image and reality if we want inner balance. I *did* gain a better appreciation for the joys of living in a Three-dominated country after visiting eastern Europe and India and living in London for a while. Nothing modern seems to work for long outside our busily efficient country (where we are very good at promptly fixing public elevators or escalators, among other things.) And everything is terribly expensive, especially high-tech stuff. Europe has wonderfully crumbly city walls, staggeringly beautiful gardens, and amazing cathedrals, but lacks something in the way of efficiency, effectiveness, and cleanliness (at least, from an American’s point of view).

Getting back to the paper-thin sensitivity thing... it’s both a blessing and a curse. It makes Fours one of the “serious” types. Not that we don’t have a sense of humor, but it’s quirky. We joke about taboo stuff, like death or pain...ha-ha-ha...nobody else does, that is, except Fives and Nines. Fives have an even quirkier sense of humor than we do; and Nines—well, Nines are basically shock-proof. It’s great; you can talk about virtually *anything* and most Nines will sit compan-

ionably by and listen without blinking. No big deal. Neither type puts out “critical vibes,” either, which is really nice. And they tend to like decisive people; and I have no problems making decisions.

Upon reflection, there have actually been an awful lot of Nines and Fives in my life. Is it because Fours, Fives, and Nines are “withdrawing types”? Enneagram books always make the withdrawal sound like something we shouldn’t be doing. But why not? There’s a lot to be said for solitude. Nines like to “withdraw” into nature, Fives into books, and Fours into art. And we like to withdraw together, too; some of my best gatherings have been with small groups of Nines and Fives. (It’s not that we don’t like to socialize, folks, it’s just that we like a little intimacy and space “apart from the madding crowd.”)

I get along relatively well with most other types, too, although I seldom have Threes as close friends; they’re just too driven and/or involved in the hustle-bustle of life. And that gets me over-amped. I admire most the Ones I’ve known; they always seem to be involved in doing meaningful work or upholding some admirable principle. They can be touchy, though; and some of them seem defensive around Fours. (I guess we’re at the wrong end of the connecting point spectrum.) Twos are warm and fun-loving, but in some things they act friendlier than they really are, and I’ve gotten my feelings hurt at times. I’m much more cautious around Twos than I was in my Twenties. Sevens are fun (at least, when they are not those super-serious “overly-reformed” Sevens that don’t know how to relax). But like Twos, they can some time be initially engaging only to wander off later—and that’s hard on me, once I’ve formed a bond with somebody.

Sixes are interesting types, but I never know how the relationship is going to go. It’s my impression that Sixes either put Fours on a pedestal or find them scary, or both. It’s hard to know what’s going on in their heads. Learning about the enneagram helped me not to tease them about their anxiety, something I used to do before I realized how real it is for them. I think this is a blind spot for most Fours; we might get “down,” but we don’t really get anxious. In some ways, we could really use a little more fear because it would make us more cautious—and more understanding of other people’s fears.

Eights are like our polar opposite. I really enjoy Eights; they make me laugh. But the relationship can become explosive; there’s a lot of intensity in the air when you get a Four and Eight in the same room. Strangely, I’ve noticed that we can also scare one another at times. Eights can be intimidated by a Four’s way with words while Fours can be intimidated by an Eight’s ability to get out in life and do “big things”—like plunge into jungles or war zones. And then there is their “big energy”; it could really hurt if any Eight decided to unload on you.... One of my best friends is a 9w8, and she’s very easy to be around; she has the impassivity of the Nine and the strength of the Eight, so there’s the big energy but in a calm outer package. She doesn’t mind my intensity and I don’t mind her occasional grumpiness.

Now that I’m older, I don’t mind being sensitive as much as I used to. I have ways to take care of myself and don’t expect other people to do it for me.

Finding the enneagram helped me better understand where people are coming from, so a lot of things I used to take personally just rock off my back now. I

Upon reflection, there have actually been an awful lot of Nines and Fives in my life. Is it because Fours, Fives, and Nines are “withdrawing types”?

might not like the energy, but I know it’s not my fault when people get reactive, anxious, or hostile. Also, I’m more aware of what I get from that sensitivity: the

ability to deeply empathize and be receptive to people who are in genuine pain.

Arthur Koestler spoke about the tragic and trivial planes; I think he might have been a Four. He found himself in a lot of intense situations, and I think that’s the way he liked it: living more on the tragic than the trivial plane. By tragic, he didn’t mean sad, though; he meant highly-charged, intense, or numinous. And by trivial, he didn’t mean worthless or unimportant; he meant situations where the energy is not super-intense, as during an ordinary day. During the Spanish Civil War and WWII, he found himself in lots of intense situations. Afterwards, he probed into deep topics (like the nature of creativity and systems theory) and did a lot of writing about what he found....

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Ginger Lapid-Bogda, Ph.D., a consultant, coach, and trainer working with Fortune 500 companies and non-profits for over 35 years, is an award-winning speaker and writer. Ginger is also past president of the International Enneagram Association.

From my experience, Fours are okay with ordinary life as long as we manage to find some way to be in touch with something deeper in life. The problem with ordinariness comes when ordinariness is all there is. I don't know any Four who can live without depth or a sense of meaning, however we conceive of it. We just can't live on the surface of life all the time; we starve without something deeper. All the stuff that nourishes us is deep in the earth, where the mysteries dwell...my idea of a good time is to envision myself sitting by a deep pool in the forest, just drinking up the energy there.

Writing also pulls up that deep energy within me; and what spills out onto the page is always new. It's like giving birth: painful but exhilarating. It can take months to write a book chapter or article, especially when the material is emergent. But it is such an interesting process, even with the frustration. I know I throw away two or three times as much material as I end up with; ruthless culling is the only way to create something people might actually want to read.

In that respect, we're a lot like Ones; we're fussy about what we produce. Discipline confers dignity,

and dignity confers self-respect. And that's so great. Having self-respect doesn't always bring happiness but it sure beats self-hatred, which is a big bugaboo for Fours. I always wondered why envy was the official sin for the type when it was obvious to me that hatred was a bigger issue—I guess it's because hatred isn't on the list of the Seven Deadly Sins, although one wonders, why not?

Fours are a lot like Ones; we're fussy about what we produce. Discipline confers dignity, and dignity confers self-respect.

Actually, Helen Palmer and Claudio Naranjo have talked about hatred and Fours; so I guess it's not exactly a secret. Here's my theory about Fours and self-hatred: Fours are extremely tuned in to other people's emotions, especially negative emotions. We also sense when people are lying about how they feel. So when we don't get real love when we're little, we know it. And we want it! If we don't get it, we get very frustrat-

ed. Then we get angry—and then we start hating the ones that don't love us. Ultimately, we start thinking we're pretty awful for hating people that way, and we start punishing ourselves by "eating" our own hatred. The fancy term for this is introjection.

I did some inner child work once, and was shocked to find a raging 18-month old inside me, filled with both hatred and self-hatred. The hatred was for my parents, who knew more about sentimental affection than real love; the self-hatred was for me: punishment for hating my parents so much. They were trying, but like most of their generation, they really needed a breather after 20 years sunk the Depression followed by WWII. But what did I know about that? Like all kids, I wanted my needs met. And when it didn't happen, my frustration became anger. It didn't take long for the anger to become rage and the rage to become hatred and then self-hatred! For Fours, this can become a pretty nasty vicious circle.

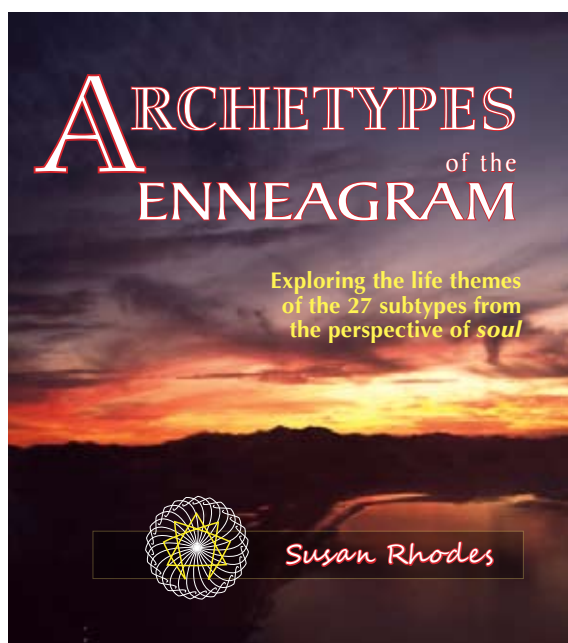
The only way out is retracing our steps back the way we came: self-hatred > hatred > frustration > need > fear > vulnerability > sorrow. We know we're getting somewhere when we start to cry. When it happened to me, I cried for years and years; it takes a lot to wash out all that stuff inside. There's no self-hatred left in me now; it's quiet in there. But there's still a streak of native wildness that I need to honor. It was immensely helpful to me to discover that Type 4 was next to a zone of chaos on the bottom of the circle—lots of people have commented or written about that. It was a relief to understand that the wildness I felt within me was natural, not something weird. It has a purpose, just as I do, just as life does. Discovering that life has purpose is such a gift; there's nothing else like it.

When I look at my life now, it's not like I don't have problems. There are plenty of them; they never go away. But they don't seem like mountains anymore; they seem normal and life seems basically do-able.

By the time I started working with the enneagram, I had already reached the point where I was ready to focus more on potentials than problems. So when I looked at my type, I saw the "up" side: the depth, originality, courage, and rejection of artifice. And I couldn't help but admire those qualities and want to find ways to develop them. And of course I saw the potential in the other eight types, too; it just jumped right out at me. And that's how I came to be such a cheerleader for a positively-oriented enneagram.

It's ironic, but it is incredibly easy when you're a Four to see the "down" side of both my type and all the other types; nobody has to tell me all the ways in which people can be disappointing! But I guess I found that focusing on those disappointments didn't seem to help anything; it just made me feel hurt and alone. It was when I began to focus on people's potential that I was able to start contributing something instead of draining other people with my emotional demands.

I think the greatest gift at Point 4 is the gift of the Wounded Healer: the gift of healing others because we know how much they hurt. The challenge is acknowledging the wound but focusing on gaining the strength of heart we need if we are to heal others. Fours who can do this find the meaning they have been seeking, as well as inner peace. •



Archetypes of the Enneagram:

Exploring the Life Themes of the 27 subtypes from the Perspective of soul

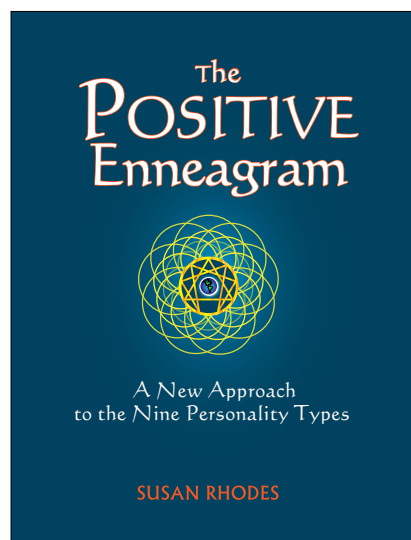
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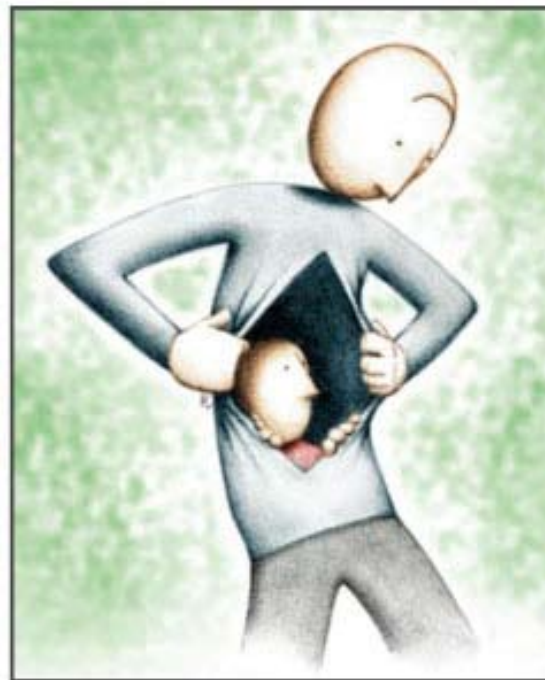
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Ginger Lapid-Bogda



"The Enneagram opens up people's worlds; it is life changing work."

