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A Descriptive, Reliability, and Validity Study of the Enneagram Personality Typology

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A DESCRIPTIVE, RELIABILITY, AND VALIDITY STUDY
OF THE ENNEAGRAM PERSONALITY TYPOLOGY

by

Jerome P. Wagner

A Dissertation Submitted to the Faculty of the Graduate School
of Loyola University of Chicago in Partial Fulfillment
of the Requirements for the Degree of
Doctor of Philosophy

June

1980

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VITA

The author, Jerome P. Wagner, is the son of Herbert (Pete) Wagner and Bertha (Gossman) Wagner. He was born October 11, 1941, in Cincinnati, Ohio.

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INTRODUCTION

The context of this study is the psychology of personality and more particularly the subset of personality typology. Typological personality classifications have been found in Western psychology since Hippocrates first suggested that there were personality types based upon different blood types. This tradition can be traced in contemporary temperamental theories of personality (Buss and Plomin, 1975; Diamond, 1957; Thomas and Chess, 1977). Within the psychoanalytic school, Freud (1925), Jung (1933), Adler (1956), Sullivan (1953), Horney (1945), and Fromm (1947) all describe certain personality types. Sheldon (1940) proposed a correlation between physique and personality which was later utilized by DeRopp (1974). Cattell (1946), Eysenck (1947), and Bolz (1977) offer factor analytic approaches to the study of personality types. Shostrom (1968) has published a typology based on the theory and research of Maslow (1954) and Leary (1957). Millon (1977) has proposed a typology based partly on behavioral principles. And Malone (1977) has recently contributed a typology extending Jung's work.

The specific personality typography that is the subject of this study comes from an Eastern tradition. The system is called the Enneagram (from the Greek *ennea*, meaning "nine," and *grammos*, meaning "points"). Briefly, the Enneagram posits there are nine realms of experiencing, nine avenues of perceiving reality and responding to it, nine manifestations of the divine image, and nine distortions of this image. Each individual is essentially one of these types, al-

though he may have some characteristics of all the other types. The Enneagram describes the structure and dynamics of the human personality and indicates the ways of healthy growth and of disordered functioning.

The origin of the Enneagram lies in Sufism, the mystical tradition of Islam. It was an instrument used by the Sufi masters as an aid in guiding the spiritual development of their disciples. The student would consult with his guide as one seeking spiritual growth visits a spiritual director or in a manner similar to a client consulting a therapist. Over the course of these meetings, the Sufi sage would gradually delineate various aspects of the individual's personality, indicating his strengths and compulsions. The source of these revelations was the Enneagram system. The disciple would learn only about his own personality. The entire system would not be divulged.

Consonant with the practice of the ancient Near East, the Enneagram was preserved through oral tradition and was passed on from master to master. Since then there has been a concerted effort not to reveal the Sufi personality typology in written form. "Those who know do not speak; those who speak do not know." The Enneagram is mentioned only indirectly by the Russian mystical writer Ouspensky:

The knowledge of the Enneagram has for a very long time been preserved in secret and if it now is, so to speak, made available to all, it is only in an incomplete and theoretical form of which nobody could make any practical use without instructions from a man who knows. (Ouspensky, 1949, p. 294)

The Enneagram has been introduced into Western circles through Oscar Ichazo. Born in Bolivia in 1931, Ichazo himself is something of a modern spiritual guide. As his biography states: "For most of his life he has dedicated himself to the study of every important

spiritual path for self-development and realization." (Ichazo, 1972, p. 121)

One of these paths which Ichazo happened upon was the Enneagram. He began lecturing on his system of self development at the Institute for Applied Psychology in Santiago, Chili. Subsequently, he transferred his training program to the small town of Arica, Chili where he worked in an intensive program with a small group of followers.

In 1970, fifty-four North Americans traveled to Arica to begin ten months of intensive training under Ichazo. Among this group were Claudio Naranjo (1972, 1973) and John Lilly (1968, 1972). Once the training was completed, it was the unanimous decision of this group to continue working together and to bring the system to the United States to give it a broader audience. In 1971 the Arica Institute was incorporated and began giving three month training programs in New York. Since then the Arica Institute has founded other centers throughout the United States. The Enneagram is included as an integral part of the training.

To date little has yet been published on the Enneagram. It can be found in the unpublished notes of the Arica Institute training programs and in the barest outline form in the following published sources: Ichazo (1972); Keen (1973); Lilly (1975).

The author learned of the Enneagram through the unpublished class lectures of Robert Ochs, S.J. (1970), who became acquainted with the system through Claudio Naranjo, one of the original group taught the system by Ichazo. Both Ochs and Naranjo are preparing manuscripts on the Enneagram for publication within the year.

The Enneagram system has been experienced as both a practical and heuristic diagnostic and therapeutic tool. It provides a description of personality dynamics and distortions that has much diagnostic utility and its indications of healthy personality functioning and integration give a therapeutic dimension to the system. The Enneagram has applicability both in a clinical setting for individual, marital, and family therapy, and in a growth-oriented setting for essentially healthy individuals who seek to realize more fully their potentials. In addition, it has been employed in the area of spiritual direction and counseling for those persons embarked on the spiritual journey.

The intuitive wisdom contained in the Enneagram warrants further research and development. Thus, the author wishes to make the Enneagram system more available to the scientific community and to begin the work of scientifically validating what has been experientially validated through the ages.

Specifically, the goals of this study are fourfold:

- 1) To present a complete, coherent description of the Enneagram system;
- 2) To assess the reliability of the typing of this system;
- 3) To initiate the process of empirically validating the system;
- 4) To devise a test instrument to accurately and economically differentiate individuals into the nine Enneagram types.

What follows, then, is a descriptive, reliability, and validity (concurrent and predictive) study of the Enneagram personality typography.

Description of the Enneagram System

Maddi (1976) has proposed a scheme for studying various theories of personality. His model can be utilized for organizing the various assumptions and statements of the Enneagram system.

Maddi observes that it is common for personality theories to make two kinds of statements. One kind delineates the things that are common to all people and discloses the inherent attributes of human beings. These common features do not change much in the course of living, and exert an extensive, pervasive influence on behavior. He refers to this first kind of statement as the core of personality.

The other kind of statements that theories make about attributes of personality are much more concrete and close to behavior that can be readily observed. These attributes are generally learned, rather than inherent, and each of them has a relatively circumscribed influence on behavior. They are mainly used to explain differences among people. Maddi refers to these characteristics as the periphery of personality. The concept of "traits" falls into this category.

There is a larger, more heterogeneous concept that is also commonly employed in peripheral theorizing. This is the notion of type. Each type postulated is constituted of a number of concrete peripheral characteristics. Thus, the type concept serves the function of organizing the basic elements of peripheral personality into larger units that are more immediately reminiscent of the ways of life commonly encountered. A "typology," or comprehensive classification of types, is sometimes offered. In doing this, the typography offers an exhaustive taxonomy of the different styles of life that are possible.

The link between the core and periphery of personality is usually assumed to be development. In the beginning, the core tendency and characteristics are expressed in interaction with other persons and social institutions. The resulting experience -- reward, punishment, learning -- congeals into concrete peripheral characteristics and types. Which type of personality is developed by a person is generally considered to be a function of the particular kind of family setting in which he matured.

Figure 1 gives a schematic representation of Maddi's model for organizing the elements of a personality theory.

Following Maddi's guidelines, then, this descriptive section of the Enneagram system will take the following directions.

First, the core statements of the system will be unfolded. These propositions apply to all individuals and are attributes found in everyone. From the religious perspective of the system, the notions of divine and devil image will be discussed followed by their psychological counterparts of essence and ego. Then, the general concepts of ego fixation, idealized self image, passion, area of avoidance, defense mechanisms, subtype, and instincts will be presented.

Second, the peripheral statements of the system will be spelled out. These involve the descriptions of the nine types or nine compulsive life-styles. They represent the embodiment of the general concepts found in the core statements. They are the core characteristics manifested in nine distinct personality types. The descriptions in this section will follow the order found under the core statements. A brief summary of the ego fixation will be given, then

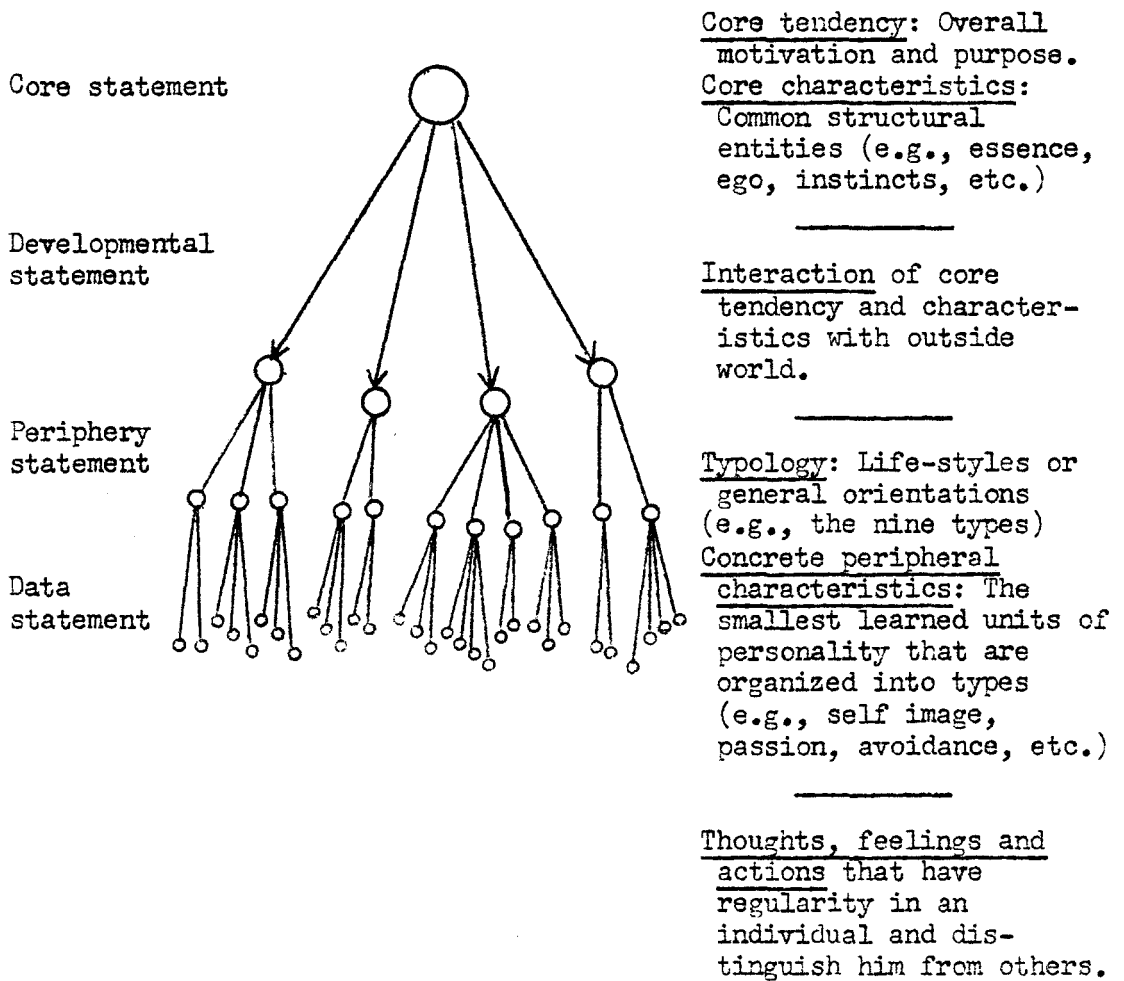


Figure 1. Schematic representation of the parts of a personality theory (after Maddi, 1976).

the idealized self image, passion, area of avoidance, defense mechanism, additional characteristics, and subtypes for each of the nine types will be described.

Third, the inner dynamics of the system will be delineated. This involves the interrelationships among the characteristics of the nine types and indicates directions of growth and regression.

Fourth, the therapeutic implications of the system will be considered. This involves working with the three centers: instinctual, emotional, and intellectual.

Core Statements

Divine image and devil image: a religious perspective. Inasmuch as the Enneagram originated in Sufism, the mystical tradition of Islam, its anthropology is also a theology: its assumptions about the human person intimately involve theological concepts. Since this is the starting point of the Enneagram, it would do violence to the system not to begin here. The psychological parallels will be presented next.

This theology states that each person is born with certain gifts or qualities that reflect the divine image. Each individual reflects some facet of the divine face. It is both one's privilege and destiny to be stamped with this divine seal. These gifts or strengths are one's contribution to the human community.

The Enneagram posits nine manifestations of the divine image. This is one's heritage. As a whole person, each participates in all the elements of the divine, but he has a special purchase on an aspect

of the divine face, one area that he comes home to. He can attempt to disown his disposition, or distort it, but one cannot become other than who he is.

Just as any good can be misused or misappropriated, so can a person misappropriate his gift. Instead of using it for the common good of others, he uses it for himself. The individual takes "pride" in his gift. Instead of contributing to the common good, he uses it for his own good. He attempts to preserve himself by his gifts, to make himself good, lovable, secure. The gift becomes armor to protect oneself rather than balm for the common weal.

The divine image can become distorted into a devil image, a caricature of the divine face. One's strength or virtue becomes a vice if it is misused or overused and bent out of shape. Just as there are nine manifestations of the divine face, so are there nine distortions or ego-compulsions or ego-fixations masquerading as the real self. These represent nine realms of narrowed experiencing, nine exclusive or biased views of the divine, nine sets of wrong ideas about oneself, the world, and God.

For example, the divine quality of omnipotence, as reflected in genuine human strength, can become distorted as aggression and domineering, bullying behavior. The divine quality of peace, reflected in the human disposition of harmony and unity, becomes exaggerated into indolence. God, who is all-perfect, whose resemblance is seen in the human qualities of self-betterment, growth, and divine discontent, becomes caricatured in the perfectionist. God, who is all-loving, who is seen in the human qualities of compassion and care,

becomes distorted as the compulsive helper and rescuer and by the neurotic need to love and be loved. The Author of the exquisite laws of the universe, whose qualities are evidenced in the natural organizational abilities of certain individuals, becomes caricatured in the calculating efficiency expert. The One God manifested in the uniqueness of each individual is distorted by the compulsive need to be special and original. God, who is all-wise, reflected in the human qualities of wisdom and understanding, can become the uninvolved intellectual living in his ivory tower. The divine quality of faithfulness, seen in the human virtues of fidelity and loyalty, becomes exaggerated into authoritarianism and ultra-orthodoxy. The God of joy, manifested in the human qualities of hope and optimism, becomes twisted into compulsive intoxication and rose-colored glasses. What begins as daimon, creative energy, can grow into demon, compulsive ways of thinking, feeling, and behaving.

This distortion process begins early in life. The person becomes set and rigid in his perceiving and responding. He loses sight of his true image or self and begins to identify with his caricature which masquerades as his real self. He fears giving up this mask lest he lose his very self. So he holds onto his compulsive patterns. He looks outside of himself for what he already possesses. He forgets he is already whole, and that it is he himself who is fragmenting his wholeness and narrowing his range of potentials and experience.

Energy and feelings become attached to these nine sets of false assumptions. In the Enneagram terminology these feelings plus wrong ideas are called passions or vices or false emotions. They represent

nine manifestations of a disordered heart.

The insight that one's basic strengths or virtues can become distorted into weaknesses or vices is not unique to the Enneagram system or Sufism. Edmund Fuller, commenting on C.S. Lewis's Space Trilogy, wrote that Christianity does not know evil as a separate entity, but understands all evil as the corruption of an original good, susceptible of a possible redemption. It is this corruption which is sin.

Sin is like being bent. "Bent" is not used to describe the first state of anything. It implies that there was a previous condition. Bent contains various possibilities of a future condition: being restored to the original state, remaining the same, or becoming more bent to the point of being broken. When an object is bent, it will be misshapen or will malfunction or will fail to function at all. A bent arrow or a bent gun will miss the mark. This is precisely the notion of the Greek word for sin or fault: *hamartia*, to miss the mark.

Sin, for instance, in the Greek of the gospels, means 'missing the mark' -- an expression borrowed from archery to indicate man's deviation from his true function and purpose. Freedom from sin in that sense means a freedom from those forces that impinge on man's consciousness, compelling him to be other than himself. This meaning is similar to that of 'psychological health' for those who define it as the absence of symptoms. (Naranjo, 1973, p. 184)

The conception that an original good can become corrupted forms the core of Angyal's (1965) therapeutic approach to neurosis.

The essentially personal healthy features exist not beside but within the neurosis; each neurotic manifestation is a distorted expression of an individually shaped healthy trend. The distortion must be clearly seen and acknowledged, but the healthy core must be found within the distortion itself. (p. 228)

No analysis of neurotic behavior is complete until this behavior

has been traced back to its healthy source. The realization that in a wrong way he has been fighting for the right purpose lessens the patient's feeling of shame and gives him courage to continue his self-exploration. (p. 229)

Real understanding traces the neurotic manifestation all the way back to its healthy sources. When the neurosis is discovered to be an approximation or a twisted version of health, the patient's outlook becomes hopeful. (p. 287)

What is seen as the divine image and devil image from a theological vantage is described as one's essence and ego from the psychological viewpoint.

Essence and ego: a psychological perspective. The Enneagram system makes a cardinal distinction between a person's essence and his ego. In an interview with Sam Keen (1973), Ichazo describes the difference in this way.

We have to distinguish between man as he is in essence and as he is in ego or personality. In essence every person is perfect, fearless, and in a loving unity with the entire cosmos; there is no conflict within the person between head, heart, and stomach or between the person and others. Every human being starts in pure essence. Then something happens: the ego begins to develop; karma accumulates; there is a transition from objectivity to subjectivity; man falls from essence into personality.

A person retains the purity of essence for a short time. It is lost between four and six years of age when the child begins to imitate his parents, tell lies, and pretend. A contradiction develops between the inner feelings of the child and the outer social reality to which he must conform. Ego consciousness is the limited mode of awareness that develops as a result of the fall into society. Personality forms a defensive layer over the essence and so there is a split between the self and the world. The ego feels the world as alien and dangerous because it constantly fails to satisfy the deeper needs of the self.

Another way to characterize the ego is as the principle of compensation for an imagined loss. When we turn away from our primal perfection, our completeness, our unity with the world and God, we create the illusion that we need something exterior to ourselves for our completion. This dependency on what is exterior is what makes man's ego. Once man is within ego consciousness, he is driven by desire and fear. (p. 67)

This does not imply that the essence or real self should strive to maintain an independence from the world but only of a certain artificially constructed social world.

The illusory world that Buddhism spoke of as maya -- illusion -- is a socially created idea of what the world is. It is one way of seeing things. So long as we remain within the ego, we see the world only through the screen of our fears, our vanity, and our desire. . . .Ego creates a whole subjective world that must be defended against objective reality so it always exists in fear. (pp. 67-68)

The notion of an artificially constructed social world is not unique to the Enneagram system. Gestalt therapy analyzes the human situation in a similar vein. Perls (1969) and Walker (1971) describe the following three zones in the organism-environment field:

1) The inner zone is the instinctual, animal, sensor, intuitive zone. This is the zone of the self, wherein the orienting (sensoric) and manipulative or coping (motor) equipment is found. This zone is similar to the Enneagram conception of essence.

2) The outer zone is the world of reality, the animate and inanimate environment. The authentic person is in contact with the outer zone. In authentic living, the inner and outer zones press against or upon each other.

3) The middle zone is an intermediate zone of fantasy that prevents a person from being in touch with either himself or the world. The inauthentic person is in touch with this middle zone, instead of with the outer or inner zones. This middle zone might be called an assumptive world because it is filled with concepts, images, catastrophic and anastrophic expectations, rationalizations, prejudices, complexes, compulsions, etc. The middle zone does not derive from

awareness of organismic experience; it is as if a chorus, as in a Greek tragedy, rather than the self, defines and informs one's existence. Loss of contact with one's authentic self and loss of contact with the world is due to this zone, the area of maya, illusion. The person who lives in the middle zone is not in contact with the environment but with his side of the inner zone, which he presents to the environment as a mask. On the other hand, the environment is not in contact with the authentic self, but with the outside of the middle zone or mask which the individual presents to it. This middle zone shields, protects, and subdues the authentic self, and the person expends his energy in maintaining and developing the mask.

Figure 2 illustrates these three zones.

The task which Gestalt therapy defines for itself is to aid the individual to empty out this middle zone so that the contact boundary of the organism-environment field is restored and the choosing and simultaneous rejecting functions of the self may proceed on the basis of self-experience.

If this middle zone of fantasy is emptied out, then there is the experience of satori, of waking up. Suddenly the world is there. One wakes up from a trance as though waking from a dream. Thus Perls exhorts the person to lose his mind and come to his senses -- be more in touch with one's self and the world instead of in touch with one's fantasies, assumptions, etc.

What Gestalt therapy calls the authentic self, the Enneagram refers to as essence, while the middle zone corresponds to ego.

Rogers (1959) conceptualizes the essence-ego distinction or

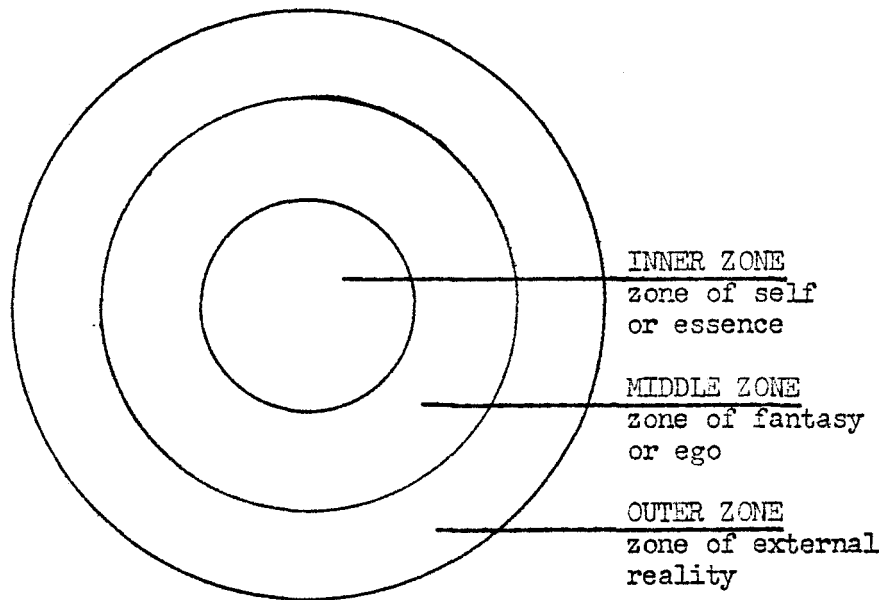


Figure 2. Three zones in the organism-environment field.

inner-middle zone differentiation in terms of organism and self. The organism is the locus of all experience. Experience includes everything potentially available to awareness that is going on within the organism at any given moment. Self or self-concept denotes

the organized, consistent conceptual gestalt composed of perceptions of the characteristics of the 'I' or 'me' and the perceptions of the relationships of the 'I' or 'me' to others and to various aspects of life, together with the values attached to these perceptions. It is a gestalt which is available to awareness though not necessarily in awareness. (p. 200)

When the symbolized experiences that constitute the self faithfully mirror the experiences of the organism, the person is said to be adjusted, mature, and fully functioning. Such a person accepts the entire range of organismic experience without threat or anxiety. He is able to think realistically. This is the authentic self or person living in essence. Incongruence between the self as perceived and the actual experience of the organism makes individuals feel threatened and anxious. They behave defensively and their thinking becomes constricted and rigid. This is a description of a person living in ego.

Lilly (1975) offers an alternate description of the essence-ego distinction.

When a child is born, he is pure essence; a natural being in an ordered cosmos, one with all men and with God, instinctive, loving. This is the perfect state of innocence, but the child must grow. Under the influence of his surroundings, parents, society, he begins to develop a personality for survival, the ego, between four to six years of age. The awareness of the joy and harmony of his essence dims until he is conscious only of his ego, which is fighting for survival in a threatening world. This lack of awareness of the essence leads to the unhappiness which many feel as part of man's condition in this world. But if the ego with its constant fear can be eliminated, man can return to his original state of being in essence, with the addition of all the knowledge his life experience has given him. This knowledge and experience will now enrich the essence which can function more

fully in harmony with the Cosmos and is now that of an 'enlightened' man. (p. 332)

Both the Enneagram and the distinction between essence and ego (or personality) were central in the work of G.I. Gurdjieff, the Russian teacher of esoteric truths, whose ideas influenced Ichazo. Basic overviews of Gurdjieff's ideas are given in Bennet (1974), Ouspensky (1949), and Riordan (1975). Ouspensky (1974), a disciple of Gurdjieff, explains the following additional elements of essence and personality (ego).

Essence is what is born in man. Personality is what is acquired. Essence is what is his own. Personality is what is not his own. Essence cannot be lost, cannot be changed or injured as easily as personality. Personality can be changed almost completely with the change of circumstances; it can be lost or easily injured.

Personality is all that is learned in one or another way, in ordinary language 'consciously' or 'unconsciously.' In most cases 'unconsciously' means by imitation, which, as a matter of fact, plays a very important part in the building of personality. Even in instinctive functions, which naturally should be free from personality, there are usually many so-called 'acquired tastes,' that is, all sorts of artificial likes and dislikes, all of which are acquired by imitation and imagination. These artificial likes and dislikes play a very important and very disastrous part in man's life. By nature, man should like what is good for him and dislike what is bad for him. But this is so only as long as essence dominates personality, as it should dominate it -- in other words, when a man is healthy and normal. When personality begins to dominate essence and when man becomes less healthy, he begins to like what is bad for him and to dislike what is good for him. (pp. 42-43).

A somewhat expanded development of the essence-ego distinction can be found in DeRopp (1974, pp. 103-106), another disciple of Gurdjieff.

One need not venture beyond the territory of Western psychology, however, to find resonances of this distinction between essence and ego. Besides the conceptions of Rogers and Perls already mentioned,

there is Jung's distinction between self and persona (1933). Progoff (1965), who was influential in introducing Jung's ideas to American psychology, makes a distinction between the inner and outer aspects of a human being's life.

The social forms of the activities that are possible for an individual are already present in the seed of his psyche. . . .(T)hese tendencies of individual expression are what I have spoken of elsewhere as dynatypes. The main point to stress about them here is that, since they are formed within the seed of personality and since they emerge in the course of its growth, the individual's perception of them as expressions of his own unique selfness is that they come from within. They are the inner, and they are identified intuitively with one's true individuality.

On the other hand, as the person grows, especially during his earlier years, he draws into himself attitudes and styles of life from other persons who are living close to him, from other individuals and from the social environment as a whole. It is as though he unconsciously mirrors the behavior of others, reflects it in himself, and enacts it as though it were his own. . . .

This mirroring quality of the psyche has the effect of drawing into the individual, as though they were his own, images of himself and of others, of his life, his goals, attitudes, styles, and habits of behavior that are not derived from his own seed. He takes them over from his social situation or from others related to him and he lives them as though they were his own, but they are not really him. He experiences them as inner because they work upon him as motivating forces from the inside, but actually they are not inner because their source is outside of him. They only seem to be within him because of this artificial mirroring effect of the psyche. And this is where the dialectic of inner and outer shows itself in most fundamental form, where that which is outer becomes something inner and acts as though it were inner, that is, acts as though it were the individual's own authentic nature. (pp. 262-263)

Elsewhere Progoff (1975) writes:

We are seeking the seed of our Self, for in that is contained the person who is concealed by the social styles and social roles that we enact in our outer lives. Living in the world, we are all subjected to external pressures and conditionings. We respond to those pressures by allowing habit patterns to form, and these eventually direct our actions for us as though they were independent of us. The result is that we live our lives as though they were being conducted from an outer rim of ourselves.

The seed of the inner person is the essence of a human being. It carries the potentiality of life, and it is unique in each individual. . . .If it is to survive, it must build its own inner strength. It must be able to affirm the private person within itself. (p. 48)

Berne (1967, 1973) speaks of script-free (essence) and scripted (ego) behavior. One of the basic assumptions of transactional analysis, according to Steiner (1975) is that people are born O.K. and that the seeds of emotional disturbance, unhappiness, and madness are not in them but in their parents who pass it on to them. Or, as Berne's aphorism puts it: "People are born princes and princesses until their parents turn them into frogs." (Steiner, 1975, p. 2)

Steiner (1975) states this basic assumption thusly:

Human beings are, by nature, inclined to and capable of living in harmony with themselves, each other, and nature.

If left alone (given adequate nurturing), people have a natural tendency to live, to take care of themselves, to be healthy and happy, to learn to get along with each other, and to respect other forms of life.

If people are unhealthy, unhappy, uninterested in learning, uncooperative, selfish, or disrespectful of life, it is the result of external oppressive influences, which overpower the more basic positive life tendency that is built into them. Even when overpowered, this tendency remains dormant so that it is always ready to express itself when oppression lifts. Even if it is not given a chance to be expressed in a person's lifetime this human life tendency is passed on to each succeeding generation of newborns. (p. 4)

James and Jongeward (1971, pp. 1-6) speak of "winners and losers." A winner is one who responds authentically by being credible, trustworthy, responsive, and genuine, both as an individual and as a member of society. A loser is one who fails to respond authentically.

The authentic person experiences the reality of himself by knowing himself, being himself, and becoming a credible, responsive person.

He actualizes his own unprecedented uniqueness and appreciates the uniqueness of others. He does not dedicate his life to a concept of what he imagines he should be, rather he is himself. And as such he does not use his energy putting on a performance, maintaining pretence, and manipulating others into his games. A winner can reveal himself instead of projecting images that please, provoke, or entice others. He does not need to hide behind a mask. He throws off unrealistic self-images of inferiority or superiority. Autonomy does not frighten a winner. A winner maintains a basic faith in himself. He assumes responsibility for his own life. He responds appropriately to the situation. He lives in the here and now. A winner learns to know his feelings and his limitations and is not afraid of them. He is not stopped by his own contradictions and ambivalences. A winner can be spontaneous. He does not have to respond in predetermined, rigid ways. A winner has a zest for life. He enjoys work, love, community.

Losers, on the other hand, avoid becoming self-responsible. To cope with negative experiences, a loser learns to manipulate himself and others. These manipulative techniques are hard to give up and often become set patterns. A winner works to shed them. A loser hangs on to them. A loser may not recognize that, for the most part, he has been building his own cage and digging his own grave. A loser seldom lives in the present. He destroys the present by occupying his mind with past memories or future expectations. He shifts the responsibility for his unsatisfactory life onto others. Blaming others and excusing himself are often part of his games. A loser, living in the past, frequently laments "if only." If only I had married someone

else. If only I had better parents. When a person lives in the future he may dream of some miracle after which he can "live happily ever after." Rather than pursuing his own life, he waits -- waits for the magical rescue. In contrast to those who live with the delusion of a magical rescue, some losers live constantly under the dread of future catastrophe. They conjure up expectations of "what if." What if I make a mistake. What if they don't like me. A person involved with imaginings lets the actual possibilities of the moment pass him by. His anxiety tunes out current reality. Consequently, he is unable to see for himself, hear for himself, feel for himself, or taste, touch, or think for himself. Unable to bring the full potential of his senses into the immediate situation, a loser's perceptions are incorrect or incomplete. He sees himself and others through a prislake distortion. His ability to deal effectively with the real world is hampered.

A loser spends much of his time play-acting. He pretends, manipulates, and perpetuates old roles from childhood. He invests his energy in maintaining his masks, often projecting a phony front. A loser represses his capacity to express spontaneously and appropriately his full range of possible behavior. He may be unaware of other options for his life if the path he chooses goes nowhere. He is afraid to try new things. He maintains his own status quo. He is a repeater. He repeats not only his own mistakes; he often repeats those of his family and culture. A loser has difficulty giving and receiving affection. He does not enter into intimate, honest, direct relationships with others. Instead he tries to manipulate them into living up to his expectations and channels his energies into living up to their

expectations. Much of a loser's potential remains dormant, unrealized, and unrecognized. Like the frog-prince in the fairy tale, he is spell-bound and lives life being something he is not meant to be.

In Enneagram terms, a winner is one who lives out of his essence; while a loser is the person living in ego.

The Enneagram states that there is a continuum from living in essence to living in ego. The human condition ranges from freedom and spontaneity to compulsion and rigidity. The person's position on this continuum may be a constant one or it may fluctuate depending on his stage of development or upon the internal and external pressures operating in his life at a given time.

Ouspensky (1974) suggests a similar continuum and admixture.

It is impossible to study man as a whole, because man is divided into two parts: one part which in some cases can be almost all real, and the other part which in some cases can be almost all imaginary. In the majority of ordinary men these two parts are intermixed, and cannot be easily distinguished, although they are both there, and both have their own particular meaning and effect. (pp. 41-42)

Shostrom (1968) proposes a similar range. His research, following that of Satir (1967) and Leary (1957) found that the wellness of actualizing persons (individuals living in essence) begins with the ability to creatively express themselves on two basic polarities: strength and weakness and anger and love. Maslow's (1954) studies of well-functioning individuals found them able to express righteous indignation or anger and yet at the same time able to express tenderness and love. He found them very competent and strong and yet they had an acute awareness of their own personal weaknesses. The actualizing person has a naturally rhythmic spontaneous response to life.

But in the life of the average person rigidification takes place. Our natural rhythmic expression of strength and weakness, anger and love, is affected by parents and teachers who take control of our lives and say 'yes' to some of our responses and 'no' to others. They teach us to see through their eyes, to hear through their ears, to respond through their own personal fears. Life for an average child becomes simplistically 'good' and 'bad,' right and wrong, acceptable and unacceptable. We give adults and even siblings the right to judge our worth, to determine our merit, to manipulate our love. We no longer permit ourselves to 'be,' and thus our rhythm is lost. We give in to the shoulds and have-to's. Manipulation has begun. (Shostrom, 1973, pp. 36-37)

In Shostrom's scheme, illustrated in Figure 3, there is a progression from actualization to manipulation to neurosis to psychosis with each condition being an exaggeration or greater rigidification of the preceding phase.

For Shostrom, actualization may be defined as a sense of relatedness to the world based on genuine interdependence. Psychopathology may be described as limited or distorted attempts to actualize. When the actualizing person can be separate and autonomous and at the same time rhythmically able to be loving and angry, strong and weak interpersonally, he can avoid the control and rigidification which ends in neuroses or psychoses.

Following Maslow, Shostrom suggests that perhaps behavior is motivated by two processes co-actively: 1) the need to survive (such as assuming one must never be angry) and 2) the need to actualize (such as realizing that mutual growth only comes from creative confrontation). Thus survival behavior is defined as narrowly strategic attempts to cope in a world which is felt to be basically unlivable. But it is fixated, and ultimately relationship-destroying. Actualizing behavior is defined as expressive behavior which is rhythmic and relationship-enhancing. And therapy is a process which moves a person from a

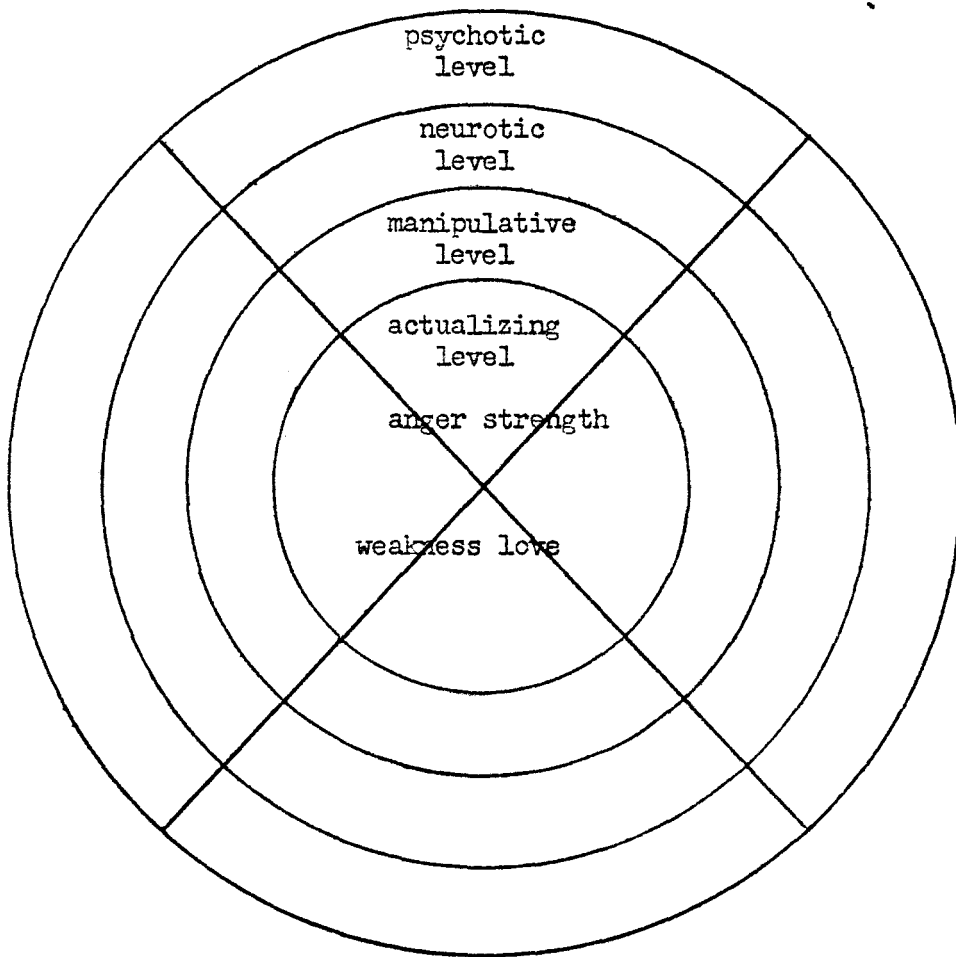


Figure 3. Shostrom's scheme of actualization to abnormality (after Shostrom, 1973).

basically survival to a basically actualizing frame of reference.

A person living in essence, like the actualizer, is in touch with his whole self and his whole repertoire of responses. He can respond appropriately and flexibly to the situation. The person living in ego, on the other hand, is bound to a more rigid perception and reaction to the situation. He has cut himself off from his full range of responsiveness, and so reacts in compulsive ways. He, like the manipulator, is distorting his basic personality and reacts in an unbalanced manner.

Millon (1969) in his presentation of psychopathology posits the severity of the syndrome as a criterion for nosological classification. He criticizes previous classifications for

a failure to recognize that milder disturbances signify the presence of pathological processes similar to those seen in advanced cases, and that these less severe patterns are the precursors of more serious disorders. (p. 220)

Millon's continuum ranges from normal to mild personality patterns to moderately severe personality syndromes to those of marked and then profound severity. His mild personality patterns are very similar to Shostrom's notion of level of manipulation and the Enneagram notion of ego fixations. Millon's theory will be described more fully in the research design section of this paper.

The following list summarizes some of the differences between essence and ego.

ESSENCE

divine image
real
objectivity
unity

EGO

devil image
imaginary
subjectivity
conflict

ESSENCE

harmony, oneness with world
 inner feelings
 inner resources
 own
 instinctive
 permanent
 growth, self-actualization
 actualization
 authentic
 self
 organism
 authentic ideals
 inner zone
 script-free
 winner
 healthy personality
 autonomy, independence
 expression of self
 response
 self-revelation
 trust
 spontaneous
 flexible
 free
 present
 inner-directed
 open to experience
 awareness, aliveness
 love
 beraka
 reality

EGO

world experienced as alien and dangerous
 outer social reality
 compensation for imagined loss
 acquired
 learned, imitation
 changable
 survival, self-maintenance
 manipulation
 inauthentic
 persona
 self-concept
 idealized image
 middle zone
 scripted
 loser
 mild personality disorder
 exaggerated dependence/independence
 impression on others
 reaction
 projection of image
 distrust
 controlled
 rigid, patterned, repetitive
 determined
 past memories and future expectations
 outer-directed
 distorted perception and behavior
 unawareness, deadness, boredom
 desire, fear
 karma
 maya, illusion

Ego-fixation. The term "ego-fixation" is the expression used to designate the nine patterns or styles through which the ego can manifest itself. Ideally, the person would have available to him the entire repertory of responses represented on the Enneagram circle. His energy would flow freely from one point to another around the circle. What happens, however, is that the person becomes stuck or fixated at one point. That space is his ego-fixation. The individual settles upon certain set patterns of thought, feeling, and behavior. He "overworks" a few select qualities to the exclusion of the others.

With repetition, these patterns become automatic, and the person is unaware he is responding in a mechanical manner. Figure 4 gives the nine ego-fixations of the Enneagram types.

The ego is made up of words, and ideas, endless interior chatter, and repetitious thought patterns that form fixed ways of defending the person against the natural flow of life. (Keen, 1973, p. 68)

Paradoxically, where the person presumes he is the strongest, there he is the most vulnerable.

The fixation is the weak point of our character, and for this reason it is that which we most obstinately defend; these defense mechanisms circle our fixation, lending it an artificial life, a subjective life, and together they constitute our ego. (Instructor's Manual, Arica Institute, Note 1)

The following observations by Ichazo summarize what has been said about fixations:

The fixation establishes an endless cycle, that starts in it and finishes in it, and this forms our character. . . . This character becomes so obvious to our friends that very soon our reactions are predictable. It is fundamental therefore to know our fixation. It reveals where we are most sensitive, and it also reveals the point of breakthrough in the mechanisms of defense of the fixed point. It thus destroys the automatic patterns that have become our false ego that we defend so desperately. . . . It is fundamental to know our fixation. It forces us to see the mechanical repeating of ourselves of which we were totally unaware before. (Ichazo, 1972, p. 36)

What Angyal (1965) says of neurosis is very similar to what the Enneagram means by ego-fixation.