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Spirituality & the Enneagram in Business

Note—This article first appeared in the International Enneagram Association's "Nine Points Magazine." It is reprinted with permission. For more about the IEA, go to www.internationalenneagram.org.

"You teach the Enneagram in businesses? How do you deal with the spiritual elements?"

This question comes up frequently when I talk to people in the Enneagram community. While I used to shrug it off with a simple, "It's easy; I just don't talk about them," I've come to believe that the question points to a serious concern that deserves a more-thorough response.

First, a little bit of background: I began working as an executive coach in 1997 and I immediately saw how the Enneagram, which I had been studying for about five years, could be very useful in helping me get some insights into my clients and helping them get some insights into themselves. I work primarily with technical companies and my clients tend to be highly educated, science-minded, no-nonsense senior managers and executives in multinational corporations. They are skeptical by nature and training, and averse to anything that might make them look soft or silly.

The Enneagram is not without its shortcomings for this sort of client.

The name is a bit odd and requires explanation, but the bigger issue is the diagram itself.

Unveiling it to a client is usually met with a noticeable squirm and, often, uncomfortable joke about pentagrams, heavy metal, or witchcraft.

But I find that a bit of confidence can get you through these awkward moments. The worst thing one can do is become defensive; these people can smell fear and uncertainty and will go after it like a piranha. Since most of my clients have been through some sort of MBTI or DISC assessment, I explain to them that the Enneagram is simply a different model and I use it because I find it to be the most effective.

For at least 95% of my clients this is enough and we can get down to business. On occasion, however, there will be a question about the background of the Enneagram. My typical response is: it's a system that started to grow in popularity in the late 1970s and early 1980s, and though it has its roots in psychological and spiritual circles, it is used often used in businesses around the world. The last thing I want to do is start talking about Gurdjieff et al, claims of archangel visitations and guided writing, or ancient Sufi roots. These topics can be catnip to the psycho-spiritual audience, but they can be kryptonite to the hard-nosed business audience.

Interestingly enough, it is usually human-resource or organizational-development people who have the most questions about the background of the system. This is part of their job and they want to know about the history, psychometrics, etc. This can be a real problem for someone using the Enneagram and I recommend trying to get the support and commitment of the business leader before focusing on the HR lead whenever possible. The business leader only cares

Mario Sikora

about what will work and typically has little interest in reliability, validity, or psychometric analysis.

Finally, we get to the content of the system, and this is the main concern of this article. Yes, the Enneagram has its roots as a psycho-spiritual system. Certain concepts permeate the literature, sometimes unspoken but always providing a shape to the teaching. To understand the system one must truly understand its historical and philosophical background.

The last thing I want to do is start talking about Gurdjieff et al, claims of archangel visitations and guided writing, or ancient Sufi roots. These topics can be catnip to the psycho-spiritual audience, but they can be kryptonite to the hard-nosed business audience.

So why do I tend to downplay the "spiritual" aspects of the system in my work with clients? It's not that I don't have an understanding or appreciation of them. In fact, my very positive review of Sandra Maitri's "The Spiritual Dimension of the Enneagram" from the December 2001 issue of "The Enneagram Monthly" still appears on her website.¹

Yet, I am conflicted, and that conflict causes me to downplay the "spiritual dimensions" of the Enneagram when I use it in my corporate work. The problem is three fold:

1. The word "spiritual" itself;
2. Legal and ethical issues; and
3. A philosophical disagreement with the nature of the spiritual concepts underlying some Enneagram theory.

First, I'll start with the word "spirituality." I have no problem with "spirituality" or religion, though I've always liked Jesus' suggestion that we "pray in hiding" rather than in public (Matthew 6).

However, I am uncomfortable with fuzzy words and concepts when clarity is needed and there are few words fuzzier than "spirituality." Don't get me wrong, I am not a knee-jerk reductionist bent on driving the unexplained out of my world. I'm fascinated with religious traditions and spiritual practices and when I travel I try to squeeze in an extra day to see the cathedrals, mosques or temples in the cities I visit. I find that doing so lifts me in ways that I don't feel compelled to understand or explain; experiencing that lift is enough.

However, words work best when they clarify, not when they obfuscate. The word *spirituality* has its root in the Latin *spiritus*, which meant "breath," "soul," or "courage." In the 1300s it came to be used to refer to ghosts and other supernatural entities, and to things related to the church. Perhaps because of these early multiple applications, "spiritual" has be-

come a catch-all term so broad that it can be used to mean anything to anyone. The user could be referring to anything from a traditional religious practice to a vague embrace of something they don't fully understand. The word could be used for any manner of feeling or practice that celebrates a sense of reverence for the natural or supernatural ("of or relating to an order of existence beyond the visible observable universe," according to Merriam-Webster). Einstein, for example, interchanged the words "religious" and "spiritual" when referring to "preoccupation with thoughts, feelings, and aspirations ... because of their superpersonal value."²

It is this lack of clear demarcation between the words "spiritual" and "religious," and the application of the word to both the natural and the supernatural that is at the heart of the problem with talking about spirituality and the Enneagram in my corporate trainings.

To some, this demarcation may not matter; but to consultants working in the United States it should.

Which brings us to the second issue: legal and ethical issues. In 1997, the Clinton White House issued a set of guidelines on religious expression and practice in the federal workplace, which apply to "all civilian executive branch agencies, officials, and employees in the Federal workplace."³

While these guidelines apply to a specific category of worker, they are also used as guidelines in many corporations. Their intent is primarily to protect the religious expression of workers, but there is a specific clause that is relevant to this topic. I want to state very clearly that, obviously, I am not an attorney and any concerns about legal matters should be discussed with a legal professional. I also want to be clear and say that, to my knowledge, the consultants currently using the Enneagram in the business world follow pretty much the same process and teach an approach to the Enneagram that is within the boundaries of the US Federal guidelines. I offer these as words of caution to people who may be considering going into the field.

The guidelines state:

"It follows that the Federal Government may not require or coerce its employees to engage in religious activities or to refrain from engaging in religious activity. For example, a supervisor may not demand attendance at (or a refusal to attend) religious services as a condition of continued employment or promotion, or as a criterion affecting assignment of job duties."

For a group-training program, there can be a fine line between "voluntary" and "coerced." A boss may say that attendance in a training program is voluntary, but individuals may feel that their career is being jeopardized if they don't go along with what the boss wants. In such situations, people can feel compelled to attend something that they don't truly want to attend. Admittedly, it would be a stretch to call teaching Enneagram-related spirituality in a corporate workshop a religious service, and this may seem like hair-splitting. But I take this to be a serious issue. First, I

think it is simply bad form to impose metaphysical beliefs on other people unless they have actively and voluntarily sought out one's opinions. Second, I try to keep my professional life uncomplicated, and all it takes is one disgruntled employee to file a complaint with the Equal Employment Opportunity Commission and a lawsuit against the company for religious discrimination, naming you as a co-defendant, to make your life really unpleasant.

Therefore, it just seems more sensible to me to leave the "spiritual" out of my Enneagram trainings inside corporations and to construct a solid wall between natural and supernatural explanations of phenomena. (Again, I'll point out the U.S.-centric perspective of my approach, and while I follow the same principles wherever in the world I teach the Enneagram to corporate clients, laws and custom vary in other places.) There are times when I refer my clients to practices that some might call "spiritual," such as simple meditation exercises, but since these are simple, natural and generic exercises I see no need to refer to them as "spiritual" given the vagueness and pitfalls of the word.

Thus, my approach to using the Enneagram is one of methodological naturalism, which is the approach of limiting one's explanations of phenomena to natural or logical means. If natural or logical explanations fail, the methodological naturalist simply admits that he or she doesn't know the answer rather than resorting to supernatural explanations. (*Methodological naturalism should be distinguished from philosophical naturalism, which is the position that the natural is all that exists.*)

Up to this point, I have been talking about group training programs. I sometimes take a different approach when working with individuals because the US Federal guidelines allow for polite, *private* conversation about religion:

*Employees should be permitted to engage in religious expression with fellow employees, to the same extent that they may engage in comparable nonreligious private expression, subject to reasonable and content-neutral standards and restrictions.*³

Thus, if a coaching client introduces religion, spirituality, or the supernatural in any way, I am happy to discuss it (within reason and appropriate context). I find such topics interesting, and I am reasonably conversant with most spiritual and religious traditions. As an executive coach I am looking for any edge I can use to break through my client's cognitive or emotional barriers. I often use stories from the Sermon on the Mount and Ecclesiastes with my Christian clients and I've had conversations about Hinduism, jnana yoga, Buddhism, and Islam with clients who are practitioners of those traditions. The five points of Calvinism once proved to be the central hook into helping one fundamentalist-Baptist client get unstuck. I also once had a client who was a Bigfoot hunter in his spare time and during the small talk at the beginning of our meetings I would listen with fascination to his tales of his weekend exploits in the woods of northern New Jersey with recording devices and infrared binoculars.

I have no judgment regarding my clients' spiritual

beliefs; there are many paths to the mountaintop and I like to consider myself open-minded if skeptical. In these situations I listen and ask questions and never offer an opinion on beliefs about anything supernatural, simply stating that "I don't know," and that I prefer to only make statements on areas within my expertise in a professional engagement. People's beliefs give me insights into them and as a coach I am seeking to understand, not judge, criticize or evangelize. My general rule is that I don't introduce religion (or "spirituality") into the conversation beyond the normal cultural references one might make in usual conversation. If a client introduces it, I'm happy to engage as long as we can stay in a safe place, again within the parameters of the Federal guidelines.

So, does the Enneagram suffer when separated from its spiritual roots? I don't think so, and this brings me to the third reason I avoid the spiritual dimensions of the Enneagram in my work with clients. While I believe the Enneagram of personality is the best tool available for describing personality styles and helping people get over obstacles to growth, I think that the Neoplatonic essentialism at the root of much Enneagram thought is not philosophically supportable.

We'll start with a definition, borrowed from the philosopher Massimo Pigliucci:

*"Plato's Theory of Forms or Ideas, as explained through Socrates, tries to account for imperfect things sharing the same properties by claiming that there must be a world beyond our experience in which the **properties themselves** exist, in a perfect, unadulterated manner—the world of the Forms."⁴*

Like "spirituality," "essence" is a fuzzy word that means different things to different people. I tend to think of essence in two ways: Big "E" *Essence* and small "e" *essence*.

The latter is often a place-holder term; a term that fills in for the lack of an exact word that captures the perception of some kind of ineffable core at the center of a thing. It is the *table-ness* of a table for example. (While it is impossible to come up with an ultimate definition of a table—how many legs it has, what its ultimate purpose is, what separates a table from a chair—there is something in us that intuitively "knows" a table when we see one. That "something" is capturing the "essence" of a table.) In Enneagram circles "essence" is frequently used to refer to some inner or "true" self, independent of some kind of outer or "false" self.

Big "E" *Essence*, however, is related to the Platonic Forms or Ideas that Pigliucci describes above, and *Essentialism*, or the belief in the Platonic Forms, is a very specific metaphysical position referring to something supernatural. Often, in Enneagram circles, *Essence* refers to some eternal, unchanging, a priori realities, and that certain aspects of the human condition are a reflection or distortion of those realities.

Granted, when many in the Enneagram world talk about essence, they may not truly understand its grounding in Neoplatonism, and much discussion of "essence" in the community is a jumbled blur between small "e" *essence* and big "E" *Essence*. And while *essence* may be a useful place-holder or metaphor, it

can be overused and, like many place-holders, inhibit explanation and understanding rather than advance them. Essentialism, on the other hand, is a metaphysical position that goes against what we know to be true through scientific means.

I'll explore this further in the next issue of *Nine Points*.

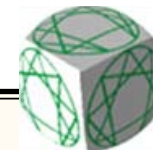
Mario Sikora can be reached at www.mariosikora.com.

¹http://www.sandramaitri.com/books_reviews_r2.html

²Einstein, Albert, "Ideas and Opinions," Modern Library Edition, 1994, p. 48.

³*Guidelines on Religious Exercise and Religious Expression in the Federal Workplace*, <http://clinton2.nara.gov/WH/New/html/19970819-3275.html>.