Neurosis is not a partial disturbance limited to just one province of personality. Neurosis is a sweeping condition. It is, in fact, a way of life -- self-destructive to be sure, but nonetheless a way of life. If it were not so, if neurosis were only a twist here and there on a basically healthy psychological organization, the great difficulty in overcoming it and the strong reluctance on the part of the sufferer to relinquish it would be incomprehensible. One would, on the contrary, expect the healthy functional organization to eliminate or correct any incongruity spontaneously or with minimal help. But a neurosis is not merely a conglomeration

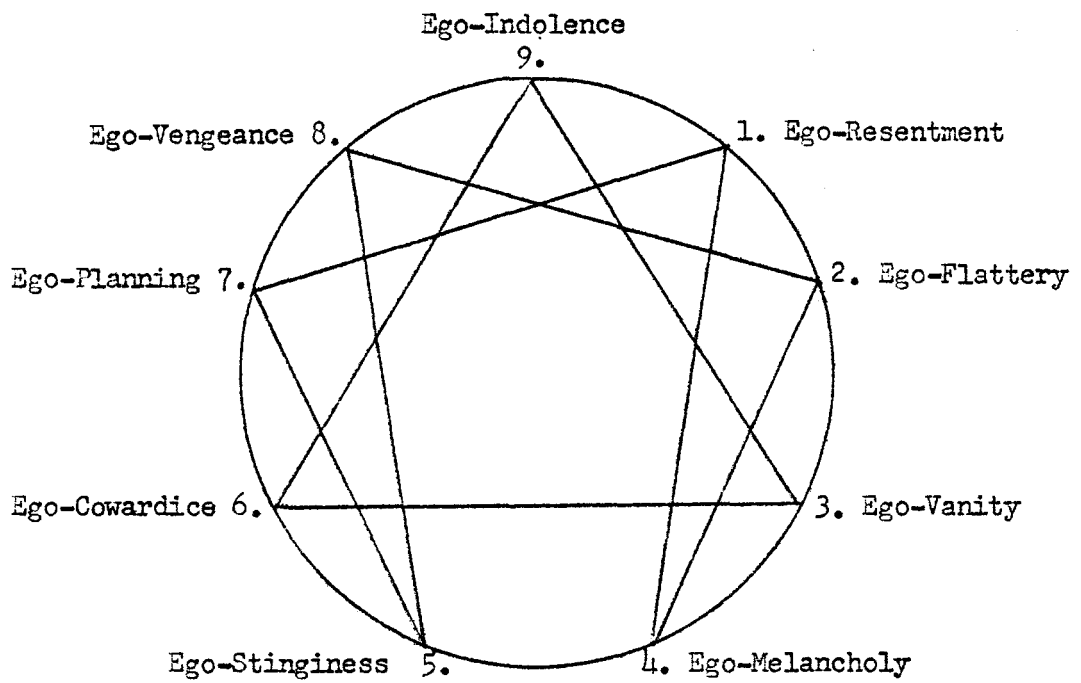


Figure 4. The ego-fixation of each personality type.
 (As published in Psychology Today, July 1973,
 p. 69. Copyright 1972 by the Arica Institute,
 Inc.)

of incongruities. It is itself an organization with its own goals, attitudes, and motivations, its own pains and pleasures, anticipated dangers that are feared with unusual intensity, animosities that are pursued relentlessly, promises of pleasure that are most tempting and compelling. The neurotic way of life tends to appropriate all the primary faculties and functions of the person and to use them in accordance with its own system principle. It tends to transform the person's thinking, to create illusory feelings and wishes, and it may even fashion the bodily functions so as to express and serve the aims of the neurotic organization. The strength of a neurosis is due precisely to the fact that it is not a mere collection of separate items but an organization with its own vitality, which is sustained and perpetuated by the principles of system action and cannot be obliterated or dislodged by any segmental partial changes. (p. 71)

Angyal goes on to describe the neurotic state as that of life lived in isolation, a state of being "narrowed in," working one's course within narrow confines, not daring to move out into the wider areas that could be encompassed by personal life. The Enneagram ego-fixations define nine sets of psychic straight-jackets that limit the individual's thoughts, feelings, and actions. They depict nine narrowed realms of experiencing.

Psychoneurosis, according to Naranjo

is conceived to be somewhat like an alter ego -- a system of motivations, a false identity, a complex Gestalt of perceptual and behavioral modes, an enemy that man carries in himself, not unlike the devil of myth. (Naranjo, 1973, p. 182)

This metaphorical linking of neurosis/false identity/devil recalls the similar connection between ego-fixation/ego/devil image in the Enneagram system.

Idealized self-image. According to the Enneagram each of the nine ego-fixations or ego-compulsions or ego-types has an ideal self image it is striving toward. This is an image the person is trying to maintain and perfect. When he arrives at this state, then he is

in total ego and is fully alienated from his genuine self or essence. This self image is operative largely at an unconscious level. One of the tasks of the Enneagram is to make explicit this implicit idealization. What is hidden governs us; freedom begins with disclosure. Figure 5 gives the self statements for each of the nine types.

The notion of bondage to a self-image as a central aspect in the understanding of personality and its disorders has loomed large in the history of psychoanalysis. Horney's (1945, 1950) conception of the "idealized self image" comes very close to the Enneagram position. Naranjo (1972) summarizes her theory:

A human being, like a seed, brings into the world some potentialities, but needs for their development certain environmental conditions. These are rarely met, because they depend on parental attitudes, and parents are affected by neuroses that are part of the culture itself. The reaction of the child to surroundings that fall short of meeting his needs is 'basic anxiety,' the feeling of being in a potentially hostile environment. The reaction to anxiety is that of manipulating the environment to insure security, and this may be done in three ways: by moving against people, fighting for one's needs; by moving toward people, to secure the protection of a powerful provider in symbiotic attachment; or by moving away from people for safety, and finding the maximum resources in one's self. According to conditions and innate predisposition, one of these strategies will be more suitable than the others, and out of a need for consistency it will be chosen as the main ingredient in the style of relating. But in every given situation there will be conflict among the three reaction patterns, and the anxiety behind all three needs will make choice a rigid matter. Then, conflict adds to insecurity. To minimize conflict, reactions other than the dominant one become repressed; the assertive person rejects all feelings and promptings in order to submit, for instance; or the withdrawing type will repress both dominance and dependence. This is experienced as an impoverishment in personality and a restriction of spontaneity. The 'solution' is to make up for this impoverishment and insecurity by idealizing the dominant solution. So the dominant type idealizes courage, force, directness, etc., repressing everything soft, weak, needful; the meek one feels proud of his gentleness and loving concern for others, regarding all hostility as evil; and the detached type creates, as a support for his behavior, the 'virtues' of serenity, reserve, independence, and so

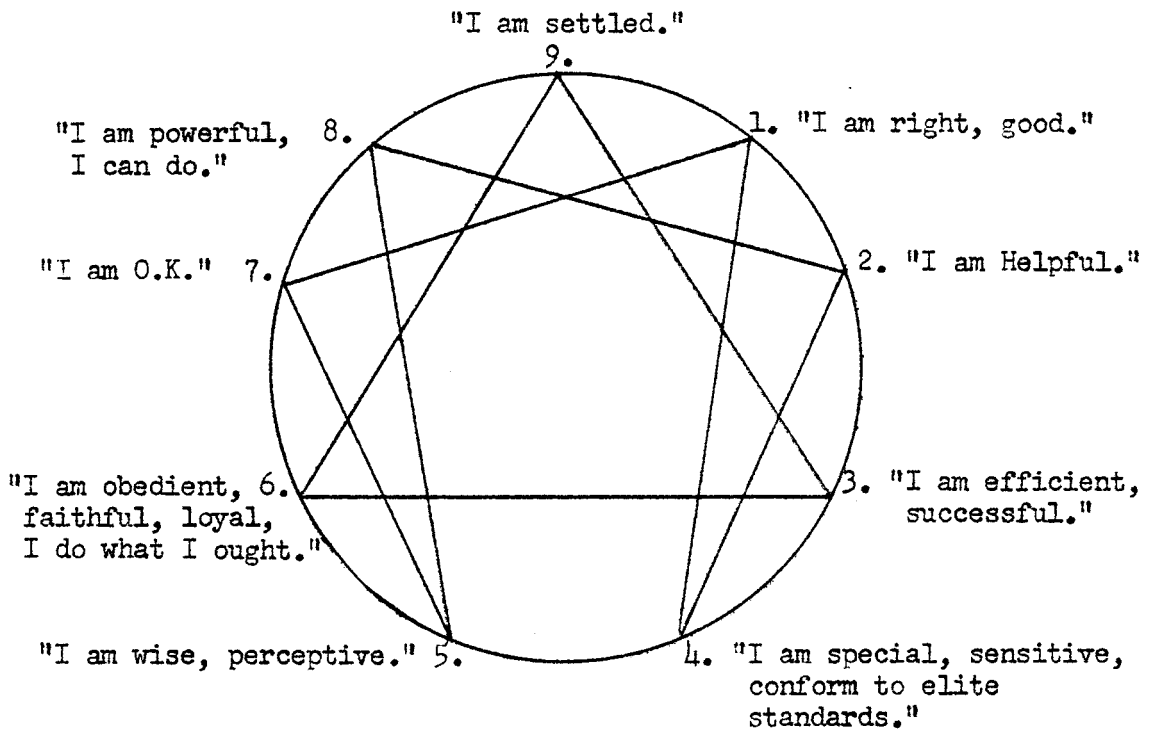


Figure 5. The idealized self-image of each personality type.

on. What was a need has become a virtue, and from now on life consists in living up to these virtues and keeping away from their opposites. What Freud saw as introjection of parental commands and values is for Horney a more autonomous process by which the individual creates his own commands, using or not the parental models. Such a process is a compulsive one; it stems from being cornered by life and ends up in the 'tyranny of the should.' Whenever the person lives up to this system of shoulds, he feels proud; otherwise self-hate ensues, conscious or not. And self-hate becomes chronic, because the shoulds are impossible to satisfy in their absoluteness. The person's real feelings, thoughts, and urges cannot possibly fit in with the rigid idealization of the self, and they are estranged. The person has truly sold his soul to the devil in order to meet his personal standards of glory -- and lost his true self. (pp. 125-126)

What Horney (1945) means by an idealized self image is:

the creation of an image of what the neurotic believes himself to be, or of what at the time he feels he can or ought to be. Conscious or unconscious, the image is always in large degree removed from reality, though the influence it exerts on the person's life is very real indeed. What is more, it is always flattering in character, as illustrated by a cartoon in the New Yorker in which a large middle-aged woman sees herself in the mirror a slender young girl. The particular features of the image vary and are determined by the structure of the personality; beauty may be held to be outstanding, or power, intelligence, genius, saintliness, honesty, or what you will. Precisely to the extent that the image is unrealistic, it tends to make the person arrogant, in the original meaning of the word; for arrogance, though used synonymously with superciliousness, means to arrogate to oneself qualities that one does not have, or that one has potentially but not factually. And the more unrealistic the image, the more it makes the person vulnerable and avid for outside affirmation and recognition. We do not need confirmation for qualities of which we are certain, but we will be extremely touchy when false claims are questioned. (pp. 96-97)

As the ego-fixation is a distortion of one's essential qualities, so is the idealized image based partially on the person's genuine ideals.

The idealized image might be called a fictitious or illusory self, but that would be only a half truth and hence misleading. The wishful thinking operating in its creation is certainly striking, particularly since it occurs in persons who otherwise stand on a ground of firm reality. But this does not make it wholly fictitious. It is an imaginative creation interwoven with and determined by very realistic factors. It usually contains traces of the person's genuine ideals. While the grandiose achievements are illusory, the potentialities underlying them are often real. More

relevant, it is born of very real inner necessities, it fulfills very real functions, and it has a very real influence on its creator. The processes operating in its creation are determined by such definite laws that a knowledge of its specific features permits us to make accurate inferences as to the true character structure of the particular person. (pp. 108-109)

And just as the ego-fixation masquerades as our real self and tricks us into thinking that it is the whole of our personality or essence, so does the person identify with his idealized image.

But regardless of how much fantasy is woven into the idealized image, for the neurotic himself it has the value of reality. The more firmly it is established, the more he is his idealized image, while his real self is proportionately dimmed out. This reversal of the actual picture is bound to come about because of the very nature of the functions the image performs. Every one of them is aimed at effacing the real personality and turning the spotlight on itself. Looking back over the history of many patients we are led to believe that its establishment has often been literally life-saving, and that is why the resistance a patient puts up if his image is attacked is entirely justified, or at least logical. As long as his image remains real to him and is intact, he can feel significant, superior, and harmonious, in spite of the illusory nature of those feelings. (p. 109)

Precisely because of the importance given to the idealized self image for the survival and enhancement of the individual, there becomes bound up with this image a large amount of psychic energy. In Enneagram terminology this energy is called passion.

Passions. As the Enneagram posits nine different idealized self images corresponding to each of the nine ego-fixations, so it suggests that there are nine characteristic emotional tones that accompany these idealizations. The "passions," then, are feeling states that the person habitually falls into. They are listed in Figure 6. Just as a person with a given fixation will react to life in a customary manner, so will he experience a pervasive passion. He will feel all the passions at some time or another, but his predominant passion will

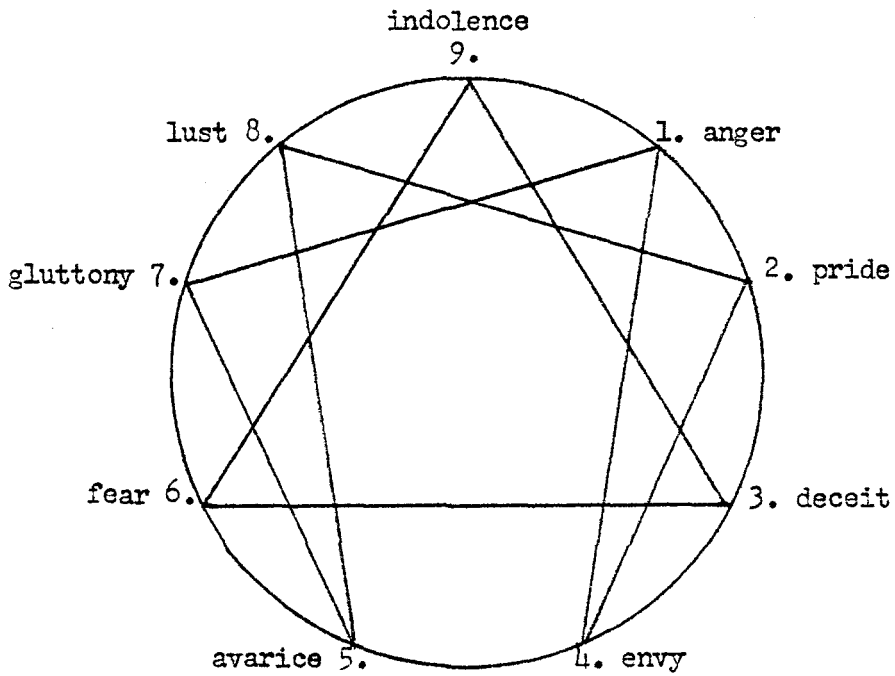


Figure 6. The passion of each personality type.
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 Inc.)

set the emotional tone of his personality.

The passions represent nine false emotions. In Western ascetical terminology they would be called vices or defective habits. Put simply, they are a false assumption (idealized image) plus energy.

There is a faint flavor of this in the Jungian notion of "complexes." Jung (1933) defined complexes as

psychic entities that have escaped from the control of consciousness and split off from it, to lead a separate existence in the dark sphere of the psyche, whence they may at any time hinder or help the conscious performance. (p. 90)

Jacobi (1962) elaborates on this definition.

The complex consists first of a 'nuclear element,' a vehicle of meaning, which is usually unconscious and autonomous, hence beyond the subject's control, and second of the manifold associations linked with it and marked by the same emotional tone; these in turn draw their content partly from original personal disposition and partly from outside experience. (p. 36)

In the Enneagram system, the self image acts as this "nuclear element" which is unconscious but which gives direction and purpose to the person's strivings. The various characteristics of each ego-fixation cluster around this image and this whole constellation is accompanied by a particular passion or emotional tone. The fixation itself derives partly from the individual's basic personality structure or essence and partly from learning. So a given personality is the resultant vector of nature and nurture.

Jacobi (1962) goes on to say:

The nuclear element has a constellating power corresponding to its energetic value. Both in an individual and a phylogenetic sense, it is a kind of 'neuralgic point,' a center of functional disturbance, which becomes virulent in certain external or internal situations, when it may totally upset the psychic balance and dominate the whole personality. (p. 36)

So now the complex has grown from a limited tumor of unconscious psychic functioning to a pervasive cancer throughout the entire personality system. Similarly, the ego-fixation can range from being partially operative to completely dominating the individual, given sufficiently stressful internal and external conditions. The ego-fixation can draw all the person's psychic energies to itself and pull him completely out of his essence or genuine self.

The origin of the complex is often a so-called trauma, an emotional shock, or something of the sort, by which a fragment of the psyche is 'incapsulated' or split off. In Jung's opinion it may spring from a recent event or current conflict just as well as from something that happened in childhood. But as a rule the complex has its ultimate cause in the impossibility of affirming the whole of one's individual nature. (Jacobi, 1962, p. 38)

When one discovers that his essential nature or real self is not wholly acceptable to the significant others in his life, he then accommodates himself to fit their expectations. Instead of expressing his whole self, he invests himself in his ego-fixation which can become autonomous and split off from his essence. Integration comes about when he reowns all of his nature.

Assagioli (1973) speaks of complexes in terms of emotional charge or "voltage."

In all these (complexes) the characteristic is an intense emotional charge -- either positive or negative; the 'voltage' is characteristic of the complex, for the whole question is one of psychodynamics. Wherever there is a strong emotional voltage, enclosed in a series of ideas or one object, there is a complex. (p. 74)

According to the Enneagram, the ego-fixation with its idealized self image and attendant characteristics would correspond to the "series of ideas or one object," and the passions correspond to the

"strong emotional voltage." Whenever the individual's self image is challenged or threatened, he reacts with an unusually strong and defensive feeling response. Many times this is a clue to the person's ego-fixation.

Area of avoidance. Each of the nine ego-fixations or types has a characteristic area of avoidance. This is an area most opposed, and therefore most threatening to the person's self image.

The self-concept regulates all avoidances. Whatever does not match the ego's requirements becomes a threat to its definition of itself. This is why certain experiences (like anger, typically) and the situations that give rise to them come to be feared: they are experienced by the self-image-attached ego as a threat to its very identity, to its very existence. Their catastrophic connotations bespeak death to the ego as it perceives itself. In other words, the person feels as if he were to die because he believes himself to be his self-image (a product of his fantasy) rather than being in touch with his own experience. (Naranjo, 1973, p. 147)

Gestalt therapy speaks of "holes" in the personality, missing or disowned parts. And the presence of the holes is indicated by what one avoids.

Now the most important missing part is a center. Without a center, everything goes on in the periphery and there is no place from which to work, from which to cope with the world. Without a center, you are not alert. (Perls, 1974, p. 40)

To achieve integration and establish contact with one's center, the individual must fill in the holes. And to do this he must traverse the area he most wants to avoid, for the area of avoidance is the no man's land between his real self and his fixated self at the periphery, as illustrated in Figure 7.

What is the person's blind spot? That is the way out of his compulsion. The universe works by creating a sore point and then working

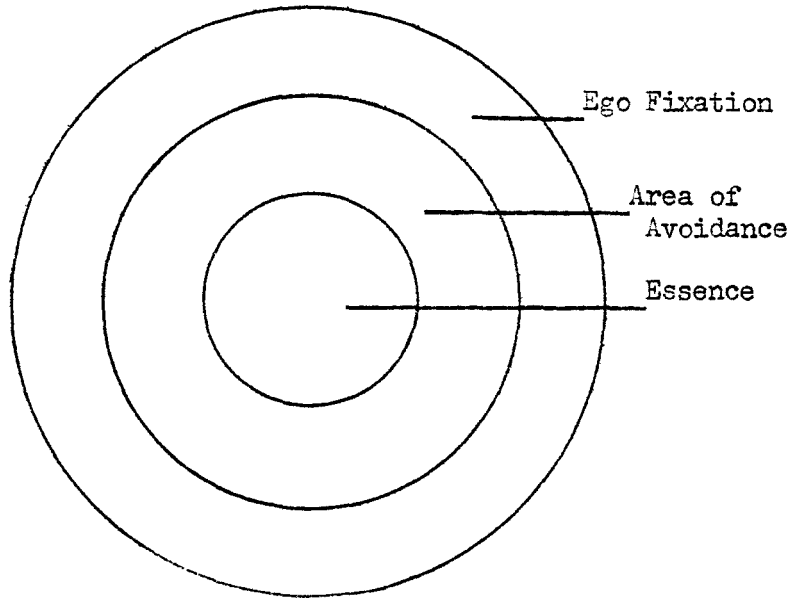


Figure 7. The area of avoidance in relation to essence and ego.

it out. By struggling with his avoidance, the person becomes an expert in that area and can be a source of enlightenment for others.

The individual needs to dialogue with his avoidance. What is it like? What are its needs? What does it want? In order to grow, one must take care of the troubled person within him. To move toward wholeness, one must let the wolf advance as much as the sheep. So, for example, a 6 may have to allow himself to be afraid, a 2 to be needy, a 5 to be empty, an 8 to be weak, a 1 to be angry, etc.

Figure 8 shows the area of avoidance for each Enneagram type.

Defense Mechanisms. Characteristic defense mechanisms have been attributed to each of the nine types by Claudio Naranjo, a Chilean psychiatrist who learned of the Enneagram from Ichazo. Any impulses, experiences, external events, etc. which are antithetical to the person's self image induce anxiety. The defense mechanisms are employed to preclude these experiences from reaching consciousness (the various forms of repression) and to alienate them from the person's interior (the varieties of projection). All of this generally takes place outside of the individual's awareness. And it is in the person's area of avoidance that these demons are usually found lurking.

Figure 9 gives the characteristic defense mechanisms for each of the nine Enneagram types.

Subtypes. Each of the nine Enneagram ego-fixations has three subtypes which further nuance the categorizations. Little of this aspect of the system is known, and so only brief descriptions of the subtypes can be given.

The subtypes have been labeled sexual, social, and preservation.

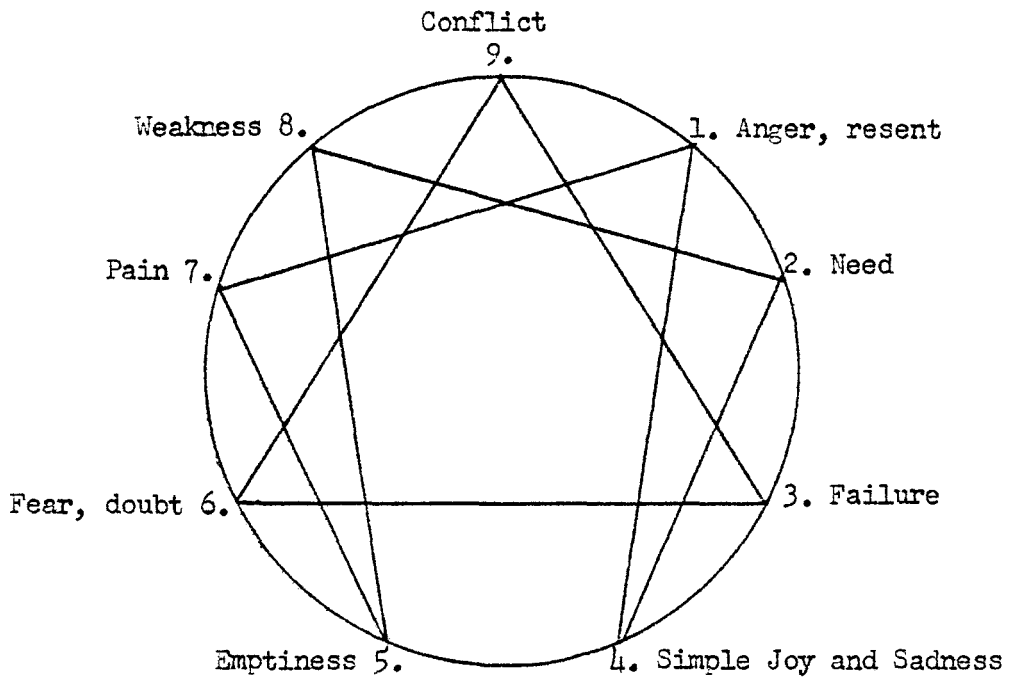


Figure 8. The avoidance of each personality type.

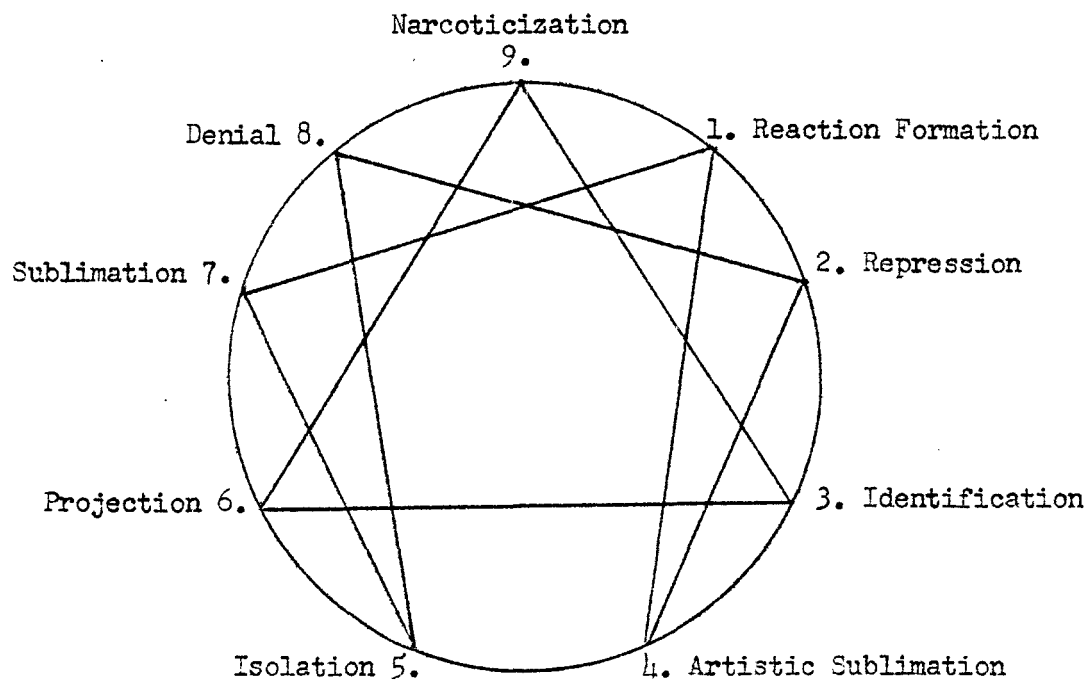


Figure 9. The defense mechanism of each personality type.

They broadly correspond to the major groupings according to centers: gut (8, 9, 1), heart (2, 3, 4), and head (5, 6, 7). Individuals in these subtypes possess a similar kind of energy and disposition that characterizes people whose gut, heart, or head center tends to predominate. Spelled out, there can be a gut-gut person, a heart-gut person, a head-gut person, a heart-heart person, etc.

Sexual subtype. This is the heaviest or strongest of the subtypes. There is an intense level of energy here, and the person is heavily invested in his fixation. Confronting this kind of person is like running into a solid wall. They know what they want. They also have a strong feedback orientation, wanting to know where they stand. "Where am I?" "Where am I with you?" "Where are we in relationship to the group?" This type moves into the other's space. They have a well-developed moving-against stance.

Social subtype. This is the more moderate of the subtypes. They are more mellow, sociable, and gregarious than the other subtypes. Confronting this kind of individual is like running into a sponge: there is a give and take. This type is concerned about relationships. "Who am I with?" "What is the other going to ask?" "What does the other need?" "Am I going to be left out?" This type goes out in relationships. They are characterized by a well-developed moving-toward attitude.

Preservation subtype. This is the shyest, weakest, most withdrawn of the subtypes. Their energy is self-contained. Confronting this type is like running into a mist: one is not certain where they are. Preservation types are more interested in the journey in: they

are on the road to self-discovery. They cherish privacy and are not interested in going out. This type has a well-developed moving-away-from direction.

Three instincts. According to the Enneagram anthropology, man has developed three basic instincts to assure his survival and growth. Following holistic principles, the Enneagram posits that these instincts are psychic manifestations of the major physiological systems of the human person: the alimentary, circulatory, and nervous systems. One can find a somewhat similar tripartite division in Sheldon's (1942) typology: viscerotonia, with its focal point in the gut; somatotonia, with its focal point in the musculature; and cerebrotonia with its focal point in the nervous system.

These instincts are centers of vital concerns: the conservation instinct being associated with the instinctual or movement center, the relation instinct associated with the emotional or heart center, and the syntony instinct with the intellectual or head center.

The psychic manifestation of the instincts are living questions that we have in our interior, and because of these living questions, life is sustained. (Ichazo, 1972, p. 48)

The following descriptions of the three instincts are drawn from Ichazo's exposition (Ichazo, 1972, pp. 48-54) and are summarized in Figure 10.

Conservation instinct. The conservation instinct is said to be the psychic manifestation of the alimentary tract, or, in other words, the expression of that body system as a psychic function.

The gut or belly center is located in the pelvic basin at the body's physical center of gravity. While little attention is paid to

HEAD CENTER

Central nervous system

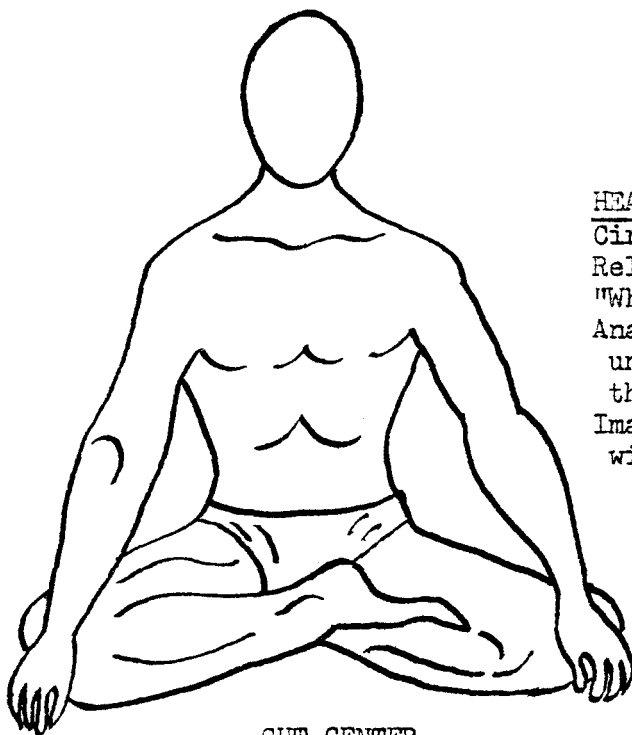
Syntony instinct

"Where am I?"

Empathetical reason:

attunement to the situation

Practical ego: wants to do

HEART CENTER

Circulatory system

Relation instinct

"Who am I with?"

Analytical reason:

understanding others

through analyzing

Imago ego: preoccupied

with what others think

GUT CENTER

Alimentary tract

Conservation instinct

"How am I?"

Analogical reason:

makes comparisons; measures

self against the situation

Historical ego: remembers the

past; forms expectations of

the future

Figure 10. The three instincts.

this part of the person in Western theological, philosophical, or psychological systems, it is the preeminent center in Eastern thought. One need only look at the Buddha's belly to see its prominence. This is the center both of passivity and receptivity and of activity and movement. In the various "centering" exercises of yoga, Zen meditation, etc., this is the place one goes to become still and clear. It is also the center in the martial arts and Tai Chi dancing which smooths and coordinates one's movements.

The living question or vital issue for the conservation instinct is "How am I?" and "Who am I?" This is the instinct of self-preservation and feeling about oneself. It is the instinct of love of life. When functioning freely, it naturally leads one to the things he needs. This living question is present all the time even when it is not noticed. It becomes evident when the conservation instinct is threatened. The least threat can put a person in a panic of survival. That is because the roots of life are in the conservation instinct.

The conservation instinct operates by analogical reason. This kind of reasoning makes comparisons and measures the person against everything, asking, how am I?, how is this?, and how is that? By making analogies, the person takes care of himself. He has to trust in and react to what his alimentary tract is telling him. The response of this center to reality is instinctual and immediate. Its energy is intense and powerful, a feeling that is sensed as a shock in the lower belly. Suppose a person were facing a tiger. Instantly he makes the analogy that he cannot fight the tiger. He runs. Thus the analogy defends his life. This is the principle of survival. In the animal

world, the big fish go after the little fish; the little fish never try to eat the big ones.

Suppose, instead of making an analogy, the person were to use analysis. He would become terrified and paralyzed instead of reacting appropriately, following his conservation instinct. That is why in the Enneagram system it is said that in such a moment the individual must let this point of awareness in the alimentary tract run him, take care of him. He must never let his mind try to complete a task that would only confuse it with the panic of contradictory thoughts.

The analytical reasoning center is called the historical ego because it remembers how the person has been in the past. For example, until past memories of hurt are healed, the historical ego will be crying to be heard. It is always going to say: "Mother wants it like this," and "Father wants it like that." The historical ego makes comparisons by remembering how things happened in the past. It is also concerned with how things will happen. It tends to be dominated by "shoulds" and expectations.

Relation instinct. The relation instinct is the psychic expression of the circulatory system and is spoken of as the heart center.

Human beings are not capable of surviving alone in nature for the simple reason that they are without defense. The individual is dependent on others during much of his early developmental stages.

The relation instinct asks the vital question: "Whom am I with?" The person needs to know whether those he is with are friendly or unfriendly. His security depends on his ability to recognize whom he is safe with. The relation instinct is the instinct for establish-

ing and maintaining social support. It is the instinct of understanding others. It operates when the person is aware of the needs of the other. Knowing what the other needs, he knows who the other is and what he is going to ask. If he thereby knows the other, he is not afraid of him and can relate to him freely. Fear of relations occurs when the person does not understand the other.

The living question of the relation instinct is addressed by analytical reason. Analysis is essential for human relations. Without it the person really cannot have a thought. With analysis, he finds that things are composed of elements. When he finds the elements and knows their composition, then he understands how things function. In the same way everyone wants to know everyone else by making a constant analysis. Relations between human beings are this kind of struggle.

This center gives rise to the image ego. The person invents an image about himself and then tries to represent that image in his relations with others. He becomes defensive about his image and is preoccupied with what others think about him.

Syntony instinct. The syntony instinct is the psychic manifestation of the central nervous system. It is called the head center. *Syn-tonos* in Greek means "to ring or sound with." This is the instinct for making contact with, being in touch with, or in tune with one's whole environment and life context. It is the instinct of connection with, and understanding of, the situation. The person has to know where he is in order to function.

The syntony instinct asks the living question: "Where am I?"

In order to travel with the security of knowing where he is coming from, where he is going, and what to expect when he gets there, the individual first has to determine his position in space so he can make planned movements. He needs to have some inner constructs, rules, and maps to give him a sense of overall orientation.

Empathetical reason is the means by which the syntony instinct functions. It enables the individual to put himself in the place of another person or object. It provides the sense of connection with the situation that allows the person to know what to do and how to act. Nothing is done without the bridge of empathy which makes movement possible. Otherwise, it is like going someplace unknown; it gets dark and the person cannot move because he loses empathy with the environment.

The head center is the practical ego. This center wants to do things, but is unwilling to listen to what the other two centers are saying. It ignores any feeling or instinctual input concerning its operation. The head center can get out of touch with historical facts and feelings that conflict with or interfere with its general concepts, plans, and rules of the game.

Healthy functioning. When the three centers are in balance with each center doing its own work and not interfering in the work of the other centers, there is health. The person knows what he needs, what the other wants, and what the context calls for. He can be, live, and do in reality.

The healthy person is secure basically in his gut center. He has a sense of his own existence and identity and is not anxious that

he will fall out of existence, either physically or psychologically. In his heart center, he has the sense that his inner reality matches his outer image. And in his head center, he is in touch with his own inner authority. He has a sense of coming and going somewhere over the whole of his life.

Dysfunctioning. Unfortunately, this integration frequently yields to disintegration; balance gives way to imbalance. Gradually one of the centers tends to become predominant, the individual becomes more comfortable using it, and he pays less attention to the other centers. The dominant center attempts to usurp the functions of the other centers and exclude their input. When this happens, the person is either led by his thoughts, his feelings, or his gut reactions.

The following schema is found in the Arica Institute Notes (Note 1).

The person who tends to live out his instinctive center is dominated by his gut reactions. He is bound by his instinctive, immediate judgments and finds it difficult to change these judgments or to consider the reactions of others. When this center is out of balance, the person loses his sense of well-being. He does not know who he is and he is afraid he cannot take care of himself. Survival, physical and psychological, becomes a preoccupying issue. The world is experienced as dangerous and threatening. There results a violent insecurity about onself.

People in this group feel either they are:

- a. not good enough (Type 8: ego-venge);
- b. just not enough (Type 9: ego-indolent);
- c. not perfect enough (Type 1: ego-resent).

The individual who lets his emotional center predominate becomes stuck in his feelings. He gets so wrapped up in his feelings that he cannot act. Feelings become unreal and are no longer appropriate responses to the situation. When this center is out of balance, the person has no sense of living in society. He does not know what others want or who they are. And so he fears them. He does not enjoy life. He fears he has no friends and is incapable of intimacy. The dysfunctioning of this center results in deep feelings of loneliness.

People in this group are out of life either by:

- a. feeling that no one is letting them live (Type 2: ego-flattery);
- b. ultra-programming themselves and living by their own rules (Type 3: ego-go);
- c. being sad because of how they are (Type 4: ego-melancholy).

The person who begins to live out of his intellectual center gets stuck in his thoughts. He compulsively tries to think his way out of a situation. He spins his intellectual gears and never gets engaged in action. When this center is out of balance, the person has no sense of connection to the situation. He does not understand what is happening. He feels "outside of the game" and must "do" something to get involved. When the individual feels unconnected or unplugged from the situation, group or another person, he feels he cannot influence the situation. He has nothing to say; there is nothing he can do. He experiences a lack. He feels useless, inadequate, and incompetent. There develops a lack of self value or worth.

People in this group either:

- a. do not know how to enter the game (Type 5: ego-stinge);
- b. are out of the game because of their own panic (Type 6: ego-coward);
- c. are outside of the game because of excessive and fantastic plans about themselves (Type 7: ego-plan).

Some illustrations. The following example demonstrates how the three centers might operate. Suppose a person were going to a convention in a distant city. The conservation instinct would be asking survival questions and indicating survival procedures. What kind of lodgings are available in this city? Will he have an adequate place to stay? Are there restaurants in the area? Will he have sufficient nourishment? How will he get there? What is the surest means of transportation? If this is an Enneagram workshop, will he discover things about himself that may shake his self security? Is this worth the risk? Will he be a better person?

The relation instinct will be posing social issues. Does he know anyone in this city? Or will he know anyone at the convention? Will people like him at this meeting? Will he be lonely? Or will he renew old acquaintances and make new friendships? Will he have a traveling companion? If this is an Enneagram workshop, will it help him relate better to others?

The syntony instinct will be asking doing questions. What will he do at this convention? What is on the program? Are there museums or other interesting places to visit while in this city? Will he learn anything worthwhile? If this is an Enneagram workshop, will he understand himself and others better?

Another illustration is provided by the Spiritual Exercises, a retreat director's manual written by Ignatius Loyola (Puhl, 1951). One of the functions of a retreat as conceived of by Ignatius is to come to some kind of decision regarding the disposition of one's life. Does what the person want to do with his life correspond to or resonate with God's will for him? Ignatius suggests that there are three times when a correct and good choice of a way of life may be made.

FIRST TIME. When God our Lord so moves and attracts the will that a devout soul, without hesitation, or the possibility of hesitation, follows what has been manifested to it. St. Paul and St. Matthew acted thus in following Christ our Lord. (Puhl, 1951, p. 74)

This is a situation in which the person has no doubt about what he wants or what God wants. The conclusion is direct, intuitive, immediate, definite, uncontestable. It is Paul being knocked off his horse. The person is certain from the beginning and never questions his decision. This is a gut reaction, a deep sense or judgment throughout one's whole person about what he wants and what the other wants. This is the operation of the gut center.

SECOND TIME. When much light and understanding are derived through experience of desolations and consolations and discernment of diverse spirits. (Puhl, 1951, p. 74)

This situation is not as immediate and direct as the first time. It is not so much a gut reaction as a feeling response. In this kind of discernment, one imagines the various courses of action he might take and then waits for the feeling responses which follow these phantasms. Does he experience consolation? Does he feel at peace, delighted, loving, hopeful, etc.? These are feeling signs that his decision is consonant with his deepest desires and congruent with his

relationship with God. This decision will further rather than hinder the relationship. It is a "fitting" choice. On the other hand, if the person experiences desolation upon the consideration of his choice, if he feels agitated, anxious, angry, depressed, etc., then his decision may be an ill-fitting one.

This is the operation of the heart center. It is concerned with relationships and utilizes feeling vibrations to evaluate the situation and to validate its decisions.

THIRD TIME. This is a time of tranquillity. One considers first for what purpose man is born, that is, for the praise of God our Lord and for the salvation of his soul. With the desire to attain this before his mind, he chooses as a means to this end a kind of life or state within the bounds of the Church that will be a help in the service of his Lord and for the salvation of his soul.

I said it is a time of tranquillity, that is, a time when the soul is not agitated by different spirits, and has free and peaceful use of its natural powers. (Puhl, 1951, p. 74)

In this situation one is neither moved by powerful instinctive reactions nor by various feeling responses. It is a time of tranquillity, of little somatic movement. It is a time when more cerebral activity must take place. The person considers his goals and the best means to attain those goals. He lists the pro's and con's for the various options available. Which choices will best accomplish his purpose? This represents a reasoned approach and illustrates the head center in operation. When there are no feelings, then one must think.

It is informative to add that Ignatius recommends that the individual further confirm his reasonable decision, the one made in the third time, by imagining this choice in the manner of the second time and awaiting any ensuing feelings. If a positive feeling response follows, then the decision would seem to be a good one. In this way,

one approach is checked against the other.

So, too, with the operations of the gut, heart, and head centers. Rather than rely solely on the feedback from one center, the integrated person listens to, and is in touch with, all of his reactions. He is aware of what he wants, what he feels, and what he thinks. He attends to each of the centers and then acts accordingly.

For example, if one's thought processes are leading nowhere, then the person needs to ask what does he want or what is he feeling. If one's feelings are confusing, then he needs to step back from the situation and think about what is happening and ask what are his deepest desires underneath his feelings. Finally, if one's gut reactions are disturbing and unclear, one needs to consult his other two centers. What does he feel about the matter and what are his thoughts about it?

A whimsical illustration of these three centers can be found in the play, the Wizard of Oz. Recall the main character's helpers on her journey and what they most wanted at the end of the road: the Lion wanted courage (gut); the Tin Man wanted a heart (heart center); and the Scarecrow wanted brains (head center). In a similar manner is the person aided on his journey by the three centers. What may be coincidence to the scientist is intuition to the sage.

Peripheral Statements: The Nine Types

The material for these descriptions has been woven from several strands. While the structuring is the author's, the content was taken from the following sources: Ichazo (1972), Lilly (1975), Zinkle (1974), Arica Institute Notes (Note 1), Ochs lecture notes (Note 2) and Robb

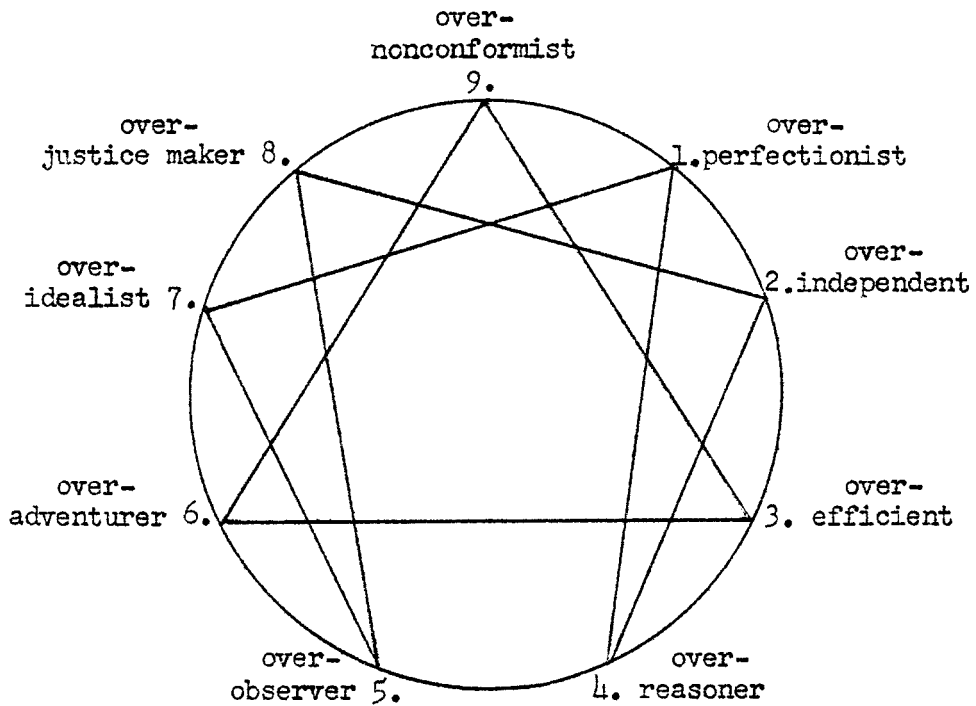


Figure 11. The over-preoccupation of each personality type.
 (As published in The Human Process for Enlightenment and Freedom by Oscar Ichazo. Copyright 1972, 1975 by the Arica Institute, Inc.)

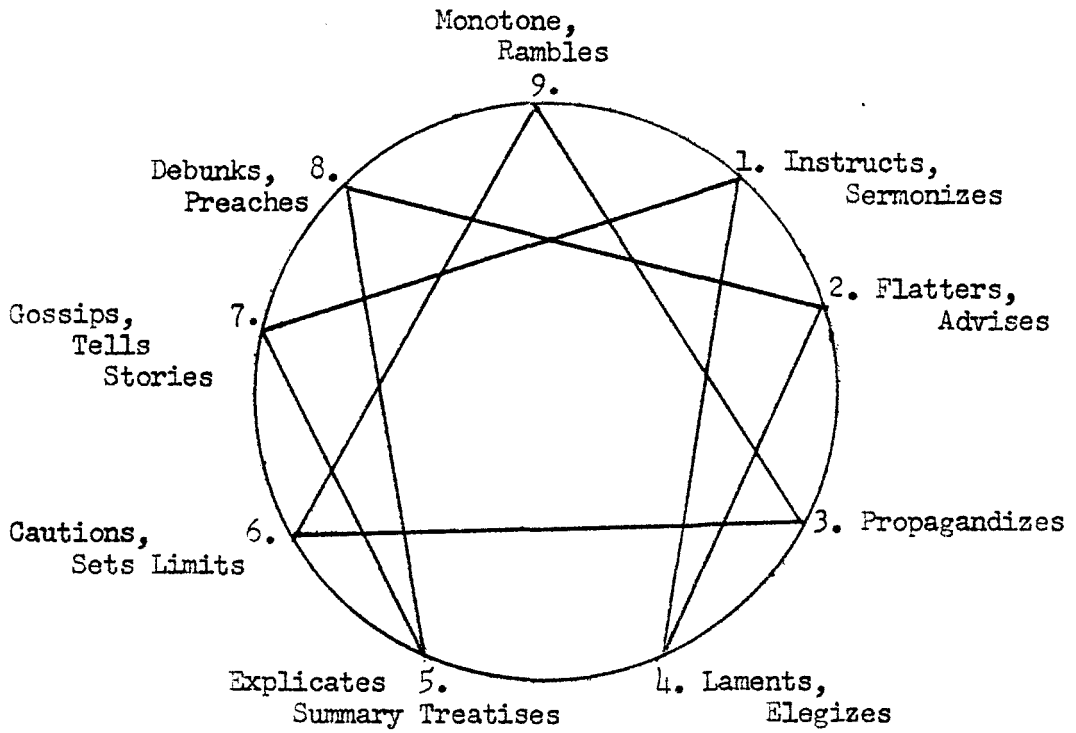


Figure 12. The manner of communicating of each personality type.

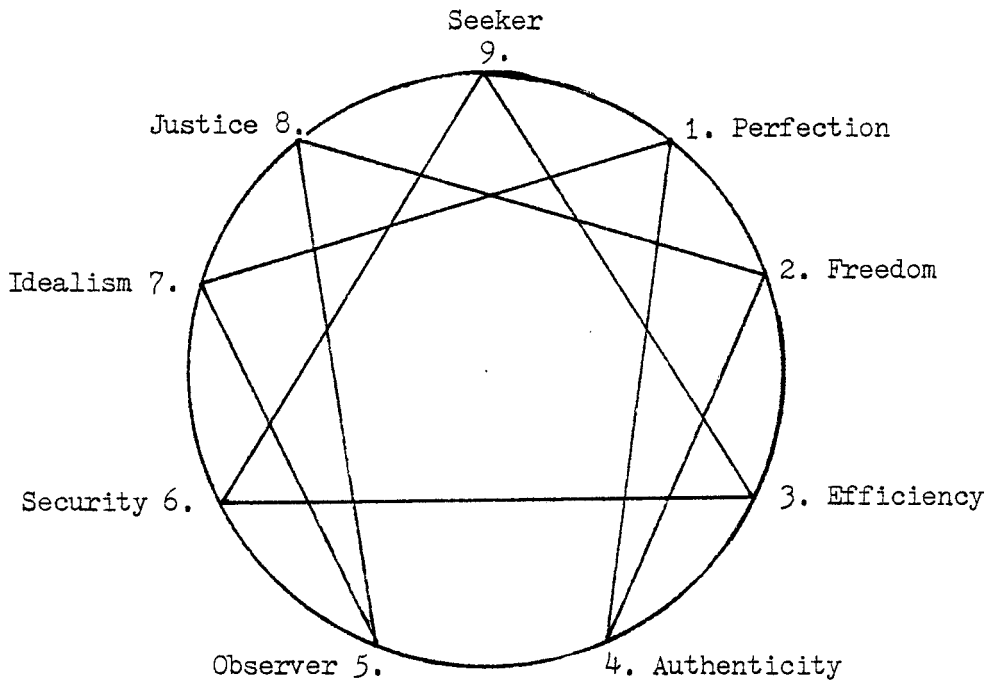


Figure 13. The trap, or habitual way of acting,
of each personality type.
(As published in Psychology Today, July 1973,
p. 69. Copyright 1972 by the Arica Institute,
Inc.)

lecture notes (Note 3). Finally, the author has added some observations of his own.

Fixation Type 1: Ego-Resent

This person carries around with him canons of perfection with which to judge himself and others. Expecting and demanding perfection, he is always angry and disappointed with himself and resentful of others and life.

The over-perfectionist becomes an over-critical character who criticizes the outside world rigorously, and criticizes his inside with the same rigor. He goes successively from outside to inside and from inside to outside.

Idealized self image. The idealization or compulsive self concept of the I is "I am right; I am good." This type is the perfectionist. By being perfect the I thinks he will be loved, respected, and redeemed. The I's trick themselves into thinking that others either see them as perfect or expect them to be perfect. These people measure everything by internal canons of perfection. These norms are intuitive, gut-centered judgments about how things should be. The I's can be very authoritarian because they know what is right. They have trouble with gray areas, with in-between states, with process. They like things black or white, right or wrong, all or nothing. A single flaw can often ruin for them a whole project, situation, or relationship. Either it's perfect, or it is nothing.

The I's feel most alive when they are trying, when they are striving for perfection. They seldom succeed to their own satisfaction, but they never quit trying. Avis Car Rental presents a I slogan:

"We try harder." At least they are trying, and so others cannot criticize them.

Since I's have to be good in order to be liked, they find it very difficult to let others see their imperfections. They must trust the other person very much before revealing any of their flaws.

Passion. The vice or emotional state that characteristically accompanies the I's self image of being good and right is resentment and anger. Because I's have such high standards of excellence, neither they, others nor reality can ever rise to meet those standards. Consequently they are habitually frustrated and resentful that things are not the way they should be. There is an imperceptible movement in I's from judgment to anger to resentment. This gut reaction is swift and strong and is, in reality, their judgment as to whether things meet their inner standards or not. The I space has been called the "reaction space," because I's are often at odds with reality, reacting to and reacting against what others say, do, etc.

Avoidance. The area of avoidance is the shadow side of the idealization. It is that part of a person's life that is most threatening to his self image. For the I, this area is the same as his passion: anger and resent. It is not "right" for a "good boy" or "good girl" to be angry or resentful. Anger is incompatible with being perfect. So, there is an undercurrent of anger in I's that they are frequently unaware of. The anger is often expressed in sarcasm and satire or in criticism and self-righteous stances. Of course, this is not interpreted by the I as anger, but as righteous indignation.

Defense mechanism. Reaction formation is the mechanism characteristically employed by the I to defend and maintain his self image of being good against his aggressive impulses. By this process he represses the unacceptable impulse while acting out the opposite tendency. A classic example would be the mother who develops a phobia for sharp objects. She cannot allow any sharp instruments to lie around lest her child get cut. Underneath this compulsive fear lies her own impulse to stab the child. But this is unthinkable. How could a "good" mother ever have destructive feelings toward her own child! So mother represses her hostile impulses and acts out the opposite protective position.

In a similar manner does the I repress his aggressive and sexual impulses so contrary to his "good boy" image and becomes compulsively good, moralistic, and often puritanical. Though there is a "bad boy" and "bad girl" in the I screaming to get out, their cries cannot be attended to.

The I's are not adverse to imposing their morality on others. They can be intolerant with evil and become compulsive do-gooders. They identify with St. George slaying the dragon, crusading to make the world a better place to live in.

They have a compulsive need to impose order on chaos. They can become obsessed with cleanliness and tidyness and constantly wage the cosmic war against crud. Control is a pervasive issue for I's -- control of themselves, others, the situation.

Facial features. Often the left eyebrow has more tension than the right, being pulled up or down, or showing puffiness directly under the eyebrow. The I's will frequently raise their left eyebrow when

they are being judgmental or resentful. There is often a tightness in their jaws as a result of their anger. There is an angularity about I's. They have sharp features and high cheekbones in the Katheryn Hepburn tradition. Their movements are often sharp, jerky, and angular -- precise, pointed, perfect.

Manner of communicating. The characteristic manner of speaking for the I is to instruct and sermonize. The I's frequently become teachers or preachers, explicitly or implicitly. They feel a need to make others better, to tell others how to do things right, to share their perfection and enlightenment with others. They can become hard task-masters and will drive others to death if it is for their own good. They speak authoritatively because they know what is right. Underneath their dogmatic pronouncements and judgments, however, may lie uncertainty. One would rarely guess this at the moment, but I's will go off and think about things and will change their opinion -- if that is the right thing to do.

The I's like to be straightforward and direct. Honesty is very important to them. They feel guilty about duplicity or deceit. "Fairness" is also a vital condition for I's. They resent others getting an unfair advantage or a lucky break. They will often retort, "That's not fair!"

The I's are often argumentative, giving numerous reasons with every statement they make to prove they are right. They frequently apologize for their imperfections and are concerned that they do not express themselves correctly. Being correct and exact are important virtues for I's. They want to make certain that others get the point.

The internal critic in the 1's is frequently manifested in their speech patterns. They often interrupt themselves to answer internal questions, objections, qualifications, etc.

Other. Criticalness is a characteristic feature of 1's. They are plagued by the inner voices of their internal critic. They are constantly telling themselves what they should do, how they ought to respond. This endless interior chatter makes it difficult for them to be quiet and still. Meditation can be painful for them because they cannot quiet their inner voices. Similarly, it is difficult for them to listen to others as they are always raising objections, making judgments, considering what they will say next. In general, the fixations at the top of the Enneagram -- the 8, 9, and 1 -- have the most trouble listening. The 1's can become obsessed with post-mortems and inner debriefings. They review all their activities to check whether they acted properly.

This inner critic can become projected onto others; then 1's fear being criticized and judged. They fantasize that others are doing to them what they are doing to themselves and others. They are often uncomfortable speaking before large groups.

The 1's have a talent and penchant for getting the facts. This can become distorted into an obsession with seeing the point, making a point, etc. They like things exact and accurate and often become grammarians, mathematicians, and accountants. They want things to add up right.

They also feel accountable for their time and feel a need to account for their stewardship of time. They feel pressured by time.

Time is running out. There is not enough time to accomplish all that needs to be done. They hate to waste time. The I's are over-responsible. After all, they must make the world better. Consequently, they have difficulty relaxing and allowing themselves to have fun. If they have a hobby, it has to be something worthwhile, like sewing, so they can make gifts for others and not waste time.

This burden of responsibility eventually leads to resentment which leads to guilt which leads to trying harder to be good. A vicious circle is established. The I's experience considerable guilt for not living up to their ideals. It can be salutary for them to reflect on the anger and resentment convoluted in their guilt. Their guilt is often their own anger turned inward against themselves. They are really resentful toward someone for imposing some obligation or expectation on them. But since this resentment or anger cannot be expressed directly toward the other person, it is turned back on the self and is experienced as guilt. Getting in touch with the resentment and expressing it cleanly as anger often lifts the guilt.

The I's carry around many unexpressed expectations disguised in their "shoulds" and "oughts." When a I says something should be a certain way, what is often the case is they expect something to be a certain way. Teasing out the differences for a I can relieve them of some of their shoulds.

For the I, the better is the enemy of the good. They are constantly fussing, fixing things up, improving the situation, making things better. They have difficulty simply letting themselves, others, and the world be.

Social subtype. This type is more easygoing than other 1's, but they are going to do it their way. They can be stubborn at surprising junctures. They have trouble adapting. They can be very moralizing. They can be awkward, but insist on their dignity. This has been called the "wallflower space."

Self-preservation subtype. These are more anxious and worrisome than other 1's. Their internal critic is very dominant and they interrupt themselves constantly when they are talking.

Sexual subtype. These are the heaviest of the 1's. Jealousy is a passion for them: they are jealous for the cause, jealous for the rights of others. Zeal, intensity, devotion, heat, right, "the cause," all describe this type.

Fixation Type 2: Ego-Flattery

This person is the compulsive helper, giver, complimentor, flatterer. Although dependent upon others for constant approval of himself and his actions, he is fighting that dependency in order to be free from social disapproval and approval.

The over-independent character acts independently on the outside, making his own decisions, but when he turns inside he finds chaos. In a rush of independence, he destroys his independent act. He is so preoccupied with his independence that he never has it.

Idealized self image. The self image of the 2 character is "I can give; I am helpful." The 2's are compulsive helpers. They see themselves as generous givers in a needy world. The world is their customer. They take pride in their service of others, in their "laying down their lives" for others. They feel they are O.K. and will survive

as long as they are helping others and getting them to like them. They have a strong need to be needed and want to be important in the lives of others. Since their sense of identity is bound up in their helping others, if they are not giving, they are nobody, worthless. The 2's sense of their own reality is invested in the gratitude and satisfaction with their service as felt and expressed by others.

Passion. The passion of the 2 is pride. At first blush, 2's appear to be very humble, self-effacing individuals, willing to give others the first place and the better things. Their pride lies in their sense of having no needs like the rest of humanity, whereas others are so needy. They do not own their own limits and live in over-extension.

They take pride in being important in the lives of others and in having many friends who are dependent on them for advice and support. They want to be central in others' lives because of all the care they show. "Let us be the one you turn to," as the television commercial asks. The 2's can be jealous and possessive of the people for whom they care. They often guard persons as possessions to be kept from others who do not care as much or who care wrongly for others, especially where this involves change and painful growth for those others. They like to rescue others from suffering, and only they truly understand.

They like to be "close" to important people, be with the "in-crowd," and receive attention from them. What is important is who you know. The 2's want to be recognized as the wonderful helpers and counselors they are. Who they are is important, not what they do

(which is important for Type 3). Attention is their nourishment, and they turn toward attention as a flower towards the sun. By contrast, 3's feel their achievements are what make them lovable.

Their suffering is proof of their nobility. Someone must sacrifice himself. But they resent everything they take on because there is never enough glory and appreciation for them. In childhood, they often lived under the shadow of someone more important.

Avoidance. What most threatens the 2's image of being helping and giving is the awareness and acknowledgement of their own needs. They distrust their own neediness. There is something "sinful," unacceptable, unlovable about having needs, so they are often unaware that they even have any. Ask a 2 what he needs, and he will be unable to say. If a 2 has time for himself, he will usually not know what to do for himself and so will look for someone to help.

The 2's like to appear independent, self-sufficient, put-together, but in fact they are very dependent upon the attention, approval, and appreciation of others. They are driven by insatiable needs for love, consideration, acceptance. But they cannot ask directly for what they want; instead they must manipulate others into wanting to give them something. "I will be generous to you, (but you had better appreciate me.)"

Defense mechanism. Because being needy is incompatible with their image and existential position in life, the 2's must repress their needs. They repress their negative emotions, anger, hostility, resentment, and their sexual feelings and impulses. Should these feelings emerge, they fear being rejected. Consequently they project

their needs onto others and trick themselves into thinking that by attending to the needs of others they are meeting their own needs. The 2's often get involved in the helping professions -- teachers, nurses, ministers, etc.

The 2's have a sense of being under pressure. They postpone their own needs in order to give and often wear themselves out. At this exhaustion point, they can become hysterical -- especially when they do not feel appreciated and loved enough in return. They then feel slighted and become reproachful. This is the "fury of a woman scorned," or else the "Jewish Mother Syndrome:" "My children, how can you do this to me after all I have done for you." They make others feel guilty, uncaring, ungrateful. The 2's love has a manipulative hook to it: appreciate me. "Chicken soup is poison."

Facial features. When the right eyebrow has more tension than the left, being pulled up or down, or showing puffiness directly under the eyebrow, this is the ego-flattery type.

Manner of communicating. The 2's compliment, flatter, and give advice. If they sense someone is in an embarrassing situation, they will seek to rescue them in conversation. The 2's have a strong impulse toward intimacy, possessing a well-developed attitude of "moving toward others." They prefer intimate one-on-one conversations. Yet, despite their longing for intimacy and their friendliness, 2's hold people at a certain distance. They are uncomfortable with others getting too close to their needs. On the other hand, 2's are generally very good empathic listeners.

Other. Independence/dependence is a conflict with 2's. Although

they appear independent and without needs, they are socially dependent. They seek others' approval and permission to be themselves and at the same time want to be given their freedom. They also want to be free from the burden of others' demands and dependence upon them while simultaneously fostering that dependence in others.

The 2's idealize love and sentimentality. They maintain the assumption that love comes from the outside, not from the inside. They feel they must minimize themselves and efface themselves in order to get this outside affirmation. If they are rejected, then they feel worthless. They fear there is nothing inside of them. They consider themselves a collection of kind deeds and thoughtfulness, and all of this is a bandage that covers over nothing. Like the invisible person who becomes visible only when wrapped up, 2's become discernible to themselves by their acts of service and giving. Were they to stop giving, they would cease to exist.

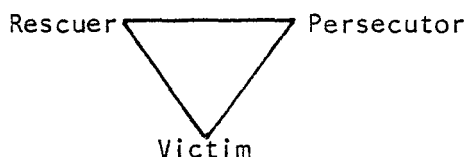
In addition, because 2's use repression to anaesthetize their impulses, they seek satisfaction from outside rather than from their own inner freedom and the direct enjoyment of their instincts.

The "rescue Game" described in Transactional Analysis (Berne, 1967) summarizes many of the compulsive 2 maneuvers.

The roles of Rescuer, Persecutor, and Victim first appeared in the psychiatric literature as roles in the different games described by Eric Berne in his book Games People Play. Berne postulated that game roles were interchangeable so that any person who played a game while in one role would eventually also play the game in another. For instance, he speaks about a group game called 'Why Don't You -- Yes, But' in which one person comes on as Victim and the rest of the group comes on as Rescuer. The Victim asks questions from a position of powerlessness, and the Rescuers attempt to give answers. Every suggestion is discarded, and a new one is offered until eventually the Rescuers get angry,

switch roles, and persecute the Victim. . . . Berne postulated that every person who plays a certain game will switch to every other position in the game so that the person playing Victim in one round will eventually play Rescuer and the Persecutor in later rounds. (Steiner, 1975, pp. 176-178)

Karpman (1968) synthesized Berne's observations and arranged the three roles in a triangle to indicate how people switch around from one to another.



A person may play all three roles at once. For example, the "martyr" mother who says, "Don't bother about me, I'm only the house-keeper," is complaining of being a Victim for having to care for (Rescue) her family, who may hear her as a Persecutor.

Thus we have the 2 revolving in the Rescuer role, feeling Victimized because no one appreciates him enough, and then becoming the Persecutor, reproaching others and making them feel guilty.

✓ Social subtype. This type emphasizes being important in the lives of others. "People rely on me, know me, want me." "People wave to me on the street." They are ambitious to know the master and be intimate with the teacher.

Self-preservation subtype. This is the "saint," the very good, wonderful person who paradoxically takes pride of place. "I deserve to be first in your life because of all I've done for you." They show people their importance so they'll approve of them for getting there first. They want to be the first to help out.

Sexual subtype. These are the most forceful helpers. They take others in hand and do what is best for them. Their advice is strong and heavy. The interpersonal focus is intense here. It may be expressed as initiative and aggression in the male and seduction in the female.

Fixation Type 3: Ego-go; Ego-Vanity

This type is always on the go, always active, always achieving. He wants to be known for his accomplishments, positions of influence, and efficiency. He is very concerned about his public image.

The over-efficient character is always preoccupied with acting over-efficiently outside. He overdoes everything, and this over-doing ruins what he is trying to do. He cannot match reality because his efficiency is excessive. When he turns inside, he turns his over-efficiency against himself and ruins himself. For example, if he does yoga, he is going to kill himself.

Idealized self image. The self image of the 3 is "I am successful; I am efficient." As children these people were loved and approved of for their achievements and not for simply being themselves. Through this conditional reinforcement, they learned that they were not good enough in themselves, and so they have to keep going, keep trying, keep piling up successes. They feel something is deficient in them and so compensate by activity, by achievement; they abandon their inner life in favor of the outer life of achievement. They come to experience a terrible burden of having to be a certain way, of living up to others' expectations and evaluations. If they experience what they really feel, they are afraid they may not live up to others' expectations. They

cannot let anyone know what they genuinely feel and must be in some sort of role with respect to another. Their "image" becomes all important. They are desperate that appearances be correct and are conventional in that respect. They are also conventional in that they prefer traditional male-female roles: men should be manly and women feminine.

The 3's like to project a youthful, vigorous image. The 3 has been called the "youth space." They appear energetic, narcissistic, the jet set, on the go. They have an excess of energy and are into healthy bodies, athletic endeavors, etc. They are outgoing, assertive, competitive. They present a professional appearance and come across as being experts.

They know how to get things done: how to get grants, deal with Washington, etc. The 3's have a natural efficiency and organizational ability. They like to establish clearly defined goals and know where they stand on the way toward those goals. Consequently they like progress reports, flow charts, and grades. They like precision, and there is a machine-like efficiency about them.

Passion. The characteristic passion or vice for the 3 is deceit. They become so identified with their mask or image or work that they become their role or their project and forget that there is a self underneath. Their total identification with their role is the 3's way of deceiving themselves and others. When 3's are asked "Who are you?" they characteristically respond: "I am a doctor, a nurse, a mother, a priest, an engineer. . . ." The 3's are plagiarists: they borrow to fit their image. They will accept and assume the image that is successful in the eyes of society at the moment. If that image should

cease to be successful, they will, chameleon-like, drop that role and assume another one. Whatever "works" is the criterion. The 3's will accommodate and compromise to be successful.

They are salespeople, selling their product and selling themselves. They do believe in their product, but only put forward its good points, declining to mention any flaws it might have.

The professionalism of the 3 can become too polished, too slick, too smooth. The person does not live; it is the image that lives. Their responses seem to be surface feelings, those deemed appropriate for the situation. They present a liveliness without life. There is something impersonal about their trying to be personable. They express a funeral parlor sadness and airline stewardess smiles. T.V. dinners, movie stars, models, charm school, engineers, facilitators -- all have 3 qualities about them.

Avoidance. Failure is the area most antithetic to the 3's self image of success, and 3's are most out of touch with any kind of failure. They can remember their past successes but not any failures. Any trace of failure is habitually turned into a successful experience. The little failure they do encounter is projected onto others. So 3's are impatient with others' inefficiency and work problems. They cannot understand why others are not able to get a day's work done.

Ultimate failure for a 3 is failure in a relationship, not failure in a task. They fear rejection, lack of support, being abandoned in a job. Their need to succeed arises from their need for approval, acceptance, and love. The 3 is active and achievement-oriented for the sake of relationships, and failure really means going unloved.

Defense mechanism. The defense mechanism of the 3 is identification. Besides identifying with their own successful image, role, mask, work, 3's also identify with the group norm, the organization image, the team effort. The 3's thrive on team effort, and the successful image and products of the group are also important for them. These various forms of identifications keep 3's on the surface away from the incompetence, worthlessness, and failures they fear themselves to be in their deepest selves.

Facial features. Often the right eye is definitely smaller, more closed than the left, or the area around the right outside corner is puffy. One may have the sense that 3's are looking at him with one eye but not the other. The 3's usually present a youthful, well-groomed, handsome, good-looking appearance.

Manner of communicating. The 3's propagandize, selling their product and themselves. They are on the market and everything is a question of how to say it, advertise it, present it, sell it.

Other. Fromm (1947) proposes five character types, four having nonproductive orientations and one productive orientation. His description of the "marketing orientation" is quite *a propos* here.

The character orientation which is rooted in the experience of oneself as a commodity and of one's value as exchange value I call the marketing orientation. . . .Success depends largely on how well a person sells himself on the market, how well he gets his personality across, how nice a 'package' he is; whether he is 'cheerful,' 'sound,' 'aggressive,' 'reliable,' 'ambitious;' furthermore what his family background is, what club he belongs to, and whether he knows the right people. Like the handbag, one has to be in fashion on the personality market, and in order to be in fashion one has to know what kind of personality is most in demand. . . .Since modern man experiences himself both as the seller and as the commodity to be sold on the market, his self-esteem depends on conditions beyond his control. If he is 'suc-

cessful, he is valuable; if he is not he is worthless. The degree of insecurity which results from this orientation can hardly be overestimated. If one feels that one's value is not constituted primarily by the human qualities one possesses, but by one's success on a competitive market with ever-changing conditions, one's self-esteem is bound to be shaky and in constant need of confirmation by others. Hence one is driven to strive relentlessly for success, and any setback is a severe threat to one's self-esteem; helplessness, insecurity, and inferiority feelings are the result. If the vicissitudes of the market are the judges of one's value, the sense of dignity and pride is destroyed. (Fromm, 1947, pp. 68-72)

Social subtype. Prestige is key for this type. It is important to perform well in social roles, to get social approval. Social vanity is their vice: "What do others think of me?" They are looking for audience response: "You're doing that fantastically!"

Self-preservation subtype. Security is important to this type. This is the organization man with his need to belong on a team to keep things going. "If you perform your role and everyone else does their part, then everything will be all right."

Sexual subtype. Image is significant here, the impression one makes. There is a desire to be one of the guys or gals, a tough team member. There is sexual boasting of conquests: people fall in love with you; you turn people on, etc. Virility is required of males; and femininity of females.

Fixation Type 4: Ego-Melancholy

These people tend to have manic-depressive mood swings. They get stuck in mourning and cannot let it go. But their suffering makes them special. They are searching for authenticity (perhaps in the ideal mate or in the right situation); then they will feel really real.

The over-reasoner character wants to understand the outside. He

wants to find beautiful reasons, but over-reasons and never finds those beautiful ones. He always has questions because he does not have explanations for the reasons. When he turns inside, he is going to reason about himself and will continue to ask "why?" indefinitely. Whatever the reason is, there is always going to be another "why?"

Idealized self image. The self image of the 4 is "I am special; I am sensitive; I conform to elite standards." The 4's see themselves as cultivated, cultured, aesthetic individuals. They take pride in conforming to elite standards of taste and in doing things with proper flair and style. They have class and like to outclass their opponents, turning up their interior nose at any hint of crassness. With their internal standards of good taste, 4's have an innate sense for beauty. (By contrast, 3's want to meet external standards of acceptability.)

The 4's think of themselves as being special. Because they are more sensitive and refined than others, they feel things more deeply. They exaggerate their feelings, turn them up, out of a sense that their ordinary self and feelings are just not enough. Unless they are feeling something deeply, there is something wrong, something missing. Contrary to what Descartes thought, "I feel; therefore I am."

Because they feel more deeply than others, 4's also suffer more deeply. Their suffering makes them special. They dramatize ordinary joy and suffering and raise them to the level of the tragic and dramatic. However, in many ways they are like the characters in Chekov's plays who think of themselves as tragic figures but in reality are only pathetic creatures.

They see themselves as tragic clowns, smiling through the gloom.

The 4's are characterized by weariness, languishing, ennui, melancholy.

Passion. Envy is the passion of the 4. The Latin root of envy is *invidia*, to look upon. The 4's look upon what others have and feel bad. They carry around with them a poignant, yearning feeling that there is something lacking in them. Others have it, but they are left out, separate. "I don't have it, so I'll just go away."

One of the things that 4's envy in others is spontaneity. The 4's are afraid of pleasure, and so they want boundaries. They fear any loss of control. They are orderly, well-mannered, controlled individuals. Composure is critical. There is a studied casualness about them while inside they are holding. Formal English and Japanese gardens are very 4. They are meticulously sculpted to look natural. Everything must be done properly and with good taste. There are simply certain rules of life, rules for living that must be followed. "This is what is done, and that just isn't done."

The 4's are concerned about saving face. They act something they are not, but are painfully aware that they are playing roles rather than simply living. They are conscious of their posing and their personas. In this way they differ from 3's who so identify with their roles that they are unaware of any distance between their real and social selves. The 4's long to break free to simple spontaneity but are afraid to do so. Their eccentricity is a caricature of genuine spontaneity.

They envy others' freshness and naturalness. But spontaneity is difficult for 4's because of their pull to composure. Due to their rehearsed scenes and studied scenarios, life seems stale, a copy.

And 4's want the original. They long for authenticity, the really real. They have a nostalgia for the past when things were more real. Or they long for a future state when they will be more complete, more real. The really real mate or situation is just around the corner. They envy the happiness that others seem to possess now. In reality, the 4's longing gets in the way of their possessing. They do not want to give up their longing which gives them a sense of special sensitivity and suffering. They think of themselves as aristocrats in exile, on the other shore longing for the mainland.

Van Kaam's (1972) book, aptly titled Envy and Originality, echoes many of these themes.

Avoidance. The area that 4's distrust and avoid is ordinariness, simple sadness and joy. An ordinary, appropriate feeling response to reality is not enough. The 4's exaggerate and dramatize the import of events and also their feelings. The 4 space is a place of great extremes; they do not feel anything unless it is extreme. They convince themselves that others expect them to be living at the extremes of feelings and that they would not be recognized unless they were very up or very down. And they cannot tolerate anyone having more feeling than they have.

Because of their extraordinary sensitivity, they often feel misunderstood by others. They cannot be persuaded that their feelings have become unreal. Instead, others are accused of being insensitive, of not understanding. "You don't understand because you don't -- you can't -- feel it like I do." The 4's can appear snobbish, aloof, disdainful.

While 4's long to be authentic, they are unwilling to accept the possibility that authenticity lies in ordinary experience. They forget that nourishment comes from one common life.

Defense mechanism. Artistic sublimation is the characteristic defense of the 4. They need to channel their emotions into patterns, symbols, rituals, dramatizations. For them, art is the only thing that is vital. They are dramatic and drama never bores. Actors, artists, musicians, poets, ballet-dancers, prima-donnas are 4 types. They crave the artistic and original: "I am artistic, and I know I'll never be recognized, but I'll suffer nonetheless." They feel as if they are plumbing the depths of their nature all the time. Even if they do not write poetry, they do something they consider sufferingly similar.

The creation of artifacts and art pieces which express the inner is a frequent mode of expression for 4's. It is in an art piece that they can change, re-do, rewrite, paint over, or otherwise correct to the point where the artifact says what they want to say. Sharing raw emotions or bald experience cannot express for a 4 what they deem to be nuanced reality. Only a poem, dance, musical piece, etc. can translate these deep inner surgings that go beyond the usual word to a stylized expression, packed with intensity and focused meaning.

They consider themselves as works of art and are concerned about making an adequate presentation of themselves to others. They are constantly monitoring and reshaping their experience, refining and perfecting the creation of themselves and their relationships. All of this is in an effort to cover over the fear and deep conviction that

beneath this exterior creation is something too ugly to look at. "If you were to really know me, you couldn't stand what you would see. Consequently, you must not see the me that is beneath this creation. I don't want to offend you, so I will try to look my best."

An aesthetic distance always remains between them and their experience, and this blocks the spontaneity they so long for.

Environmental supports are also important for 4's. They need the proper atmosphere, a congenial setting. They control, design, and shape their environment to express themselves. Their surroundings are the objectification of the subjectivity. They feel they are surrounded by beautiful things which only they can fully appreciate.

Facial features. Often there is tension on the right side of the nose. The nostril may look as though it is pulled up or pulled in on the right side. The nostril may even be smaller on that side or the whole tip of the nose pulled to the right side. The 4's often look as though they were looking down their noses at others.

As already mentioned, there is a studied casualness, a smooth rigidity about 4's. Their gestures and expressions are aesthetically controlled. And this control is climaxed in patterned behavior set in theatrical pieces carefully rehearsed in advance.

Manner of communicating. Lamentation and lyricism are typical 4 modes of speech. They sigh audibly under the burden of their suffering and sensitivity. "Alas. God, how I suffer." Their anger is frequently expressed in their laments. The lyricism may come out in such images as walking in the rain, watching young lovers on the lawn, watching children at play, the view through the window, etc.

Other. The 4's have a sense of being abandoned in their childhood: the father who left them, or the mother they never had. They nurse these hurts or primordial insults to their self-esteem throughout their lives. They become stuck in mourning, their grief strung out. They introject the parent of the opposite sex and carry with them the object of their mourning. Then, when they are sad, they get affection from this incorporated parent just as they did in their childhood. Their suffering then, as now, gained them attention.

They can become preoccupied with tragic themes: death, loss, being left alone, twilight, loneliness. They expect relationships to end and so put tremendous love into the relationship so when the other leaves, he won't forget them. Even saying goodbye is terribly painful for them. They must make future appointments to assure the continuity of a relationship. "Don't leave me alone. Don't abandon me."

The 4's have problems with boundaries. They take in all the feelings from another person or from the group and fill up with them. They lose contact with where their feelings leave off and others' begin. With this overload of emotions, they often flood others with their feelings and frighten them away. They do not have limitations on their sense of the dramatic and are constantly manipulating their inner self to get more feelings and life.

Social subtype. Shame is a predominant mood here. This type is distressed at not living up to their high standards. They may feel unworthy of love, awkward, and ugly. "I don't fit in or measure up." At the same time they feel that no one is as sensitive or as serious as they are. No one understands them and it is their destiny to suf-

fer. They like to charm people.

Self-preservation subtype. This type is more nervous than other 4's. They are defensive and feel deprived of love. Often they express a dutiful attitude, an obedience to certain standards. They suffer quietly, living a tragic existence in their imagination. They may become dauntless: "Don't get in my way. I will do this if I want to. I have a responsibility to perform."

Sexual subtype. Competition is an issue here, competing for or with the person loved. These are the heaviest of the 4's. "I will be beautiful, charming, elegant. I will seduce you and then turn you down." Or they exaggerate their suffering and sickness and exhibit suicidal fantasies. "When I die, then they will realize what they've done to me." Or they may dramatize their own deficiencies and ugliness and develop a strong distate for themselves. They want to invite another into their space, but the negative is so great that others cannot be allowed in.

Fixation Type 5: Ego-Stinge

This type is characterized by withholding. He holds back and stores up. He is stingy with his resources, money, and time. He is stingy with himself, his feelings, his energy, his insights.

The over-observer character observes because he is distrustful of the game outside. He observes, waiting to see something. While he is waiting, the thing passes on, and he puts himself out of the game. His observation makes him aware of everything that is going on and tends to be acute and constant most of the time. For him life is

fascinating to watch from a safe hidden place, but is much too terrifying to take part in. He stores up knowledge of life by viewing it from the sidelines.

Idealized self image. The self image of the 5 is "I am perceptive; I am wise." The 5's experience syntony problems. They frequently feel disconnected from the situation, outside the game, often not knowing how to get involved. Since they have difficulty getting actively involved in life, they compensate by being involved with their perception. They maintain a hyperperceptive stance, like a fox in his lair, hiding and peering out. Because they withdraw from people, the world, and their own feelings, they experience an emptiness and so retreat to their heads which they feel are full. For them, life becomes the inner life. They live in thought rather than body, ideation rather than feeling or action. They live in their heads as in the garret of a mansion, abandoning the rest of the house. For them, truth is crucial. Feelings are just one more bit of information to get to the truth. Ask them how they feel, and they will tell you what they think. They cling to the intellectual life as if the solution were there and there is nothing real "out there." They forget that life is in context, contact, meeting, interaction, transaction.

For 5's, life is set in a wise-man/fool context. They dread looking foolish. To be accused of being naive or simplistic is a terrible insult. So they need to get all the data before they make a decision and act. They need to step back and take it all in, to get the larger perspective. They are very thorough -- reading every book, checking every catalog, considering every possible way of looking

at an issue. They don't want to be taken in or made to look foolish.

The 5's are forever explaining. "Let me explain." They need to be reasonable, to give reasons to justify what they do. Just wanting to do something is not sufficient. They need to figure it all out, put the pieces together, synthesize all the parts. They play "fitting games." This goes with this and that goes with that.

The 5's can feel contempt for the shallowness of others, labeling them "idiots" and "stupid." Often this contempt arises from a prior sense of being disconnected or not feeling a part of what is going on. The contempt is a defense against feeling powerless to get involved in the action. It says this action isn't worth getting involved in or these people aren't worth getting involved with. The real issue is the 5 doesn't know how to get into the game.

Passion. Avarice is the passion of the 5. The 5's are greedy for the resources they feel they need in order to survive. They are hoarders. They store up information, materials, whatever, for some future time when they might need them. They are acquisitive, reading every book, taking all the trips, etc. They don't want to miss anything.

The 5's find it difficult to reach out, to ask for what they want or need. There is a paralysis of reaching out. They are afraid to cry for help because no one might hear them -- or worse, no one would pay any attention. Consequently, they either wait to be helped or cared for, or they manipulate others into doing things for them, or they try to do everything out of their own resources. They tend to be loners and do and get everything for themselves.

Stinginess is also a way of not playing the game. It is a way of frustrating others, of asserting one's independence. The 5's are stingy with themselves, with their feelings, resources, ideas. They want to know everything, but they won't give out much information -- especially about themselves. They usually offer a summary non-committal generalization such as "That's interesting."

The 5's are also stingy toward themselves. They deny themselves contact, pleasure. They can be very aesthetic. "I'll do without it, rather than ask for it."

The 5's are like a vacuum cleaner sucking everything into their system. Their direction is to pull back, to pull in. They have a problem with elimination: they take in but don't give out. And because they have trouble with giving, they also have difficulty in receiving and being nourished.

Avoidance. The 5's avoid emptiness. Their avarice, hoarding, taking in -- are all attempts to fill themselves up. They feel small, ineffectual, lacking in self worth, empty, and so seek to fill up their coffers.

This sense of emptiness comes from several sources. Because 5's characteristically employ compartmentalization to isolate their feelings from their ideation, they experience an emptiness at the level of feelings. For 5's, it is the thought that counts while feelings tend to be mistrusted and discounted.

Along with this emptiness in the area of feelings, there is also an emptiness in their social contacts resulting from the 5's lack of involvement and engagement. Both combine to hollow out an emptiness

of meaning. The 5's look for the "meaning" of situations or the "meaning" of life. They lack a sense of fullness in themselves due to their uninvolvedness.

Defense mechanism. Compartmentalization or isolation is the defense mechanism of the 5. When the individual experiences something, the emotional and ideational components of the experience are separated before awareness even develops. The emotional response is repressed and the person attends only to his thought response. So 5's experience a paucity of feelings. This is why 5's are accused of being in their heads. That is where they automatically go. They pay attention to their ideas, ratiocinations, explanations, etc., but not to their feelings and bodily responses. What is important is understanding, not feeling. Feelings are transient and too subjective and so cannot lead one to immutable, objective truths. Descartes may well have been speaking for 5's when he concluded: "I think, therefore I am."

Facial features. Characteristically, the chin is pulled to the right side and there is more tension on the right side of the mouth. Certain of the more withdrawn and shy types of 5's have a wan, pasty, almost corpse-like look about their face.

Manner of communicating. The 5's either like to give an epigrammatic response or a summary treatise. As George Eliot once said: "Blessed is the man who having nothing to say abstains from giving wordy evidence of the fact." The 5's don't want to say anything that might make them look foolish, and they are stingy with their comments. Frequently they will not speak up until the end of a meeting, at which time they give a summary of what everyone has said, fitting everything

together. The 5's like to explain, to generalize, and synthesize.

Intellectually, they prefer to get at the form or structure of reality rather than its details or content. They like to put things into categories to explain them. The 5's approach to thinking is like an x-ray machine. What is the essence, the structure, the bare bones? Details are unnecessary clutter. This preference for form over content can also lead to a certain emptiness in the 5's experience.

Type 5's like to synthesize, to put things in context, to see how the parts interrelate. Thus they need to step back to get the whole picture. They want to see connections. At least they will be connected on the intellectual level if they don't feel connected at the emotional or behavioral levels. The classic systematic philosophers represent the 5's penchant for synthesis: Aristotle, Aquinas, Kant, Hegel, Heidegger, et.al.

Other. The 5's tend to be private people who guard their privacy jealously. They need considerable private space to retreat into. "Leave me alone with my thoughts." They like to work things out on their own before coming to a group to talk about it. Privacy is their way of protecting themselves. They resent being asked what they think or feel as an invasion of privacy. If invited without pressure to come out of their cave, they will; but they resist any coercion by withdrawing. Even help is seen as an invasion of privacy.

The 5's are the least assertive of the nine types, the most underdog of all the fixations. They feel an inability to say "no," and prefer to duck out of a situation. They can assert withdrawal and indifference. They remain non-committal, on the border of things,

uninvolved. They prefer to be unnoticed, invisible. They can enter and leave a room without drawing any attention to themselves: no hello's and no goodbye's. They protect themselves by being invisible. "My body will be here, but you won't know what I think or feel. You won't get my energy." The 5's can do the same thing to themselves. They put parts of themselves into a box and become invisible to themselves. The "burglar" archetype fits the 5: silently coming and going; being conventional on the surface while doing unorthodox things out of sight.

In their childhood, 5's may have had poor mother contact, a problem at the breast. There may have been periods of actual separation from the mother during the first year of life. Often mother is cold, authoritarian, over-controlled. Mother does not give, but engulfs. So 5's came to feel abandoned by the mother in childhood or did not receive enough love. They react with resigned withdrawal and do not protest or reach out. This resignation becomes indifference: "I can do without it." And then becomes independence: "I'll get along by myself. I don't need anyone. I want to be alone." This withdrawal in its own way is an expression of wanting love and warmth. But the 5 won't admit this to others or to himself.

Social subtype. Symbols of authority and power are important to this type. How to relate to important people in society is an issue: not a desire to be a student, but a good friend of many gurus. Totems and lineage are important. These people have an inordinate attachment to licenses, credentials, titles, degrees, being close to positions of power, important suboffices, etc. They will make summary remarks at

the end of meetings.

Self-preservation subtype. This type needs a refuge, a home, a place of his own where he can stay for long periods of time. These individuals are more domestic. They close off a part of their life to hide in while they are doing unorthodox things intellectually.

Sexual subtype. This is the type who wears the look of self-confidence. The "cool" individual. The con-man who can pull the wool over your eyes. "If you think about this, you'll know I'm right." This is the most assertive of the 5's and often the most intellectually convincing and contemptuous.