⁴Pigliucci, Massimo, "Mathematical Platonism," *Philosophy Now: A Magazine of Ideas*, May/June 2011, p. 47



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Book Reviews:

Sex, Love and Your Personality --by Mona Coates and Judith Searle

Bill Dyke

When Jack asked me to write a review of the *EM* articles and book *Sex, Love and Your Personality* written by Mona Coates and Judith Searle, I had



some trepidations; I am in over my head critiquing material written by therapists, said I; I'm an unenlightened lifelong businessman who still isn't sure whether he is a 3, 4 or 5 (at least I finally ruled out 6).

My darker nature prevailed when I decided that when you are a man in your 70's

and someone asks you to review a book that includes "sex" in its title, you would be a fool to turn it down. We all have an image to maintain (is that 3-like?).

Then I started to read the articles and realized that it was going to be an easy review to write, for four reasons:

- The articles are exceptionally well written; a pleasure to read, which is rare.
- The lifetime of experience on which they are based speaks for itself.
- The conclusions drawn are logical, organized and even prioritized, which I love (as you can see from my compiling this list).

The real life (or representative) examples are a terrific way to teach complex truths, as previously demonstrated by Homer, Jesus Christ, Shakespeare, and other reasonably well-known individuals.

The real life (or representative) examples are a terrific way to teach complex truths, as previously demonstrated by Homer, Jesus Christ, Shakespeare, and other reasonably well-known individuals.

Looking at these points in more detail:

Writing Style

The writing is precise, avoids unnecessary repetition and is, in a word, "pithy". I like it because it is the way I write. Take your time and ponder this material; there is gold in there.

Yes, a lot of the material "just" consists of descriptions of actual clients in actual situations, but it can be exceptionally difficult to present the details of a relationship in such a way that the narrative moves along, the reader's interest is maintained and the underlying point is illustrated. Giving a three hour presentation on your life's work is easy; condensing it

down into 20 minutes is devilishly difficult.

Speed reading was developed because most writers use 300 words to say what should be said in 50 words or less. As Mr. T might say "I pity the fool that tries to speed-read these articles". See, Jack, even business people are not completely bereft of culture.

Underlying Data

Mona has been formulating and testing her theories and methods for decades; be thankful for her commitment and thankful that Judith's support, encouragement and collaboration brought this book to life.

Mona and Judith present their theories and back them up with examples from the lives of Mona's clients. Their theories may be faulty; I am not qualified to critically evaluate them, but who else has a preponderance of contrary evidence that can be brought to the table? I'll put my stock in the theories and positions that they propose until I am persuaded otherwise.

Logical Organization

Life is messy, and I appreciate people who make it easier to get your arms around complex concepts. In the first section of the their book on which the articles are based, Mona and Judith introduce and define the "Five Factors" which they assert are the strategic determinants for establishing and maintaining the ideal intimate relationship; they have even arranged them in order of importance. These Factors are defined in a way that even I can understand, and I appreciate the thought and effort that has gone into this section.

Too many "researchers" and "scientists" propose theories that are ever more complex and exotic; that may go over well with their ivory tower intelligentsia compatriots at conventions but it just bogs down the practical application and extension of the science to the progress of society. The classic type three mantra is "close enough is good enough"; I say that in many situations, particularly concerning human beings, *close enough is better*.

Real Life Examples

Even business books are being written in "fictional novel" format these days (see *The Five Dysfunctions of a Team* by Patrick Lencioni); information overload is pushing us toward optimal learning techniques, and real life examples (sometimes disguised as myths, parables and plays) have been popular for a long, long time. The possibility for the client or casual reader (drawing from Mona's experiences) to recognize the interplay of personality, historical influences, current circumstances and projected future stresses potentially provides the reader and the client a better idea of what might be coming.

I admit that, while reading these articles, I did not experience an unshakable urge to resume my career and study to become a therapist, but if I had chosen that path at an earlier time in my life, I would be awfully grateful for this book. •

Susan Rhodes

When I first worked with the enneagram, I thought its greatest benefits would be in facilitating self-insight. And while the system is indeed a great tool for that purpose, I found to my surprise that it is even more powerful as a system for helping people understand relationships. Most of the biggest "ah-ha" experiences I've seen at enneagram workshops have involved relationships of some sort, especially intimate relationships.



So I read with interest the early *EM* installments of *Sex, Love, and Your Personality* (2011), by Mona Coates and Judith Searle. The combination of Mona's warmth and frankness and Judith's precise writing style makes for a highly readable book on everybody's favorite subject: how to find and get along with that special partner in life.

The combination of Mona's warmth and frankness and Judith's precise writing style makes for a highly readable book on everybody's favorite subject: how to find and get along with that special partner in life.

I really enjoyed the case studies provided, especially the information on subtypes and discussions of how subtype tends to affect relationships. And I enjoyed Mona's hands-on way of talking about how she was able to use to enneagram to understand the kind of issues that arose. So many accounts like this are too distant to be enjoyable; but Mona really draws us in and makes us feel like we're right in the room.

But perhaps the most interesting part of the book for me was the theory part in the first installment (May 2011), where there's a discussion of five things that tend to make couples compatible: (a) compatible love maps, (b) high levels of psychological health, (c) matching personality subtypes, (d) harmonic triad match, and (e) complimentary connection lines

I'm not really familiar with the idea of a lovemap, but it conjures up something tangibly shared between two individuals that allows them to converge as a single couple. In many ways, the other four enneagrammatic similarities sound a lot like a way for describing the elements of a lovemap. So let me touch on each one.

High levels of health: Having two people who are

both pretty psychologically healthy seems like a key element in a healthy relationship. But as the authors observe, that's easier said than done. (I'll bet there are a lot of us who would like to improve our "radar" for detecting people who are really healthy before we get in so deep that it's hard to extricate ourselves from a less-than-ideal relationship....but then, maybe the authors will cover this important topic in the sequel!)

Matching personality subtypes: The idea that matching subtypes get along well has been bandied about in the enneagram world for a long time, although it doesn't show up in print much....I may have said something about it in some article; but if so, I can't remember where—but I clearly recall a discussion with psychiatrist Lynda Malavanya about it almost a decade ago....it's certainly true in my case; I had a long-time partner with whom I basically never fought, and no wonder—we're both SP subtypes. We share similar values and priorities, so the really big sorts of disagreements just never came up. I'm glad that the idea that "similar subtypes attract" is in this book, so it's documented in print.

Harmonic triad match: This is an interesting idea, but I'm not really sure about it. What I've noticed is how the *hornevians* (4-5-9, 3-7-8, 1-2-6) form "energy constellations" that seem similar, but when it comes to the harmonics (1-3-5, 4-6-8, 2-7-9), I'm not so sure. I can see how Twos, Sevens, and Nines might get along well—but as a Four, I can tell you that putting

together reactive types 4-6-8 doesn't always bring a lot of harmony! Coincidentally, in a piece on Fours in this issue (page 4), I happen to note that I personally have had more Fives and Nines as friends than just about anybody else, and I note how well Fours, Fives, and Nines tend to get along, in my experience. I also note that my relationships with Sixes can be hard to maintain (because they get nervous around Fours); and relationships with Eights can be intense or even explosive (too much combined intensity). So I guess I would like more examples of how the harmonics can predict interpersonal harmony (which is different than predicting similar styles of conflict resolution).

It's great to have a book like this that can serve as a guide to people trying to make their relationships work, a source book for therapists, counseling, and a contribution to the enneagram literature

Connecting lines: It's an interesting idea that sharing a line can help a relationship. In my experience, it tends to intensify relationships, which can either help or hurt. For example, my experience as a female Four with male Ones is really mixed. They are on my heart point but I am on their stress point—and the fact that I am female makes the emotional intensity at Point 4 exaggerated, something male Ones can

react against (sometimes violently, especially if they are not SPs like me). Likewise, with the connecting line between Two and Four, the situation is reversed; and not surprisingly, it can be hard for me to become close to Twos; too much gets triggered. (Basically, I mistake their friendliness for some sort of deep bond, and then get disappointed if things don't pan out.) So I would say that the connecting lines intensify the relationship but can actually create predictable sorts of mistaken assumptions, the nature of which depends on which types are involved and whether you're on the harmonious or disharmonious end of the line. It seems like it would be easy with a "connecting point" partner for either one or the other to feel short-changed, simply based on the nature of the connection.

Anyway, these are the sorts of fascinating questions that come up whenever we look to the enneagram to help us better understand the nature of intimate love relationships. No other relationship seems to be so full of promise—or so fraught with peril. So it's great to have a book like this that can serve as a guide to people trying to make their relationships work, a source book for therapists using the enneagram in counseling, and a contribution to the enneagram literature that provides us with food for thought about the system and its applications. Kudos to both authors for publishing *Sex, Love, and Your Personality* and for making it available in installments to readers of the *Monthly*.

The first book to describe in detail the sex and love problems commonly encountered by each of the nine Enneagram types:

SEX, LOVE and Your Personality

THE NINE FACES OF INTIMACY

BY MONA COATES, PH.D. AND JUDITH SEARLE

ISBN 978-0-9835562-0-6 Available at Amazon.com, Barnes & Noble and your local bookstore \$ 19.95

This groundbreaking material is derived from 54 actual cases Mona Coates worked with during her 35-year practice as a sex therapist. The book offers a powerful new system for predicting whether a given love relationship is likely to be both fulfilling and long lasting.

Well written and clear, this book reads easily and quickly. Rushing through the book would be a mistake, however, since it contains many valuable insights about relationships, stories about real couples, and an excellent therapist's comments about the dynamics of each relationship. With just the right balance of Enneagram theory and real-world experience, the authors cut through the infinitely complex issues of relationships with their Five Factor model. We recommend this book as the best we have seen on the Enneagram and relationships.

—Don Richard Riso and Russ Hudson

Authors of *The Wisdom Of The Enneagram* and *Personality Types*

Readers of this book will find fascinating descriptions of actual therapy sessions unencumbered by professional jargon, and therapists will find helpful insights for their work.

—Carolyn Bartlett, LCSW

Author: *The Enneagram Field Guide*

Rich with stories from a skilled therapist who successfully applies the Enneagram to love and intimate relationships, *Sex, Love and Your Personality* is smart, accessible and a must-have for anyone who wants to understand the pitfalls and strengths typical of their personality style and find solutions to their romantic dilemmas."

—Thomas Condon

The Enneagram Movie & Video Guide
and *The Dynamic Enneagram*

This book is a fantastic guide for improving your relationship with the one you love—your key to making the relationship last.

—Sharon Dunas, MFT, Psychotherapist

President, National Alliance on Mental Illness – LA County

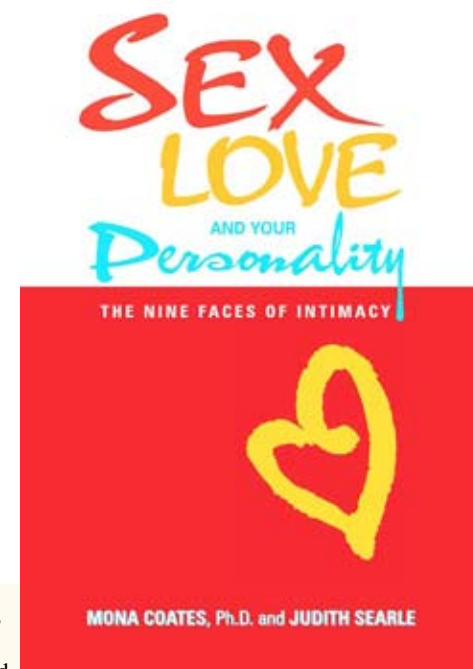
The combination of Mona Coates's trained therapist ear and Judith Searle's keen literary eye has produced a very

readable,
well-
organized,
succinct

discourse about couples' therapy, sexuality, and personality. This refreshingly frank book about nine personality styles and their sexual concerns should be of interest to just about anyone. Five factors for a successful sexual relationship are traced through male and female representatives of all the Enneagram styles with their three subtype variations. While this leads to 2 X 9 X 3 case studies, the input is neither overwhelming nor repetitious but rather holds the reader's interest and fosters a deeper understanding of Enneagram theory and the practice of couples' therapy.

—Jerome Wagner, Ph.D.