Fixation Type 6: Ego-Coward

Courage and bravery vs. fear and cowardice is the conflict for this personality. Constantly working against fears, bravery becomes compulsive for the 6. Everything is experienced as a challenge. Being loyal and defending against threats are important issues for 6's. They need a strong leader to follow; one who can be protective.

The over-adventurer starts by being a secure person. In reality he would like to have the security of the bourgeoisie, a kind of practical security in the sense that his feet are on the ground. But fundamentally he is a man of action. Although he denies to himself as well as to others his insatiability for adventure, and insists that he is just going to speak about his fascination with security, he will engage himself in the first adventure he finds at hand.

Idealized self image. The self image of this person is "I am loyal; I do what I ought to do." Being faithful, obedient, dutiful, and responsible are cardinal virtues for 6's. They are characterized

by an idealization of the Father-image and by a rigid superego. They want to be approved of by authority and the favorite of someone in authority. The 6's think of themselves as God-fearing individuals, doing and believing what they should.

They ask themselves: "Am I brave enough? Am I equal to the threat?" They often get up their courage when there is no need to. Anxiety acts as a fuel for them and they get their strength from doing things that threaten them. They are constantly practicing brinkmanship: testing themselves and challenging their fears -- like Don Quixote jousting with windmills. They are so frightened that they fantasize themselves as heroes and see themselves as good soldiers. Frequently they come on stronger than the facts warrant.

They exaggerate distinctions between "in" and "out" groups. They are compulsively loyal to their own group, ascribing to its code of living, while being vigilantes toward those who are not in their camp. They are ingratiating, intimate, *entre nous*, fellows-in-arms to their own or else threatening in the name of the law to the "enemy."

Passion. The passion of the 6 is fear and doubt. There is a necessary instinctive fear of dangerous situations in order to safeguard one's physical existence. But for the 6, all of life is threatening. Enemies surround him, so he must always be on the alert and seek someone stronger to protect him. Although such constant fear is painful, yet it is familiar and safe. To live without it would leave one too vulnerable to unexpected attack.

Threat is the context of the 6. There is danger in the air. The 6's are on guard, wary, cautious. "Always think twice." The 6's

can interpret honest opposition as menace. They see contradictions everywhere. There are two sides to every issue, and 6's are always taking sides. "Whose side are you on?" "What do you think?" They are competitive either from challenging their fears or from comparing themselves to others. They are like gladiators in the arena or struggling inside their minds.

Fear itself is not the problem. They actually do well in fearful situations. The imagining of what may happen is the worst part. Their fears are phantoms. "The coward dies many deaths."

The 6's lack faith and confidence in themselves to make decisions and act on them. They are skeptical, doubting, worriers. "What if this? And what if that?" They are inhibited and blocked, going back and forth between alternatives -- like spiritual stuttering. They are on/off. Activity is countered by other activity in the head. They have an impulse; then fear and doubt come in. Objections always arise and block the self from effectively doing. They are always asking questions which is a mechanism used to maintain the division between head and heart. They are afraid at the choice point, cannot make a decision, want more information, are constantly getting prepared.

Often this lack of faith in themselves results in an over-dependency in relationships, for 6's resolve their doubts by appealing to authority. They incorporate some external authority, and this authoritative structure becomes the basis for their decisions. They resolve their doubt by dogmatic pseudo-faith -- super-orthodoxy. They become authoritarian personalities and can often appear very convincing, very sure. "This is what the Church says; this is what Marxism

says; this is what Freud says, etc." The 6's have little tolerance for ambiguity and are obsessed with checking everything out, resolving all uncertainty before acting. "Look it up in the dictionary, in the documents, in the law."

This introjected authority gives 6's a heightened sense of responsibility and self-confidence. They have very high ideals, place inhuman demands on themselves, have unreal standards, and have little compassion when they are not met. "If I don't measure up, I'm the lowest; and if I do, I'm the highest."

Avoidance. Fear itself is the area most threatening to 6's. This is the challenge to their bravery and loyalty and is the area they avoid by fighting against it, by becoming counter-phobic. Instead of struggling against their fears, 6's need to allow themselves to be afraid, to experience their fear. What is it like? and what does it want? They need to dialogue with their fears instead of defending against them.

Defense mechanism. Projection is the defense mechanism of the 6. The 6's are out of touch with their own inner deviancy, their own rebellion against authority. They have given their space over to authority, and part of them wants to resist, to fight back, to regain their territory. But since this attitude does not fit their self image of being loyal, they project this rebellion and deviancy onto others. They don't trust others because they don't trust themselves. And because others can't be trusted, there is a need for laws. Control is also an issue for 6's. They don't know their own limits and so establish control through law and order to set limits.

Since 6's are afraid to experience their own lawlessness, they become watchful and alert for others' deviance. They don't want people to get away with things. They become accusers, finding others out, and defining out-group populations. They become vigilantes, defenders of the faith.

The 6's invalidate themselves: "Don't look at me." They see things through others' eyes and lose a sense of themselves. Their antennae are directed outwards to pick up what to do rather than directed inwards to get in touch with their own inner authority. They inhibit their own impulses, then blame others for the inhibition. "They kept me from doing what I wanted." The 6's don't like exposure. The world is a dangerous place and so they want to hide. They want to know where everyone is. "Where are you coming from?" "Are you for us, or against us?"

Facial features. The 6's often have a "jowly" look with the chin in the center and equal tension on both sides of the mouth. They often have a wary look with rodent-like eyes darting back and forth checking for danger. They are circumspect, prudent, tentative.

Manner of communicating. The characteristic manner of speaking for 6's is to caution and set limits. "Be careful." "Don't go too far." The 6's can be very ingratiating and friendly toward those on their side. "No threat here. I'm your friend." They can be over-protective and parental. "Our boys."

Other. There is frequently a religiosity about 6's with too much living in the beyond and not enough in the present. They may have difficulty accepting sex as sex. It must be an ideal with a

romantic storybook image. They can be very idealistic, very romantic, wanting everything perfect. Control is the issue here.

Loneliness can be a concern for 6's. Their childhood memories are either warm or cut off. They may experience a sense of abandonment. They have a need for warmth and support for security. They feel safe if they are close to authority. They tend to be loners, though they do not like to be totally alone.

Social subtype. Duty is important for this type. "What do others expect?" They tend to be conservative and of an authoritarian mind-set. Obedience is important. The "father's will" is in terms of a superior or commander. They are continually setting limits. "It's never been done before. Hold off. Think about it."

Self-preservation subtype. Refuge is important for this type. They show affection and warmth and can be somewhat unctuous. "I am your friend." They also tend to be suspicious. "Whose side are you on? You're not on the same side." They are often funny, nervous individuals.

Sexual subtype. Strength is important for males here. Being brave, "macho," soldiers, martial arts, etc. are issues.

Beauty is the quality for females. She is a woman of defiant beauty, a *femme fatal*; pretty, but quiet and shy. There is an allure about her, a danger about her attractiveness. She is the *Mhata Hari* type.

Fixation Type 7: Ego-Plan

This is the hopeful optimist, continually making plans for fu-

ture Bacchanalias. This type places himself outside the game because he is too preoccupied with planning future games. He is concerned with manipulating the present so that the future will be perfect and the fulfillment of his ideals. When the future becomes the present, he is disappointed and must begin working again toward the ideal.

The over-idealist character plans for the future, farther than he can see. The result is over-enthusiasm. He carries out his plans outside with enthusiasm until they fail. Then enthusiasm turns to the inside, and he becomes isolated by his internal plans.

Idealized self image. The self image of this type is "I'm O.K." In order to survive, they feel they must be and appear happy, fine, acceptable. Everything is "nice" for them. They are compulsive optimists, wearing a constant smile, presenting a cheery disposition at all times, and chiding others for being gloomy.

The outlooks of 7's and 1's present an illuminating contrast. Three examples will demonstrate the difference between the optimistic and pessimistic viewpoints. Given a twelve ounce glass containing six ounces of liquid, the optimist will say it is half-filled while the pessimist will observe it is half-empty. A rather homey example is this. A 7 and a 1 are looking over an acre filled with daisies. In one corner there is a small cow pie. The 1 will comment: "Look at all that shit!" The same 7 and 1 are looking at an acre covered over with manure. Far in the back there is one daisy. The 7 will say: "Look at that beautiful flower." Or, put more poetically: "Two men looked out from prison bars. The one saw mud; the other, stars."

The 7's are very imaginative and almost compulsively creative.

They like dreams and visions and mystical experiences. Everything is a good trip, a mystical moment; there are no bad trips. They do trips instead of work. But they don't digest their trips. They are more like dilettantes flitting from one interesting idea to another, taking all the trips. The 7's are often the most "heady" of all the types. They are interested in things as long as they can talk about them but then abandon them. Everything is interesting but never practically implemented.

The 7's are very enthusiastic about the future. They foresee no difficulties; the future is always rosy. They like to plan future pleasant events. They are always making plans but never carry them out, because they are too busy making new plans. The 7's like to make lists of things to do. They become unaware of the difference between plans and reality. They are forever "thinking of doing" rather than "doing." The 7's engage in roundabout action instead of the repressed action of the 5.

The 7's are smiling spectators, talkers about, classifiers. They make good editors and anthologists. They enjoy seeing patterns.

Passion. The passion of the 7 is gluttony. They want more and more good. They relish and savor experience, gobble it all up, and smack their lips over it. The 7 has been called the "slurpy state." They anticipate good times and joyfully recollect past good times. They usually had happy childhoods that stopped abruptly, remembered periods of warmth followed by loss. Their life style becomes a gluttonous attempt to recover that closeness and warmth. They are nostalgic and unable to let the past go because of all the nice things back

there.

Avoidance. The 7's are out of touch with pain and suffering. They avoid and deny everything painful, having almost no tolerance for pain. They refuse to even notice things that go wrong. Nothing ever reaches them as "un-nice." They avoid whatever is heavy and like to keep things light. They plan ways to escape pain. They prefer to bypass the Passion and go straight to the Resurrection. They are uncomfortable with the shadow side of life and are afraid of the dark.

Pain is repressed and then projected. It is not O.K. for them to look or feel sad. They accuse others of being morbid or pessimistic and seek to convince others that everything is great. "Why is everyone so gloomy?" They are cut off from all negative emotions, especially anger -- which comes out in sarcasm and irony. They have to be told it hurts.

Defense mechanism. Sublimation is the characteristic defense mechanism of the 7. Sublimation is intended here to mean that whatever might be tinged with unpleasantness or pain is habitually lifted up and converted to good. Catastrophes are interpreted in the framework of God's will. Even death is turned into a cause for celebration. "Isn't it wonderful. Mother is now in heaven." The 7's are great intellectualizers and generalizers. Their defense is to figure it out before it gets them. They turn their experience into words. Since reality can be painful, they retreat into maps, plans, schemes, designs, metaphors. They then mistake their maps for the territory.

Facial features. Often their chin is pulled to the left side and there is more tension on the left side of the mouth. They frequently

have happy, chubby, baby faces. They generally have a cheery visage.

Manner of communicating. The 7's like to tell stories. Their stories savor life. They don't as much live their life as they live their stories. They are very talkative and love to entertain and make others happy. They make good masters-of-ceremony. They think and talk in analogies and metaphors; it is easier to avoid painful reality that way. They are humorous in a theoretical style, keeping things light. They like to gossip.

They talk in a tone of generality: "That would make an interesting study." They often explain things or ask questions. They like being "into" things as long as they can talk about them. They like to play "fitting games" like the 5. "This goes here and, then, that goes there."

Other. William James (1902) speaks of tender-minded and tough-minded people, or healthy-minded and sick-minded individuals, or once-born and second-born believers. Twice-born believers continue to trust and be hopeful even though they have experienced pain and disillusionment in their lives. First-born believers retain a child-like optimism but have not experienced much pain. These vignettes of the healthy-minded individual are uncannily similar to the Enneagram type 7.

In many persons, happiness is congenital and irreclaimable. 'Cosmic emotion' inevitably takes in them the form of enthusiasm and freedom. I speak not only of those who are animally happy. I mean those who, when unhappiness is offered or proposed to them, positively refuse to feel it, as if it were something mean and wrong. We find such persons in every age, passionately flinging themselves upon their sense of the goodness of life, in spite of the hardships of their own condition, and in spite of the sinister theologies into which they may be born. From the outset their religion is one of union with the divine. (p. 78)

One can but recognize in such writers as these the presence of a temperament organically weighted on the side of cheer and fatally forbidden to linger, as those of opposite temperament linger, over the darker aspects of the universe. In some individuals optimism may become quasi-pathological. The capacity for even a transient sadness or a momentary humility seems cut off from them as by a kind of congenital anaesthesia. (p. 82).

If, then, we give the name of healthy-mindedness to the tendency which looks on all things and sees that they are good, we find that we must distinguish between a more involuntary and a more voluntary or systematic way of being healthy-minded. In its involuntary variety, healthy-mindedness is a way of feeling happy about things immediately. In its systematical variety, it is an abstract way of conceiving things as good. Every abstract way of conceiving things selects some one aspect of them as the essence for the time being, and disregards the other aspects. Systematic healthy-mindedness, conceiving good as the essential and universal aspect of being, deliberately excludes evil from its field of vision.

Happiness, like every other emotional state, has blindness and insensibility to opposing facts given it as its instinctive weapon for self-protection against disturbance. When happiness is actually in possession, the thought of evil can no more acquire the feeling of reality than the thought of good can gain reality when melancholy rules. To the man actively happy, from whatever cause, evil simply cannot then and there be believed in. He must ignore it; and to the bystander he may then seem perversely to shut his eyes to it and hush it up.

The deliberate adoption of an optimistic turn of mind thus makes its entrance into philosophy. And once in, it is hard to trace its lawful bounds. Not only does the human instinct for happiness, bent on self-protection by ignoring, keep working in its favor, but higher inner ideals have weighty words to say. The attitude of unhappiness is not only painful, it is mean and ugly. (pp. 86-88)

✓ Social subtype. This type feels restricted by social limitations.

Their own possibilities are limited by what is socially acceptable.

They don't do what they want, but sacrifice themselves for the group.

✓ Self-preservation subtype. This type is the castle defender.

He has an attachment to the family and often comes from a large family.

He demonstrates a sense of the gang and is like a warm and cuddly pup-

py dog. He just wants a slap on the back and no hard questions.

Sexual subtype. Suggestibility is an attribute of this type. He is often sexually obsessed. Sex is an issue, not an outside possibility. It becomes a head trip, cerebral, accompanied by images and fantasies.

Fixation Type 8: Ego-Vengeance

This person is very aware of living in an unjust world. He is sensitive to any unfair actions or thought directed at him. His immediate response is that of revenge. The 8's are punishers in the name of justice. "Vengeance is mine, saith the 8."

The over-justice maker is always concerned with justice, querying whether justice is correct or not in everything. He is never going to find strict justice outside, and if he doesn't, he will not start anything outside. Inside, he will judge himself until he really hurts.

Idealized self image. The self image of the 8 is "I am powerful; I can do." The 8's have a tremendous amount of energy. Power is what matters to them. They have an instinct for power and gravitate to where the power is, toward the top. In a group they instinctively know where the power resides; who has it; who they have to contend with to get it. Solutions to problems is a question of power. Alinski's works (1945, 1972) are 8-type manuals. They detail how to get and use power. The 8's know how to get their way, how to intimidate others less forceful than themselves. They can spot others' weaknesses and are not above exploiting them. "Yea, though I walk in

the valley of darkness, I shall fear no evil; for I am the meanest son-of-a-bitch in the valley."

The 8 is the "titanic space." The 8's can be assertive, bossy, bullying. They take pride in their ability to do. They feel they must outdo everyone else. They respond to challenges: "When the going gets tough, the tough get going." For an 8, the best defense is a good offense. They have a strongly developed sense of "moving against people."

Passion. The passion of the 8 is lust -- in the sense of excess and intensity. They have a passion for the extreme. "You only go around once in life, so grab all you can get with gusto." The 8's can be greedy and grabby, squeezing the life out of everything. Absorption is the energy of the 8. "This is mine. I have a right to it." Restraint for them is sissified. If they are enjoying themselves, they don't know how to stop. "I'm having so much fun I should be arrested." They work hard and play hard. Everything is done with intensity.

The 8's are driven by boredom. Because they repress any tender, fragile part of themselves, they feel dead inside and that is where the excess comes from. They jump in and swallow it all because they are panicked and bored. They are chronically discontented and arrogant and have a deep underlying wish for satisfaction. They don't know what to do with themselves, are restless, and have an inability to stay, to dwell.

Avoidance. The 8 is out of touch with the soft side, the feminine side of his or her personality. Weakness, tenderness, passivity,

vulnerability, fragility, etc. are antithetical to their self image of being hard, tough, strong, invincible. They have difficulty "moving toward" others. Showing warmth and affection can be difficult for the 8 since this may be interpreted as a sign of weakness, and 8's hate to feel weak or helpless. Whenever they get close, they get more pushy, vengeful, terrible. The 8 does not make himself known. It is hard to share parts of himself, especially the softer parts.

Defense mechanism. Denial is the characteristic mode of defense for the 8. They deny weakness in themselves and innocence in others. They are good at debunking and unmasking. They readily sense deceit and sham and compulsively seek to expose it. If they don't like or understand something, they put it down, debunk it. "That's bullshit." They experience reality as hostile and negative and so take a protesting stance against it. They show initial opposition to everything. They can say "no" but have trouble saying "yes."

They do not want to be sucked in and are on guard against real or imagined exploitation. They sense insult everywhere and make sure no one takes advantage of them. "Don't lay your trip on me." "What do you mean by that?" "Don't let them get away with that." Others are seen as weak, suckers, powerless.

Perls's (1974, 1976) unmasking therapeutic style represents an 8's approach. And Hemingway's characters often exhibit a characteristic 8 stance toward the world. His heroes are macho men and women, independent, autonomous, fighting for their territory and dignity. Hemingway's advice to young writers was that "writers should have a built-in crap detector." His own writing demonstrates this quality.

It is spare and clean with no unnecessary sentimentality, romance, or bullshit.

Facial features. There is often tension on the left side of the nose of ego-venge types. The nose can look as though it is pulled up at the nostril, or sometimes pulled in, on the left side. There is usually considerable tension on the upper part of the nose. Often the nostril is smaller on the left side. Sometimes, the tip of the nose is pulled toward the left. Occasionally, the whole face may look cracked and weather-beaten and gnarled as though the person had endured much punishment.

Manner of communicating. The 8's characteristic manner of speaking is debunking and laying their trips on others. This was addressed under the "defense mechanism" heading.

Other. The 8's have a compulsive sense of justice. They are over-sensitive in terms of equity. They want to be certain that they and others get their due. They resent others getting things they had to work for. They view the world as a hostile place where people lie, exploit, take advantage of one another. The 8's are unaware that they do the same thing. They feel compelled to fight others' fights for them. They defend the poor, the weak, the exploited. There is a "Godfather" kind of quality about their protecting others. They protect their own, their chronies.

If an 8 feels he has been wronged, he will fantasize or actually carry out revenge for the sake of justice. The 8's take great pains to get even and right what is wrong.

The 8's punish themselves as well as others. They will venge

themselves if they feel that they are not living up to their ideal of equity. There is a deep blackness about 8's when they are down on themselves. The 8's can become suicidal if they turn their power against themselves.

Honesty is very important for the 8. They like to be straightforward, blunt, direct. They do not like to leave any situations or feelings unfinished, but prefer to have it out. They hate sham and deceit. "No bullshit."

The 8's are hell-raisers, heaven-stormers, revolutionaries, radicals, liberationists. They are frequently attracted to social justice issues. They get heard because they scream the loudest.

These people often had scrappy delinquent childhoods -- doing poorly in school, getting into fights, disobeying, rebelling. Often they were provoked into fighting rather than initiating the fights. They take their power for granted and do not have to prove themselves. They may have a childhood sense of being punished frequently and of being the cause of difficulty. They now feel they have to justify their existence. They must have a reason to exist and so they explain themselves a lot. They want to be sure others understand where they are coming from.

Social subtype. Social relations are important for these types. They are the friendliest of the 8's. They take care of their friends and get satisfaction from their relationships with their "pals" and "chronies." "In this crazy world, friendship is important." They are a friend for life; at any hour or need they will be there. They can attract people who are neurotically in need of strength.

Preservation subtype. Satisfactory survival is the slogan for this type. Their issues are coping and making it. "It's not terrific, but it's enough." "You can cut it." "It's rough, but. . ."

Sexual subtype. This is the most possessive of the 8's. They are very heavy in their dealing with people, squeezing the life out of them. They like fast cars, an inexhaustable supply of liquor, beautiful women or men. They take pride in their toughness. They are the most rebellious.

Fixation Type 9: Ego-Indolent

The ego-indolent individual is lazy about his own essence and essential matters. He maintains a pseudo-harmony with his real self and does not realize he is living out of his ego. He is often hyper-active in finding ways to avoid working toward his essence.

The over-nonconformist character does not agree with how the world is outside. When he starts seeing himself, he is going to find that he does not like things about himself. He will propose to himself new ways of trying things, and thus he will become a seeker who searches endlessly everywhere, running from guru to guru, always seeking outside himself for the solution to his problems.

Idealized self image. The self image of the 9 is "I am settled." The 9's are unflappable and impassionate. Comfort and ease are their goal. "Don't bother me." "Why is everyone so upset?" These people somehow came to feel "dumped" in childhood. They did not feel especially cared about and have come to take not being loved, being deprived of care, for granted. They have become resigned to this state of affairs. "So, I am neglected. Well, life is not that big a deal, any-

way. People make a lot of fuss over nothing. Life is not that important." They make themselves comfortable for the duration. They felt dumped and then dump themselves; they forget themselves.

Lao Tzu and the Taoist tradition represent 9 attitudes. Go with the flow. Take the path of least resistance. Relax. Take it easy.

The 9's make excellent peacemakers. They are objective, impartial, and dispassionate. They can see the good in both sides of an issue and are perceptive in seeing where there are no problems. Rogers' non-directive therapy fits this type. They love to get everyone settled down. "Don't get excited. Calm down." They bring peace by playing everything down. The 9's make mole hills out of mountains.

Passion. Indolence is the characteristic disposition accompanying the 9's self image. Indolence involves self-forgetting, not attending to what is essential for the self. They fail to experience themselves as existing, lack self love, are unaware of their own importance, and demonstrate a failure in self-remembering. They do not listen to their inner voices to the inner call or vocation. The 9 is the low point of awareness. They have trouble with listening and attention. The result is inertia; a lack of urgency and purpose. Quietism is a congenial religion for 9's.

Energy is an issue for them. They are on the quest for rest. The 9's policy is why stand when you can sit? and why sit when you can lie down? Groucho Marx once remarked that the two greatest things God invented were sex and sitting down. The former might require too much energy for the 9. The 9's have a strong desire not to waste energy and are constantly looking for energy saving devices. They like to

set up a structure and system and let it run by itself. That way they avoid any unnecessary energy expenditure or conflicts.

Avoidance. Conflict is the area most uncomfortable and unacceptable to the 9. Conflict is not trusted. It is sensed as something evil, destructive, capable of tearing one apart. The 9's are threatened by problems and by enthusiasm. So both internal and external conflict is repressed and avoided. The 9's do not hear the squeaks. They lack a sense of anything being wrong and maintain a pseudo harmony with existence. The 9's are great levelers and drain everything of its urgency. Nothing is that important, so nothing competes for the energy they are conserving. There are no choices necessary as 9's almost always take the path of least resistance.

Defense mechanism. Narcoticization is the defense against conflict employed by the 9. They tranquilize, anesthetize, numb themselves to conflict, decision, turmoil. They dampen their energy, turn off the juice, and deaden themselves. They maintain a low level of energy, awareness, and affectivity. When a 9 says, "I don't let it bother me," he may be deadening something in himself. The 9's do not allow themselves to get excited, concerned, or upset about essentials. They become calmer when things become more conflictual. They let others do things for them and can become a drain on others.

The 9's can be surprisingly active and excited about inconsequentials, however. They seek stimulation from outside, something to enliven them, to stir them up. Lacking the sense that energy can come from inside, they long for new energy from outside. They can become hyperactive in hobbies, knickknacks, sports, games of chance, etc.

They like to distract themselves -- to fiddle while Rome burns. The 9's busy themselves with inconsequential matters to avoid facing the conflicts involved in essential matters. Procrastination is no stranger to the 9.

Type 9's can become seekers, searching outside themselves for the solution to their problems. They may venture from guru to guru but avoid doing any serious inner work as this will inevitably lead them to conflict.

Facial features. Often the left eye is definitely smaller, more closed than the right, or the area around the left outside corner is puffy. Their bodies, especially their faces, are frequently energyless, expressionless, automatized. There is a certain flatness or plainness about 9's.

Manner of communicating. The 9's speech is characterized by a monotone voice. They have a matter of fact style, lacking excitement and emphasis. Everything is the same. They have little sense of priority, paying almost equal attention to extraneous detail and the main point. Their vocabulary is characterized by a lack of specificity and detail.

Other. The 9's have lax superegos. They live under very few shoulds, and the shoulds they have are given by their underdog rather than their topdog. What are excuses for most people are shoulds for 9's. For example, if a 9 has put in a half hour of work, he should take a break.

Social subtype. Participation is a key attitude for this type.

They are busier than other 9's. They like to join things, get a sense of the group, and absorb the group's energy. They get very involved with about two per cent of themselves. But they cannot arouse themselves enough to think about a particular case. They want to put it in some box.

Self-preservation subtype. This is the most conspicuously indolent of the 9's. They set things up the way they like them. They want and have to have certain things. They can become compulsive eaters or alcoholics. Or else they may settle for appetites rather than satisfaction. They will have things around but not use them. Minor activities are always draining them. "I cleaned the top drawer of my desk today and just had to rest afterward."

Sexual subtype. Union is important for this type. They are looking for contact either through the couple or through work. They are looking for an undemanding mate, for effortless belonging, to get sucked into some system and let it run.

Dynamics of the Enneagram System: Interrelationships Among the Types

There exists a mathematical relationship among the nine Enneagram types which is based on ancient esoteric Laws of Three and Seven.

According to a Gurdjieffian explanation:

The enneagram is a circle divided into nine equal parts. Numbering the points by moving around the circumference clockwise, we can then form a triangle by connecting the points at 9, 3, and 6. This triangle represents the trinity, or the Law of Three. If we think of the whole of creation as manifestation seeking to be reabsorbed into the Absolute, or unity, then we can see the three perpetuated: 3 tries to return to 1 -- this is, in mathematical terms, 1 divided by 3, which is a recurring series, .33333333. . . . The other points around the circle are connected in such a way that they reflect the striving of all seven points on the ray of

creation to return to unity: one divided by seven is a recurring series of six digits, .142857, which contains no multiples of three. Thus both laws are represented on one symmetrical diagram in a way that reflects their independence as well as their interrelationship. (Riordan, 1975, p. 293)

While the cosmological and mathematical underpinnings of this system lie beyond the purview of this paper, there is an intuitive cogency to this arrangement which can be further elaborated.

The dynamic interrelationships among the nine types indicate directions toward movement, integration, and wholeness or towards stagnation, fragmentation and compulsion. The movement towards health involves "giving in," a surrendering to one's real self and destiny. The direction of further fixation involves "giving up," a cessation of movement.

There are two approaches to wholeness and health proposed by this system. The one might be called the Dionysian way; the other, the Apollonian way. (Cf. Naranjo, 1973.)

The Dionysian way, or left-hand path as it is called in the Hindu tradition, involves identifying with one's fixation and compulsion as fully as possible by exaggerating it and going with it. This is the cathartic way of expression and acceptance. It represents the paradoxical theory of change (Fagan & Shepherd, 1970; Frankl, 1971; Haley, 1973; Watzlawick, Weakland, & Fisch, 1974).

By further developing his most developed aspect, the individual will come to the point of overflow and reach beyond his present state. Instead of striving for transformation, the person is here prompted to accept what he is and follow his trend. (Naranjo, 1973, p. 93)

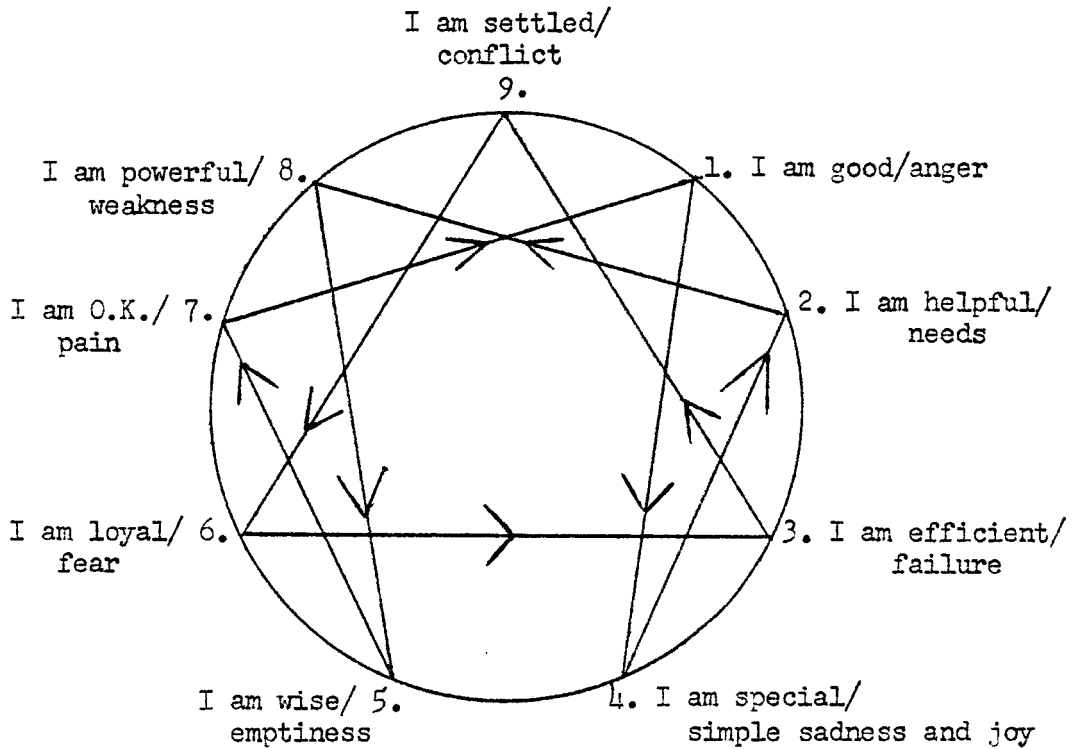
Just as acting consistently in accordance with preferences may serve to expose the sterility of a path or the hitherto un-

questioned contradictions in a personality, (so) an open expression of the life of feelings may shed light upon the fallacious pre-suppositions and non-functional character of many of these feelings -- which would not have become evident had they been withheld and controlled. (Naranjo, 1973, p. 81)

Pursuing this course, the person gives full rein to his compulsion, he feeds his fixation until it is satisfied, and then the other undernourished parts of his personality can come to the fore to get their fill. Or else the person recognizes the folly of his compulsive patterns and freely abandons them for more effective forms of behavior.

The Apollonian way, on the other hand, involves disidentifying with one's ego-fixation processes. It is the way of discipline, restraint, detachment. It involves "going against" one's compulsion, *agere contra* in the traditional ascetic terminology, doing the opposite of what one is tempted to do. This approach asks one to reclaim and re-own those qualities in himself that have been disavowed or forgotten. As mentioned earlier, each individual possesses to some extent all the qualities of all the types. However, each type tends to specialize in certain areas, to over-work some qualities to the exclusion or atrophy of other qualities. Integration and health require the reactivation of those decommissioned attributes.

Figure 14 illustrates the directions of the dynamics among the Enneagram types. The balancing qualities one needs can be found by "going against" the direction of the arrows. They can be discovered in the personality type at the point opposite one's own fixation. This does not mean seeking out the companionship of the other type (although they can show what the quality looks like in action); nor does it mean acquiring that quality outside oneself. It does involve



HEALTH

- Going against direction of arrow.
- Claiming idealized image of opposite fixation.

FURTHER COMPULSION

- Going with direction of arrow.
- Fleeing area of avoidance of opposite fixation.

Figure 111. The interrelationships among the personality types.

re-discovering that strength in oneself and utilizing it.

Following this path, then, the person regains his balance by going against the arrow. If one's compulsion is bending him one way out of shape (recall the Greek notion of *hamartia*: sin as being bent; missing the mark), then the person needs to lean the other way to get back on the mark, to become centered instead of being pulled off center. If one goes with the direction of the arrow, then he becomes bent even more out of shape. This direction compounds one's own compulsion with the compulsion of another type, and "the second state is worse than the first."

Either the Dionysian or Apollonian approaches are valid and viable. The course one chooses depends on one's disposition and preference. The end result is determined by the awareness, motivation, and freedom with which one begins.

Whichever way one journeys, health involves being able to attribute to oneself the idealized self image of the personality type found opposite one's own, going against the direction of the arrow. Further compulsion involves avoiding not only one's own unacceptable area but also the area avoided by the type found opposite one's own, going in the direction of the arrow.

The following descriptions for each of the types will serve to concretize these principles.

Type 1. For the 1 to regain balance, he or she needs to rediscover and re-own those qualities in herself or himself that are characteristic of Type 7. The 1, who is dreadfully serious, responsible, striving, constantly pushing the river, never satisfied with the pre-

sent situation, pessimistic, honeing in on flaws, needs to find in himself his child. He needs to re-own his playfulness. He needs to go with the flow, with the river. He needs optimism, imagination, the ability to see the good in everything. The notion of acceptance is primary here, as it is with all the types. Going with the flow means acceptance of the present situation, acceptance of self, others, etc. The I needs to be able to say "I'm O.K." I may not be perfect, but I'm O.K. I have flaws, but I'm O.K. The situation is not perfect, but that's O.K. The universe is not perfect, yet, but it is unfolding as it should. Be patient, God isn't finished with me, yet.

When the I becomes more compulsive, when he tries even harder, when he overworks his compulsion to the point of exhaustion and it still doesn't work, he still isn't perfect, the universe is still unfair, then he gives up rather than gives in. He turns his anger and resentment in upon himself and becomes depressed. He becomes like the 4, bemoaning his fate, getting into suffering, being misunderstood, being persecuted. He gives up on his gift of precision, of being able to get at the facts and begins to dramatize and exaggerate like the 4. "Nobody loves me." "I'll never be perfect." He absolutizes. He begins to avoid simple sadness and joy like the 4. Thus he increases his own area of avoidance and becomes even more narrow, more compelled, more rigid. His range of operation becomes more and more closed. He feels helpless, frustrated, impotent -- all the characteristics of depression and melancholy. He takes himself and his striving even more seriously. He ceases his pursuit of growth.

Type 2. Health and balance for the 2 involves the rediscovery and reclaiming of those qualities in himself that are evident in type 4. He needs to get more in touch with his feelings, wants, and needs. The 2 needs to be able to say to himself "I am special," and so what I want and feel and need matters. I deserve to take care of myself, to take time for myself. I have elite standards. I am not unimportant. Getting in touch with culture and beauty (traits of the 4) is often balancing for the 2. Pursuing hobbies, taking up pottery, music, etc. allows the 2 to express himself or herself. It is all right for 2's to be sad or to express whatever needs they have. They can say no to others and yes to themselves and not only survive but thrive.

Imbalance for the 2 means giving more and more compulsively, receiving less and less attention and satisfaction, and getting more and more into their reproaches. The 2 loses touch with his gentleness and becomes aggressive like the 8. They give up on themselves and others and refuse to help any more. "No one appreciates me. I'm going to my room. You can do it for yourself." The 2 becomes bitchy, irritated, depressed. They work themselves to exhaustion, deplete their energies, and turn off. Like the 8, they avoid weakness, tenderness, and innocence and become distrustful, hardened, and tough. They become less and less open to themselves and others, and their lives become narrowed.

Type 3. Health for the 3 means getting in touch with the 6's qualities in himself. It is healthy for the 3 to say to himself, "I am loyal; I do what I ought to do." Even though the ship seems to be going down, I'll stay with it. Even though this relationship seems headed for the rocks, I'll stay with it. Recall that 3's tend to jump

ship whenever they espy failure on the horizon. The 3 remains loyal especially to himself, to his essence, rather than to his role or work. He gets in touch with the 1 beneath the role and becomes true to himself instead of conforming to an image. The introduction of some of the doubt of the 6 can also be salutary for the 3. The 3's exhibit an invalid certitude. They will make apodictic statements about most everything to look competent and successful. To be able to say, "I'm not sure" nudges the 3 a little more in the direction of their area of avoidance, failure.

When the 3 tries to be even more successful, when they "go" even more, when they get into their image or work even deeper, when they run their compulsion into the ground, then they give up. They give up on their natural efficiency and organization. They stop working. They become indolent toward themselves as characteristic of the 9. They give up on their essence instead of giving in to it. They now seek to avoid not only failure, but also conflict. This is death, depression for the 3. The 3 gives up on his projects, goes to his room and turns off the machine.

Type 4. Health for the 4 involves reclaiming some of the 1 qualities in himself. The 4 needs to get in touch with the facts. He needs to get specific. What are the exact requirements of this situation? The 4 exaggerates the facts; the 1 gets the facts. The 1 qualities are a call to reality for the 4. The 4's need to stop feeding their depression and do something. The 4's need to re-own their own strength, goodness, and perfection. They need to be able to say to themselves, "I am good." The 4's don't feel they are good enough. They fear their

ordinary feeling response isn't sufficient, so they have to exaggerate. To be able to say, "I am good enough as I am" is a step toward wholeness for 4's. The 4 needs to give up his lamentation and sadness and actively change his reality as the 1 does. The 1 qualities act as channels or funnels for the 4's energy. Once the 4's feelings can get focused, he can begin to act.

When the 4 becomes more compulsive, he clings to others in a manner characteristic of Type 2. The 4 gives up on his feelings, says, "What's the use?"; no one will ever understand me. I'm not worth worrying about, etc. The 4 then represses his feelings and needs, as the 2 does, and becomes the sacrificial victim and martyr for others. E.g., the 4 may dedicate himself to caring for dying cancer patients. What better way to wallow in sadness, tragedy, dying, and the rest? When the 4 doesn't recognize his needs and take care of himself, he becomes even more melancholy. And now besides avoiding simple sadness and joy, he avoids his own needs, as does the 2.

Type 5. Health for a 5 means moving toward the 8 and reclaiming his power. It is integrating for a 5 to be able to say, "I am powerful; I can do." It goes against the 5's underdog stance and his characteristic feelings of inadequacy and powerlessness. "I can do something. I can change the situation. I do have some influence." The 5 needs to become more assertive. It is like reversing the suction on a vacuum cleaner. Instead of always pulling in, the 5 now gives out. Input is balanced by output; receiving is complemented by giving. The 5 needs to reclaim the sense of independence and autonomy characteristic of the 8. It is healthful for the 5 to get in touch with his own

inner authority and stand up for what he believes. "Be your own person. Don't let them lay their trip on you." These 8 dictums may profitably be said by the 5. Going toward 8 also gets the 5 out of his head and into another center. What do I want now becomes as valid a criterion as what do I think or what is reasonable. What is my gut telling me as well as what is my head telling me. The 5 comes out of his garret and lives in his whole house. The 8's are action oriented; 5's are thought oriented. Putting their thoughts in behavior is balancing for the 5. Getting involved with more than their heads -- with their feelings and instinctive reactions -- is integrating for 5's. Remembering that reality lies in interacting is important for 5's. Instead of always trying to attune himself to the group, the 5 needs to be aware that he can change the group and influence it rather than standing alone and apart. Moving out instead of moving back is key for the 5.

When the 5 gets more compulsive, he becomes more like the 7. He gets even more into his head and thought processes. He intellectualizes, generalizes, spiritualizes, makes strategies, instead of getting actively involved and expressing his feelings and wants. Instead of getting in touch with his feelings and then letting them lead him into action, he retreats more into his head. He compounds his avoiding emptiness with avoiding pain and suffering. He doesn't choose, doesn't act, doesn't get involved because this may cause pain. He becomes even more paralyzed. The 5 has to be willing to make mistakes, to look foolish, if he's going to fully claim his membership in the human race. Avoiding the inevitable suffering of involvement places

the 5 even farther outside the game.

Type 6. The worrisome, cautious 6 needs to rediscover some of the 9 laissez-faire disposition in himself. To be able to say, "I am settled" is calming and integrating for the 6. Getting in touch with his gut center, with his own inner authority, is salutary for the 6. Not only what does authority say, but what do I say becomes important. The 6 needs to turn his antennae -- which are usually directed outward to pick up the messages of external authority -- inward to pick up what his own urges, needs, and intuitions are saying to him. The 6 needs to relax and go with the flow. He needs to relax in his Father's presence and not be scared to death. He needs to allow for the possibility that the Father may well want what he wants and the Father may want him to exercise his own freedom of choice and re-own the responsibility for himself without constant fear of displeasing authority and so being put out of the game for breaking the law.

When the 6 becomes more compulsed, he begins acting like a 3. Instead of just going around in circles in his head, he engages the gear and starts running around in circles, compounding his indecision with frantic activity. The 6 gets farther away from his real self and gets more and more into a role or into some work. The 6 attempts to substitute some idealized role for the inner security he is seeking. He adds to his own area of avoidance, fear, the area of avoidance of the 3, failure. He worries even more whether he is brave enough to meet the challenge. He becomes more dogmatic and authoritarian, more and more intolerant of others' positions. He becomes an even more compulsed loyalist. When the 6 makes a decision and acts on it in time

of turmoil and desolation, the results are bound to be catastrophic for himself and all concerned.

Type 7. It is healthy for the 7 to re-own some of his or her 5 qualities. He needs to become more thorough, methodical, synthesizing, pulling together. When the 7 can get his plans and imaginings and creative bursts into some form of system as characteristic of the 5, this allows the 7 to move into action. In many ways the function of the 5 qualities acts the same for the 7 as the 1 qualities do for the 4. Both set limits, channel energies, focus directions. The 7 needs some of the detachment, soberness, and seriousness of the 5 to balance his compulsive scattering and dilletantism. It is healthy for the 7 to stay with something and thoroughly work it through to completion. The 5 characteristics can help them do this. It is life-giving for the 7 to be able to say, "I am wise." I am not a butterfly flitting about.

When the 7 becomes more compulsive, gets more into his head, more into planning, further into the future, more into cosmic schemes, he is bound to more frustration because the future is not going to be as pleasurable as he imagines it. His fantastic plans are not going to work out without any effort, and the more unrealistic his expectations, the more disappointed he is going to be. When this happens the 7 becomes resentful that life is not as pleasant as he imagines it. The 7 becomes resentful like the 1. He notices more and more imperfections and becomes caustic and critical. He gives up on his joy and gives up on his plans. He stops trying to appear O.K. But he avoids his anger and resentment as does the one. It would be better for him

to express his anger so he can get in touch with his unrealistic expectations and get in touch with reality.

Type 8. The 8 needs to balance his strong side with his gentle side, his animus with his anima, his toughness with his tenderness. He needs to reclaim some 2 qualities in himself. Francis de Sales once said: "There is nothing so strong as true gentleness; and there is nothing so gentle as true strength." When the 8 informs his strength with his tenderness, this maxim fits him perfectly. The 8 needs to use his power for others, not against others. He needs to be able to say, "I am helpful; I can give." He balances his grabbiness with giving, his claiming everything as his own and absorbing everything into himself with donating. This doesn't mean that the 8 is going to turn from a tiger into a pussy cat. The 8 will still retain his own characteristic energy, but this energy will be used to build up the community, not to debunk it or tear it down. The 8 needs to be free to move toward others as well as against them. An enlightened 8 makes a very fine helper, counselor, and friend.