Author: *Nine Lenses on the World: the Enneagram Perspective*.



Sex, Love & Your Personality

Type Five, the Investigator in Love

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Fives at all levels of psychological health seek to maintain their safety by relying on their mental faculties and minimizing contact with others. A large storehouse of precise knowledge gives them a feeling of control over their environment.

Average Fives are preoccupied with their own mental processes. They enjoy accumulating information and achieving mastery in their fields. Emotionally detached, they resist involvement in intimate relationships. Often tense and intense, they have a tendency toward cynicism and iconoclasm.

When Fives are healthy they are extraordinarily alert and inventive, capable of original insights into the patterns of nature and human life. In love with knowledge, they master whatever subjects interest them and can become world-class experts in their chosen field. Healthy Fives are independent and often display a wry humor.

Unhealthy Fives can become physically and mentally out of touch with reality and people, obsessed with negative thoughts and bizarre ideas, subject to phobias and distortions of reality. When extremely unhealthy, their quest for respite from the torments of their own mind may lead them to extreme isolation and perhaps psychosis.

Fives with the Self-preservation Subtype

All Fives focus on finding ways of preserving their safety and autonomy in the world, but their strategies for doing this vary according to their subtype. Self-preservation Fives, whom Oscar Ichazo characterizes as preferring to be cloistered in their “castle,” tend to be the most fragile, shy and withdrawn. Their basic strategy is to isolate themselves and to minimize personal needs and social contacts. Intent on creating a safe place (a castle or sanctuary) to which they can retreat from a dangerous world, they are easily exhausted by others and need solitary time in familiar surroundings to recoup their energies.

“Restraints, Please!”

Willow, 49, a Self-preservation Five, had been happily married for 23 years to Larry, 51, who is most likely a Social Eight. Their two children — a daughter, 19 and a son, 21 — are both in local colleges. Willow expressed dismay that neither child had chosen to go away to school and that both insisted on living at home. She had been looking forward to the empty nest, she told me, so that she could have more privacy, more time to read and study Japanese.

Her marriage to Larry suited her well, she said, because he was gone a lot, running their furniture store, volunteering for various political/social causes and working with the Rotary Club. “I feel tired just listening to him talk about all his activities,” she continued. “I’m so grateful that he doesn’t insist I go with

Mona Coates Ph.D. and Judith Searle

him to all these things like some husbands do.”

By now I was wondering what had brought this self-assured woman to my office. “What do you like most about yourself?” I asked.

Without hesitation, she told me that she liked her capability as a student, her intellectual curiosity, her perceptiveness and independence. “I’m not at all interested in status symbols or creating some kind of public image,” she said.

This was clearly a woman with a strong sense of self.

I asked if there was anything she disliked about herself.

She spoke about feeling awkward in various social situations. After a pause she added, “I have a tendency toward certain obsessive thoughts and fantasies.”

I invited her to expand on this and after some hemming and hawing she disclosed that she felt “extremely stuck — obsessed, if you will — on a horrid, pathological sexual fantasy.” This fantasy, she said, took up so much of her thinking time and emotional energy that she had exhausted herself. Convinced that she was psychologically sick, she had made an appointment with me in the hope that sex therapy could cure her of this disease.

I explained to Willow that over 90 percent of the adult population, both male and female, regularly engage in all kinds of sexual fantasies. This is perfectly normal, I told her. Even couples married for 50 years might either fantasize individually or verbally share a variety of made-up fantasies as a form of foreplay to enhance their sexual arousal. I asked her to tell me more about the content of her “horrid, pathological fantasy.”

My casual explanations and vivid examples from other clients gave Willow the confidence to disclose more. She explained that since she was a teenager she’d had a repetitive, intense fantasy of being tied-up, handcuffed and forced to have sex with a domineering male partner. Having revealed so much, she was overcome with embarrassment, perhaps anticipating that I would judge her harshly or prescribe some form of therapy to cure the “sickness” she was sure she had.

When, instead, she saw me chuckling at her revelations, there was surprise in the blue eyes behind her rimless glasses. I reassured her that her fantasy of being tied up, forced and raped was shared by hundreds of thousands of women. Knowing her intellectual interests, I pointed out some of the traditional studies on women’s sexual fantasies, such as *The Hite Report* by Shere Hite and Nancy Friday’s classic descriptions of such fantasies in *My Secret Garden*, along with other broad-based national surveys.

The look of relief on Willow’s wide face was worth its weight in gold. It had never occurred to her that she could be normal — that such thoughts and sexual turn-ons are not even considered unusual,

let alone pathological.

I further explained that having a favorite fantasy is far different from real-life practice. Of course she didn’t actually want to be raped! Her fantasy was most likely ingrained by related images that she had stumbled onto as a teenager, at which time she was highly aroused. The same fantasy, over time, became a generic source of arousal. Willow seemed to understand this simple principle of classical conditioning.

She quickly moved to the issue of discussing this with Larry. She had always been rather quiet during their lovemaking, which she reported as satisfying to both of them. Her quietness, she said, was a result of her being so completely absorbed in her own fantasy, as she was during masturbation.

Was she obligated to tell Larry her 35-year-old secret fantasy?

Of course not, I said; it was her private business. But could telling him possibly be helpful? Would it make them feel closer? I shared with her other clients’ experiences in similar situations.

Willow said she could never, on her own, bring up the subject with her husband. But with my help, armed with my level of comfort and knowledge, it might be a good thing to share with Larry, she felt.

I assured her that I would support any decision she made — this was her business and hers alone. Eventually she decided to take the risk — but only if I would agree to share with Larry in a joint session all the cases, books and studies I had described to her. She preferred to have me do the talking and I said I would.

When Larry arrived for the joint session, I saw that he was a big, warm, loving, protective guy. (Willow and I had previously discussed how Larry actually fulfilled almost all of her lovemap criteria.) He was clearly grateful that Willow had invited him to share the session with her and concerned about anything he could “do, change or create to help.”

I assured him there was nothing Willow needed or wanted him to change and that, in fact, she was deeply satisfied with their relationship.

Then why was he here?

I explained that Willow and I had agreed that I would assist her in sharing an idea — actually a fantasy — with him.

Larry laughed. “What is this, some kind of set-up?”

No, I told him, it was that Willow had felt so awkward, so ashamed about a recurrent sexual fantasy she’d experienced since her mid-teens that she’d enlisted my help in explaining it all to him.

He nodded his acquiescence and I quickly explained that many — in fact, most — women have fantasies of being restrained, perhaps tied up or handcuffed and forced to have sex. I said that this most likely became part of Willow’s lovemap as a teenager masturbating with explicit images.

Larry seemed delighted with this information and

quickly volunteered that he'd always had the reverse fantasy — that he would overpower, restrain and force the female to surrender to him sexually. There was unmistakable love in his eyes as he continued, "But I never wanted to offend or turn off Willow. You know she's much more sensitive and private than I am. What a relief!"

Following much laughter, I reassured both of them that fantasy can and often does play a major role in enriching and expanding the sex lives of many couples, especially those in committed long-term relationships.

Larry pronounced himself "ready to roll" and assured Willow that their sex life could only get better and better. "You just need to let me know what specific fantasies turn you on."

I didn't feel they needed much more help from me, at least at this time. I encouraged them to give me call in the future if and when they ran into a "bump in the road."

Willow and Larry had three of the Five Factors that predict successful relationships. First, they had highly compatible lovemaps; second, they were both fairly healthy in their personality structures; third, they shared a complementary balancing line (connecting Fives and Eights on the Enneagram diagram). Though they did not share a common subtype or the same Harmonic Group, the other three factors produced a highly functional and satisfying marriage.

"Wrong Turn?"

Glen, 42, a Self-preservation Five, came to see me because he believed he was having a nervous breakdown. He had recently accepted a full professorship at a well known university and he and his wife, Trish, 41, had moved four weeks earlier to Southern California from Maryland, where he had been teaching at a small private college. It was now July and he was scheduled to assume his new teaching duties in September.

He was in a panic over the prospect of having to "impart massive amounts of historical information to large groups of undergraduates." As his story unfolded, it became clear that his distress was largely based on a misunderstanding about what constituted a large class. In his former college, he had been accustomed to teaching groups of 10 to 15 students, using the Socratic method he favored. Now, faced with the prospect of teaching classes of 35 to 40 undergraduates, he was uncertain whether his time-tested teaching methods could be applied to groups of this size.

He felt deceived by the university about his new working conditions and confessed that he was extremely uncomfortable in front of large groups (larger than 20 students). Yet other faculty members he had met from his new university considered a "large class" one that contained 200 to 300 students. The other professors' ability to cope with such huge classes left him feeling overwhelmed and uninformed about lecturing techniques that could be effective even with a group of 40.

His narrow shoulders shaking with emotion, he said, "At this point, I just want to quit everything — resign my professorship, get a divorce and move to a shack in the woods."

A divorce? I asked him to tell me more about his marriage.

It seemed to Glen that his 12-year marriage to Trish (a Social One) was falling apart. She had made an immense sacrifice by moving with him to California so he could take advantage of his great job offer. Doing this meant leaving behind friends and family and resigning her highly paid position as Executive Secretary/Office Manager of a small Maryland law firm, giving up 20 years seniority. She was currently looking for a top-level management position and had consulted appropriate headhunters — so far, to no avail. Her gallant attempts to meet neighbors, join a local church, sign up for a lecture series and make new friends had produced only resistance on Glen's part. Preoccupied with his anxieties about his teaching and feeling guilty about uprooting her, he found it impossible to get past his resentment over her "shoulds and oughts" and her forcing him into social contacts he wasn't ready for.

Trish, realizing they needed professional help, had actively sought referral to a therapist and had been given my name. As a Self-preservation Five, Glen was resistant to any form of help that might involve revealing his private thoughts and feelings. However, in the face of Trish's persistent urgings, he researched therapists in the area and agreed to see me alone (without Trish). Having discovered from my website that I had extensive college teaching experience, he thought I might be able to offer some useful advice about teaching classes larger than he was accustomed to.

I suggested to him at our first session that he and Trish might benefit from some joint sessions, but he was intent on first dealing with his anxiety about the teaching challenges he was facing. I sensed immediately that he was a Self-preservation Five (which he later confirmed with the personality survey). In our initial sessions, I did extensive active listening, making certain that he felt heard and understood by me, while sharing many of my own college teaching experiences.

Through empathy and rapport, I was able eventually to help Glen reframe some of his fears. After some serious resistance, he began to see himself more clearly — as the competent and popular professor he had always been. He became able, once again, to see what his former students had so appreciated about him and to understand why a top-flight university was eager to offer him a full professorship with research opportunities.

We talked at length about teaching styles and techniques for keeping students interested, including dividing the class into dyads or small groups of 3 to 5 students for certain debates and class exercises. I helped Glen to see that a class of 35 or 40 wasn't so very different from one of 15 or 20.

Over the next weeks his panic and depression seemed to lift. After working out many different classroom activities — such as question-answer formats between students and small group projects — Glen realized that in a 16-week semester he couldn't possibly use all the techniques he had accumulated in our sessions. Now he was feeling competent again and fully prepared. His previous anger at Trish and the university had turned to excitement. We agreed

that he would teach the first semester and see how he felt at the end of it before making any decision about continuing in his new position.

It was now time (in Trish's opinion, past time) to begin joint sessions. Hurt as she had been over her husband's emotional withdrawal, she struck me as a psychologically healthy and mature woman, genuinely concerned about Glen's depressed condition. She, too, had felt depressed over all she had given up in an effort to make Glen happy, only to see him more miserable than ever. She also felt betrayed by his unwillingness to "even try to make new friends or become involved in any social activities."

Since both Glen and Trish were exceptionally well read and highly educated, they were able to rapidly comprehend structural differences between a Self-preservation Five and a Social One. As they learned more about their own and each other's type and subtype, they were able to gain a great deal of insight and empathy for one another.

Glen saw that his isolation and unwillingness to reach out or communicate were aspects he needed to drastically improve in himself. Trish for the first time was able to objectively see what Glen meant by her preaching and spewing out self-righteous "shoulds." They were both willing to change and strive to become healthier within themselves.

By September, Trish had found an acceptable job and persuaded Glen to attend a lecture series on art history with her and join a local non-denominational church, where they met several other couples in their age group. She was beginning to feel more socially connected and also emotionally closer to Glen.