When the 8 compulsively uses his power more and more and finds it less and less effective, he characteristically gives up on his power. He feels weak, powerless, impotent -- feelings common to the 5. The 8 withdraws and goes into a black hole. He turns his strength against himself and punishes himself. He becomes depressed and quite possibly suicidal. He venges himself for his injustice or insensitivity. He can get overly heady and may use his intellect in the service of vengeance. He compounds his avoiding of weakness with avoiding emptiness. So he may become even more grabby, lustful, and intense to fill up his

inner feelings of deadness. He distorts his moving against direction even more by moving away from instead of moving towards. Thus, he "misses the mark" even more.

Type 9. The 9 needs to get out from under his palm tree and get going. He needs to re-own his own sense of professionalism and efficiency. He needs to feel like an active agent. He needs to be able to say, like the 3, "I am successful; I am efficient." Instead of saying, "It doesn't matter or make any difference," or "I don't matter or make any difference," he needs to feel like a successful person and a successful and useful member of a team or organization. His contribution does matter. The 3's natural organizational ability helps to channel and focus the 9's energies and get him into action. The 9 needs to discover that the solution to his problems lies within himself. He does not have to seek outside himself for gurus, solutions, etc. This sense of his own essential goodness and competence enables the 9 to act effectively in his environment.

When the 9 gets further out of touch with his essence, when he becomes more compulsed and out of balance, he adds some of the compulsions of the 6 to his own. He doubts his own self even more. He worries, becomes indecisive, may become over-responsible and dutiful. He starts avoiding his own fears as well as his conflicts. He shuts down even more areas of his life and may become even more inactive and lethargic. "What's the use?" The 9 gives up and becomes even more procrastinating, resigned, and indolent toward himself and others.

Therapeutic Considerations

When one is centered and responding from his real self or essence, each of the three centers or instincts -- head, heart, and gut -- works in harmony with the others, contributing its part to the functioning of the whole person without interference from the ego and other centers. When the person is living in essence, then the following conditions prevail in the three centers:

Instinctual center: The person is secure basically. He has a sense that he is, he exists, and he does not fear falling out of existence physically or psychologically. He is aware of his own needs.

Emotional center: The inner person matches the outer image. The person has a quiet heart and experiences inner peace and calm. He is aware of the other's needs.

Intellectual center: The person is in touch with his own inner authority. He has a sense of position and context in his life, a sense of coming and going somewhere over his whole life. He is able to think clearly and be decisive.

When one is compulsive and reacting from his ego-state, then the ego-fixation, the compulsive pattern of thinking, feeling, and behaving, attempts to control each of the centers with its characteristic programmed system. When this happens, the person becomes unbalanced, the centers become at odds with each other and interfere with one another's functioning.

Therapy, then, involves working with the three centers to free them from being rigidly controlled by the ego so they can function spontaneously. DeRopp (1974) devotes four chapters to the education of

instinct, movement, emotion, and intellect. The Arica Training (Ichazo, 1973; Lilly, 1975) speaks of this as the development of the Kath (belly), Oth (heart), and Path (head) centers.

Working with one's instinctual center involves the transfer of consciousness from head to Kath.

This satori (a heightened sense of well-being and happiness) for living is brought about by the development of Kath consciousness and letting the energy from the Kath activate the whole person. In time, as the ego is broken, the Essence will take over from the mind, which will be in a state without thought, except when thought is necessary, and all man's activities will flow immediately from the Kath in harmony with nature. Such would be the state of a Samurai warrior, a Zen master, an enlightened man. (Lilly, 1975, p. 340)

The education and elicitation of the Kath includes breathing, meditation, movement -- the various centering exercises. Work with this center involves a change in one's basic living patterns, a behavioral conversion.

Working with the emotional center involves the contemplation and practice of the virtues in place of being ruled by one's passions. The virtues are emotional dispositions which flow naturally from one's essence or true self. They represent nine different manifestations of love or healthy energy reflecting the divine image or being. They are expressions of love in free undistorted ways. The passions, on the other hand, are distortions of love. They spring from the ego-fixation and are a compensation for the lack of some essential virtue.

Ichazo describes the difference this way:

There are certain biological understandings within the body which naturally result in a harmonious emotional life. These are the objective virtues. An essential individual will be in contact with these constantly, simply by living in his body. But the subjective individual, the ego, loses touch with these virtues. Then the personality attempts to compensate by developing passions.

The passions, which are a product of the mind alone, can be seen as the subjective expression of the lack of the objective virtues. (Keen, 1973, p. 70)

Work with this center involves a change in one's characteristic feeling response, an emotional conversion.

The virtues for each of the nine Enneagram types are as follows.

1. Serenity. Serenity flows from the sense of the presence of Divine perfection within reality and from the experience of the eternity of life in the present moment. It is the realization that all of creation comes from God and returns to Him and already participates in His perfection. Each individual is a part of this process and so his essence, too, participates in perfection. He can relax and trust that his self and the universe will unfold the way they should. And since the essences of others are perfect, he can relax with them. He can go with the flow and does not have to push the river. Serenity allows the person to trust and live in the present. It does not fear and is the emotional calm of a person at ease with himself. Serenity is the natural expression of wholeness in a human being secure in his capacities, self-supporting, and centered.

2. Humility. Humility is the virtue by which love is channeled without personal intervention or manipulation. Love flows wherever it is called, and it cannot flow where it is not called. Humility accepts the limits and needs of the individual's capacities. It respects what one can and cannot do. It is not weakness or docility but is the recognition of one's true status in the world. Humility is the reality principle, the discernment of the true human condition.

3. Truthfulness. Truthfulness is the acceptance of our interior

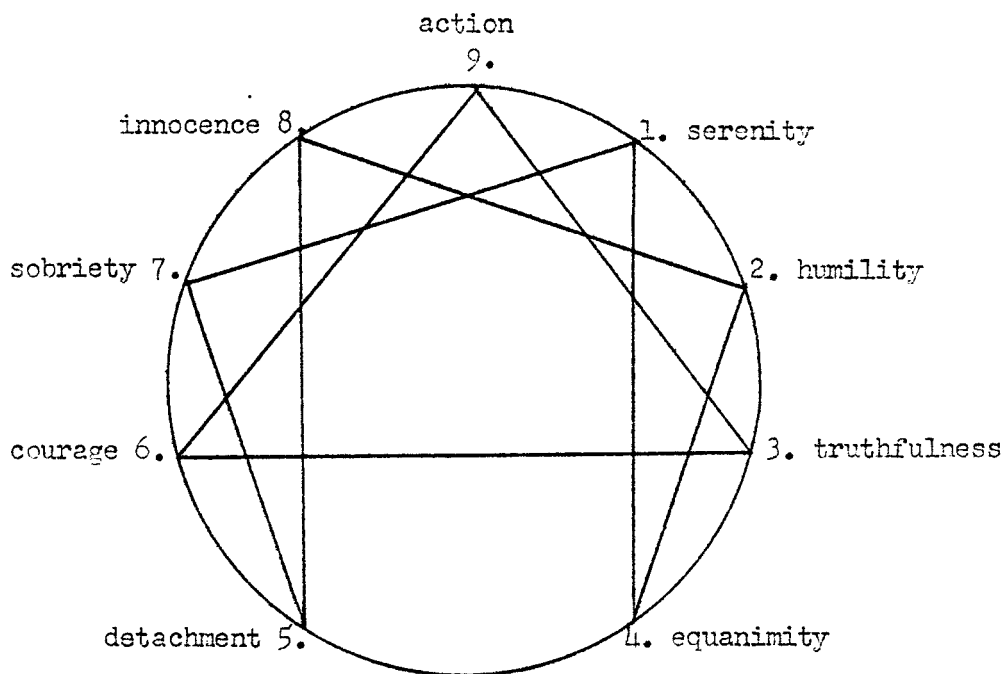


Figure 15. The virtue of each personality type.
 (As published in Psychology Today, July 1973,
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 Inc.)

reality without resort to masks or roles. It is the realization that "I am who I am," and there is no need to maintain a false image. The person is important because he is, not because of any accomplishments or an outward image of importance. Veracity involves simplicity and integrity rather than duplicity and segmented roles. It means doing work rather than being one's work, being the taskmaster rather than being mastered by the task. It is the acceptance of the truth as a splendid fact. It involves living with the truth and in the truth without having to package it, alter it, or hide any of it. The truth can speak for itself; no one has to sell it.

4. Equanimity. Equanimity is love expressed as harmonious and balanced. A whole person is in complete harmony with his environment. His moves are economical and appropriate to his circumstances. Equanimity is not emotionally affected by external stimuli in an exaggerated manner but responds to them exactly as much as is necessary. The balanced person is happy in the present moment and neither needs to long for a lost paradise when he was original nor yearn for a future state when he will be authentic. Equanimity is not envious of the qualities or happiness of others. The individual accepts his unique parcel of talents and respects that of others.

5. Detachment. Detachment is love expressed as constantly flowing. In detachment, what comes in goes out. "Freely give what you have freely received." The detached person does not identify with what is not his true nature. He takes in exactly what is needed and lets everything else go. He asks for what he needs and unclasps what he does not need. Nothing unnecessary is stored up. In detachment, one

neither clings nor hangs on. The energy of life is allowed to flow easily through the self. The detached person does not need a secure hiding place; he does not have to protect his anonymity; nor does he have to know everything before he can become involved.

6. Courage. Courage is the recognition of the individual's responsibility for his own existence. No one or no thing can remove this responsibility. Only the individual has the choice of having the "courage to be" or of avoiding this responsibility. Courage is the acceptance that each person is capable of realizing his true self, and that nothing can harm his essence. Courage is the natural impulse of the organism to preserve life. Bravery vs. fear need not be an issue. One does not have to make himself courageous; it is an instinctive possession already.

7. Sobriety. Sobriety is the sense of proportion. It is the perfect understanding of all that is necessary to maintain life. A sober person takes in no more and no less than is needed. He expends precisely as much energy as is necessary. He is grounded in the present. Sobriety teaches that happiness is reached step by step and cannot be achieved once and for all by mere plans, extreme measures, or gluttony.

8. Innocence. Innocence is love expressed as a childlike response to the present moment without memory, judgment, or expectation. A jaded, defensive attitude toward reality yields to freshness and openly experiencing each situation as new. Innocence is living in the now with spontaneity and simplicity. It is the disposition that reality will not hurt one. "Why should I want to hurt anyone and why should

anyone want to hurt me?" The Latin root of innocence is *in nocens*, not harming.

9. Action. Action is love that wishes to pass itself on. It is the normal attitude of a person in tune with his own energy and the energy of the world. To be is to be active. Action arises naturally out of the person's need and desire to function in harmony with his environment. It flows naturally from one's essence and leads to doing the work necessary to develop the self without interference from the ego.

Working with the intellectual center involves changing one's characteristic perception of reality. The ego-fixation introduces a distortion into one's thinking. By considering the right idea (or Holy Idea, as it is called in the Enneagram system), one realigns his phenomenological world with the real world. These Holy Ideas are called "psychocatalyzers" because they catalyze our entire psyche.

The keys for balancing the fixations are the psychocatalyzers. The mantric repetition of the correct psychocatalyzer immediately starts to catalyze our psyche, just as the presence of iron in our blood catalyzes the process of hematosiis. This is vital for our psyche. (Ichazo, 1972, pp. 63-64)

Considering the right idea is very much like viewing a Gestalt paradoxical picture which changes shape as you look at it. One's false fixated idea and the Holy Idea are two interpretations of the same reality. There are parallels to this process in "retribution therapy" (cf. Rimm & Masters, 1974).

Work with this center involves a change in one's characteristic assumptions and perceptions, an intellectual conversion.

The psychocatalyzers or Holy Ideas for each of the nine Enneagram

types are the following.

1. Holy Perfection. The awareness that reality is a process moving with direction and purpose. Within this movement each moment is connected by the process with the goal. Creation is a process emanating from the Divine Being and returning to the Divine Being. Creation participates in the Divine perfection both as its source and as its terminus. Because of this participation, each moment and each creature is already perfect. Everything is as it is and as it should be. The perfect process is unfolding on time and in the right direction. Only the ego is not perfect because it is out of the creation, out of reality. It is the ego that creates the illusion that the individual and the rest of creation are not perfect. The ego is unable to perceive the perfection that is already present. The ego passion will be resentment because ego cannot see the perfection. Freedom and serenity come with the realization that one's essence is already perfect.

2. Holy Freedom. The awareness that reality, moving with direction and according to fixed natural laws, flows with a certain force. The easiest way to deal with this force is to move with it, to go with the flow. This is real freedom. Freedom means living within the laws that maintain the cosmos. Ebb and flow, giving and receiving, having needs and having needs met are part of these laws. It is illusory to think one is outside these laws of complementarity. Pride is the passion that follows upon this illusion. The realization that having needs met is a part of the process frees a person from an excessive dependence on the approval of others and introduces him to the freedom

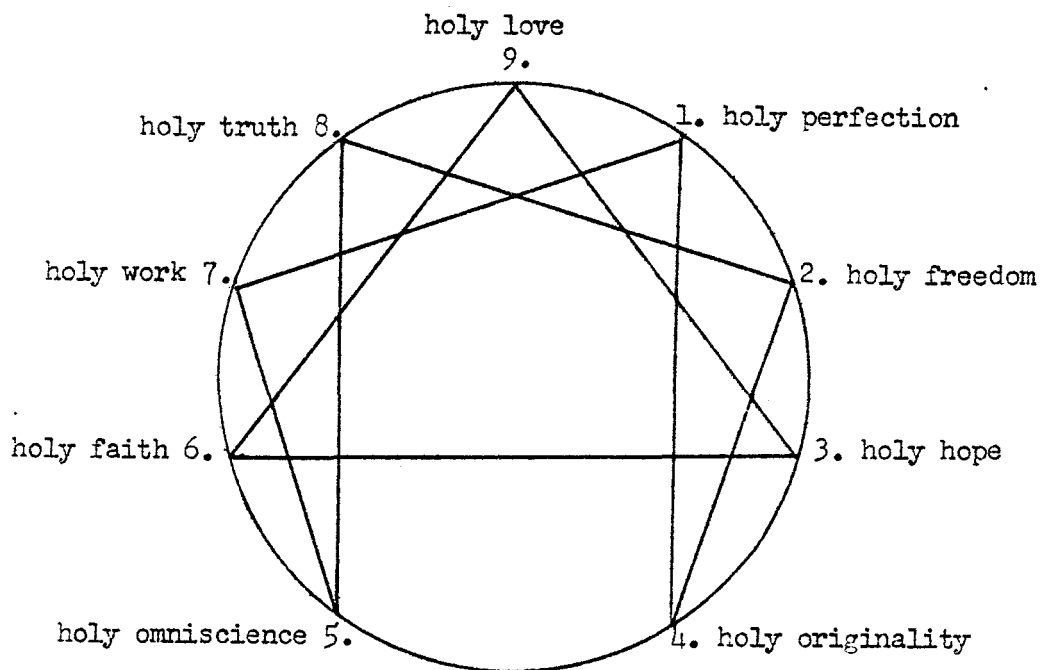


Figure 16. The divine idea of each personality type.

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of living the cosmic laws.

3. Holy Law or Hope. The awareness that there are no exceptions to the natural laws which govern the universe and that these laws are completely objective. All of the laws operate as an interconnected unity. Holy hope involves living in the total security that the holy laws do maintain the universe. When one lives in holy hope, he knows that the laws are going to be complete, they will always be the same, and he does not have to worry about what is going to come tomorrow. The seeker for efficiency, resting in his essence, finds that all things are functioning and will continue to function most efficiently according to these cosmic laws. The continual functioning of the universe does not depend solely upon his efforts. There is hope for the future, whatever he does or does not do. The cosmic machine runs itself and thinking otherwise is an illusion. It is the ego that does not run smoothly because it lies outside the province of holy law. Deception results when one is outside the law.

4. Holy Originality. The awareness that all individuals are born as a result of natural objective laws. These laws continue to operate within their bodies throughout their lives. Because all laws are interconnected, each individual always has an ultimate and physical connection with the cosmos, the totality of reality. Holy originality is the realization that from the beginning the person is truly joined to his origin and so is already connected and original. Once the person realizes that his essence originates from perfect being, he knows that he is "really real" now. Feeling incomplete and inauthentic

is an illusory trick of the ego. Seeking wholeness or authenticity in some paradise lost long ago or longing for some future integrity or envying others' originality are all illusory products of an ego which has become parted from one's true essence.

5. Holy Omniscience. The awareness that because every individual is intimately connected to the entire cosmos by the operation of objective laws within his body there is no separation or alienation except as a mental hallucination. The individual is already in the game and thinking otherwise is an illusion. Avarice follows from feeling one is outside the game. Full knowledge of life comes from involvement in and interaction with life. Because cosmic laws govern every aspect of life, there is no possibility of hiding from the cosmos or avoiding the results of natural processes. Holy omniscience is the realization that God knows everything and his knowledge is a compassionate understanding. In the light of this realization, the ego-stinger's desire to be anonymous, invisible, non-involved is no longer necessary.

6. Holy Faith. The awareness that the cosmos is a self-regulating existence in a state of balance. As long as the objective laws which govern this balance are respected, an individual can exist safely in a state of harmony, moving towards his own personal fulfillment. Faith is the security that comes from the realization that one's essence is from God, is a part of God, and is going to join God. It is something one can feel in oneself all the time. When the person is living out of his essence and is in touch with his own inner authority, then it will say to him that he belongs totally to God. To perceive the uni-

verse as alien, hostile, threatening, is an illusion of the ego. Along with this illusion come fear and doubt. One's essence gives the assurance that nothing from outside oneself can hurt the essence, not even physical death.

7. Holy Work. The awareness that reality exists as a succession of movements, each experienced only as the "present." It is only by existing in the present that the constant unfolding of the cosmos can be experienced. The belief that reality exists in some future time or state is an illusion. Only by working in the present can real work be done and real results achieved. Fullness of life and happiness come from living and working in the moment. Thinking that one's plans and aspirations will be realized without work is illusory and leads to gluttony. Holy work means living in creation, not going beyond it or avoiding any unpleasant aspects of it. Each individual has his own personal holy work and his social holy work.

8. Holy Truth. The awareness that the cosmos exists objectively and that it exists now. This existence is its own definition and justification and continues when the individual experiences the truth most completely, that is, when he views each moment fresh without preconceptions about what "should" be happening. Once the seeker for justice realizes that his essence and others' essences follow truly the cosmic laws which are imminently true and just, he will be satisfied and at peace. Truth and justice will follow inexorably from the natural unfolding of events. To think otherwise is an illusion of the ego. The passion of lust or excess accompanies this false assumption

since one feels he must actively get what he deserves. Personal vindication is unnecessary. The universe can take care of itself and its own.

9. Holy Love. The awareness that although the laws which govern reality are objective, they are not cold, because they lead to the creation of organic life. And that life, like all natural phenomena, fulfills a cosmic purpose. Creation has a destiny and each individual does matter. Love flows naturally and is as normal as breathing. When ego enters, then instead of love there is indolence. This indolence does not want to do anything for anybody -- not even for itself. Holy love breaks the indolence and removes the feeling of separateness. Love begins the moment the person contemplates creation and says "Thank you." It is the realization that there is a Spirit that really takes care of the universe and is the active principle of love in all things. The seeker is searching for someone to truly love him so that he can feel loveable. The experience of Holy Love reveals that his essence is already loving and loveable.

Empirical Validation of the Enneagram System:

The Research Design of This Study

The preceding is what the Enneagram looks like in theory. Now, what does it look like in fact? The Enneagram has been intuitively and experientially validated over many centuries. Many who have become acquainted with the system have found it to be uncannily accurate in describing their personality characteristics and dynamics (Ichazo,

1972; Lilly, 1975). Contemporary psychological refinements have been added to the system by Naranjo and Ochs. To date, however, little systematic research has been done on the Enneagram. Zinkle (1974) has made a start by constructing an instrument to discriminate the nine Enneagram types. The current study ventures into the research in three areas:

- 1) Reliability. How stable is the type selection of the Enneagram?
- 2) Concurrent validity. How well do the Enneagram type descriptions correlate with contemporary personality descriptions?
- 3) Predictive validity. Can an Enneagram inventory be devised to economically and accurately differentiate the nine Enneagram types?

Reliability

[The stability of the Enneagram type selection is addressed in this section. Subjects placed themselves into one of the nine Enneagram categories according to the following procedure. They were introduced to the Enneagram system either through a 2½ to 3½ day or similar workshop format or through extended classroom presentations over a semester's time. After receiving a written description of the nine Enneagram types and hearing a detailed explanation and description of the Enneagram system and its types, the subjects made a judgment about which type best fit their personality style.] This judgment was aided by an opportunity during the workshop to discuss their experiences in a small group with types similar to themselves and by an opportunity to hear other types share their experiences in a large group setting. They had the additional opportunity to discuss their selection with the

workshop leader. In short, their placement was based on self-selection, peer-selection, and judge-selection. In addition, many of these individuals attended follow-up workshop sessions which provided a further opportunity to confirm their choice. The time elapsed between these sessions varied between one month to one year.

[To ascertain how well this selection held up over time, the reliability of the selection, a representative sample of these subjects was contacted by mail and asked whether they still judged themselves to be the type they originally opted for. If they changed their judgment, they were asked to give the type they now judged themselves to be and to briefly describe what led to their change of judgment.]

[The criterion for reliability was whether 80% of the subjects in each type still judged themselves to be the same Enneagram type they initially selected] This was deemed sufficient verification for the stability of the type selection.

Concurrent Validity

To inaugurate the assessment of the validity of the Enneagram system, [its nine types were compared against the type descriptions of two current typologies, one based on Jung (as measured by the Myers-Briggs Type Indicator), and the other based on Millon (1969) (as measured by the Millon Illinois Self-Report Inventory)]

These particular typologies were chosen because their authors' philosophies concerning the nature and development of the human person exhibit many features in common with the Enneagram system. Their corresponding notions about healthy and unhealthy functioning also paral-

lel in many ways the Enneagram's conceptions.

Although there are differences in the theoretical underpinnings of these three typologies, nonetheless, if their respective constructs are logical and coherent enough to yield valid personality descriptions, then their final portraits of a given individual should bear some resemblance to one another, and they should differ from the portraits of other types. If the characteristics of the Enneagram types are congruent with the descriptions given by these other measures, then more confidence can be placed in the Enneagram typology. And at least it can be said that the subject's self image and report remain consistent across the three measures.

There follows, then, a brief description of these two other typologies. Fuller descriptions can be found in Jung (1933), Myers & Briggs (1976), Malone (1977), and in Millon (1969; 1974).

Jung's typology. In a recent work, Malone (1977) describes a theory of "psychetypes" based on the typology of Jung (1933). He calls this theory an "experiential typology," and his presentation provides a starting point for understanding Jung's theorizing.

It is a theory of psychetypes and is concerned not so much with the ways people *behave* differently in given situations as with the ways they *experience* situations differently. *Experiential typology is a descriptive theory of the different experiences that underlie behavior in normal personalities.* It assumes that if people experience things differently their attitudes, assumptions, and actions will vary. These diverse sets of attitudes, assumptions, and actions we call psychetypes. Each individual operates, whether he is aware of it or not, out of a particular psychetype, a basic perceptual set, first for understanding and second for dealing with reality. The perception is always primary for while two people may behave quite similarly, the texture of their experience (their own sense of what is happening) may

nevertheless be worlds apart. The theory of psychetypes is a way of exploring the various experiential worlds that lie beneath, and motivate, our behavior. (pp. 3-4) (Author's italics)

Jung's typology is a description of the experiences that underlie behavior in normal personalities. While the Enneagram is richest in its description of fixated or compulsive personality styles, it holds in common with Jung's approach the intent of describing clusters or types of underlying experience.

Both systems allow a wide variety of differences even within those types.

(The theory of psychetypes) assumes that the perimeters of human normalcy are wide, wider than we are often willing to allow. Far too many people are deemed eccentric who are functioning well within the normal boundaries of their particular type. A 'neurotic' may be neurotic only insofar as we misunderstand his or her typology or choose to define that typology as variant and therefore aberrant. Of course, a theory of psychetypes neither negates abnormality nor insists that nonfunctional or destructive behavior be accepted as normal. However, one of the ways a person can become neurotic (that is, unable to realize his own potentialities) is by failing to develop his natural typology. (Other reasons might derive from familial, social, or intra psychic maladjustments.) Furthermore, it is difficult for people to develop happily when their natural typology is not recognized or respected by others. By providing a language for experience, a theory of psychetypes enables us to communicate across our typological worlds and thereby come to understand and accept the validity of our differences. (Malone, 1977, pp. 4-5)

The Enneagram would say that the person becomes 'neurotic' when he fails to develop his essence. And just as it is the person's destiny to be a certain type, to reflect the divine image in a special way, to possess a characteristic set of gifts and talents, according to the Enneagram system, so is there something special about one's primary function (whether it be sensing, intuiting, thinking, feeling) in the Jungian system.

The primary function is generative; it is there that our strongest potentials will be discovered. Like the dynamo that keeps the engine running, we most fully develop by creatively utilizing the special qualities of our primary function. It is the most productive and the most personally satisfying way to learn and grow. . . . Experiential typology believes. . . that we learn better by starting with our natural typological base and from there moving inward, where the richest possible development of the self resides. To deny one's natural typology is to turn one's back on our most generative source of energy and substance. . . . Self actualization lies in the center. . . . It is important that we become enlightened with regard to typologies, other than our own, that we learn to value other worlds. We will best do this by first becoming enlightened about ourselves.

Each typology contains qualities that come to us as free gifts, talents, and capacities born of our function and areas. People spend much of their lives in a search for identity, for their special gifts and talents. Experiential typology can help us recognize those already within us. Once discovered, we can then take them into the world, develop them, enlarge them, and offer them to others.

Within the perimeters of this theory, a person is productively functioning when he or she possesses (and puts to use) more of the strengths of his or her own type than its difficulties. It is never beneficial to attempt to change type (your own or someone else's -- your child's, for instance); on the contrary, it will undoubtedly do damage. If being neurotic means deviating from 'the normal,' it is crucial for people to discover what is normal for them. Simply knowing the span of possibilities should assist us in actualizing our normal development as thinking, feeling, sensation, or intuitive types. (Malone, 1977, pp. 25-26)

The Enneagram speaks in terms of being one's type rather than being caught in one's type. That is, the individual has the option of surrendering to his destiny, of allowing the natural unfolding of his genuine self, of living out of his essence, or he can be driven by, controlled by, his ego-fixation -- the distortion of his true self.

Just as there are definable characteristics for each of the nine Enneagram types, so are there recognizable behavioral traits associated with each psychetype.

We accommodate all these preconscious perceptions of time and space to the outside world along certain predictable lines. For we do not live simply instinctively; instead, we attempt to control and to channel ourselves, our environment, and our situations. In so doing, we tend to act in fairly consistent, and consequently classifiable, ways. We call these individual instances of behavior traits. A given psychotype, then, behaves according to the personality traits belonging to his function. (Malone, 1977, p. 11)

The Myers-Briggs Type Indicator (1976) represents an attempt to tap these traits associated with the personality attitudes and functions theorized by Jung. Brief descriptions of these preferences follow.

Extraversion-introversion attitudes. Jung postulated two mutually valuable processes of adaptation to one's environment or two basic orientations to life. The introvert's main interests are in the inner world of concepts and ideas, while the extravert's main interests are in the outer world of people and things. The introvert's energy is directed inward, while the extravert's energy is directed outward.

The introvert's attitude is an abstracting one; at bottom he is always intent on withdrawing libido from the object, as though he had to prevent the object from gaining power over him. The extravert, on the contrary, has a positive relation to the object. He affirms its importance to such an extent that his subjective attitude is constantly related to and oriented by the object. The object can never have enough value for him, and its importance must always be increased. (Jung, 1933, p. 330)

The extravert is interested in objective happenings, whereas the introvert is interested in the subjective interaction with the external event. The person who would like to get to the practical application of all this would have the extravert point of view. One who takes more interest in the inner illumination which it may provide for an understanding of himself and human nature in general has the introvert viewpoint.

The extravert needs to externalize his problems to work out their solution. For example, he needs to talk to someone about the problem or write it out or paint a picture of it, etc. He prefers to work with it out in front of him. The introvert, on the other hand, internalizes his problem. He prefers to find the solution within himself, to work things out inside. Then, he may bring this problem/solution outside to discuss it. The introvert works towards packages of thoughts rather than one-liners. He prefers to work towards formulating whole solutions instead of piece-by-piece trial-and-error attempts.

So, the extraversion-introversion attitude is broader than merely a social preference (liking large groups or private conversations, liking parties or more solitary activities); it represents a basic orientation to the world.

No one, of course, is limited exclusively to either the inner or the outer world. A well-developed introvert can deal ably with the world around him when necessary, but he does his best work inside his head, in reflection. A similarly well-developed extravert can deal effectively with ideas, but he does his best work externally, in action. In either case the instinctive preference remains, like a natural right-or-left-handedness. (Myers & Briggs, 1976, p. 57)

The extraversion-introversion dimension is independent of the way people prefer to use their minds, specifically the way they use perception and judgment.

'Perception' is here understood to include the processes of becoming-aware of things or people or occurrences or ideas, and 'judgment' is understood to include the processes of coming-to conclusions about what has been perceived. Together, perception and judgment thus constitute a large portion of the individual's total mental activity. They must also govern a large portion of his outer behavior, since by definition his perception determines what he sees in a situation and his judgment determines what he

decides to do about it. (Myers & Briggs, 1976, p. 51)

Two ways of perceiving: the sensing and intuiting functions.

Sensing and intuition are two different ways of "becoming aware" of reality. Through sensing, the person becomes aware of things directly through his five senses. Intuition is indirect perception by way of the unconscious, accompanied by ideas or associations which the unconscious tacks on to the perceptions coming from outside. When people prefer the sensing function they are more interested in the actuality around them than in listening for ideas out of nowhere. When people prefer intuition, they are more interested in the possibilities that occur to them than in noticing the actualities.

People who prefer the sensing mode are interested in the facts, in practical details, in concrete here and now data. They generally do not tend to speculate beyond the facts or explore the depth and range of the data in their minds. People who prefer the intuiting function like to go beyond the obvious, to find the meaning behind reality. They may not be able to say where their experience comes from.

For example, the person who confines his attention strictly to what is said here on the page is following the disposition of those who prefer sensing. One who reads between the lines and runs ahead to the possibilities which arise in his own mind illustrates the way of the people who prefer intuition.

Two ways of judging: the thinking and feeling functions. Thinking and feeling represent two contrasting ways of coming to conclusions

about the information that has come into the system. Thinking is a logical process, aimed at an impersonal finding. Feeling is a process of appreciation, equally reasonable in its own fashion, bestowing on things a personal, subjective value.

Everyone undoubtedly makes some decisions with thinking and some with feeling. But each person is almost certain to like and trust one way of judging more than the other. If, when one judges these ideas, he concentrates on whether or not they are true, that is thinking-judgment. If one is conscious first of like or dislike, of whether these concepts are sympathetic or antagonistic to other ideas he prizes, that is feeling-judgment. (Myers & Briggs, 1976, p. 52).

The individual who prefers the thinking approach likes to make his decisions from the data. He prefers the more rational scientific model for proving things. His forte lies in organizing facts and ideas. He prefers a more hard-headed, practical, impersonal analysis of data with its step-by-step logical process of reasoning from cause to effect, from premise to conclusion.

The person who prefers the feeling function bases his judgments on personal values, in terms of how much things matter to him or whether they fit in with what he already values and feels strongly about. This person operates more out of insight. He becomes adept at handling human relationships.

The judgment or perception preference. Myers and Briggs have added an additional dimension to Jung's extraversion-introversion attitudes and his four functions of sensing, intuiting, thinking, and feeling. This is the preference between judgment or perception. They are methods of dealing with the surrounding world. Both must be used,

but both cannot be used at the same time. And almost all people enjoy one attitude more than the other.

There is a fundamental difference between the two attitudes. In the judging attitude, in order to come to a conclusion, perception must be shut off for the time being. The evidence is all in. Anything more is incompetent, irrelevant, and immaterial. One now arrives at a verdict and gets things settled. Conversely, in the perceptive attitude one shuts off judgment for the time being. The evidence is not all in. There is much more to it than this. New developments will occur. It is much too soon to do anything irrevocable.

Such is the choice between the judging attitude in general and the perceptive attitude in general. This preference makes the difference between the judging people who run their lives and the perceptive people who just live them. Both attitudes have their merits. Either can make a satisfying way of life, if one is able to switch over temporarily to the opposite attitude when he really needs it. (Myers & Briggs, 1976, p. 58)

The person who prefers the judging way of life tends to be action-oriented and likes to get things done. His "shoulds" tell him he has to perform and be his best now. This type tends to be competitive. His flaw is he may have to remake his decisions if he shuts off his options too soon.

The person who prefers the perceiving approach to life projects his goals far into the future. He likes to keep his options open. He operates out of a vague structure and may need help to get focus and closure. He may need some back up to get things done. This type tends not to be competitive.

With this brief summary of a Jungian approach to personality, it is time to turn to another conception of personality types, that of Theodore Millon.

Millon's typology. Millon (1969) has proposed a typology which

defines eight personality styles. His formulation of the development of these personality patterns parallels in many ways the Enneagram conception of the development of ego-fixations.

In the first years of life, children engage in a wide variety of spontaneous behaviors. Although they display certain characteristics consonant with their innate or constitutional dispositions, their way of reacting to others and coping with their environment tends, at first, to be capricious and unpredictable; flexibility and changeability characterize their moods, attitudes, and behaviors. This seemingly random behavior serves an exploratory function; each child is 'trying out' and testing during this period alternative modes for coping with his environment. As time progresses, the child learns which techniques 'work,' that is, which of these varied behaviors enable him to achieve his desires and avoid discomforts. Endowed with a distinctive pattern of capacities, energies and temperaments, which serve as base, he learns specific preferences among activities and goals and, perhaps of greater importance, learns that certain types of behaviors and strategies are especially successful for him in obtaining these goals. In his interaction with parents, siblings and peers, he learns to discriminate which goals are permissible, which are rewarded and which are not.

Throughout these years, then, a shaping process has taken place in which the range of initially diverse behaviors becomes narrowed, selective and, finally, crystallized into particular preferred modes of seeking and achieving. In time, these behaviors persist and become accentuated; not only are they highly resistant to extinction but they are reinforced by the restrictions and repetitions of a limited social environment, and are perpetuated and intensified by the child's own perceptions, needs, and actions. Thus, given a continuity in basic biological equipment, and a narrow band of experiences for learning behavioral alternatives, the child develops a distinctive pattern of characteristics that are deeply etched, cannot be eradicated easily and pervade every facet of his functioning. In short, these characteristics are the essence and sum of his personality, his automatic way of perceiving, feeling, thinking and behaving. (Millon, 1969, p. 221)

What Millon intends by 'personality pattern' are:

those intrinsic and pervasive modes of functioning which emerge from the entire matrix of the individual's developmental history, and which now characterize his perceptions and ways of dealing with his environment. We have chosen the term pattern for two reasons: first, to focus on the fact that these behaviors and

attitudes derive from the constant and pervasive interaction of both biological dispositions and learned experience; and second, to denote the fact that these personality characteristics are not just a potpourri of unrelated behavior tendencies, but a tightly knit organization of needs, attitudes and behaviors. People may start out in life with random and diverse reactions, but the repetitive sequence of reinforcing experiences to which they are exposed gradually narrows their repertoire to certain habitual strategies, perceptions and behaviors which become prepotent, and come to characterize their distinctive and consistent way of relating to the world. (Millon, 1969, p. 221)

In Millon's theory the individual's personality pattern becomes the foundation for his capacity to function in a mentally healthy or ill way.

When an individual displays an ability to cope with his environment in a flexible and adaptive manner and when his characteristic perceptions and behaviors foster increments in personal gratification, then he may be said to possess a normal and healthy personality pattern. Conversely, when average responsibilities and everyday relationships are responded to inflexibly or defectively, or when the individual's characteristic perceptions and behaviors foster increments in personal discomfort or curtail his opportunities to learn and grow, then a pathological personality pattern may be said to exist. (Millon, 1969, p. 222)

He then goes on to describe eight rigidified personality patterns or "mild personality disorders." These disorders fall into roughly the same species as Shostrom's manipulative styles (1968) and the Enneagram's ego-fixations.

Millon suggests that there are eight basic styles of personality functioning. Each style consists of two basic dimensions.

The first dimension pertains to the primary source from which persons gain comfort and satisfaction (positive reinforcements) or attempt to avoid emotional pain and distress (negative reinforcements).

The second dimension reflects the basic pattern of instrumental

or coping behavior the person characteristically employs to maximize rewards and to minimize pain. Those people who seem aroused and attentive, arranging and manipulating life events to achieve gratification and avoid discomfort display an active pattern. In contrast, those who seem apathetic, restrained, yielding, resigned, or seemingly content to allow events to take their own course without personal regulation or control, possess a passive pattern.

Detached types. Those persons who fail to seek positive reinforcements, who experience few rewards or satisfactions in life, be it from self or others, are referred to as detached types.

Style 1: passive-detached or apathetic or asocial personality. These people seek neither to gain positive reinforcements nor to avoid negative reinforcements.

Style 2: active-detached or sensitive or avoidant personality. These people do not seek positive reinforcements but do seek to avoid negative ones.

Dependent types. Those who experience reinforcement primarily from sources other than themselves, who measure their satisfactions or discomforts by how others react to or feel about them are described as dependent types.

Style 3: passive-dependent or cooperative or submissive personality. These individuals wait for others to provide these reinforcements.

Style 4: active-dependent or sociable or gregarious personality. These individuals manipulate and seduce others to provide reinforce-

ments for them.

Independent types. Persons who experience reinforcements primarily from themselves, whose gratification is gauged primarily in terms of their own values and desires, with little reference to the concerns and wishes of others, are said to exhibit an independent personality style.

Style 5: passive-independent or self-assured or narcissistic personality. These people are self-satisfied and content to leave matters be.

Style 6: active-independent or assertive or aggressive personality. These people seek to arrogate more power to themselves.

Ambivalent types. Those who have conflicting attitudes about dependence or independence, who experience considerable conflict over whether to be guided by what others say and wish or to follow their own opposing desires and needs are referred to as ambivalent personalities.

Style 7: passive-ambivalent or disciplined or conforming personality. These individuals submerge their desire for independence and behave in an overly acquiescent manner.

Style 8: active-ambivalent or unpredictable or negativistic personality. These people vacillate erratically from one position to another.

Predictive validity. In order to discriminate economically and objectively the nine Enneagram types, an attempt was made to devise an Enneagram Type Inventory. Zinkle (1974) constructed a question-

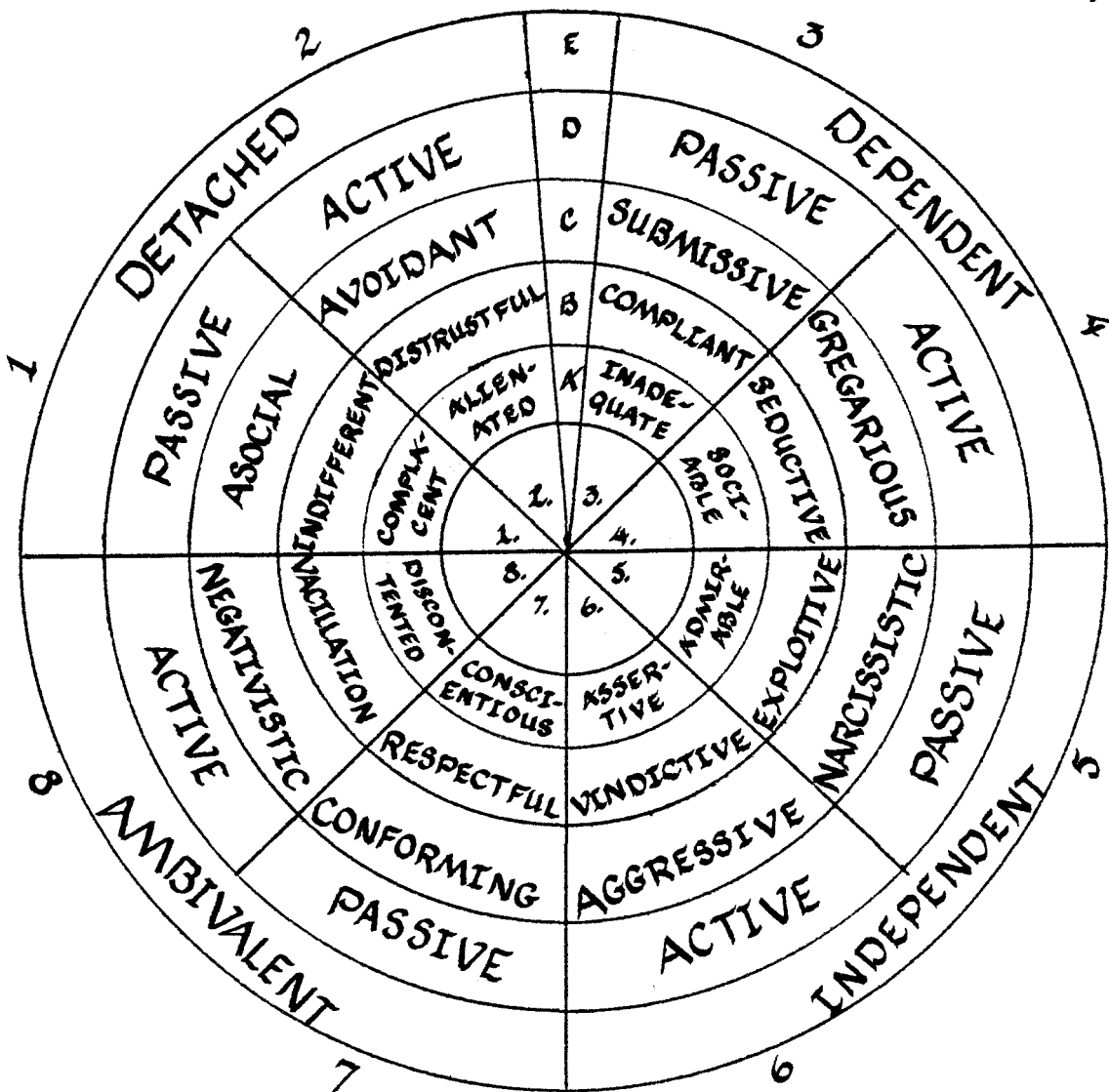


Figure 17. Schema of Millon's eight personality patterns. The characteristics noted on the figure are A. Self-image; B. Interpersonal attitude; C. Manifest interpersonal behavior; D and E. Interpersonal coping strategy. (From Modern Psychopathology by Theodore Millon, Philadelphia: W.B. Saunders Co., 1969, 108. Copyright 1969 by W.B. Saunders Co.)

naire to differentiate the nine Enneagram types, and his instrument successfully classified all but types 4 and 6. The present instrument attempted to improve upon both the structure and content of his test.

METHOD

Subjects

The criterion for selection into this study was whether the subject knew the Enneagram system and was able to make a judgment regarding which Enneagram type best fit him or her. The author drew from a group of individuals who were already familiar with the Enneagram, and he created a subject pool by giving workshops, classroom presentations, and personal instructions about the Enneagram.

[The total sample included 390 subjects: 311 females (80%) and 79 males (20%), ranging in age from 19-81, with the median age of females being 44 and the median age of males, 35. Of this group, 323 were either clerics or members of some religious congregation, and 67 were either students or single and married adults. While the majority of these subjects came from the Midwestern United States, there were representatives from throughout the United States as well as Canada, the Phillipines, India, and the Far-East.]

The subjects came from the following groupings, listed according to size.

A) This group consisted of 108 women religious, members of the School Sisters of Notre Dame (SSND), ranging in age from 20-80. The author conducted five Enneagram workshops for the Chicago Province of this congregation. The workshops lasted from Friday evening until Sunday afternoon. In addition there was a follow-up session for the

combined workshop participants six weeks after the final workshop.

B) This group consisted of 52 members from two courses in Theories of Personality taught by the author at Loyola University of Chicago, during the 1st and 2nd semesters of 1979. Their ages ranged from 19-40. The Enneagram system was included as part of the course and was described throughout the length of the course.

C) This group consisted of 51 members of the Institute for Spiritual Leadership (ISL), a year-long program conducted by Rev. Paul Robb, S.J. The Enneagram was a part of this training program. Fr. Robb is a psychologist who, along with the author, learned the Enneagram system from Rev. Robert Ochs, S.J., a student of Naranjo.

D) This group consisted of 34 members of the Society of Jesus, ranging in age from 20-60. These were subjects who were familiar with the Enneagram either through instruction from Ochs, the author, or another teacher thoroughly knowledgeable about the system.

E) This group consisted of 33 women religious, members of various congregations, ranging in age from 20-60, who attended a weekend Enneagram workshop conducted by the author in the Spring of 1979.

F) This group consisted of 28 women, members of various religious congregations, ranging in age from 30-50, all engaged in some type of religious formation work, who attended an initial weekend Enneagram workshop conducted by the author as part of their own professional development program. In addition, this group attended an advanced weekend Enneagram workshop given by the author one year after

the first workshop.

G) This group consisted of 22 women religious, members of the congregation of the Society of Helpers (S.H.), ranging in age from 20-80. The author presented the Enneagram to this group in one extended afternoon session, then conducted a similar follow-up session one month later.

H) This group consisted of 22 women religious, mostly members of the Precious Blood congregation (CPPS), ranging in age from 20-60. This group attended an extended four-day Enneagram workshop conducted by the author.

I) This group consisted of 12 members of a course Personality Types and Spiritual Lifestyles taught by Gerald Egan, Ph.D. at Loyola University of Chicago. Dr. Egan included the Enneagram as part of this course. The ages of these subjects range from 30-60.

J) This group consisted of 11 women religious involved in the early stages of their religious training who attended a weekend Enneagram workshop conducted by Sr. Mary Ellen Moore, S.H., Ph.D., a clinical psychologist who learned the Enneagram system from the author and has co-conducted several workshops with him.

K) The remaining 17 subjects were individuals who were known by the author to be familiar with the Enneagram and their type. This group, ranging in age from 20-40, was made up of religious, clergy, and lay individuals who have learned the Enneagram from various reliable sources.

Table 1 presents the distribution of subjects according to groups

and ages, while Table 2 shows the distribution of subjects according to Enneagram type, sex, and age.

Apparatus

For the reliability section of this study, a letter was sent to the workshop participants asking what Enneagram type they presently judged themselves to be. The form of this letter can be found in Appendix A.

For the concurrent validity section of this study, two standard personality inventories were used: the Myers-Briggs Type Indicator: Form F (1976), and the Millon-Illinois Self-Report Inventory: Form P (1974). Copies of these tests can be obtained from their respective publishers.

For the predictive validity section of this study, the author constructed the Enneagram Personality Inventory. This test can be found in Appendix B.

The Enneagram inventory consists of 135 items, 15 items for each Enneagram type. The inventory is prefaced by asking the subject to consider the questions in the context of his whole life. Both the Enneagram and this instrument attempt to get at pervasive life styles. Since the individual may be relatively free of some of these patterns now, he is asked to consider whether any of these patterns presently fit him or whether they fit him at some time in his life.

A Likert 5-point scale is provided the subject who is asked to indicate his level of agreement or disagreement on each item. The

Table 1

Distribution of Subjects by Groups and Age

Age	19	20-29	30-39	40-49	50-59	60-69	70-79	80-82	
Group A		3	14	19	28	29	14	1	108
Group B	4	39	8	1					52
Group C		1	12	25	10	3			51
Group D		13	10	7	2	2			34
Group E		13	5	10	4	1			33
Group F			8	16	4				28
Group G		1	2	9	3	3	3	1	22
Group H		3	4	8	5	2			22
Group I			3	7		2			12
Group J		4	6		1				11
Group K		7	3	7					17
	4	84	75	109	57	42	17	2	390

Table 2

Distribution of Subjects by Enneagram Type, Age, and Sex

	Age		19		20-29		30-39		40-49		50-59		60-69		70-79		80-82		Total	
	Sex	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	
Enneagram Type	Type 1		1	4	4	15	3	21	3	11		6		3				60	11	
	Type 2	1		16	3	14	1	20	4	13		7	1	2		1		74	9	
	Type 3			2	4	3	3	3	1	4		5		3				20	8	
	Type 4			3	4	5	2	8		2	1	3						21	7	
	Type 5			5	6	8	4	18	1	4	2	7		3		1		46	13	
	Type 6			1	4	5		4	4	8		5	2	5				28	10	
	Type 7	1		4	2	3		3	2	2	1		1					13	6	
	Type 8			13	6	5	1	10		1		3						32	7	
	Type 9	1		1	2	2	1	4	3	6	2	2		1				17	8	
			3	1	49	35	60	15	91	18	51	6	38	4	17		2	311	79	

scoring is simple. If the subject strongly disagrees with an item, he is given a -2 for that question. If he disagrees, he is given a -1. If he is undecided, his score is 0. If he agrees, he receives a +1. If he strongly agrees, he receives a +2. His score is then tabulated for each of the nine Enneagram scales and a computer printout indicates his positive and negative responses for each type. For the purposes of this study, the person is considered to be the type on which he scored the highest absolute positive points. A sample printout indicating the scores for a subject is given below.

	-30	-20	-10	0	10	20	30
1			*****	****			
2			****	*****			
S 3			*****	*****			
C 4			***	*****			
A 5			*****	****			
L 6			*****	*****			
E 7			****	*****			
8			*****	**			
9			*****	*****			

SCALE	NEGATIVE	POSITIVE
1	9	4
2	4	9
3	6	9
4	3	10
5	11	4
6	7	5
7	4	8
8	8	2
9	10	7

According to the typing convention, then, this person would be classified as an Enneagram type 4 since this was the scale he scored highest on. If the person received two high scores of the same magnitude, then the scale on which he received the fewest negative scores would determine his grouping.

All of the items are scored in a positive direction. That is, if he agrees with an item, then he is considered to be like that type; if he disagrees with an item, he is considered to be dissimilar to that type. The only exception is item 95 on the Enneagram type 7 scale which is scored in a negative direction.

The Enneagram inventory was constructed in the following manner. The author compiled an initial list of questions for each of the nine types, ranging from 26 to 50 questions. Some of the items were taken from Zinkle's (1974) questionnaire and some the author drew out of the Enneagram descriptions. These questions were based on his own experience of working with the Enneagram for over a nine year period. He submitted these questions to five other people who were thoroughly familiar with the Enneagram system and who themselves have given workshops on the Enneagram. They were asked to pick 15 items for each type which they judged best differentiated that type. They were also invited to submit additional questions which they judged to be discriminating. If three of the five judges agreed on a question, it was included in the inventory.

In addition, the author submitted the initial list of questions to individuals he judged to be representative of each of the nine

types. These were people who knew the Enneagram and their own type for a period of years. They were asked to select 15 items they judged best affirmed their own type; they were asked to comment on the judge's selections; and they were invited to submit their own questions. Out of this process the 15 items were chosen for each scale. The number 15 was settled on because it was felt this size would give sufficient stability to each scale and the total composite of 135 items would not be unwieldy for the test-taker.

Procedure

Reliability

Since this was the incipient empirical study of the Enneagram, the criterion for selection into the study was whether the person knew the Enneagram and so was able to judge which Enneagram type best fit him or her. The author recontacted all of the subjects who were available. This included all of the groupings of subjects except the students at Loyola University (groups B and I under Subjects) and the small group of women religious described as group J under Subjects.

No controls were set on the amount of time the person had to learn about the Enneagram or on the amount of time elapsed between when he first learned the Enneagram system and when he was recontacted.

The ranges of these dimensions are inclusive, then, rather than exclusive. Some of the subjects studied the Enneagram for a whole year, while others had only a weekend exposure to the system. Some of the subjects were recontacted nine years after they first learned

the Enneagram, while others were polled two months after their introduction to the system. The remainder of the subjects stretched between these extremes.

Concurrent Validity

Here, again, no strict controls were determined for when the subjects were administered the Millon and Myers-Briggs inventories. Some of the subjects took these two tests after they learned about the Enneagram types; some took them before they learned about the Enneagram types; and some took them while they were learning about the Enneagram. Again, the criterion was whether the person knew the system, not when he learned it.

Data was collected from 390 subjects. For the purposes of analysis, this total subject pool was broken down into subsamples. The following is a brief description of these groupings.

Total sample: 390 subjects.

Sample 1: 171 subjects who participated in the initial validation study;

26 2nd semester, 1979, students at Loyola University
(group B);

24 members of the Institute for Spiritual Leadership,
1978-79 (group C);

10 members of the Society of Jesus (group D)

33 women religious, Enneagram workshop participants,
Spring, 1979 (group E)

28 women religious in formation work (group F);

- 22 members of the Society of Helpers (group G);
- 12 1st semester, 1979, students in the Institute of Pastoral Studies, Loyola University (group I);
- 11 women religious, participants in Sr. Moore's Enneagram workshop, Spring, 1979 (group J);
- 5 subjects who knew the Enneagram system previously (group K).

Sample 2: 219 subjects who participated in the cross-validation study:

Subsample 2A:

- 108 religious women, members of the School Sisters of Notre Dame (group A)

Subsample 2B:

- 111 subjects comprising the rest of the cross-validation sample:
- 26 1st semester, 1979, students at Loyola University (group B);
- 27 members of the Institute for Spiritual Leadership, 1979-80 (group C);
- 24 members of the Society of Jesus (group D);
- 22 members of the Precious Blood congregation (group H);
- 12 subjects who knew the Enneagram system previously (group K).

Special Sample:

- 90 subjects, 10 from each Enneagram type, selected by the author as being sure representatives of their

respective types. These individuals were taken from all of the above samples.

One-way ANOVA's were computed for the nine Enneagram types by each of the nine Millon inventory scales, by each of the Myers-Briggs raw-score scales, and by each of the Myers-Briggs converted-score scales.

These ANOVA's were computed for the following groupings:

-- all data	-- sample 1 and 2B
-- sample 1	-- sample 1 without special sample
-- sample 2	-- sample 2B without special sample
-- sample 2A	-- sample 1 and 2B without special sample
-- sample 2B	
-- special sample	

To determine whether any male-female differences were operative, a series of t tests were performed, comparing the means for men and women on the Millon scales and on the Myers-Briggs raw and converted scales.

The t tests were made for all of the above subsamples.

To ascertain the distribution of subjects, the following cross-tabulations were computed: Enneagram types x age, Enneagram types x sex, sex x age.

Since the converted scores of the Myers-Briggs inventory result in four sets of dichotomies, crosstabs were done on the nine Enneagram types by extravert-introvert, sensate-intuitive, thinking-feeling, and judging-perceiving. Also, individual crosstabulations were computed

for each Enneagram type against the combined total of all the other types on the eight Myers-Briggs dimensions. Finally, instinctual center types (8-9-1), emotional center types (2-3-4), and intellectual center types (5-6-7) were combined and then contrasted on the Jungian attitudes and functions.

As a check on the consistency between the Millon and Myers-Briggs scales, a correlation matrix was generated for the nine Millon scales by the eight Myers-Briggs raw-score scales and the eight Myers-Briggs converted-score scales.

These matrices were obtained for all the data, for sample 1, for sample 2, and for the special sample of 90 subjects.

Since no specific hypotheses were offered regarding the direction of the scores on the Millon and Myers-Briggs inventories for the various Enneagram types -- only the general hypothesis that there would be differences -- a series of *a posteriori* tests using both the Student Newman-Keuls and Scheffé procedures were made on the test results to locate where the significant differences resided.

Predictive Validity

The Enneagram Personality Inventory was administered to 32 members of the 1979-80 class of the Institute for Spiritual Leadership, to 27 members of the 1st semester, 1979, psychology class taught by the author, and to 101 sisters, members of the School Sisters of Notre Dame (SSND) attending workshops conducted by the author in the Fall of 1979. All of these subjects took the test prior to their learning

about the Enneagram.

The members of the author's psychology class and the SSND's were invited to retake the Enneagram Personality Inventory after they had learned the Enneagram types. Test results were obtained from 26 subjects in the former group and from 81 subjects in the latter group.

To examine the internal consistency of the nine scales comprising this instrument, inter-item scale consistency alphas were generated. This analysis was done for both the first and second test administrations.

While no formal test-retest design was attempted to ascertain the temporal stability of the Enneagram Personality Inventory, a reliability coefficient was computed between the first and second test administrations for each of the 135 test items. For the group of students, the time lapse between test administrations was two months. For the group of sisters, only two days elapsed.

To estimate the predictive validity of this instrument, Cohen's *Kappa* statistic was used. This statistic represents the ratio of hits minus expected hits over the total number minus the expected hits. The *Kappa* coefficient provides a rough regression estimate. The subject's personal judgment about which Enneagram type best fit him was used as the criterion, and the subject's highest positive score on the Enneagram Personality Inventory was the predictor.

$$K = \frac{\text{hits} - \text{expected hits}}{\text{total} - \text{expected hits}}$$

RESULTS

Reliability

Eighty percent or better of a representative sample of subjects in Enneagram types 2 through 9 still judged themselves to be the same type now that they originally judged themselves to be. Seventy-nine percent of Enneagram type 1 presently considered themselves to be the same type. Given the criterion of 80% of subjects in each type retaining the same judgment about their type, the results show a satisfactory degree of stability for the Enneagram typing system in all but type 1, which was only one percentage point short of the criterion.

Table 3 gives the total number of subjects in each Enneagram type 1-9, the number and percentage of subjects recontacted in each type, the number and percentage of these subjects who judged themselves to be the same type, and Cohen's *Kappa* coefficient for the number of subjects remaining in the same type. The latter represents a more stringent criterion for consistency than simple percentages, and even here all of the Enneagram types reached the .80 level or better except types 1 and 3 which were .76 and .79 respectively.

Table 4 shows the relocation of those subjects who changed their judgment about their Enneagram type. It is of interest to note that 50% or greater of those subjects who changed their opinion about their type presently considered themselves to be one or other of the Enneagram types on either side of the original type selected. This transposition was found for all the Enneagram types except type 7.

Table 3

Reliability Percentages of Enneagram Type Selection

Enneagram type	1	2	3	4	5	6	7	8	9	TOTAL
No. of subjects in this type	71	83	28	28	59	38	19	39	25	390
No. of subjects recontacted	43	44	21	22	32	27	15	23	12	239
% of subjects recontacted	61	53	75	79	54	71	79	59	48	61
No. of subjects still in same type	34	36	17	19	27	23	13	23	10	202
No. of subjects who have changed type	9	8	4	3	5	4	2	0	2	37
% of subjects remaining in same type	79	82	81	86	84	85	87	100	83	85
Cohen's <i>Kappa</i> for subjects remaining in same type	.76	.80	.79	.85	.82	.83	.85	1.00	.81	.83

Table 4

Redistribution of Subjects Who Changed
the Selection of Their Enneagram Type

		Current Enneagram Type									TOTAL
		1	2	3	4	5	6	7	8	9	
Original Enneagram Type	1		3	2		1	1			2	9
	2			5	1		2				8
	3	1	2			1					4
	4		2			1					3
	5	1			1		2	1			5
	6	1		1		1		1			4
	7		1			1					2
	8										0
	9	1							1		2
	4	8	8	2	5	5	2	1	2	37	

All together, 239 of the total 390 subjects were recontacted. This represented 61% of the total sample. Of the 37 subjects who changed their judgment, 22 were from group A (the School Sisters of Notre Dame sample), 5 from group C (the Institute for Spiritual Leadership group), 4 from group E (the Spring, 1979, workshop participants), 2 from group F (the religious formation personnel), 2 from group G (the sample of Sisters from the Society of Helpers), 1 from group H (the Sisters from the Precious Blood Congregation) and 1 from group K (the miscellaneous grouping).

Concurrent Validity

The results demonstrated a highly significant difference, generally greater than the .01 level of significance, among the nine Enneagram types and their scores on the Millon and Myers-Briggs raw scales. There were scattered significantly different scores for the Myers-Briggs converted scores. The elevation or depression of the various scores was consistent with the underlying theories of all three systems. That is, a final composite portrait of the nine Enneagram types shows a consistent personality across the three descriptions.

In Sample 1, consisting of 171 subjects, the differences among the nine Enneagram types and the eight scales on the Millon inventory were .01 or greater. For the Myers-Briggs raw scores, the differences among the eight scales were .01 or greater except for the Raw N (intuitive) scale which was .04 and the Raw J (judging) scale which was .04. For the converted Myers-Briggs scales, the converted F (feeling) scale was different at the .0002 level, the converted N (intuitive) was dif-

ferent at the .04 level, and the Converted E (extravert) scale was different at the .05 level. The remaining converted scales failed to reach significant differences. Using Cochran's *C Max* statistic for homogeneity of variance, the variances for all the scales were homogeneous.

In Sample 2, with 219 subjects, the differences among the Enneagram types and the Millon scales were all significant beyond the .0001 level except for scale 8 which was not significant. The differences among the Myers-Briggs raw scores were all different beyond the .0008 level. While for the Converted Myers-Briggs scores, the converted E and F scales were significant beyond the .01 level, scale S (sensate) was significant at the .04 level, and the remaining scales failed to reach significance.

The variances for all these scales were all homogeneous except for Millon 3 (.05), Myers-Briggs Raw T (thinking) (.006), and Myers-Briggs converted S (.025) and converted T (.028).

For the total sample of 390 subjects, the differences among the Enneagram types and Millon scales were all significantly different beyond the .0001 level except Millon 8 which was .05. The differences among the Myers-Briggs raw scores were all different beyond the .0000 level. The Myers-Briggs converted scores showed differences for the converted I (introvert) scale (.01), converted E (.02), converted S (.04), converted F (.000), and converted P (.05). The remaining scales failed to reach significance.

The variances for the combined data were all homogeneous except

for Myers-Briggs raw T (.004) and Myers-Briggs converted T (.002) and converted S (.01).

For the special grouping of 90 subjects, 10 for each Enneagram type, selected by the author as being genuine representatives of their respective types, significant differences beyond .001 were found among the Enneagram types and all the Millon scales except scale 8 (.03) and scale 7 which failed to reach significance. Among the Myers-Briggs raw scores, differences at or beyond .01 were found for all the scales except Raw S (.02) and Raw N (.06). For the converted Myers-Briggs scales, the converted F scale was significantly different at the .007 level, the converted E at the .04 level, while the remaining scales failed to reach significance.

All the variances were homogeneous except for Millon 2 (.04).

Since group A in the subject pool (the group of 108 religious women from the same religious order) showed itself to be a highly unrepresentative sample, sample 2 was divided into two parts: sample 2A, the group of 108 SSND sisters, and sample 2B, the remaining 111 subjects. Even with this division the differences among the Enneagram types and the Millon and Myers-Briggs scores were highly significant.

In Sample 2A the differences among the Enneagram types and Millon scales were different at or beyond .006 for all the scales except Millon 8 which was not significant. The Myers-Briggs raw E, I, N, F, and P scores were different beyond .01; the raw T and J at .02; and raw S failed to reach significance. The Myers-Briggs converted F was significant at the .02 level, converted E at the .04 level, and the

remaining converted scales were not significant.

All the variances were homogeneous except for Millon 3 (.02), Millon 7 (.000), Millon 8 (.05), Myers-Briggs raw T (.02) and converted T (.05).

In Sample 2B, with 111 subjects, the differences among the Millon scales were all significant at or beyond the .01 level except for scale 8 which was not significant. All of the Myers-Briggs raw scales were significant at or beyond .01 except for the raw S and N scores which were not significant. Only the converted E (.05) and P (.03) scales reached significantly different levels.

All the variances here were homogeneous except for Millon 1 (.009), Millon 7 (.05), and Myers-Briggs converted S (.04).

Figures 18-26 show the profiles for the subsamples of each of the Enneagram types on the Millon scales. Figures 27-35 show the Enneagram type profiles on the Myers-Briggs raw scales.

Crosstabs for Myers-Briggs Converted Scores

Table 5 shows the distribution of all the subjects in the Myers-Briggs categories. In general the entire sample was biased towards the introvert, feeling, and judging preferences: for the extravert-introvert dichotomy $\chi^2 (1) = 7.04, p > .01$; for thinking-feeling $\chi^2 (1) = 176.04, p > .01$; and for judging-perceiving $\chi^2 (1) = 13.5, p > .01$.

The crosstabulations of the nine Enneagram types among themselves for each of the Myers-Briggs categories (e.g., did the nine types differ significantly in the way they were distributed in the extravert, introvert, sensate, etc. categories) showed the only difference to be

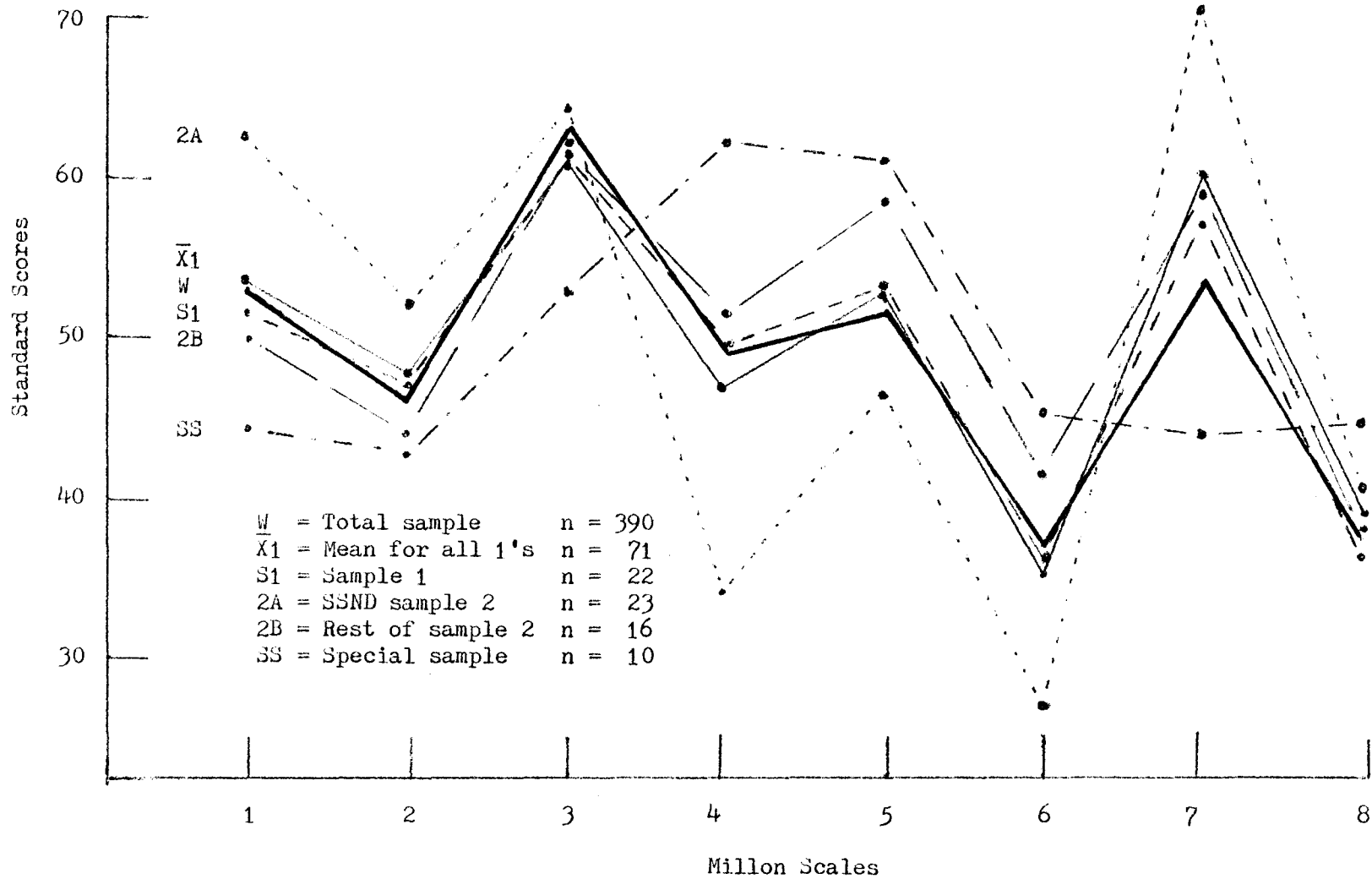


Figure 18. Millon profiles for Enneagram Type 1 groups.

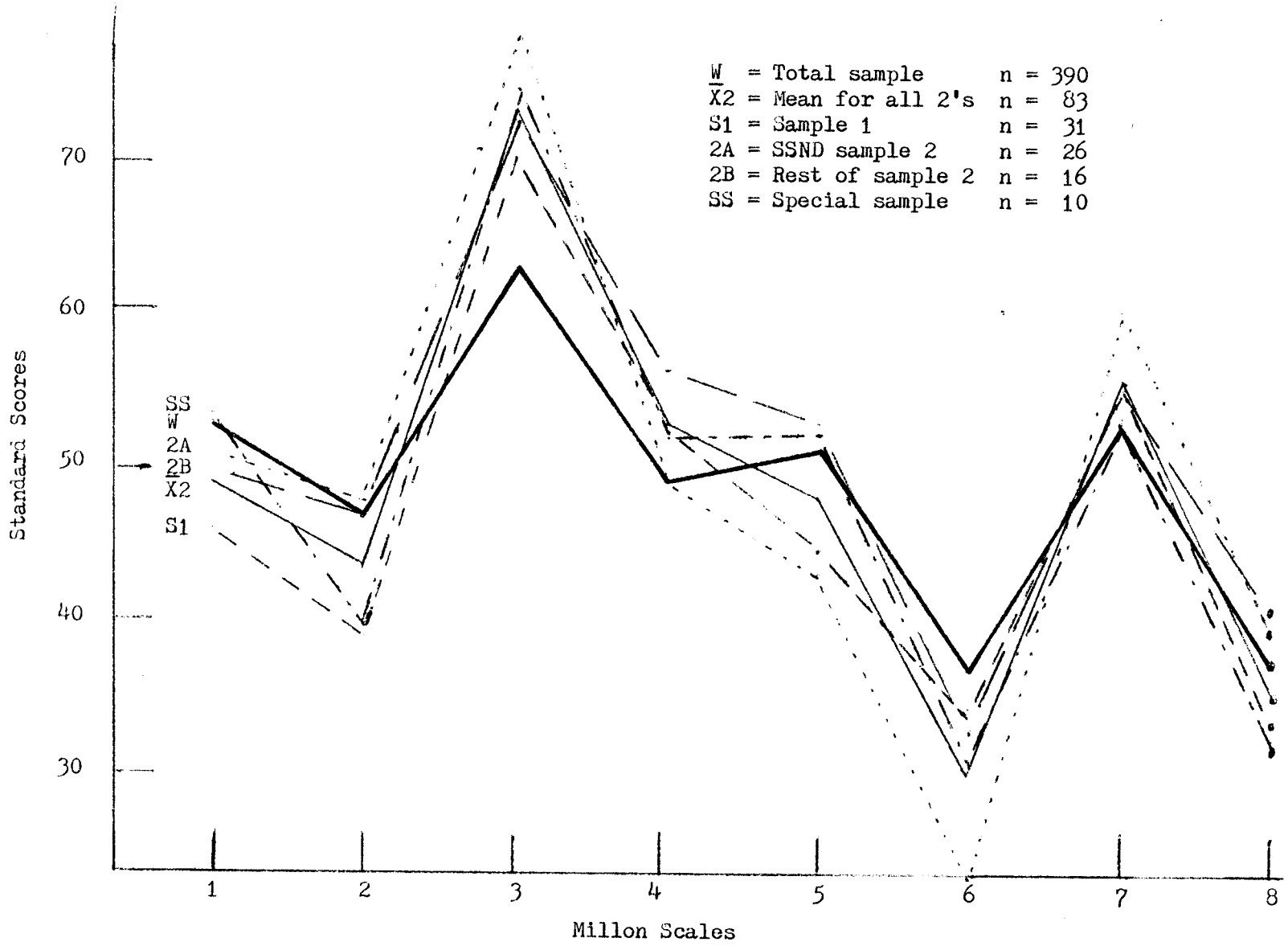


Figure 19. Millon profiles for Enneagram Type 2 groups.

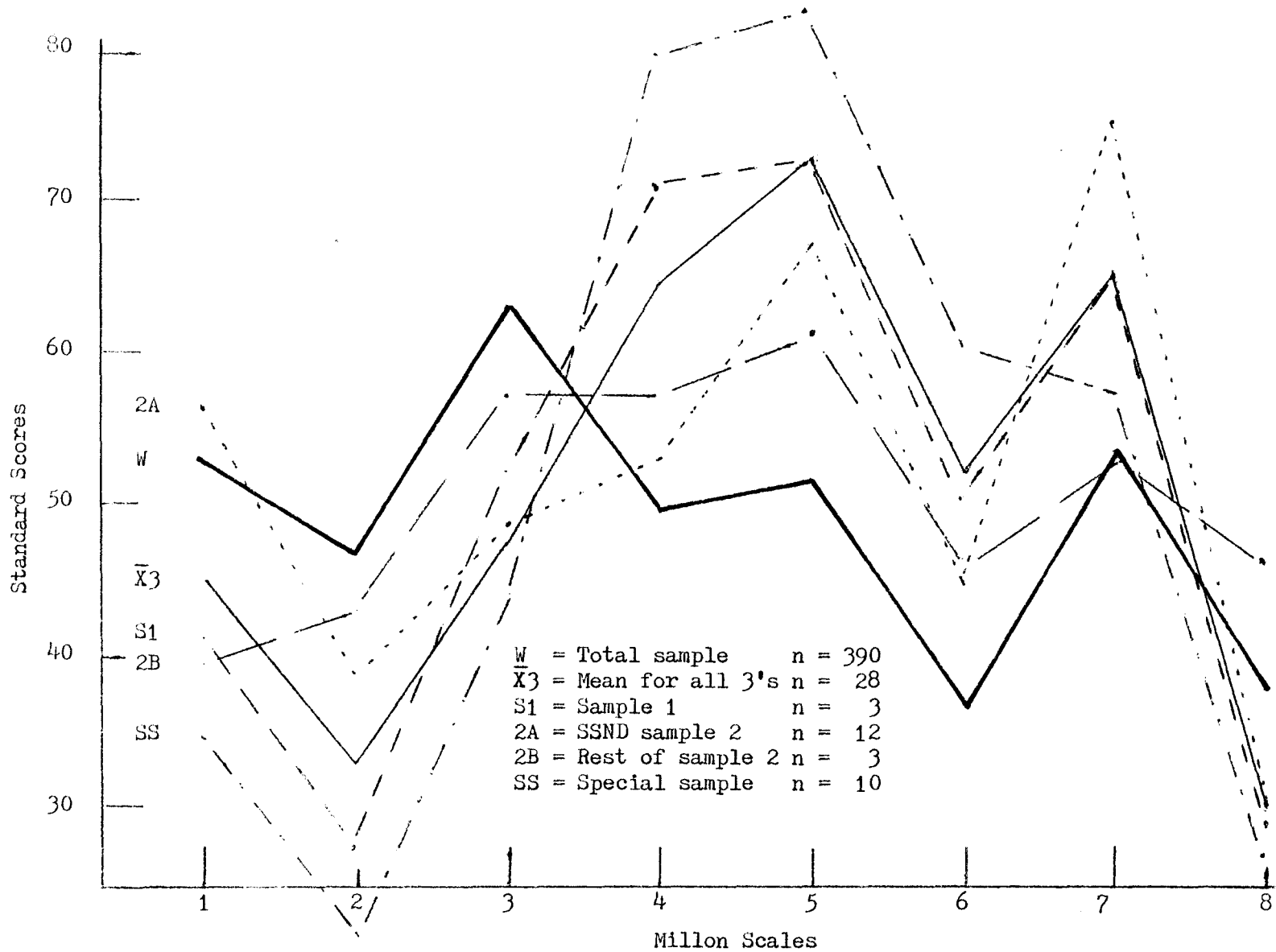


Figure 20. Millon profiles for Enneagram Type 3 groups.

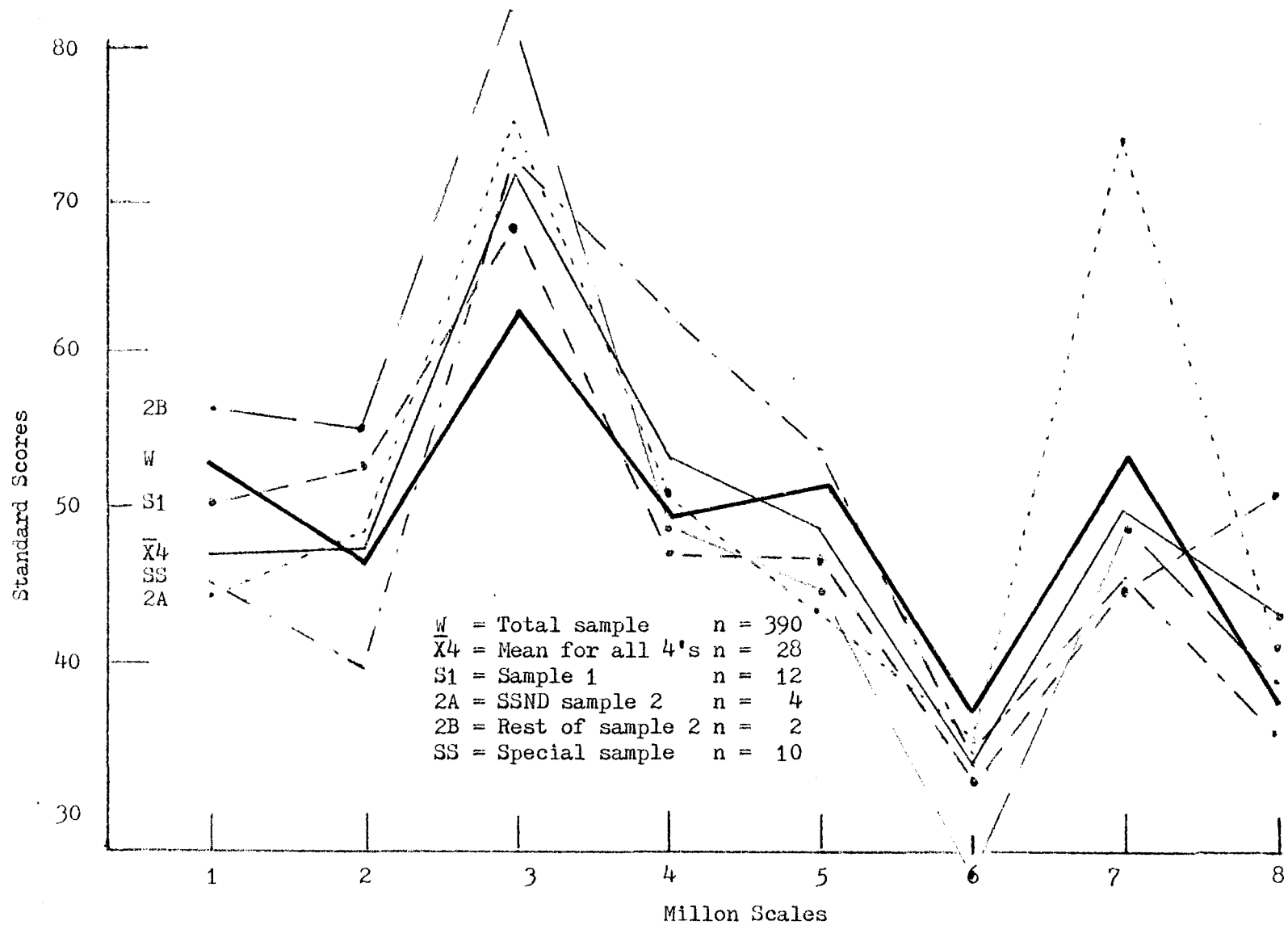


Figure 21. Millon profiles for Eneagram Type 4 groups.

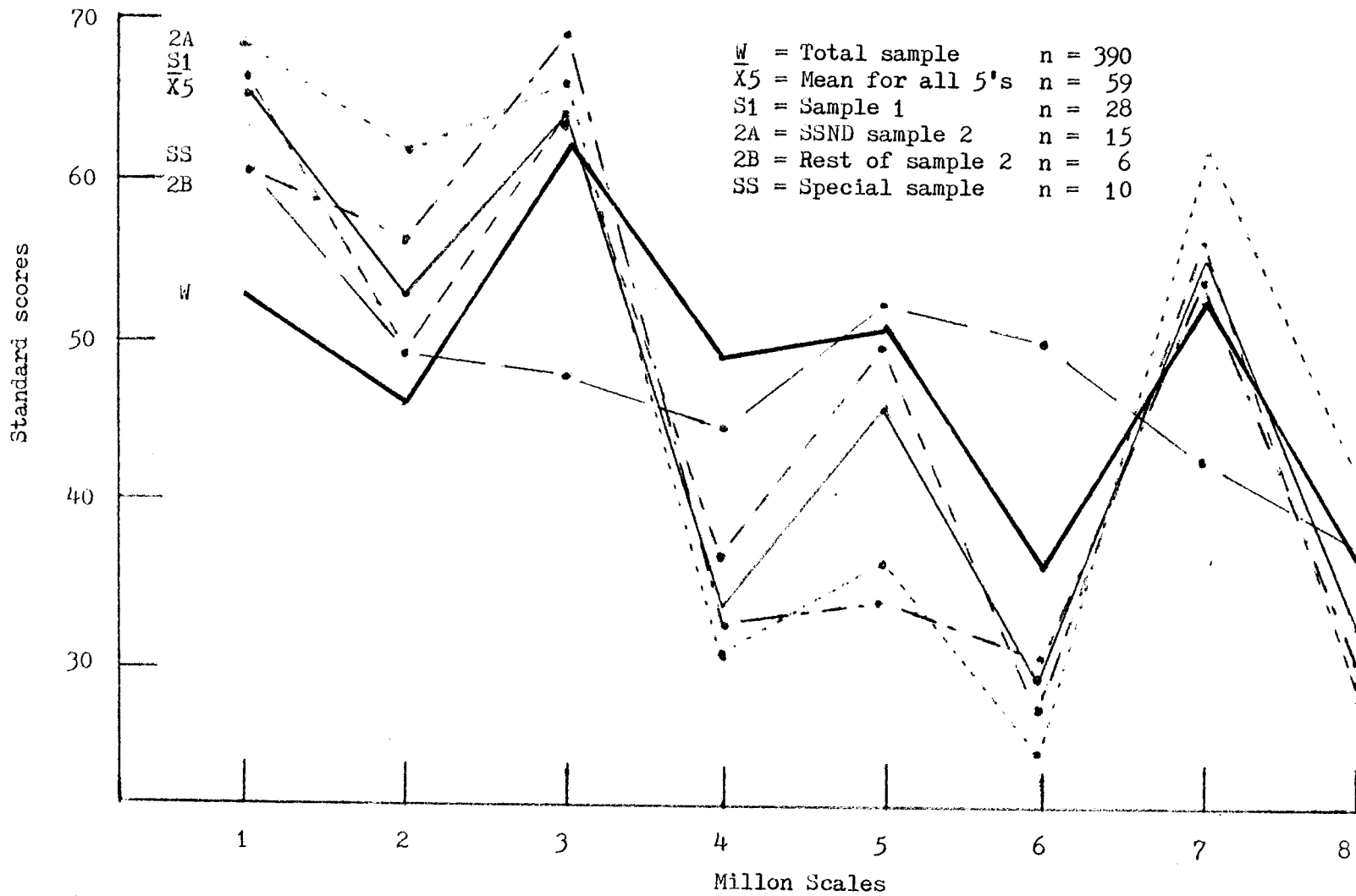


Figure 22. Millon profiles for Eneagram Type 5 groups.

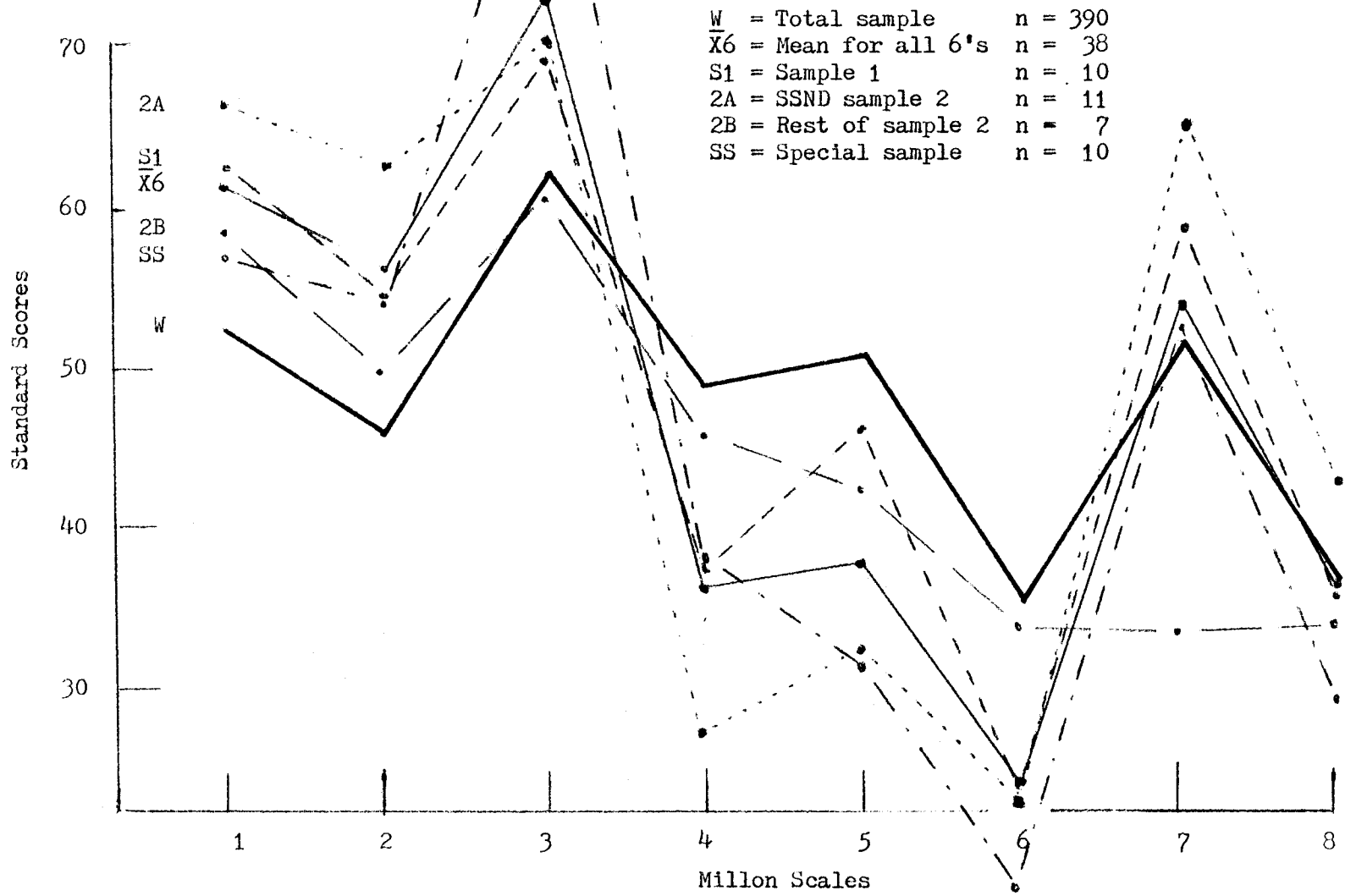


Figure 23. Millon profiles for Enneagram Type 6 groups.