After only four weeks of teaching, Glen reported feeling confident in the classroom, thanks to the students' responsiveness and his ability to create dialogue and debate between them. He had successfully experimented with several of the dyad and small group exercises we had discussed. After class one day he overheard several of his students discussing how much they enjoyed him and his student-oriented discussion/debate style. This seemed to increase his confidence even beyond what it had been during his years teaching in Maryland.

Glen and Trish's marriage continues to grow and their communication has achieved much greater levels of intimacy. Trish received a major promotion in her job after working for just over one month and she no longer makes veiled threats about moving back East.

Their marriage stands a good chance of becoming more satisfying if both of them remain committed to conscious growth within their personality structures. In addition, their lovemaps are somewhat compatible, with several significant differences. Although they do not share a common subtype or a complementary line to balance opposite energies, they do have the benefit of being in the same Harmonic Group. Both belong to the Competency Group (composed of Ones, Threes and Fives), where all the types emphasize being experts in their field, being prepared and professional and focusing on career objectives.

At the moment, as I continue periodic marriage counseling with them, it appears that they most likely made the right turn by moving to the left side of the country, California.

Willow and Glen as Self-preservation Fives

For both Willow and Glen, the “castle” of individual isolation and resistance to change was a distinct factor. Willow’s “castle” was the secret fantasies that allowed her to achieve sexual satisfaction with her husband, but her fear of sharing them with him made her so uncomfortable that she began to see herself as “sick.” My reassurance about the commonness and value of such fantasies made it possible for her to emerge from her “castle” into a richer, more trusting relationship with her husband.

Glen’s “castle,” or sanctuary, was the tried-and-true teaching methods that had brought him success in his former college setting and his anxiety about finding ways to apply them to larger classes at his new university was stressful not only to him personally but also to his marriage. As with many Fives, increasing his sense of his own professional mastery was a key factor that allowed him to risk exploring new avenues in his relationship with his wife, as well.

Fives with the Sexual Subtype

Fives with a Sexual subtype, whom Ichazo associates with “confidence,” like to share confidences with the few people they trust. Sexual Fives are generally more willing to risk emotional contact than Self-preservation or Social Fives. But the ambivalence Sexual Fives feel about being close to others often gives a love-hate cast to their relationships.

“Sharing vs. Space”

Nan, 37, a Sexual Five of striking natural beauty who earned her living as a CPA, came to see me because the conflict in her 14-year committed lesbian relationship with Bobbi, 35 (a Sexual Two who was a surgical nurse), had reached crisis proportions. “Lately,” Nan told me, “I feel scared that Bobbi might just lose it during one of our fights and hit me or push me in a fit of rage.”

“How long have you been feeling scared about this?” I asked her.

They hardly ever used to fight, Nan told me, but their conflict over Nan’s beloved younger brother, Curt, was now causing serious tensions between them. Curt, a single, footloose man of 32 (probably a Sexual Seven), was in jail, facing charges of cocaine possession and sale that could earn him at least a 5-year prison term. Curt had done a little pot and some drinking in college, but never anything like this. A respected and highly creative photographer working in the local area, he’d “just got caught up with the wrong crowd,” Nan said.

I asked how this situation had caused problems between her and Bobbi.

“Bobbi was never all that crazy about him,” Nan said, “especially when he’d drink too much and fall asleep on our couch on weekends. She felt he was intruding on our time together. But what got her really mad was what his friends asked me to do.”

A group of Curt’s photographer friends had asked Nan to participate in a creative project they had devised to earn enough money to pay for a top-flight attorney who might be able to get Curt off with little or no prison time. What they wanted her to do was to

pose almost nude for a series of high-gloss shots taken by various professional photographers to make a calendar that they could auction as a “Special Edition” on the Internet to make some quick money.

Every aspect of this project turned Nan’s stomach: being the center of attention (which she had always detested), opening herself to the salacious comments of Curt’s photographer friends, having her body publicly exposed. Yet she wanted to help her brother.

Having shared all her secrets with Bobbi for the past 14 years — ranging from their teenage shoplifting escapades to their disastrous attempts to have sex with boys, Nan told Bobbi about the calendar proposition. Both Sexual subtypes, they had always been eager to share confidences with each other. But now the deep differences between Bobbi’s Type Two and Nan’s Type Five came to the fore.

Bobbi was shocked by the “stupid and outlandish scheme” of Nan posing for the calendar. She wanted Nan to tell Curt’s colleagues to forget the whole ridiculous idea. When Nan tried to discuss the pros and cons of the proposal from an intellectual point of view, Bobbi became irate.

Nan’s response was to turn off emotionally, which only made Bobbi more hysterical. The more Nan shut down, the louder Bobbi yelled, attacking Curt for his promiscuous lifestyle and lack of stability, seemingly jealous of Nan’s family bond with her brother, insisting that Nan had no obligation to bail him out.

Now, Nan told me, for the first time in their relationship, she wanted to push her life partner away. Bobbi had always been somewhat invasive and emotionally controlling, but Nan had managed to maintain her own boundaries by insisting on her solitary time for daily meditation. It was essential now, she felt, to take a strong stand, make her own choices regarding her brother and get Bobbi out of her face, even if that meant moving out.

“Is that what you really want to do?” I asked.

Her beautiful blue eyes filled with tears. “I don’t know,” she said. “Bobbi is the only person in my life I’ve ever really trusted — the only one who knows what I truly think, the things I’m afraid of.” She covered her face with her hands to muffle her sobs.

“Maybe there’s a way to get the space you need without doing something that drastic,” I said. I suggested that she and Bobbi have a 2-month separation inside their home, with Nan moving into the guest room in order to structure some much-needed privacy. Bobbi reluctantly agreed to this, knowing that the alternative, in Nan’s mind, was simply to separate for several months.

Fortunately, both women were anxious to take the personality inventory and Nan finally agreed to allow Bobbi to join her in our sessions. They quickly came to an understanding about Nan’s feeling of being “invaded” and trapped by Bobbi’s loving help and strong opinions. They learned that a Sexual Five can appear self-contradictory — on the one hand, craving complete intimacy with her trusted mate, yet simultaneously needing time out for private recharging of energies.

Bobbi had often felt this was “crazy,” since she, as a Sexual Two, never seemed to need any time out. She loved feeling constantly connected to Nan and sometimes felt unappreciated for the hundreds of fa-

vors and caring gestures she provided for her partner. Most other personality types, Bobbi learned, can feel crowded, controlled or manipulated by the unsolicited advice and help a Two is so eager to offer.

It was good to see their insights deepening, forgiveness and empathy between them taking hold. But I still needed to help Nan make some timely decisions about whether — and how — to help Curt.

In a session alone with Nan I confronted her with the realities of the almost-nude photos and the consequences their exposure might have for her Public Accounting career. In the light of this, she saw the wisdom of saying no to Curt’s well-intentioned friends. During our discussion it became clear to Nan that they could simply hire a woman who was already comfortable in such situations — perhaps an exotic dancer or stripper from a local nightclub — and offer her cash (perhaps \$1,000) to do the calendar photo shoot. If Curt’s four friends and Nan each contributed \$200, they would have the \$1,000 for their calendar girl.

Nan and all four of Curt’s friends thought this was a brilliant solution. One of the friends knew several exotic dancers and made the arrangement the following day. Nan made these decisions without discussing them with Bobbi.

In the end, a beautiful, high-gloss erotic calendar was produced and it eventually earned about \$6,000 from Internet sales. But before the profits could be realized, Nan needed to move quickly to secure the services of an attorney for her brother. The man several people recommended required a \$10,000 retainer. Nan, isolating herself in order to give the matter serious consideration, made the decision to take the \$10,000 from her retirement account and hire the attorney on Curt’s behalf. This turned out to be the right decision for him as well as for Nan.

Eventually, he was sentenced to probation, many hours of community service and an intensive drug-treatment program, with no prison time (due to this being his first and only offense). The grand total of costs for Curt’s defense came to \$30,000. Though his colleagues ultimately contributed the \$6,000 from calendar profits, Nan’s out-of-pocket expenses totaled \$24,000. She had not consulted Bobbi about any of this.

Nan felt enormously relieved that her brother did not have to go to prison. Grateful for her help, he promised to pay back the \$24,000 she had spent. She wasn’t concerned about the repayment, but cared deeply that her actions had solidified her bond with her little brother.

Soon after this, in a joint session with Nan and Bobbi, Bobbi came to realize that “every move Nan makes is not subject to my approval.” Bobbi had obviously come to understand that her help and constant pushing for intimacy had sometimes made Nan feel resentful.

Likewise, Nan was learning to communicate more openly about her need for space and privacy. No longer inclined to push Bobbi away, she accepted that Bobbi was her ultimate life partner. Both of them were now better equipped to establish appropriate boundaries yet share everything they both wanted and chose to discuss. As far as I know, Nan has never elected to share with anyone, including Bobbi, her decision to pay for Curt’s attorney.

Overall, Nan and Bobbi have a close and committed relationship. Although they are not members of the same Harmonic Group and do not share a complementary connection for balancing opposite energies, they do have three of the Five Factors for relationship success going for them. They have highly compatible lovemaps, they share the same Sexual subtype and they have taken huge steps forward in terms of psychological health. Their mutual willingness to become more aware and accommodating of personality differences has actually turned their crisis into a journey of relationship growth, resulting in deeper levels of intimacy. I still counsel with them periodically for minor problems and both seem highly satisfied with their relationship.

“Internet Complications”

Steven, 17, a Sexual Five, was forced into my office by his irate father, Don, who had discovered that Steven had been not only been buying and selling marijuana online under the cover of his paper products business but also was involved with a 20-year-old girlfriend who had “got him into pornography.”

Sitting in my office, Steven was withdrawn, cerebral and filled with rage over the invasion of his “private business” by his dad and stepmother, Sue. Steven’s biological mother, whom he seemed most bonded with, had become an extreme drug addict, leaving his father with full custody of Steven and his older sister, who was now away at college.

Steven, who appeared older and more intellectually mature than his 17 years, stated his case quietly but forcefully: “I don’t think my life is anyone’s business but my own.” To which his father retorted, “The fact is you are a minor, living under my roof, at my expense and in my custody. And that is my business!”

Surprisingly, Steven was willing to take the C-JES survey, to prove to his dad that he wasn’t crazy. Although he was not forthcoming with personal information, he readily acknowledged that he is a Type Five with a Sexual subtype.

Although his dad never took the survey, all three of us agreed that Don is most likely a Self-preservation Six. Don acknowledged that he is “naturally paranoid over most things, but especially over this kid’s actions.” He clearly had good intentions, loved his son and wanted only the best for him.

To Steven, the best situation would be to live on his own, out from under his father’s thumb. He had definite plans for moving out in 5 months to live with his girlfriend, Kate, after he graduated in June and turned 18 in July.

In our second session together — our first without his father — Steven told me he could “outsmart most of my stupid teachers, the school principal, my parents and even you, Mona.” He demonstrated this by announcing, “I read that whole Wisdom of the Enneagram book this week and I can assure you that Kate’s a Sexual Nine.”

Impressed and a bit amused, I made no effort to question his abilities or acumen. I said that I was only a paid employee who was still struggling with computer problems. “Maybe I should hire you, Steven, as my computer consultant,” I said. We both had a good laugh and I assured him that I was not interested in

meddling in his private business, I was only here to be of help.

However, I reminded him, his father had hired me to counsel them because he had three specific concerns about the direction Steven’s life was taking and because he felt their communication wasn’t good enough to solve these problems without professional help:

1. Steven’s relationship with Kate, age 20 and her connection with pornography.
2. Steven’s use of online pornography (which Don feared could be an addiction).
3. Don’s recent discovery that Steven’s online business actually involved the sale of marijuana, not just paper products (unquestionably the most serious issue).

Steven and I agreed that he and I, alone, would discuss these three issues, as he felt ready. First, he wanted to bring Kate in to meet me, so I could see that “she isn’t some freak.” When he did I saw that Kate is a lovely young woman and that they make an exceptionally attractive couple. The connection between them appeared strong and relatively healthy.

The three of us discussed lovemaps and learned that they both felt exceptionally compatible. Kate expressed her sense of “almost disbelief” that Steven was only 17. “In many ways,” she said, “he seems older than I am. He’s so knowledgeable.”