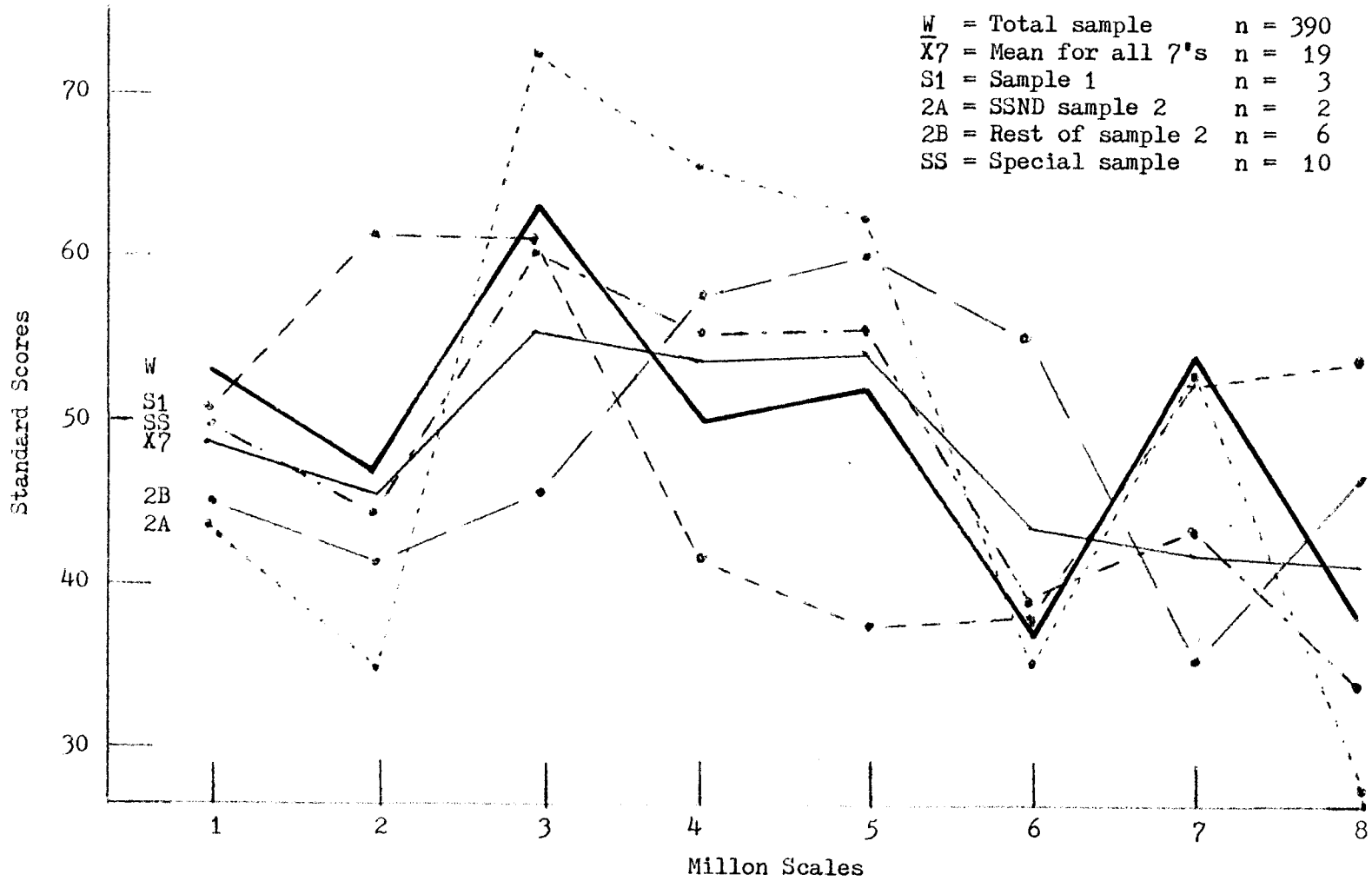


Figure 24. Millon profiles for Enneagram Type 7 groups.

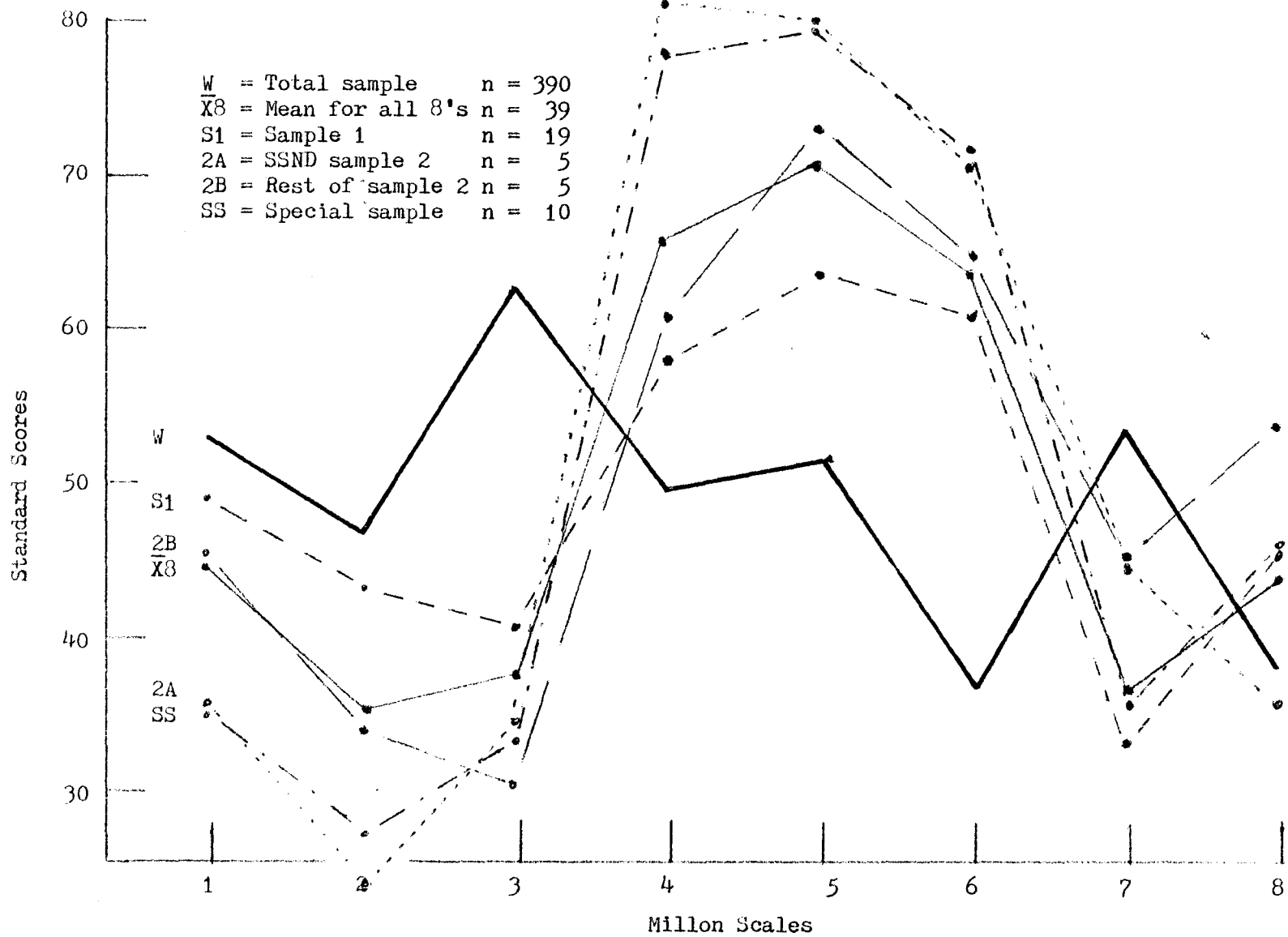


Figure 25. Millon profiles for Enneagram Type 8 groups.

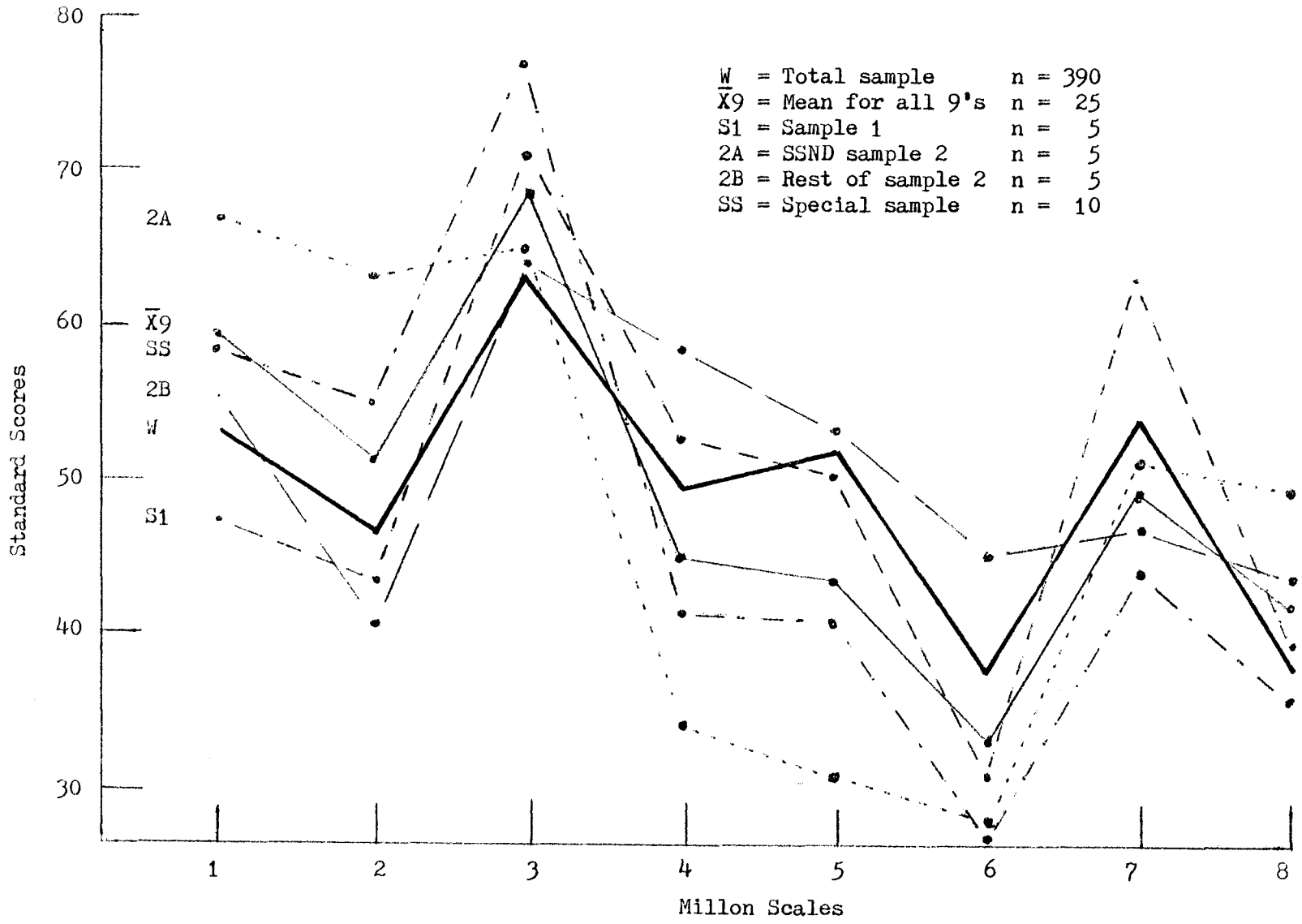


Figure 26. Millon profiles for Enneagram Type 9 groups.

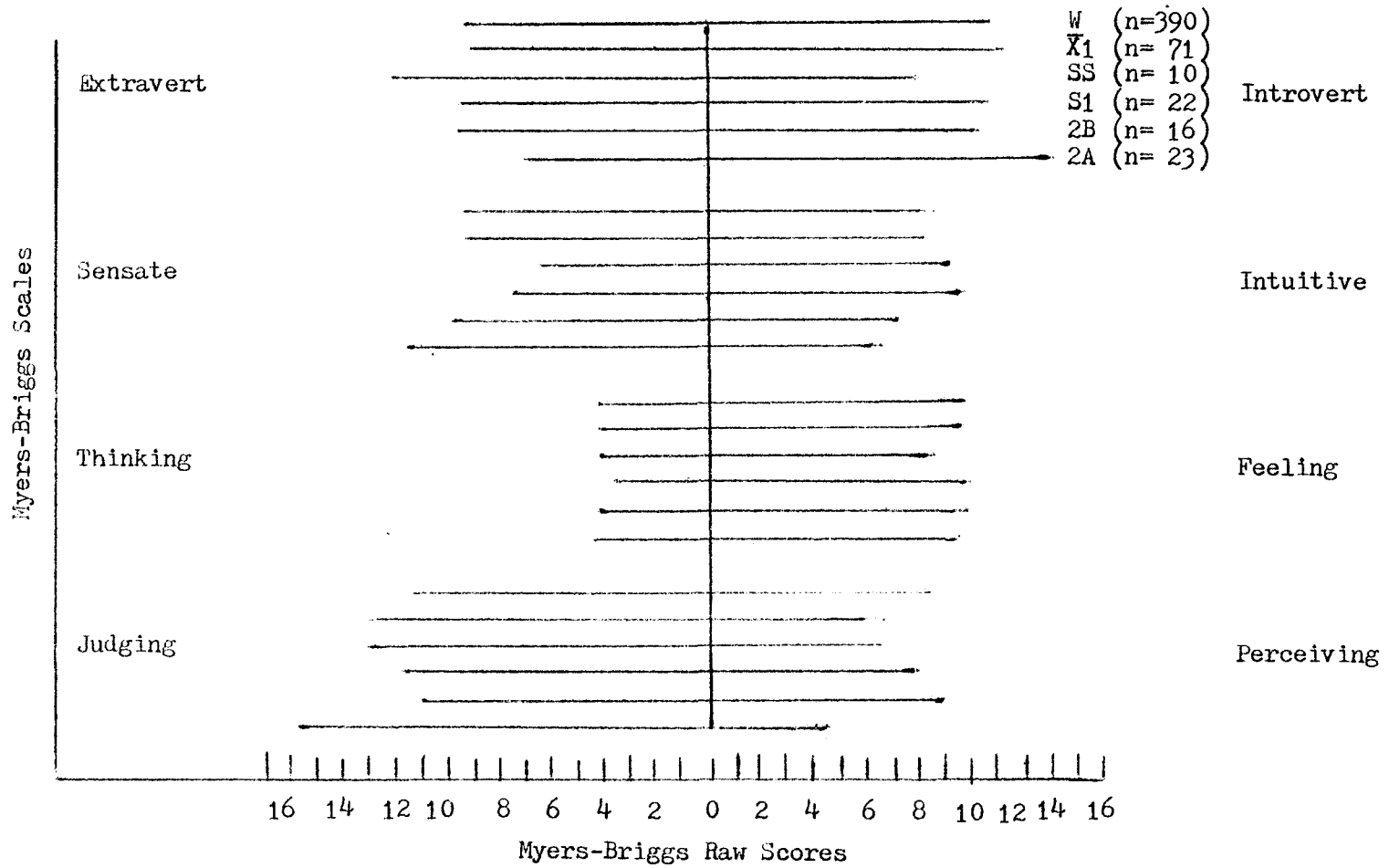


Figure 27. Myers-Briggs raw scores for Enneagram Type 1 groups.

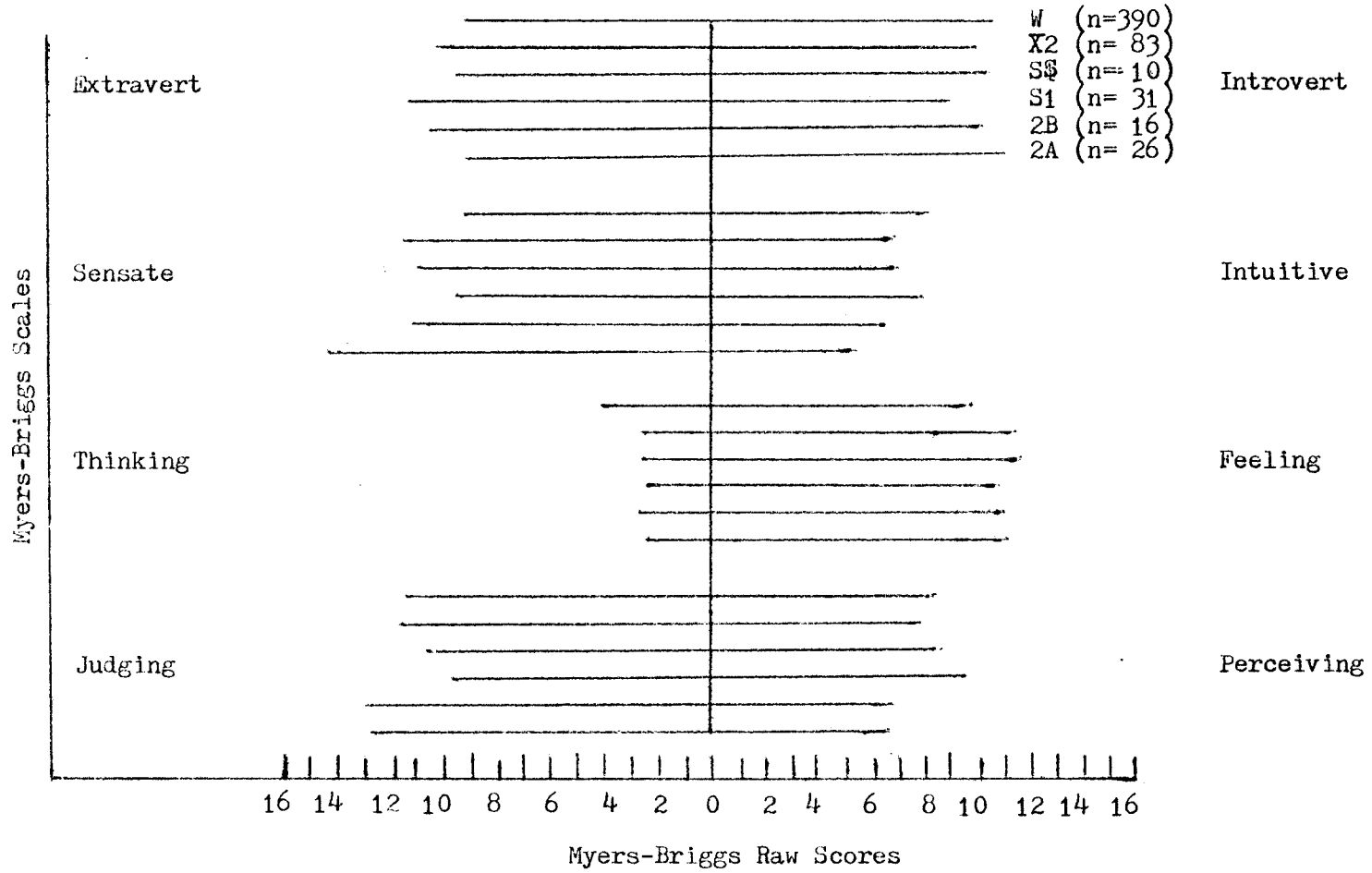


Figure 28. Myers-Briggs raw scores for Enneagram Type 2 groups.

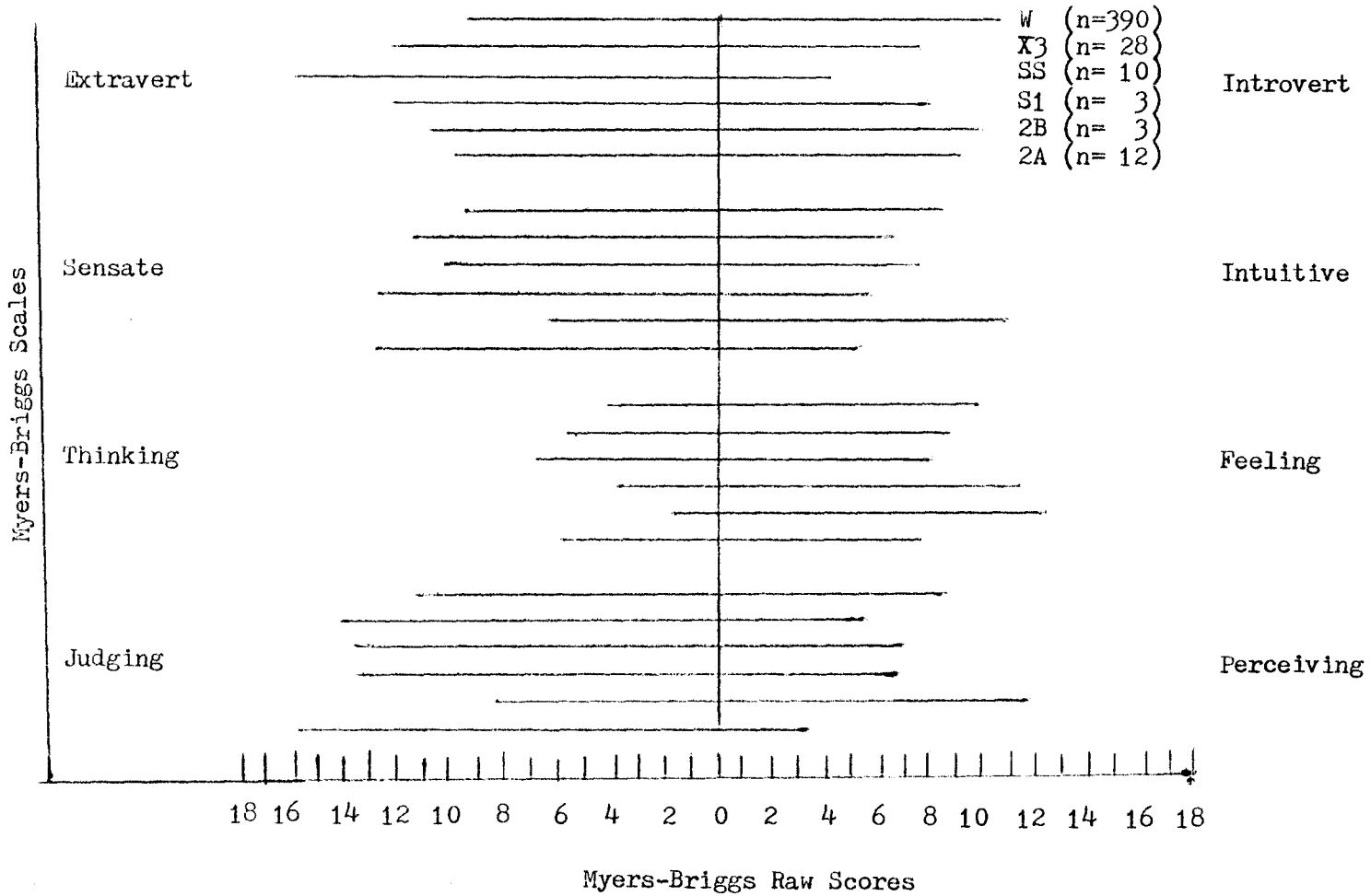


Figure 29. Myers-Briggs raw scores for Enneagram Type 3 groups.

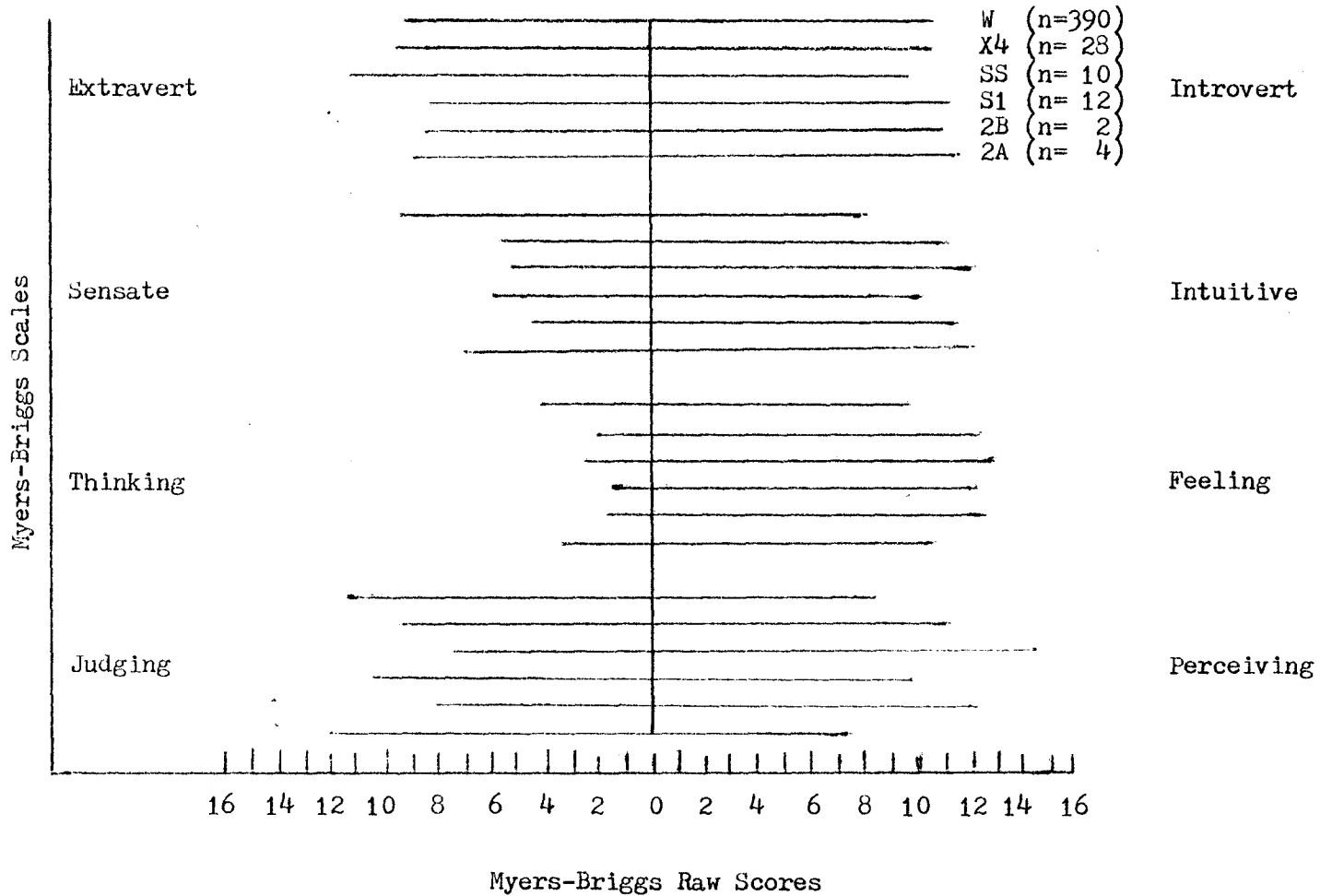


Figure 30. Myers-Briggs raw scores for Enneagram Type 4 groups.

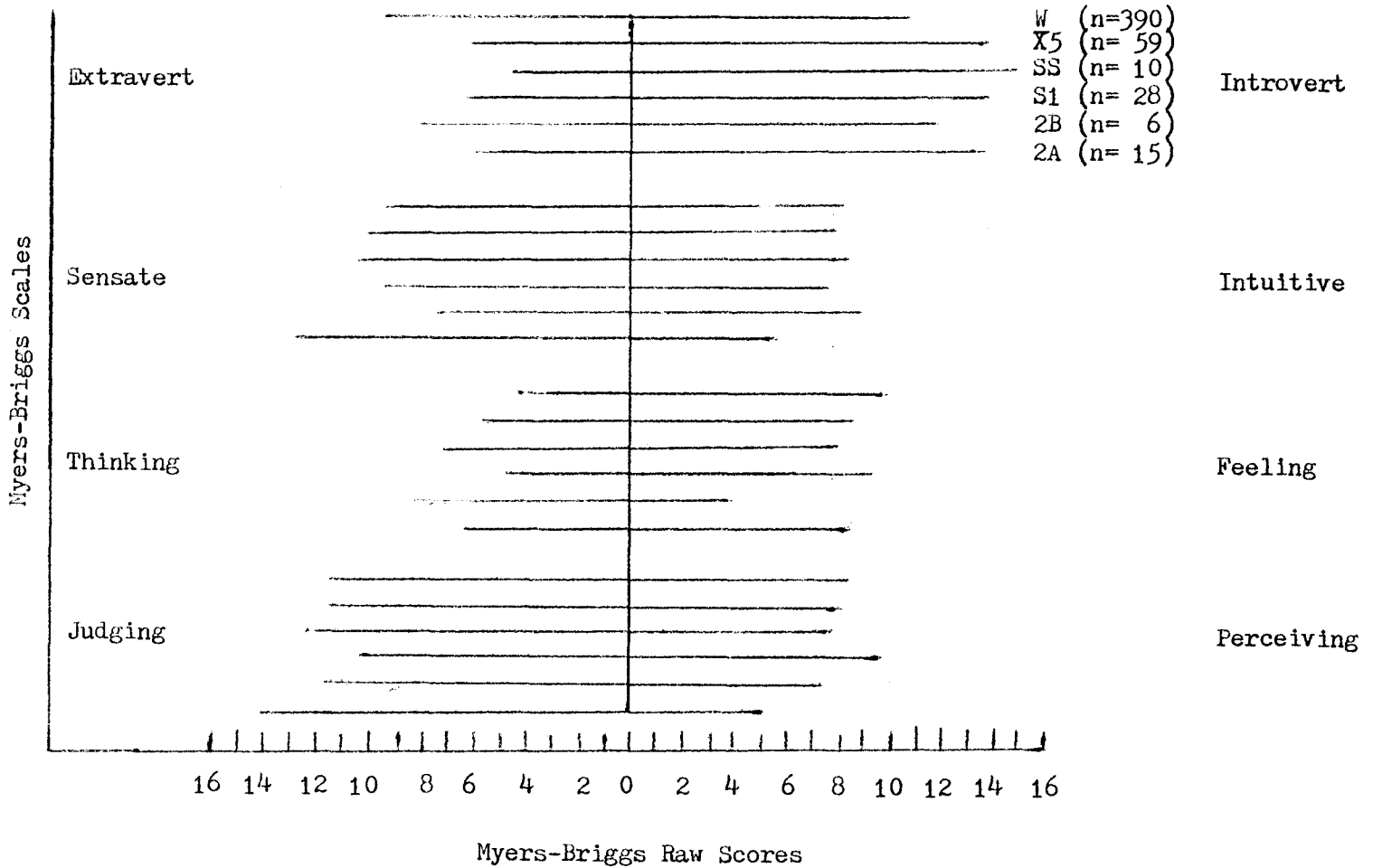


Figure 31. Myers-Briggs raw scores for Enneagram Type 5 groups.

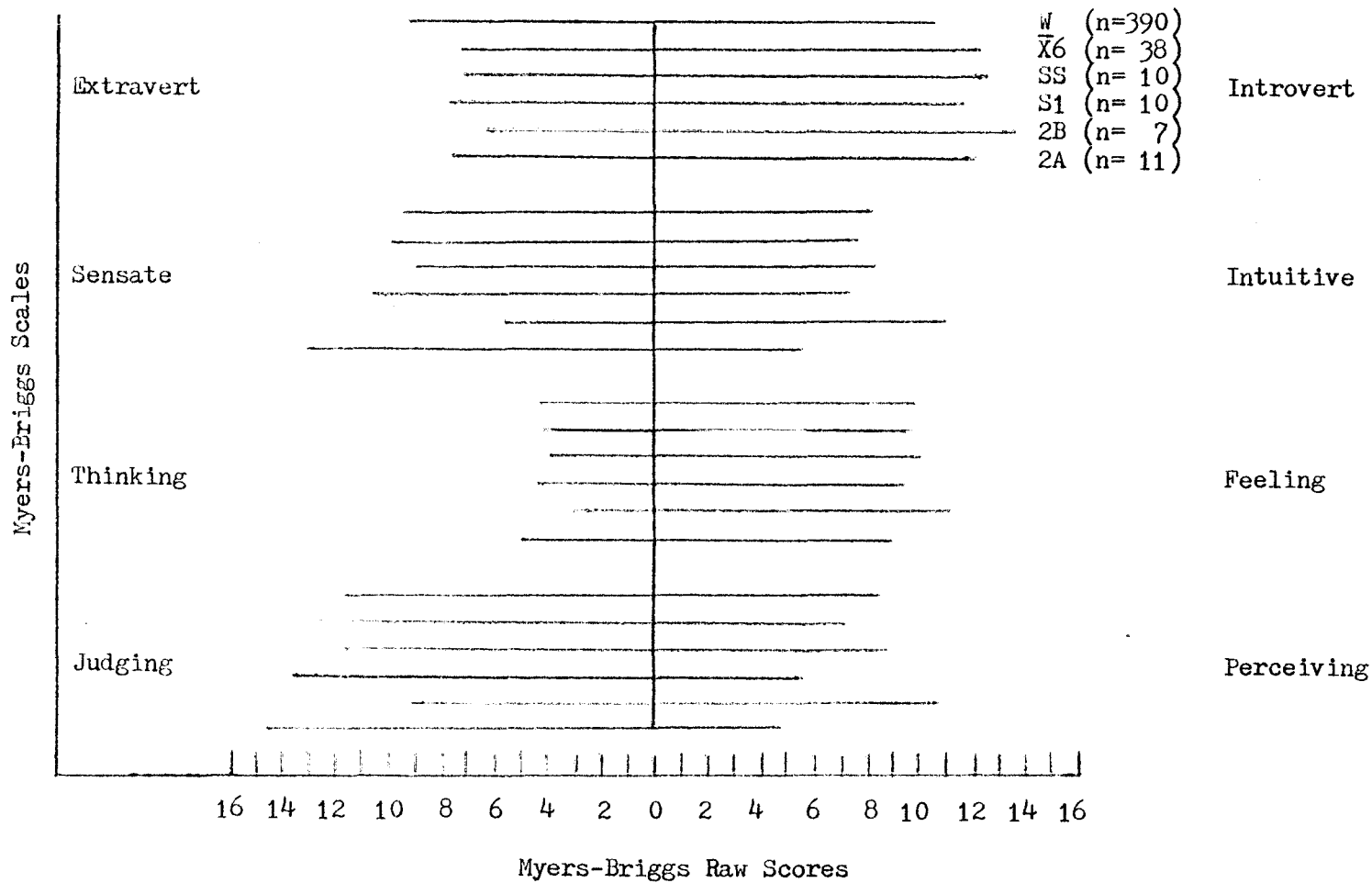


Figure 32. Myers-Briggs raw scores for Enneagram Type 6 groups.

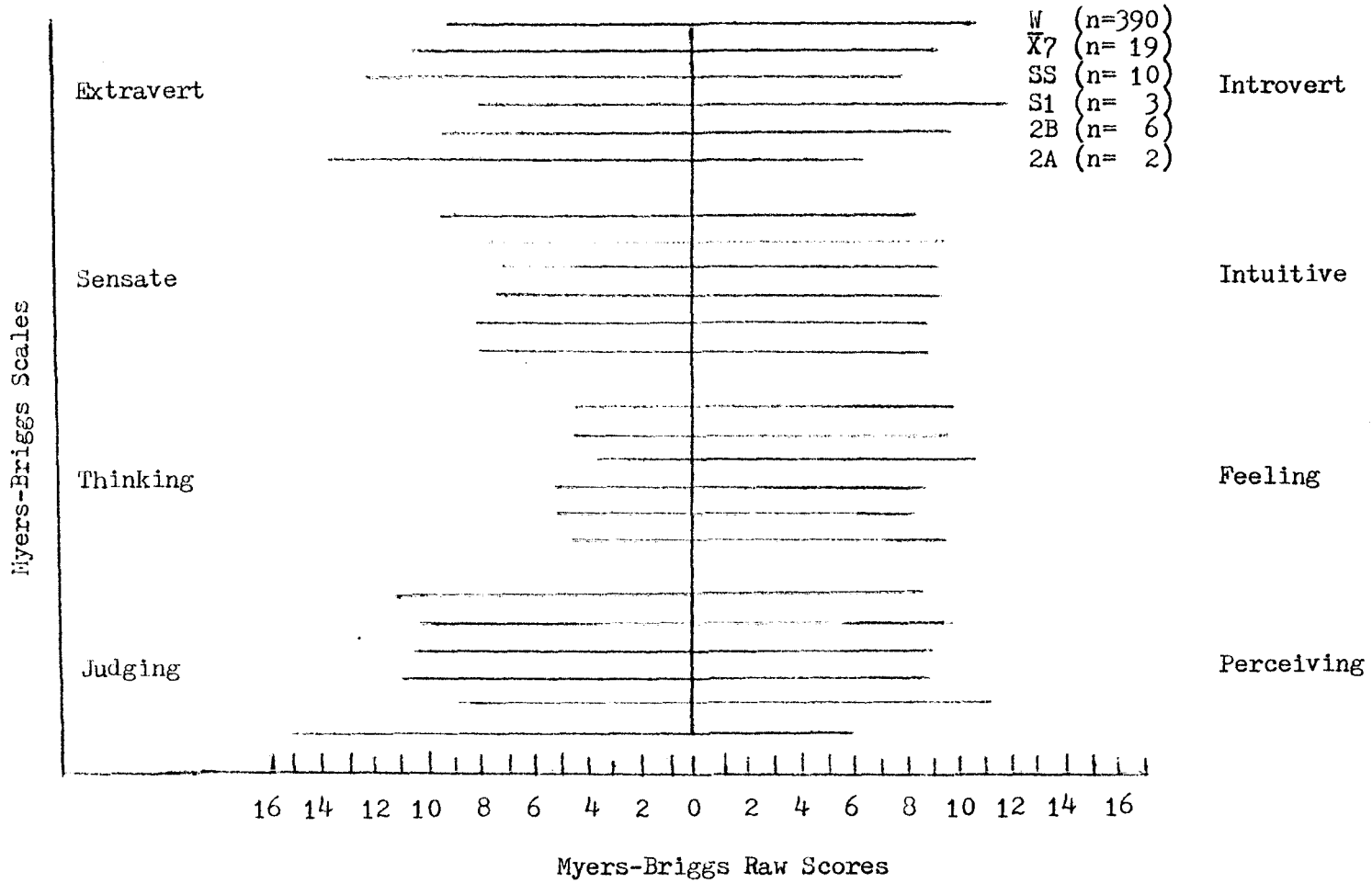


Figure 33. Myers-Briggs raw scores for Enneagram Type 7 groups.

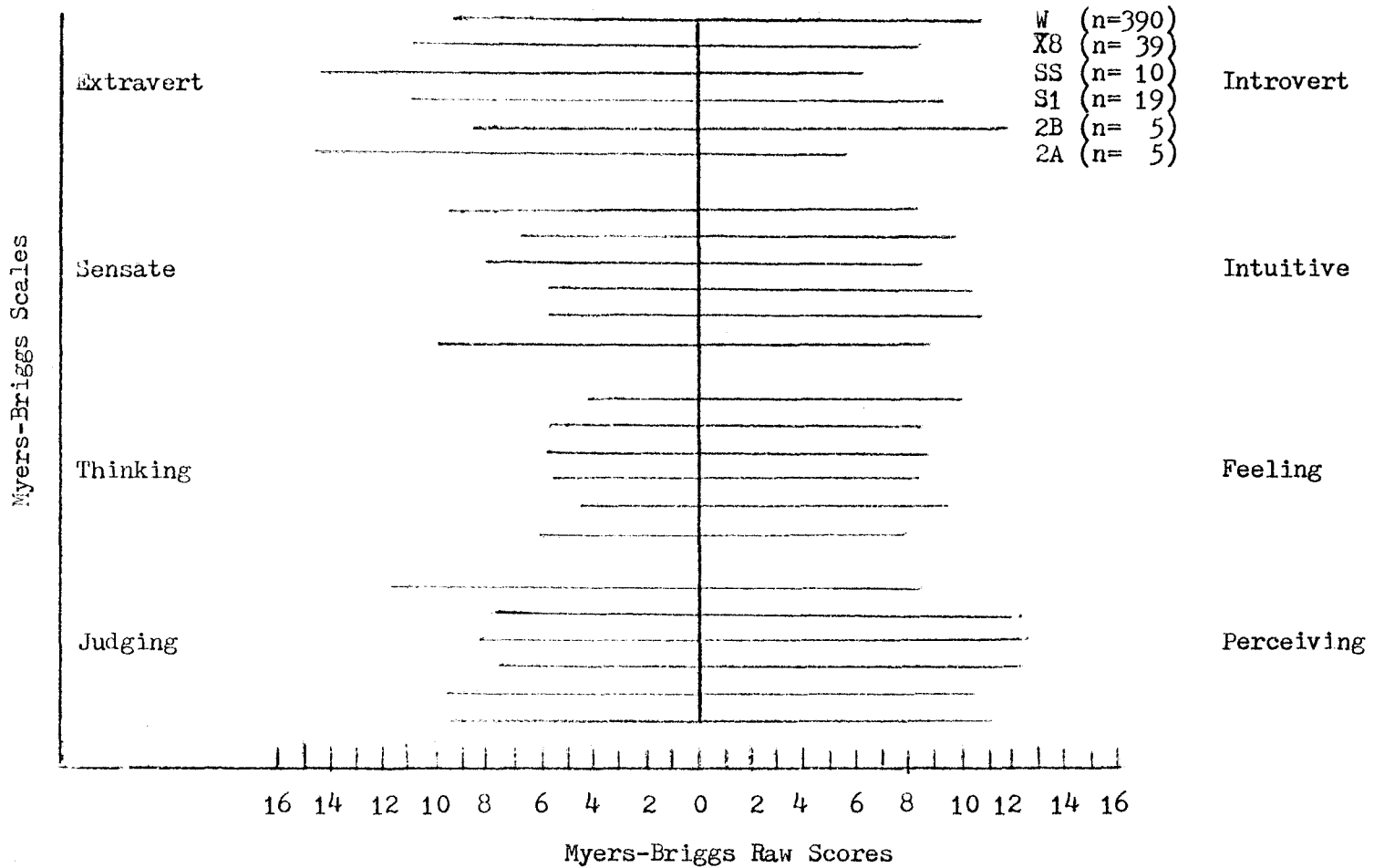


Figure 34. Myers-Briggs raw scores for Enneagram Type 8 groups.