When I brought up the issue of pornography, Kate was embarrassed and deferred to Steven’s explanations. Yes, he said, they had occasionally “used porn as a sexual turn-on,” although Kate seemed to have little interest in it. His blue eyes flashed with anger as he described how his dad invaded his computer before he could delete his sent e-mails, found several to Kate that contained some “gory, graphic porn stuff,” and assumed that Steven had some kind of addiction going, for which Kate must somehow be the cause. (Steven confided that his dad knew of two male friends, ages 16 and 17, who were clearly addicted to pornography, so Don’s assuming that Steven was also addicted was perhaps understandable.)

They had been sexually active for 10 months, according to Kate, who was unassuming and seemed naïve compared to Steven. She explained that she had little interest in porn and that, after about 50 gross images, she actually found it a turn off. But she wanted to please Steven. “Even he,” she said, “is losing his interest in the pornography — at least when we’re together sexually.”

He confirmed this and explained that he occasionally masturbated with porn but found Kate far more interesting and supportive than his websites. He wanted me to reassure his dad that there was no need to be concerned about Steven being addicted to porn the way his two friends were.

I made it clear to Steven that this would only be covered in a joint session with his

dad, him and me — that I would never discuss his private affairs without him present. It might even help more, I suggested, if he invited Kate and his dad for a joint session so that Don could see for himself what a lovely person Kate is. Reluctantly, Steven agreed.

I was aware that Steven had kept Kate at a distance from his dad and stepmother. He explained that he’d done this on purpose, since he hated people knowing his business and didn’t want any judgments, interference or “feedback,” as his dad called it.

I explained that, in the absence of real information, one’s imagination tends to take over and in the case of a naturally paranoid parent (who had the history with his ex-wife that Don had) it was no wonder that he was concerned about Steven. For the first time, Steven expressed a bit of empathy for his dad.

Now we came to the topic of marijuana — the frequency of use, the buying and selling and specifically the sale of it through Steven’s Internet business. By now we had established good rapport and I sensed Steven wanted my help with his dad, yet greatly resented any invasion of his privacy.

He readily confided in me that he and Kate had smoked pot a number of times since they became sexually active. It was an “occasional turn-on” that allowed Steven to mellow out and Kate to lose her self-consciousness. Yet Steven sheepishly admitted knowing that “pot possession is highly illegal and selling it is even more serious.”

The on-line paper business that now served as a cover for his marijuana dealing had been developed by Steven and two male friends to sell note pads headed with cute, sometimes racy sayings such as “Listen Up,” “My Shit List,” “Do Me,” or “Get It Here.” The

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three of them had elaborated on his titles as code words for obtaining and selling marijuana. Steven was the “middle man” whose Internet business allowed him to arrange the deals and thus keep most of the profits without actually touching the pot himself (except for his own little stash, which he didn’t care much about).

His main motivation was the income — not because he cared about money, as such. To him it represented freedom — to finance his own apartment with Kate, once he turned 18. He could see no way to make the necessary amount this quickly any other way. His paper products provided only about 25 percent of the profit, while the pot sales amounted to about 75 percent.

After much discussion, Steven agreed that he and Kate could and would stop all use of pot as a first step. At some level, he seemed relieved, being smart enough to see where this could go.

After numerous sessions with Steven alone, with Steven and his dad and with Steven and Kate, I was able to show Steven that his secretiveness, guardedness and unwillingness to share his concerns and plans with his dad had actually damaged his own interests. He had assumed that once he moved out of his dad’s home at age 18, he had to be totally independent financially — that his dad would no longer help him with his education or living expenses.

This was certainly not the case. Don said he had every intention of financing Steven’s education, just as he had for Steven’s older sister, who was doing well in college. Steven appeared shocked and relieved. They had never discussed this before, primarily because of Steven’s attitude that his life was “no one else’s business.”

After much explanation about the “pornography e-mails to Kate” and Don’s realization that Steven, not Kate, was the instigator, Steven and Kate came to an agreement (in light of the many examples I presented about the negative effects of pornography) that the continued use of porn images would not be healthy for the growth and intimacy they desired. They agreed to discontinue all use of pornography. Kate was greatly relieved and Don was pleased to have been included for the first time in such intimate discussions with his son.

Don ended up telling Steven that he liked Kate and thought she was a healthy influence on him, an assessment I completely agreed with. Steven always appeared surprised when his dad expressed approval of anything in his personal life.

Following many in-depth discussions, Steven made the decision to get out of all pot possession and sales. Notably relieved that the money pressure was off, he decided to “turn over all the pot sales to my friend, who will jump at the chance,” and to devote his own creative efforts to expanding his paper business.

Don expressed his pride in his son’s brilliance and industriousness and reiterated his assurances of full financial support during Steven’s college years, “so long as you stay within the boundaries of the law.”

Don and Sue helped Kate decorate the apartment that she and Steven would be moving into and the four of them, at Steven’s suggestion, celebrated his 18th birthday together the weekend he moved in.

Nan and Steven as Sexual Fives

Nan and Steven both exemplified the intense Sexual Five focus on sharing confidences with an intimate partner, while still requiring private time for their own purposes and projects. For Nan, the strongest need was to create a personal space for herself in her committed relationship with a Sexual Two, whose tendency commonly is to overwhelm an intimate partner with unwanted help and advice. Through joint counseling, these two partners were able to understand and empathize with one another’s contradictory needs and create a situation in which they could maintain their loving relationship while creating this essential breathing space for Nan.

Steven’s intimate relationship with his Sexual Nine partner had few actual problems. Their lovemaps were extremely compatible and as a Sexual Nine, Kate was comfortable merging with the agenda of her partner. The primary problem for Steven was expanding his small circle of confidants to include his father, who genuinely cared for him but, as a Self-preservation Six, often appeared more judgmental than supportive. Individual and joint counseling sessions helped the whole family achieve new levels of communication and mutual acceptance. •

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By Mona Coates, Ph.D., and Judith Searle

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The 5-Toed Eight

In 1926, when my Dad was 5 years old, his

Donna Crowder

boy that Dad loathed and forbade me to

cousin, also 5, dropped an ax on Dad’s foot, chopping off the toes of one foot. His only child, I was afraid of him for as long as I could remember.

In 1941, when word got out that the Japanese had bombed Pearl Harbor, my dad took it personally and went into a rage. He practically tore the doors off recruiting offices, every branch of which dubbed him 4-F. The armed forces believed that his toeless foot meant that he would limp; tire easily; be unable to march long distances; etc. Little did they know that the five-toed Eight could do all these things, as well as everything else, better than almost anyone. As a teenager, he was a scratch golfer; Rome, Georgia’s tennis champion; a top-notch basketball and baseball player.

My dad, determined to help the war effort in some way, obtained a job at Savannah’s Southeastern Ship Yard welding Liberty (war) Ships. When the war was over Dad returned to Rome where my aunt, my mother, and 18 month old me, were living. My father was not prepared for a baby’s often incessant crying. When his screaming failed to shut me up, he escalated his tactics to one that achieved the desired results. He threw a glass of cold water in my face.

One night in 1953 a man tried to break into our house. The five-toed Eight was working the graveyard shift which left just Mother and me at home. While the guy was climbing in the bedroom window we ran out the front door and into our neighbor’s house. Mother called Dad’s work and left word of what had happened. Then we took a taxi to my aunt’s house. What happened next was scarier than the intruder. My dad came bursting in waving a rifle around yelling, “Where is he? Where is he?” as if the man had accompanied us to my aunt’s.

In high school I began dating a

see. When I continued to pine for him, Mother convinced Dad to invite him to the lake for a day of boating. The drive to the lake was painfully silent. We walked down the dock past the other boats to our own. Dad started the ignition and backed out of the slip. Suddenly he put the boat in forward and gunned it crashing the boat into the dock. He backed up, and threw it into forward again. He did this over and over like a man possessed. With every crash Mother, me, and the boy were

sent sprawling on the bottom of the boat. We never enjoyed that day on the lake. The middle’s backing and crashing was what he had intended to do all along.

His unspoken message was this: “I will never follow the agenda of others. I will never compromise.”

Once, driving home from Atlanta a carload of Georgia Tech students passed Dad. When one of them shot him in the face with a water pistol, Dad’s fury erupted and he ran the car off the road. Dad pulled the culprit out of the car, screaming horrendous threats in the boy’s face. The kid had probably never experienced fear like this in his life, and was begging for his life. Dad’s crazed wrath always far exceeded the offense itself.

When he was in his 70s the Five-Toed Eight took a liking to getting high on pain pills. Supremely persuasive, he was able to talk doctors he had never laid eyes on into calling in prescriptions. He visited the local Emergency Room once a week complaining of pain and never failed to leave without a prescription. Many times he took a whole bottle at once. Forty in one day for example. I phoned the E.R. reporting that he was using the pills to get high hoping they would stop feeding his habit. The doctor said that Dad’s complaints were all legitimate, particularly the recent amputation of his toes. •



IEA Conference *Images* . . .

CONTINUED FROM PAGE 1

both from Spanish to English and English to Spanish, so a number of South American presenters were able to present in their native language. The event concluded with Ginger Lapid-Bogda's endnote on the Enneagram and global change.



General assembly of affiliates saying cheeeese for a group shot



Cornerstones of the Enneagram community: Liz Wagele ClarenceThompson and Jerry Wagner... hmm, is that Jerry's cat?

IEA administrator Sandy Hatmaker making sure things are running smoothly



Left to Right: Three cornerstones, a touchstone and one more cornerstone: Clarence Thompson, Russ Hudson, Tom Condon, David Daniels and Curt Micka



Kristian Paterhan on Life Cycles, Hermetic Laws and Enneagram... — so there!



The Keynote audience



Mario Sikora addressing the Pre-Conference audience applauded by endnote speaker Ginger Lapid-Bogda



After-hours ... a jam session with The IEA jazz band
Left to right: Bob Tallon, Ron Esposito and Jerry Wagner

IEA Conference Presenters!
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One of the break out sessions

Type Shredding . . .

titudes and behaviors of a sick ego, rigidly marching down a path of self-destruction, hurting others and destroying lives along the way. What starts as simply annoying at the Riso/Hudson Levels 5 and 6, becomes toxic at 7 on down. Irritating and aggravating tendencies eventually turn into a steady drumbeat of obnoxious, repulsive, self-pitying behavior, as people cringe in our presence.

Admittedly, these broad-brush portrayals are caricatures, extreme, and even comical, not intended to be absolutes applied equally to each degenerating Enneatype in exactly the same way. The point is the “theme” not the specific details (not all 5s at Level 8 need a bath for instance.) However some of us might learn something new about ourselves by noticing how we feel as we read the litany of offensive shenanigans for each Type. Those of us still seeking to discover our Type might find this information useful if we keep an open mind and step outside ourselves as a critical observer. Which of these creeps could *I* become?

Most personality surveys make it easy for us to overestimate our good points, and self-deceptively identify with the virtues: “I am always honest.” “I never start any fights.” It is harder to admit our sins. Who doesn’t think they are a pretty fair and decent person? Denial is strong. The toughest thing for the ego is to fess up to the pathetic game it is playing.

It may be hard for some of us to read this material without reflexive resistance, and rejection of the information. If we know our Type, we will tend to read our description thinking: “That is not me. Please!” And it probably isn’t, since you are likely operating at a much higher Level. But the strength of a particular description over us may be a sign that this Type may have some special relevance for us. We might gain some insight by paying close attention to our degree of denial and repulsion as we read each accusatory tirade. Also, some of these tragic stereotypes are presented with a somewhat male/female bias, therefore not fitting exactly with each person of a particular Type.

The following descriptions represent extremely dysfunctional/pathological behaviors from Level 7 on down. This is about as bad as it can get for us. I don’t mince words in this Type shredding, so hold on to your hat, remembering that, as Russ Hudson likes to say: “Things don’t have to go this way.” With critical self-observation, open-mindedly listening to what others are saying and signaling to us and a sincere effort to contribute something positive, these self-defeating and relationship-disrupting tendencies can be lightened (usually with professional help at these low Levels), and lead to greater awareness and a more fulfilling life.

Riso/Hudson Level 7 On Down

Dear EnneaIdiot:

The following is what you need to know. You have finally gone too far. You have stepped over a line. If you don’t listen to what we are telling you, we are done with you. We’ve had it!

Type 1: Absolutism and the need to be right:

You make us feel flawed. You seem to suggest that

we are always wrong and therefore unacceptable as human beings. You always correct us and preach to us about how we should conduct our lives. You assume achievement and worldly success are due to being good and righteous, as you define it, and following some “correct formula.” You are simple-minded.

You are quick to condemn us for our slightest flaws or tiniest mistakes. Yet you seem totally blind to your own shortcomings and blatant hypocrisy. You are quick to scold us. You are quick to criticize us. You are quick to un-friend us. You are quick to tell us what to do and what not to do. Your favorite line: “Don’t you dare!” You always have a look of judgment and displeasure on your face.

You use ad hominem attacks instead of logical arguments and make broad sweeping generalizations based on the flimsiest of evidence. You think that any small flaw in us makes us totally corrupt and unworthy. You always know how to do everything better. We get sick and tired of your subtle and not-so-subtle way of telling us that we should follow your immutable advice, as if you know everything.

When you say you care about us, the subtext is... you care about us as long as we follow your rules and rigid regulations. Your thinking is narrow, black and white with no room for deviation. You live in a world of absolutes and haven’t got a clue about the way things actually are. You can’t understand subtlety and can’t handle any uncertainty or chaos. You have no sense of humor, especially about yourself. You are thin-skinned and take offense at the slightest criticism. You can’t function without some handbook, the bible, the rules, some grand authority.

Ambiguity gives you a headache and you lash out at us. You don’t think for yourself, you merely parrot clichés and simple-minded prescriptions. You are a chronic complainer, but do little to change things. When you do try to get things done, you get bogged down in needless procedural details and lose sight of the goal. You are afraid to make a mistake.

Your preaching about love and higher values rings hollow. You are the kind of person who supposedly “loves humanity” but can’t stand individuals. You attend church but look down your nose at others without one iota of empathy, compassion or understanding. Your blanket condemnations reveal an inability to see nuance, exceptions, reasonable explanations. Stiff-backed, head slightly tilted upward, you preach to us with a certain nasal tone of superiority, as if your words were etched in granite, the “truth” writ large.

You drive us crazy with your relentless nitpicking, intolerance, inflexibility and self-righteous moral superiority. You are a prig, a wrist slapper, or much worse. You can be immensely comical and people are probably imitating and ridiculing you behind your back. Stop judging us! Stop judging yourself. Stop hating humanity. Leave well enough alone. Good is usually good enough!

Type 2: Meddling and the need to be loved:

For some reason you always assume we need your help. We don’t. We wish you would just mind your own business and leave us alone. Butt out! You make

CONTINUED FROM PAGE 1

us feel deficient, weak and chronically unable to manage our own affairs. We get the feeling that it really isn’t about helping us at all, but about getting strokes for your so-called loving and helpful intentions. You give in order to get. You are intrusive and pushy.

When we are going through our day, you suddenly appear, unannounced at our door with some kind of gift or bit of advice we don’t want. If you feel the hug we give you is not long enough, firm enough, you assume there is something wrong. And when we speak directly to you about how we feel, you immediately start getting huffy. How dare we criticize you? You are all puffed-up and full of pride. You totally overestimate your contribution to us. You think that you are the most important person in our lives.

If we dare to question you, you immediately remind us of something you did in the past to “help” us. And even when we don’t directly criticize you, you think we are. If we don’t quickly return your call, you assume we are mad at you (which we may well be) and feel the relationship is on the rocks. And it probably is! Not because we don’t care about you, but because we are tired of your “tone” of self-importance and phony saintliness.

Stop “guilt tripping” us! You constantly remind us of all of your good deeds. You are gushy and sickeningly insert yourself into our lives and tell us how much you care. You regularly reminisce about “us” and “our special relationship” with an annoying violin-in-the-background sentimentality. You seem to think that you are the reason our life has not totally fallen apart. You demand praise and recognition. You remind us that you are the reason we got our first job. You are the one, don’t forget, who introduced us to our partner. Were it not for you, what would have become of us?

What really pisses us off is when you start getting pushy, demanding, insisting that we pay attention. When we avoid you or question your intentions, you tell us of your recent visit to the doctor who said you might have some very serious disease, likely cancer. You are pathetically needy. You suck the life out of us. You feed on sympathy. You exaggerate your pain. You hunch over, suddenly start to develop a limp and say sarcastically: “Oh don’t worry about me, I’ll probably be needing that hip surgery, but you just go ahead and visit your important friends.” You’re a creep. You make us feel unloving and uncaring, never enough. You suffer solely because of us. None of us will ever appreciate you or recognize the love you have given. Remember, as long as you think your value depends upon our approval and love, you will have no value at all.

Type 3: Image-obsession and the need to be #1:

Its all about the great and successful “You”. You are so phony we can’t help but laugh. And we do laugh, out loud when you aren’t around. You are the butt of many of our jokes. You think we are so impressed with you and your supposed achievements.

Everything that comes out of your mouth is either a blatant lie or a wild exaggeration. You hardly ever ask us how we are. You probably can’t remember our

childrens' names, even though we have worked together for years. You can't be bothered with anything that isn't specifically about you. You don't care. Instead you start posing for us as if to say "Look at me, I am better than you".

You think we are so impressed with your material possessions which you shamelessly flaunt. You rate people in terms of the type of car they drive, the brand names they wear, their address, their title. You are obsequious around so called "important people" while treating us coldly and perfunctorily. You are shallow, fake...a shell of a person. Your smile is slightly reptilian, plastic. We don't trust you.

You are always in a hurry, no time for little us. You make us feel irrelevant. You are always so booked up with important meetings with important people at impressive places. We "little people" are just wasting your precious time. Its always: "Excuse me, while I take this important call, its long distance from Francois." You are a name dropper, never failing to mention an "important" person who you may have met...and then suggesting that you have become close friends.

You lie. If you get a new job, you always exaggerate the importance of what you do. If you were hired as a manager, you say you are a director. If you are an assistant professor, you claim to be a full professor. If you make \$50k per year you say you make \$150k... but are smart not to spend it all. Oh, by the way, that's why you only drive a Honda instead of a Mercedes. If your IQ is 115, you claim it is 145. You can't help telling stories about the "big shot" you think you are. You get caught up in so many lies you forget what you previously said, and to whom, and make up new lies to cover up.

But you don't fool any of us. We know exactly what you are up to. Everything in your life is about appearances, not realities. You are stiff, rehearsed, staged. Upon meeting someone new, you instantly and shamelessly tell them about your expensive vacation to the south of France and how it is *so* worth it taking a limo to the airport. Then you tell them that you are the first person ever to close a \$2.7 million deal, biggest ever for your company. You always pull up your sleeve so we notice your Rolex. You don't bother to ask the new "friend" anything about themselves. If they start to tell you about who they are, your attention drifts away. You stop listening. You are clearly not interested. You have no curiosity about anybody, except insofar as they can help you or are worthy to impress.

You exploit us for your own ends. You have no conscience. You are artificial and seem to have no soul. You rarely praise anyone, except in the presence of others who you want to impress with your admirable "human qualities". You are two-faced. You are a chameleon. You are like an "on-the-take" politician. If someone is getting praise, you feel personally affronted, diminished. You can't stand sharing the spotlight. You resent others who are more successful than you and lie about them behind their backs. You make up stories to make them look bad, while you *think* you look good. We find your behavior extremely pathetic and disgusting. We are embarrassed for you. We can't believe you aren't deeply embarrassed and ashamed of

your blatant falsity and pretense. Advice that could help you: Stop deceiving us and especially yourself! Be a human being, not a fake plastic image!

Type 4: Inconsolability and the need to never forgive or forget.

We are tired of your moods. You always deflate good cheer. We are sick of your sad stories about bad breaks and the way the world is treating you. You think you, and only you suffer. You make no attempt to understand us, but expect us to understand and sympathize with poor little you. You make all of us uneasy by hinting we are so shallow, simple-minded and crude.

You don't listen. You are easily offended. We are just ordinary happy-go-lucky schmucks in a rotten thankless world. You, on the other hand, are deep and have feelings nobody can understand. Nobody suffers like you do. You always hone in on what is wrong, boring, uninteresting, just average in any situation. To you, most people are nobodies. You have no sense of humor. You can't laugh at yourself. You bring us down with your relentless melancholy and "woe-is-me" attitude. You try to impress us with your depth and specialness by dressing in odd, even stupid-looking clothes, a silly hat or a dramatic shawl. You always look like you might start to cry at any moment.

You are an elitist. You are a drug addict and an alcoholic because, you say, life has handed you a bum deal. You are hyper-sensitive and think every comment is aimed at you. Everything is about you. Even neutral comments are interpreted as devastating criticisms. You ignore or downplay the things that are positive in your life. You can't just be happy with what you have, which is much! You have a sad yearning look in your eyes for something impossible, but you think, necessary for your sustenance. You make us feel sad, and angry!

You overestimate your specialness and look down your nose at ordinary people. You worship "special" others who you believe are authentic and express the sad unfortunate "truth" about our unjust, cruel and oppressive world. You wile away the day yearning for recognition for your special talents, but don't do much to improve. You dream of writing the great American novel, but can't motivate yourself to write anything. If we try to cheer you up by reminding you of your potential, you slough it off as just flattery.

You expect to be rejected. You both underestimate yourself and over-rate yourself. Self indulgence is ruining your health, but you refuse to change. You are a parasite. We all get fed up with your hopeless attitude and don't want to be around you. We do wish we could help, but we won't visit, we won't call, we just won't let you ruin our day. Advice that could help you: Notice the good in your life, in the world, for a change! You can't continue to live in your dark world of the sad "wounded you".

Type 5: Intellectual Provocation and the need to be alone:

Why do you always have to turn everything into an argument? We are tired of you questioning everything we say. Can't you just leave well enough alone? We feel like every utterance out of our mouths will be

analyzed and objected to. You always point out what is wrong with our way of thinking. You remind us of the down side of every move we make.

Quit lecturing! We don't need your warnings and don't care what you think. Please, just shut up! You talk down to us as if we were stupid and uninformed, while you know everything. Quit with your lectures on the dangers of additives, global warming, Republicans... and on and on! Before visiting, we always think, what worrisome subject is going to be the dissertation today? You may often be right, but quit always trying to impress us with your knowledge and wisdom, when all we want is some light conversation and a nice evening out, not a disturbing lecture on the fate of the world. Why must you always challenge us and spoil a nice time?

You think you are so smart with your big words and complicated explanations. You are clueless as to how we feel and don't seem to care what we think. You don't return calls. You deliberately avoid us if you don't feel like talking. Yet you drone on and on without even noticing how we are falling asleep and wish you would please, please just stop. Just because some strange subject is of interest to you, doesn't mean it is of interest to us. Ask us first, before you go off on some wild incomprehensible tangent.

It seems whenever we want a clear answer or commitment from you, you won't give it. You keep us guessing. With you it is always either too much or nothing at all. There is no middle ground. You either overwhelm or underwhelm us. Where the hell do you go when you disappear for half the day? Everything has to be on your terms, when it is convenient for you. You seem totally oblivious to the rules and niceties of normal human relations. Sometimes you are just plain rude and unfriendly. You seem to have no feelings at all.

Why must you relentlessly hammer us with your weird ideas and disturbing theories? Most of your jokes are just strange, not funny. You are a do-nothing. You sit around in front of your computer all day long on your little ass and play stupid games or complain to your other disturbed and chronically complaining "friends".

All of the minutia in your thick skull isn't doing you any good! Why don't you go outside and smell the roses once in awhile? You feel small and you think everybody is small...and stupid...but you are stupid and wasting your life! You don't really even have a life. You live in your head and in your concepts and mistake that as a life. Why don't you dress better? The reason you can't get a date is because you look like some kind of a throw-back to the 60s. When was the last time you bought a new pair of pants or a nice shirt? You have been wearing the same shirt for 6 days. You stink! And you always need a shave. Ever consider trimming the hair coming out of your nose? Do you really think any woman would be interested in being seen with you in your 22 year old subcompact economy car, even though you say it runs perfectly and gets great gas mileage?

You're a miser. Ever consider offering to pay the whole dinner tab when we go out? No, you are too busy figuring out who ordered that large coke. Then later, you make sure to collect the 75 cents you are

owed. You're a stingy idiot and a coward! Generosity is a bad word in your book. You are cheap!

You are afraid to live, afraid of people, afraid of not being enough, having enough. This fear keeps you from truly living! Take a chance! For god's sake spruce up your appearance a little. Then go to a movie, go dancing...after you have bought some new clothes, that is (have a friend of the opposite sex go with you!) And don't try saving money by cutting your own hair! You look ridiculous, hair sticking out every which way. Throw out that stained t-shirt you always wear with that weird symbol on it. Lighten up. You are just one grumpy old bastard entombed in this tiny barren hell hole with a pile of money in the bank. Spend it, don't hoard it you paranoid fool...before its too late! Advice that could help you: Get out of your head and into the world! Stop fleeing from people, fleeing from life! People are not against you, until you make them so.

Type 6: Suspicion and the need to be safe:

You confuse us. Do you, or do you not, like us? One minute you are smiling and friendly, then, suddenly, out of the clear blue you attack us. Then, just as fast, you ask us if we are okay and whether we would like another cup of coffee. We don't really know where we stand with you. We wonder how you really feel. You are a chronic mixed-message sender.

You subtly slide in back-handed compliments and hidden insults couched in double meaning. We never know what to expect. Behind your smile and warm greeting we sense suspicion. We feel like we are being interrogated, but without the use of any words necessarily. We feel that you think we are hiding something, not telling the truth, have a hidden agenda against you. This really upsets us and makes us suspicious.

If we come into your house and forget to take our shoes off, you instantly snap "take your shoes off!" Oops sorry. We forgot. Then we feel you are really mad at us. But in a flash, you give us a warm welcoming hug. What a relief. But then no sooner are we relieved, then again, you suddenly make some provocative statement questioning our sincerity. What is going on here? We are confused, and sometimes even scared. We never know where we stand with you.

You say you love us, but then you hurt us with your insinuations. If we tell you about something we have accomplished, you say "great"! But in the next breath you again question us, as if you think we are lying. And just as you seem to both love and hate us, after awhile we love and hate you. We never know what to expect. Are you loyal to us only when we are with you, and then talk badly about us behind our backs? Often when we are together you mince no words in beating down a mutual friend. We wonder how you beat us down when we are gone?

You always have an edge about you. You are easily triggered, and easily trigger us. You are hateful and lump people into broad categories of good and evil, with me or against me. You demonize others. You always paint with a very broad brush. All of the world's problems are due to Muslims, Wall Street, foreigners, Mexicans, those lazy unemployed, corporations, Jewish intellectuals...you name it. You seem to need something or someone to be against. You arouse our

own dormant hatreds. We leave bewildered. We often ask ourselves why we are even visiting you. We hate you, but, on the other hand we love you. We can't make up our minds. Nor can you.

We are fed up with your negativity, racist jokes and incessant scapegoating. You need enemies to feel good about yourself. And you need us to join you in your hatreds and prejudices. You constantly test us. You judge people solely upon the generic category you have put them into. And once you have pigeon-holed someone, your mind is set, permanently. You hate for life.

You are compliant to dogma you really can't articulate clearly, because even the dogma you follow, you question. Anxiety drives you, and drives us away from you because you arouse our own insecurities and anxieties. You, of all of the types are most subject to the prejudicing "halo effect", one single characteristic sums up the whole person! Whether Republican or Democrat, Muslim or Jew you know your enemies. Good and evil, end of story. Advice that could help you: The world is not out to get you, unless you go too far ruffling the wrong feathers!

Type 7: Insatiability and the need for more:

Please just sit still. Slow down and pay attention! Please quit your endless and pointless jibberish. We are fed up with your stories. We can't get a word in edgewise. You babble constantly, but say very little. You exaggerate and tell lies. You never let the truth get in the way of a good story. You give advice on subjects you know absolutely nothing about. You overestimate yourself. You read one book, go to one workshop and think you are now an expert ready for a new career.

You are shallow. You shoot from the hip. You gloss over crucial details. You talk in sweeping generalities. You make grandiose plans but never follow through. You have no staying power. Everything in your life is about what is next, better, more exciting. You don't enjoy life, you consume it.

You see yourself as a connoisseur but have no capacity for savoring. We hate the way you don't listen to what we say. You are dismissive. You interrupt us constantly. You have no curiosity or interest in what we are telling you. Most of your assumptions about us are false. You change the subject all of the time. When we are in a public place your attention always drifts. You pretend to be listening to us, but your eyes are always elsewhere, darting back and forth.

You are never satisfied with what you have right in front of you. You are chronically distractible. You are a glutton. We get tired of your jokes. You turn everything into a joke. You are glib and rude. You are always conning us, and making us the butt of your jokes. You have no interest in anything but satisfying yourself. You grab things. You don't say please or thank you.

Sarcasm is your only form of humor. You think everything is all about you. You think everybody loves you and are so impressed and fascinated with every word you utter. You are blind. You think you are always entitled to special treatment. You steamroll people without ever considering or asking what they might want. You never say you are sorry. It is all about

you, you, you.

You are totally unreliable and make promises you never keep. You are hostile and bitter. You buy things you can't afford and don't need. You always assume more is better and have become a pathetic drug addict who has turned into a petty thief. You buy more food than you can eat and thoughtlessly throw it all away. You always demand the "extra-large" size. Food rots in your refrigerator.

You don't appreciate what you have and always seek a better high. You lose your money gambling and on drugs, usually speed or cocaine. We don't know, and frankly, at this point don't care. You are debauched. You are promiscuous. You have no gratitude, no appreciation. You lash out and say the vilest things to anybody who questions your actions. You are sickeningly immature. You are an opportunist and a con man. Your health is ruined and now you cry for us to help you. But we have just about had enough and won't take any more. The more you consume the more you want to consume, until you have consumed your whole life, not lived it or actually even been present to experience it!

Type 8: Forcefulness and the need to be in charge:

Would you please quit pushing us around. Don't barge in on us and expect us to immediately stand up, step forward and salute your arrival. You are like the Gestapo. Quit interrogating us! We all hate your guts! We shudder in fear upon your arrival, or possible arrival. Our hearts race, blood pressure spikes, adrenaline rushes. We flee, if we can. We pray you are in a good mood.

Every interaction with you turns into a fight. Why must you always get your way? You always think you know the truth. You instantly sum people up and cram them into categories based on the weakest evidence. Oh, you know they are a thief, a liar...you know their sexual orientation, that they are lazy, too slow...whatever negative category.... you know for sure, even though you haven't even met them!

You disgust us. If our income or survival depends upon you, we live in abject hell. You degrade, brow-beat, humiliate and terrorize us. When in a good mood, you toy with us as if we were just objects for your amusement. You have absolutely no respect for us and treat us like slaves to do as we are told. You make big pronouncements and establish hard and fast rules that only we must follow. You, of course, can ignore your own rules, or any rules at will. Rules are for losers, us. You think you are the end all and be all of all things.

Punishment is certain and fast for us if we dare cross you. You are ruthless, unforgiving. We are both, afraid to tell you the truth and afraid to tell you a lie. We always wonder, since you are so erratic and volatile, which direction you might take. We never know. You are a black and white absolutist. Your word is always final. Anybody daring to question your word is at personal, even physical, risk. Don't you ever lay a hand on us again! We will not hesitate to call the police and have you jailed!

You take great pleasure in watching people suffer. You love violent sports and enjoy carnage and may-

hem. You think other people's pain is funny. A cripple who stumbles, a limping fat lady, a retarded boy, us falling and cracking our tail bone....all great fun and laughs for you. Your favorite movie: Pulp Fiction.

Yes, every now and then you put on a big "I care" spectacle where you smile, give hugs and a phony pep talk and send us on our merry way as if we were helpless little children. We know that soon your mood will sour and we should plan our escape. The amount of fear that we live with is a fear you can not imagine. If we have no choice but to be dependent upon you, or be subject to you in any way, we will probably die pre-maturely from some hyper-fear-related biochemical imbalance causing sudden premature death (thankfully)! If you don't get some help, listen to what we are saying for once, you will end up in jail or dead, likely both!

Type 9: Inattention and the need to be undisturbed:

Hello, anybody home? Often we know you are actually awake but you seem to be asleep... with your eyes open. Sometimes we totally forget that you are actually even here. We have extremely mixed feelings about you. On the one hand, we feel blessed having unbridled freedom, no intrusion or meddling from you in our affairs. On the other hand, we feel you have no clue whatsoever about us, our problems, affairs or any of the real issues we face.

You don't ask important questions. You enjoy your ignorance. You just can't be disturbed. If a problem arises that you can't face, you check out, with some comforting easy distraction. Your greatest comfort is forgetting. You procrastinate and deny there is ever any problem. You don't want to hear about anybody's problems because you don't want to become upset. You don't really see the pain we are in.

You gloss over truths with silly explanations to fool yourself and avoid facing the truth. If your teenager is coming home after 3:00am several nights in a row, you buy his bull shit explanation about losing his watch. If he is hung over and says it's the flu, you believe him. The smell of booze doesn't register. If you find a suspicious white powdery material on his carpet, you believe his story about spilling sugar, even though you have noticed how often he is sniffing lately and wiping his nose. You lull yourself into believing there is nothing to worry about, regardless of the severity of a looming problem. You ignore problems staring you right in your face.

You look at life through rose colored glasses. You live in LaLa Land! You have an "oh well" attitude about everything. "Nothing can be done." Your life is little more than a life of small amusements, chores around the house in your slippers, formulaic romance novels, crossword puzzles, sweet snacks, mindless television sitcoms and picnics in the park. You have no ambition, no inclination to develop yourself. You have no interest in any self-improvement and don't want to think about any big-picture issues like life and death or, God. Heaven forbid! Why upset yourself? These all just spoil your waking sleep. Instead you live in a fairy land of idealizations, empty clichés and soothing stories about the past.

You are incredibly lazy, slothful, out-of-shape

and your diet is terrible. You are always snacking on something.... and usually the unhealthiest possible so-called food. You are a walking heart-attack. You oversit and overeat. You think that walking down to the market two blocks away is plenty of exercise.


You seem to have no will of your own. You just follow the crowd, a passive participant. You seem to have no real opinions and just agree with whatever anybody says. Even when you are, by all appearances, in a conversation, you are clearly dozing off. All you say is "Uhu, uhu, uhu". We have lost our respect for you. We can't really count on you to be there for us fully. You don't understanding what we are facing because you are blind and thick. You don't see how your idealizations are deluding your mind. You have no vi-

tality and take forever to do the simplest chores. You are forgetful, we realize, on purpose. Wake up and take possession of your life! Don't be afraid to make your presence felt. If you keep on this same path you will become a zombie, a ghost with no real existence at all. Then you will be separated and abandoned by everyone, your greatest fear.

These pathologically self-destructive patterns often lead to hospitalization, institutionalization, incarceration or death by suicide or violence at Level 9, the end of the road.

* *Personality Types* by Don Richard Riso and Russ Hudson, Boston, Houghton Mifflin Company, 1996

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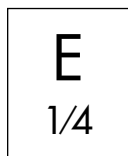
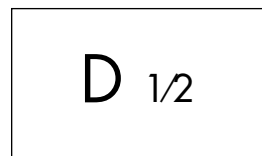
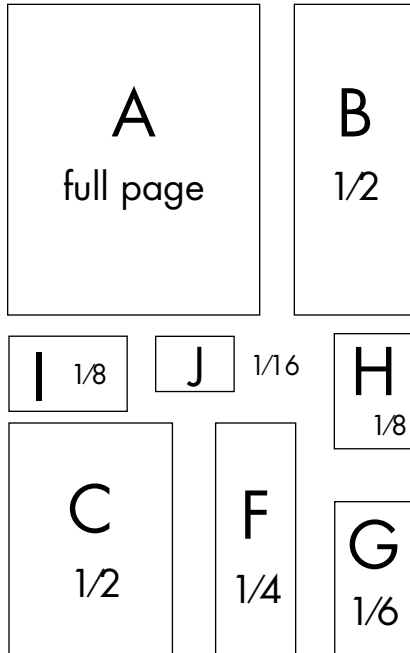
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