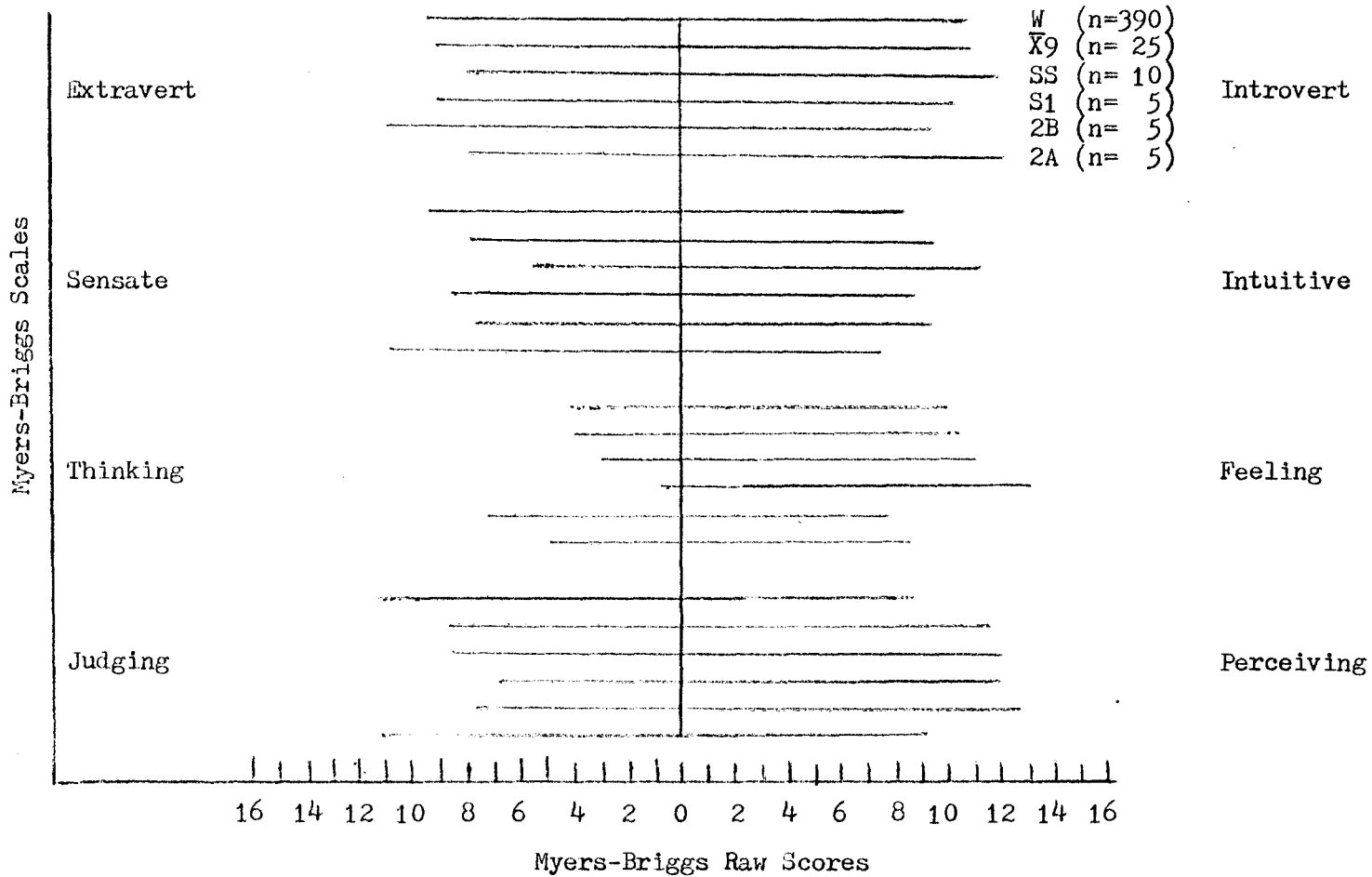


Figure 35. Myers-Briggs raw scores for Enneagram Type 9 groups.

Table 5

Distribution of Total Sample for Myers-Briggs Converted Scales

	E	I	S	N	T	F	J	P	TOTAL
Enneagram Type									
Type 1	28	43	36	35	9	62	51*	20	71
Type 2	43	40	53**	30	6	77**	51	32	83
Type 3	19**	9	20*	8	6	22	23**	5	28
Type 4	14	14	7	21**	0	28**	10	18	28
Type 5	10	49**	30	29	18**	41	35	24	59
Type 6	8	30**	18	20	5	33	27	11	38
Type 7	11	8	6	13	3	16	10	9	19
Type 8	27**	12	11	28**	14**	25	13	26**	39
Type 9	10	15	10	15	3	22	10	15	25
	170	220**	191	199	64	326**	230**	160	390
Vital Center									
Gut (8-9-1)	65	70**	57	78*	26**	109	74	61	135
Heart (2-3-4)	76**	63	80*	59	12	127**	84	55	139
Head	29	87**	54	62*	26**	90	72	44	116

* $p = .05$ ** $p = .01$

in the feeling category, $\chi^2 (128) = 159.3, p = .03$.

Additional significant differences did appear, however, when each individual Enneagram type was compared against the combined total of the remaining eight types. For example, in comparing the 28 subjects who identified themselves as Enneagram type 3's against the remaining 362 subjects, it was found that significantly more 3's were categorized as extravert than would be expected given this particular sampling distribution, $\chi^2 (1) = 7.24, p >.01$.

Other differences found in the extravert-introvert attitude were the following: Enneagram type 8's were classified as extravert more often than expected, $\chi^2 (1) = 11.59, p >.01$; while Enneagram type 5's were classified as introvert more often than expected, $\chi^2 (1) = 20.02, p >.01$; and Enneagram type 6's were categorized as introvert more than would be expected, $\chi^2 (1) = 8.77, p >.01$.

In the sensate-intuitive functions, Enneagram types 2 and 3 were classified as sensate, $\chi^2 (1) = 9.417, p >.01$ for type 2 and $\chi^2(1) = 6.112, p >.05$ for type 3; while Enneagram types 4 and 8 were categorized as intuitive significantly more often than expected, $\chi^2 (1) = 7.22, p >.01$ for type 4 and $\chi^2 (1) = 7.12, p >.01$ for type 8.

In the thinking-feeling dimension, Enneagram types 2 and 4 were grouped as feeling more regularly than would be expected, $\chi^2 (1) = 6.50, p >.05$ for type 2 and $\chi^2 (1) = 6.64, p >.01$ for type 4, while Enneagram types 5 and 8 were categorized as thinking more often than expected, $\chi^2 (1) = 11.06, p >.01$ for type 5 and $\chi^2 (1) = 10.31, p >.01$ for type 8.

Finally, in the judging-perceiving category, Enneagram types 1 and 3 were classified as judging more often than expected, $\chi^2 (1) = 5.90$, $p > .05$ for type 1 and $\chi^2 (1) = 6.72$, $p > .01$ for type 3; while Enneagram type 8's were classified as perceiving more often than expected, $\chi^2 (1) = 11.78$, $p > .01$.

Grouping the Enneagram types into gut center (types 8-9-1), heart center (types 2-3-4), and head center (types 5-6-7), significant differences were found among them in all but the judging-perceiving preference. For the distribution of the nine types according to the three centers on the extravert-introvert attitude, $\chi^2 (2) = 24.38$, $p > .01$; on the sensate-intuitive dimension, $\chi^2 (2) = 6.80$, $p > .05$; on the thinking-feeling dimension, $\chi^2 (2) = 9.99$, $p > .01$; and on the judging-perceiving preference, $\chi^2 (2) = 1.54$, not significant.

In general, the heart people were more extraverted and the head people more introverted; heart people were more sensate, while the gut and head people were intuitive; the heart people were more feeling, whereas the head people were more thinking.

Crosstabulations and T-Tests

Sex by age differences. The crosstabulation of sex x age showed there was no significant difference in the frequency distribution of subjects along these two dimensions, $\chi^2 (61) = 56.37$, $p = .644$.

Sex differences. A crosstabulation among all nine Enneagram types revealed no significant difference in the frequency distribution of Enneagram types x sex, $\chi^2 (8) = 13.00$, $p = .112$. Individual chi-square analyses for each Enneagram type taken separately showed no

significant differences in the distribution of males and females except in type 2, ego-flattery, $\chi^2 (1) = 6.02, p > .05$. In this type there were 8 more females and 8 fewer males than would be expected. Since this was the only inequality found in the proportional distribution of men and women in relation to Enneagram type, it is likely that this difference was due to a bias in this particular sample rather than to a bias in the Enneagram system itself.

For the total sample ($n = 390$) a comparison of the mean scores for men and women on each of the Millon and Myers-Briggs scales revealed that women scored higher than men on the Millon detached scales, $t (388) = 2.87, p = .004$ for Millon 1; and $t (388) = 2.64, p = .009$ for Millon 2. On the other hand, men scored higher than women on Millon scale 4, active-dependent, $t (388) = 1.98, p = .05$, and on Millon scale 6, active-independent, $t (388) = 1.98, p = .05$. Males scored higher on the Myers-Briggs Raw Extravert scale, $t (388) = 2.24, p = .03$; whereas females scored higher on the Myers-Briggs Raw Introvert scale, $t (388) = 2.14, p = .03$. No differences were found for the other scales.

For the special group of representative subjects of each Enneagram type ($n=90$), there were no significantly different mean scores for men and women.

In sample 1 ($n=171$), the only difference found was in the Myers-Briggs Raw Thinking scale where the males scored higher than the females, $t (169) = 3.28, p = .001$.

In sample 2 ($n=219$), women scored higher than men on the Millon

detached scales, $t(217) = 2.42$, $p = .02$ for Millon 1; and $t(217) = 2.06$, $p = .04$ for Millon 2. Women scored higher on the Myers-Briggs Raw Judging scale, $t(217) = 2.92$, $p = .004$; while men scored higher on the Myers-Briggs Raw Perceiving scale, $t(217) = 3.24$, $p = .001$. Women scored higher than men on the Myers-Briggs Converted Sensate scale, $t(122) = 1.94$, $p = .05$, and also on the Converted Judging scale, $t(139) = 3.18$, $p = .002$.

The group of School Sisters of Notre Dame (sample 2A) accounted for the differences on the Millon detached scales as well as for the differences on the Myers-Briggs sensate and judging scales. Because this particular group contained a number of older women, a further analysis of the age factor was undertaken.

Age differences. Since there was an unusually large number of subjects in their 40's, all the subjects were divided into three age brackets to create a somewhat even distribution. With this division there were 162 subjects (41%) in the age range 19-39; there were 109 subjects (28%) in their 40's; and 119 subjects (31%) ranged in age from 50-81. Given this arrangement, the crosstabulation of nine Enneagram types by these three age brackets showed a significant difference in frequency distribution, $\chi^2(16) = 28.99$, $p = .024$.

Looking more closely at the age distributions, it was found that Enneagram type 8's and 2's had a large number of their representatives in the 19-39 age bracket, while the 6's had more representatives in the 50-81 bracket. The other Enneagram types were rather proportionally distributed.

To further analyze this age factor a set of oneway ANOVA's was performed with the independent variable being age-by-decade (8 groups ranging from 19 through 80) and the dependent variables being the Millon and Myers-Briggs scales.

The results were intriguing and highly significant. Since age was not meant to be the focus of this study, only the highlights of these results will be summarized here. Older subjects, age 50 and above, tend to score higher on the detached scales of the Millon and on the introvert, sensate, and judging scales of the Myers-Briggs. Younger subjects, age 40 and below, tend to score higher on scales 4, 5, and 6 of the Millon (the gregarious, self-assured, and assertive scales), and on the extravert, intuitive, and perceiving scales of the Myers-Briggs. This parallels the popular picture of the aging process. As one grows older, one tends to withdraw more, become more set in one's ways, and be less amorous of change. On the other hand, younger persons tend to be more energetic, outgoing, and changeable.

Is it solely age, then, that accounts for Enneagram type 8's scoring high on Millon scales 4, 5, and 6 and on the Myers-Briggs extravert, intuitive, and perceiving scales and for Enneagram type 6's scoring high on Millon scales 1 and 2 and the Myers-Briggs scales introvert, sensate and judging? The answer is yes, age does contribute to the differences in scores; but so does personality type.

To see whether the Enneagram type made a difference when age was controlled for, three additional series of oneway ANOVA's were computed; one for the subjects in the 19-39 age range; another for

subjects in their 40's; and a third for subjects in the 50-80 range. Within all three age brackets there were still significant differences found among the Enneagram types and their scores on the Millon and Myers-Briggs scales. So there is both an age and a personality factor contributing to the test scores.

At this stage of analysis, however, the results became very complicated; for even though within each cross-sectional sample there were significant differences among the nine Enneagram types, each type was not consistent with itself across the ages. That is, for each age bracket (19-39, 40-49, 50-81) the Enneagram type 1's, say, remained different from Enneagram type 2's, 3's, etc. But the profiles of the 1's in the first age bracket were different from the 1's profiles in the second and third brackets as well. For example, the highest Millon scales for the Enneagram type 1's in the age range 19-39 were scales 5, 4, and 3; the highest scales for the 1's in their 40's were scales 3, 4, and 7; while the highest scales of the 1's in the 50-81 age bracket were scales 7, 1, and 3.

Considering the data at each age bracket is like looking through a kaleidoscope; there is a distinctly different, but coherent pattern at each still, but the configuration is unique each time one turns the cylinder. To further analyze each kaleidoscopic frame and trace its development from the preceding frame lies beyond the scope of this study. It would add a plethora of patterns to an already complicated presentation, and there are not sufficient subjects in each Enneagram type for each age bracket to allow for any reliable, stable conclusions.

Suffice it to say, here, that personality differences do hold up across ages. With a sufficient number of subjects for cross validation in each type and at each age, future research could trace the natural development of each Enneagram type as they age.

Correlations Between Myers-Briggs and Millon Scales

Due to the large sample size, almost all of the intercorrelations generated among the Myers-Briggs and Millon measures were significant at or beyond the .05 level, the only exception being Millon Scale 8 (active-ambivalent) which contained no significant correlations. This sample scale was also the least discriminating among the nine Enneagram types. Since this study did not set out to show the consistency between these two measures, only those correlation coefficients greater than .300 are reproduced in Table 6. Note that all of these coefficients are significant beyond the .001 level.

The results are quite congruent with the theories underlying these measures and provide some assurance regarding the validity of these two instruments. The extravert scale of the Myers-Briggs correlated negatively with the two detached scales on the Millon, while the introvert scale correlated positively. The extravert scale correlated with the three "outgoing" scales on the Millon, namely, the gregarious (scale 4), self-assured (scale 5), and assertive (scale 6) scales; whereas the introvert scale correlated negatively with these three.

The sensate and judging scales correlated positively with Millon 7 (passive-ambivalent), while the intuitive and perceptive scales cor-

Table 6

Pearson Correlation Coefficients for Myers-Briggs & Millon Scales

	Millon 1	Millon 2	Millon 3	Millon 4	Millon 5	Millon 6	Millon 7
MB Raw E	-.634	-.638		.735	.456	.371	
MB Conv E	-.397	-.464		.544	.354		
MB Raw I	.624	.641		-.735	-.455	-.364	
MB Conv I	.511	.373		-.490			
MB Raw S							.487
MB Conv S							.300
MB Raw N							-.473
MB Conv N							
MB Raw T			-.450			.349	
MB Conv T							
MB Raw F			.470			-.363	
MB Conv F			.318				
MB Raw J							.600
MB Conv J							.407
MB Raw P							-.615
MB Conv P							-.400

N = 390

* All correlations $p > .001$

related negatively with this scale. The sensate-judging-conforming personality exhibits many common obsessive-compulsive features.

Finally the thinking scale correlates negatively with Millon scale 3 (passive-dependent) and positively with Millon scale 6 (active-independent). The feeling scale shows the reverse correlations. The "Thinker" comes across as an assertive, hard-nosed, autonomous, objective personality; while the "Feeler" presents himself as less initiating, more reflective, dependent, and subjective.

A Posteriori Tests of Millon and Myers-Briggs Results

Table 7 shows the results of the Student-Newman-Keuls and Scheffé analyses of the Millon inventory results. Table 8 presents these analyses of the Myers-Briggs *Raw* score results. Neither the Scheffé nor Newman-Keuls procedures demonstrated any significant differences among the nine Enneagram types on the Myers-Briggs *Converted* scores. These analyses were made on the results of the total sample of 390 subjects.

Reliability and Predictive Validity of the Enneagram Personality Inventory

Internal Consistency

The Enneagram Personality Inventory was administered twice: the first time before the subjects knew anything about the Enneagram types; and the second time after they learned about the Enneagram system.

The results are shown in Tables 9-17. Columns 1 and 2 give the results of the first administration. Column 1 gives the corrected

Table 7

A *Posteriori* Tests of Enneagram Types by Millon Scales

Millon 1

8 3 4 7 2 1

9 *
6 # * *
5 # # # * # *

Millon 2

3 8 2

1 *
4 *
9 * *
5 # # *
6 # # *

Millon 3

8 3 7 1

7 *
1 # *
5 # *
9 # *
4 # *
6 # #
2 # # * *

Millon 4

5 6 9 1 2

1 *
2 #
4 *
7 *
3 # # * *
8 # # * # *

Millon 5

6 9 5 2 4 1 7

8 # # # # # # *
3 # # # # # # *

Millon 6

6 5 2 9 4 1 3 7

1 *
7 *
3 # # # * * *
8 # # # # # # * *

Millon 7

8 7

9 *
4 *
6 #
2 #
5 #
1 # *
3 # *

Millon 8

No Differences

* = Student-Newman-Keuls .05

= Scheffe .05

Table 8
A Posteriori Tests
of Enneagram Types by Myers-Briggs Raw Scales

Extravert

5 6
9 *
1 #
4 *
2 #
7 #
8 # #
3 # #

Sensate

4 8 7 9 1
6 *
5 * *
3 * *
2 # # * * *

Thinking

4 2
8 # #
3 # #
5 # #

Judging

8 9 4
2 *
5 *
6 # *
1 # * *
3 # # *

Introvert

3 8 7 2 4 9 1
1 * *
6 # #
5 # # # # * * *

Intuitive

3 2 5 6 1
8 * #
4 # # * * *

Feeling

8 5 3 1 7 6 9
2 # # * *
4 # # # * * * *

Perceiving

3 1 6 2 5
4 # * * * *
9 # * * * *
8 # # # # *

* = Student-Newman-Keuls .05

= Scheffe .05

Table 9

Scale 1 of Enneagram Personality Inventory

Pre-Test		Post-Test		Pre-Post r	Scale Items
Corrected Item-Total Correlation	Alpha if Item Deleted	Corrected Item-Total Correlation	Alpha if Item Deleted		
.444	.720	.555	.757	.567	5. I feel a need to be accountable for most of my time.
.418	.724	.481	.765	.480	10. Often the least flaw can ruin the whole thing for me.
.170	.746	.219	.785	.263	22. If something isn't fair, it <u>really</u> bothers me.
.323	.734	.319	.779	.599	31. I resent sometimes that I didn't get the breaks some others did.
.082	.752	.153	.788	.177	41. Honesty is very important to me.
.262	.739	.403	.772	.563	46. I put a lot of effort into correcting my faults.
.327	.733	.359	.775	.310	57. I feel almost compulsively guilty much of the time.
.391	.726	.403	.772	.712	72. I have trouble relaxing and being playful.
.266	.740	.212	.787	.479	74. I find myself being impatient much of the time.
.322	.734	.397	.772	.696	84. I hate to waste time.
.281	.737	.331	.778	.466	99. As long as I try hard, people can't criticize me.
.538	.712	.501	.763	.393	103. I often blame myself for not doing better.
.373	.729	.302	.779	.453	111. Being right is important for me.
.470	.718	.589	.756	.533	123. Somehow I'm never satisfied; I can never get things good enough.
.486	.717	.554	.758	.496	130. I feel almost compelled to keep trying to make myself and what I am doing better.
Total Scale Alpha		Total Scale Alpha		Total Scale r	
.745		.785		.659	
N=160		N=107		N=117	

Table 10

Scale 2 of Enneagram Personality Inventory

Pre-Test		Post-Test		Pre- Post r	Scale Items
Corrected Item-Total Correlation	Alpha if Item Deleted	Corrected Item-Total Correlation	Alpha if Item Deleted		
.192	.743	.322	.781	.602	1. I usually think of myself last.
.463	.714	.488	.766	.561	14. I frequently feel drawn toward surrendering myself or toward giving myself for others.
.299	.731	.356	.777	.614	21. A lot of people feel close to me.
.361	.725	.434	.771	.572	30. I like to be asked to do things so I can feel important and get attention for the warmth and love I give.
.502	.709	.522	.763	.477	38. I take more pride in my service of others than in anything else.
.532	.706	.539	.761	.478	52. I'm almost compelled to help other people, whether I feel like it or not.
.152	.746	.203	.789	.551	63. I feel I deserve to be first in someone's life because of all the care I've shown them.
.313	.729	.489	.770	.427	71. I like to rescue people when I see they're in trouble or are in an embarrassing situation.
.217	.739	.191	.791	.554	77. Many times I feel overburdened by others' dependence on me.
.422	.719	.429	.772	.694	90. People often come to me for comfort and advice.
.373	.724	.422	.772	.648	92. I naturally compliment other people. I often compliment others before I'm even aware I'm doing it.
.133	.748	.370	.776	.554	107. I sometimes feel that others really don't appreciate me for what I've done for them.
.274	.733	.215	.788	.451	110. Most people don't listen to others as well as I do.
.386	.724	.321	.780	.632	124. I like to feel close to people.
.552	.706	.607	.757	.423	134. I feel at my best when I'm helping someone.
	Total Scale Alpha		Total Scale Alpha	Total Scale r	
	.741		.787	.730	

Table 11

Scale 3 of Enneagram Personality Inventory

Pre-Test		Post-Test		Pre- Post t	Scale Items
Corrected Item-Total Correlation	Alpha if Item Deleted	Corrected Item-Total Correlation	Alpha if Item Deleted		
.354	.692	.444	.738	.433	4. I identify with professionalism.
.428	.683	.388	.743	.554	11. Being able to get things organized and accomplished just seems to come naturally to me.
.017	.734	.083	.770	.629	23. I can get so identified with my work or role that I forget who I am.
.216	.709	.276	.754	.682	28. People say I'd make a good salesperson.
.369	.692	.486	.734	.421	40. I like to have clear goals set and to know where I stand on the way toward those goals.
.231	.707	.317	.750	.541	51. I like to keep myself on the go.
.309	.698	.241	.756	.471	55. I believe that appearances are important.
.505	.675	.512	.731	.722	64. I think of myself as a very competent person.
.147	.716	.090	.771	.417	78. When I recall my past, I tend to remember what I did well and right rather than what I did poorly or wrong.
.494	.678	.569	.726	.628	88. I'm envied a lot by other people for how much I get done.
.116	.718	.219	.759	.579	97. Accommodation, compromise, taking calculated risks are my approaches to things.
.407	.686	.462	.736	.677	101. Making decisions is usually not a problem for me.
.490	.676	.559	.728	.736	114. I'm a very efficient person.
.315	.697	.423	.740	.579	122. I like to project a youthful, enthusiastic, vigorous, energetic image.
.411	.689	.388	.744	.463	131. It's important for me to get things done, to feel I've accomplished something -- even though it may be minor.
Total Scale Alpha		Total Scale Alpha		Total Scale t	
.712		.759		.790	

Table 12

Scale 4 of Enneagram Personality Inventory

Pre-Test		Post-Test		Pre-Post r	Scale Items
Corrected Item-Total Correlation	Alpha if Item Deleted	Corrected Item-Total Correlation	Alpha if Item Deleted		
.256	.614	.229	.650	.586	7. My environmental surroundings are very important for me.
.177	.626	.158	.659	.469	17. I think of my past with nostalgia and with a sense of loss.
.254	.614	.246	.646	.514	20. I find myself swinging back and forth between highs and lows. Either I'm very up or very down. I don't feel very alive when I'm in the middle.
.261	.614	.287	.642	.271	35. I like to do things properly, with class and good taste.
.266	.612	.217	.651	.574	43. I sometimes pick up the feelings of another person or of a group to such a depth that it is overwhelming.
.270	.611	.420	.621	.546	48. I like to think of myself as special.
.360	.596	.397	.624	.652	62. I can dwell on the tragedies of life--suffering, loss, and death--for long periods of time.
.452	.584	.406	.623	.779	66. I would like to do something "original" during my lifetime.
.287	.608	.341	.632	.556	80. When I feel lonely, I often feel abandoned by others.
.173	.628	.222	.651	.754	86. The arts and artistic expression are very important for me as a means of channeling my emotions.
.171	.616	.076	.668	-	91. Patterns or rituals help me to do what I really want to do in my life.
.464	.581	.569	.597	.381	105. Others often can't understand how deeply I feel about something.
.027	.645	.028	.674	.421	115. I make an effort to look casual and natural.
.231	.617	.330	.634	.569	121. I often long to have something I don't or to be someone I'm not.
.132	.632	.162	.657	.304	129. People often don't see how sad and weary I am.
	Total Scale Alpha		Total Scale Alpha	Total Scale r	
	.630		.659	.660	

Table 13

Scale 5 of Enneagram Personality Inventory

Pre-Test		Post-Test		Pre- Post λ	Scale Items
Corrected Item-Total Correlation	Alpha if Item Deleted	Corrected Item-Total Correlation	Alpha if Item Deleted		
.572	.754	.569	.794	.596	2. I often feel outside of what's going on, and I don't know how to get in the game, even though I'd like to.
.527	.758	.444	.804	.461	18. I have trouble reaching out or asking for what I want.
.565	.755	.558	.796	.485	26. I often quietly enter or leave a room so others won't notice me.
.478	.763	.538	.797	.552	33. I often feel helpless and ineffectual in situations and so end up doing nothing.
.303	.777	.403	.807	.479	39. When I feel out of a group or discussion, I sometimes feel contemptuous of their small talk or superficial conversation.
.289	.778	.321	.811	.217	47. I hate to look foolish or to be taken in.
.411	.768	.322	.813	.528	56. I seem to be more silent than most others. People often have to ask me what I'm thinking.
.490	.762	.559	.796	.432	68. When I don't feel a part of what's happening, I withdraw rather quickly.
.277	.780	.423	.805	.552	79. I need a lot of private space.
.112	.791	.141	.821	.641	89. I frequently feel underhanded in the way I get what I want. I'm something of a sneak.
.498	.760	.468	.802	.633	98. I don't know how to engage in small talk very well.
.407	.769	.585	.793	.585	104. I go blank when I'm embarrassed or when someone asks how I feel right now.
.412	.768	.430	.805	.585	109. I often sit back and observe other people rather than get involved.
.296	.778	.286	.815	.418	126. I'm <u>very</u> sensitive to any kind of invasion by others, any uninvited intrusions, or any sense of being pushed.
.144	.790	.358	.810	.425	133. I don't pay that much attention to my feelings. When people ask me how I feel, I frequently don't know.
	Total Scale Alpha	Total Scale Alpha	Total Scale Alpha	Total Scale λ	
	.782	.815	.716		

Table 14

Scale 6 of Enneagram Personality Inventory

Pre-Test		Post-Test		Pre- Post t	Scale Items
Corrected Item-Total Correlation	Alpha if Item Deleted	Corrected Item-Total Correlated	Alpha if Item Deleted		
.407	.686	.533	.727	.571	6. I seem to sense danger and threat more than others do.
.156	.716	.218	.757	.673	13. I think of myself as a "God-fearing" person.
.388	.688	.485	.732	.439	24. "Caution" is a very important virtue for me.
.227	.707	.316	.748	.463	32. I tend to take sides and be concerned about whose side people are on.
.264	.702	.257	.753	.579	45. Whether people are for or against my principles is an important issue for me.
.462	.677	.570	.721	.763	53. I have many fears.
.280	.700	.230	.756	.626	59. I often end up defending the traditional position.
.313	.697	.359	.744	.577	69. "Doing what my father wants" is important for me.
.344	.697	.341	.746	.420	75. People are always getting away with things and that bothers me.
.436	.680	.519	.727	.588	82. My own fears are my greatest enemy.
.253	.704	.314	.749	.529	96. I don't like to speak on my own authority.
.298	.698	.445	.736	.484	102. I wonder if I'm brave enough to do what must be done.
.205	.707	.089	.766	.355	116. I tend to be aware of and sensitive to contradictions a lot.
.435	.682	.422	.738	.646	125. I have trouble with decisions and so am always seeking affirmations and am constantly getting prepared.
.218	.706	.232	.754	.282	128. Loyalty is very important for me.
Total Scale Alpha		Total Scale Alpha		Total Scale t	
.711		.750		.703	

Table 15
Scale 7 of Enneagram Personality Inventory

Pre-Test		Post-Test		Pre-Post r	Scale Items
Corrected Item-Total Correlation	Alpha if Item Deleted	Corrected Item-Total Correlation	Alpha if Item Deleted		
.207	.495	.340	.667	.563	8. I'm better at planning things than really doing them.
.041	.530	.078	.698	.579	16. I often opt for quantity over quality. For example, I'll read ten books rather than digest one thoroughly.
.131	.513	.331	.668	.694	27. I like to consider the cosmic ramifications of events, the universal importance of everything that happens.
.288	.476	.243	.679	.587	36. I like to rank people into hierarchies: e.g., who is more enlightened, less enlightened, etc.
.202	.496	.373	.662	.612	44. I like to think of myself as a childlike, playful person.
.208	.495	.432	.653	.667	54. Dreams, visions, prophets, mystics appeal to me.
.143	.510	.258	.678	.654	58. I like to tell stories very much.
.063	.522	.185	.684	.514	65. I like to cheer people up and take them away from their suffering.
.367	.456	.314	.670	.646	73. I tend to spiritualize, intellectualize, generalize my experience.
.382	.465	.419	.662	.459	83. I often don't carry out plans because I'm too busy making new ones.
-.208	.587	-.112	.722	.667	95. It usually takes me time to warm up to strangers.
.268	.483	.469	.650	.571	100. I get into head trips a lot without really carrying out my fantasies and plans.
.180	.502	.310	.671	.679	117. I'm a happy, fun-loving person.
.386	.451	.395	.659	.570	118. I tend to throw myself into things enthusiastically and then throw myself into something else enthusiastically.
.189	.500	.446	.654	.612	127. I like to really immerse myself in whatever I'm interested in. I need to get in touch with sobriety and moderation.
Total Scale Alpha		Total Scale Alpha		Total Scale r	
.518		.688		.743	

Table 16

Scale 8 of Enneagram Personality Inventory

Pre-Test		Post-Test		Pre- Post \bar{x}	Scale Items
Corrected Item-Total Correlation	Alpha if Item Deleted	Corrected Item-Total Correlation	Alpha if Item Deleted		
.199	.680	.338	.760	.462	3. I have a sense of immediacy and urgency. It's got to be now. I like to intensify the now.
.331	.662	.190	.771	.530	15. Justice and injustice are key issues for me.
.083	.697	.209	.772	.516	25. I have trouble accepting and expressing my tender, gentle, softer, "feminine" side.
.418	.650	.396	.754	.581	29. I am a self-assertive person.
.331	.662	.528	.742	.432	42. I find it easy to express my dissatisfaction with things.
.228	.675	.212	.770	.507	50. I like to think of myself as a non-conformist or as a counter-culturalist.
.391	.660	.589	.739	.463	61. I have a sense for where the power resides in a group.
.414	.652	.481	.747	.706	70. I sense others' weak points quickly.
.459	.647	.478	.748	.559	81. I feel compelled to stand up for my rights and others' rights.
.401	.652	.375	.756	.573	85. I am not afraid to confront other people and I do confront them.
.078	.694	.241	.768	.405	93. I am very much opposed to having others lay their trip on me.
.321	.664	.393	.755	.493	106. I get very irritated when I know I'm being lied to. I can sense deceit and sham very readily.
.252	.672	.550	.741	.508	112. For my taste, there is too much bullshit in this world.
.238	.675	.441	.750	.587	119. I would rather give orders than take orders.
.311	.665	.220	.770	.389	132. I don't like to leave things, feelings, etc. hanging. I need to have it out.
Total Scale Alpha		Total Scale Alpha		Total Scale \bar{x}	
.683		.769		.769	

Table 17

Scale 9 of Enneagram Personality Inventory

Pre-Test		Post-Test		Pre-Post r	Scale Items
Corrected Item-Total Correlation	Alpha if Item Deleted	Corrected Item-Total Correlation	Alpha if Item Deleted		
-.109	.432	.109	.639	.496	9. My instinct is not to trust or like conflict.
.170	.336	.190	.621	.529	12. I can be a dispassionate arbiter because there are good values on both sides.
.105	.355	.294	.607	.514	19. I take pride in being a stable person.
.071	.368	.263	.610	.551	34. Generally, I don't let myself get too enthusiastic about things.
.142	.344	.343	.596	.451	37. It's important for me to feel relaxed.
.246	.305	.289	.606	.484	49. I'm an extremely easy-going person.
.044	.369	.036	.634	.343	60. I have an inner sense when things jell and are harmonius.
.043	.374	.233	.615	.769	67. I generally have little trouble sleeping.
.253	.307	.359	.593	.611	76. I'm almost always peaceful and calm.
.108	.354	.228	.615	.407	87. I generally feel one with other people.
.162	.337	.207	.619	.455	94. I hate to waste my energy on anything. I look for energy-saving approaches to things.
.210	.328	.381	.594	.528	108. I tend to play things down to help other people get settled down.
.167	.334	.316	.601	.423	113. Most things are no big deal, so why get excited and carried away? "Much ado about nothing" says it well.
.283	.298	.346	.596	.483	120. I like to put things on "automatic pilot" so I no longer have to worry about them.
-.114	.415	.126	.628	.398	135. I really hate to be unsettled.
	Total Scale Alpha		Total Scale Alpha	Total Scale r	
	.368		.628	.661	

item-total correlation for each item on the scale; column 2 shows the alpha if the item is deleted. The total scale alpha is given at the bottom of column 2. There were 160 subjects involved in the first administration.

Columns 3 and 4 list the results of the second administration, with column 3 showing the corrected item-total correlation and column 4 giving the alpha if the item is deleted. The alpha coefficient for the total scale can be found at the bottom of column 4. Of the 160 subjects who participated in the first administration, 107 of these subjects re-took the test.

For the initial administration, the alpha's ranged from .368 for scale 9 to .782 for scale 5. For the second administration, the alpha range was from .628 for scale 9 to .815 for scale 5. In general all of the scales proved to be more internally consistent on the second administration of the inventory.

Temporal Stability

There was no test-retest reliability study attempted in the strict sense inasmuch as there was a significant intervening variable between the first and second test administrations; namely, the subjects learned about the nine Enneagram types. However, a pre- and post-test reliability coefficient was computed for each of the 135 inventory items. Data from 117 subjects was available for this statistic, and the results are presented in column 5. These coefficients ranged from .171 to .779, with a mean of .531 and a standard deviation of .114.

Predictive Validity

Using the subject's own perception and judgment about which Enneagram type best described him as the target criterion and the subject's highest absolute positive score on the Enneagram Personality Inventory as the predictor, Cohen's *Kappa* coefficient for the initial test administration was .284. For the second administration, the coefficient increased to .403.

DISCUSSION

Reliability

In this study the term "reliability" refers to the consistency and stability of the individual's self-perception. The survey discovered that over 80% of the subjects in every Enneagram type, except Type 1, still judged themselves to be the same type they initially considered themselves to be.

A respectable 79% of the Enneagram type 1's still judged themselves to belong to this type. The majority of subjects in this study were members of some religious congregation. In their religious formation, such ideals as "striving for perfection" and "be ye perfect as your heavenly Father is perfect" would be proposed to them. Given this kind of religious training, it is not surprising that there would be an overlay of perfectionism over their genuine personality structure. A member of a religious group on first being introduced to the Enneagram system would be able to identify rather readily with many of the Enneagram type 1 characteristics. Recall that the type 1 is the perfectionist, reaching for idealistic goals, feeling frustrated and guilty that he or she is not attaining his or her high expectations. After a period of reflection, however, the person would have time to get in touch with his own personality beneath the religious overlay and so would change his judgment about being a type 1.

Of the nine subjects who originally considered themselves to be

Enneagram type 1's, three now considered themselves to be type 2's and two considered themselves to be type 9's. These types are found on either side of type 1 on the Enneagram circle. One of the propositions of the Enneagram system is that a person will have in himself many of the characteristics of the types adjacent to his own fixation. And so it is quite probable that an individual would initially identify with one or other of the types on either side of his true personality pattern and only later recognize these types as his "wings" as they are called in the Enneagram terminology.

This same phenomenon of an individual initially identifying with one or other of the Enneagram fixations adjacent to this presently judged type occurred in 50% or greater of those subjects who changed their judgment about their type. Even these transpositions, then, demonstrate a certain amount of consistency within the Enneagram typing system.

A further analysis of this survey revealed that 76% of the subjects who changed their judgment about their type attended a weekend format for the presentation of the Enneagram system. These results would seem to be more a comment on the length of exposure time one has to the Enneagram than on the reliability of the system itself. That is, the more time one has to study the Enneagram and reflect on oneself, the more stable is one's estimate of one's personality type. A weekend workshop hardly allows time for either. Some form of extended exposure to the Enneagram would be recommended by these results.

In summary, the results of this stability survey suggest that

individuals can consistently select themselves into an Enneagram type which they deem best fitting, and this selection holds up over time. An analogy presents itself of selecting a suit "off the peg." The ready-made size fits the individual well enough that he does not feel a need to return it for another size or style after he has taken it home and worn it for a while. The Enneagram types are sufficiently tailored to fit individual styles. There is a rightness or fittingness about the Enneagram descriptions that people are able to recognize about themselves and then own. At best the results demonstrate a consistency in the way people are able to perceive themselves over time; and at least it shows they have a good memory for which type they originally chose. This stability of the typing does allow, then, for additional research to be done on the validity of the system.

Concurrent Validity

The results showed that there were significant differences among the nine Enneagram types and their scores on both the Millon and Myers-Briggs inventories. The nine Enneagram types will be discussed in turn.

Type 1: Ego-Resent ("I am right and good.")

The profiles across the eight Millon scales for the various groupings of 1's were relatively consistent with one another and paralleled nearly exactly the profile for all the subjects irrespective of Enneagram type. Why the 1's should reflect the average profile is not certain.

In general the 1's scored higher than the average on Millon scale 7, the passive-ambivalent scale. This is the disciplined or conforming

personality pattern. These individuals are characterized by Millon as being serious-minded, efficient, and rule-conscious persons who try to do the "right" and "proper" things. Their posture and movement reflect an underlying tightness, a tense control of emotions kept well in check. They are perfectionistic, compulsive, legalistic, righteous, and moralistic. They take great pains not to recognize contradictions between their unconscious impulses and their overt behaviors. Reaction-formation is a defense mechanism often employed by these people. They adopt a "good boy," "good girl" image. In their childhood they were taught a deep sense of responsibility to others and a feeling of guilt when these responsibilities have not been met. As youngsters they were moralized to inhibit their natural inclinations toward frivolous play and impulse gratification. Guilt operates to control their impulses: it is their anger turned inward against themselves. By condemning themselves, they demonstrate their "good" intentions and thereby ward off or diminish the intensity of reproach and criticism from others. They have many similarities to the traditional classification of obsessive-compulsive personalities, although they may not display identifiable obsessions or compulsions. Millon's description of this pattern, and even his choice of words, is quite consistent with the description of the Enneagram type 1.

Turning to the specific sub-samples of 1's, it can be seen that the SSND group parallels the general 1 profile but exaggerates the peaks and valleys. This group of 1's was more detached (Millon scales 1 and 2), less outgoing, self-assured, and assertive (Millon scales 4,

5, and 6), and more disciplined (Millon scale 7).

The group of 10 selected by the author as being especially representative of the Enneagram type 1 turned out to be least representative. This sub-group was less detached, less dependent, more outgoing and assertive, and less controlled, than the other 1's. It is probably for these reasons that they stood out in the author's mind. They were more extraverted and demonstrative and generally more sociable than the other 1's.

Just as the 1's paralleled the general profile on the Millon inventory, so did they reflect the general pattern on the Myers-Briggs scales. Only on the judging scale did 1's score higher than the average. This scale reflects a preference for having a definite order and schedule in one's life and a push towards action. This is consistent with the 1's "shoulds" about not wasting time, getting things done, and their uncomfortableness about leaving matters unsettled, living with unfinished business, and remaining in the grey area between black and white.

The sub-group of SSND 1's scored higher on the introvert, sensate, and judging scales. This ISFJ profile is common for this sub-group across all the Enneagram types. This combination makes the super-dependable type. They have a practical respect for facts and like things put on a factual basis. They like to have things decided or settled. They are the most thorough of all the types and are painstaking, systematic, hardworking, and patient with detail and routine. They tend to be quiet, friendly, responsible and conscientious. In general they tend to be conservative and consistent. The preponder-

ance of this pattern in this group reflects both an age factor (this group tended to have an older population of women, and advancing age correlated with advancing scores on the I, S, and J scales) and probably also the religious training and spirit of their particular province.

The select group of 10 I's were found to be more extraverted and less sensate than the other I's. This group tended to be a younger sample of subjects, so an age factor may have been operative here, also.

Type 2: Ego-Flattery ("I am helpful.")

The Millon profiles for all the subgroupings of 2's followed basically the same pattern among themselves and also paralleled the average profile, but their elevations and depressions differed from the average.

The 2's were less detached than the average (Millon scales 1 and 2). Recall that 2's have a well-developed tendency for "moving towards" people not "moving away from." They go out to help others. They also tend to repress their own needs. So they would be low on Millon's scale 2 which characterizes people as nursing childhood hurts and actively avoiding people so they won't be hurt again -- the "burnt-child syndrome."

The 2's scored highest on Millon scale 3, the passive-dependent personality. This is the cooperative or submissive type of person. High scorers here tend to be soft-hearted, sentimental, and kindly in relationships with others. They are inclined to be dependent on others and play down their own achievements and underestimate their abilities.

They are searching for support, nurture, and reassurance. Except for their need for signs of belonging and acceptance, they refrain from making any demands on others. They tend to submerge their individuality. Submissive personalities voice appreciation and gratefulness for the many kindnesses others have provided them. As a consequence, they feel they must sacrifice themselves, and are responsible and obliged to reciprocate. In their search for assurances of acceptance and approval, they must be careful to prevent condemnation. So they must restrain assertive impulses and deny feelings which might provoke criticism and rejection. They present themselves as affable and good-natured. To secure their survival, they learn to attach themselves to others, to submerge their individuality, to avoid expressions of power and independence, and to ask for little other than acceptance and support. To secure their hold on another, they must be admiring, loving, willing to give their all for the other. Only then can they be assured of consistent care and affection. This is all very similar to the 2's need to love and be loved.

In addition 2's tended to be higher on the active-dependent scale than the average. That is, by their helping behavior they are actively trying to elicit the approval of others.

Consistent with their passive-dependent attitude, 2's scored lower on the independent scales (Millon 5 and 6).

On the Myers-Briggs scales, the 2's tended to be more sensate and more feeling. The former is consistent with the 2's concern about practically and concretely ministering to others' needs; the latter is consistent with the 2's operating out of the "heart" or "feeling".

center. Feelings are important to them and so they prefer making their evaluations on the basis of their subjective feeling responses to persons and situations.

There were no remarkable sub-group differences on either of the inventories, except a higher sensitive and judging preference for the SSND population.

Type 3: Ego-Vanity ("I am successful and efficient.")

While the 3's profiles followed the basic contours of the average Millon profile, except for an upward trend at scale 4, the 3's highs and lows were uniquely their own.

The highest scale for the 3's was the passive-independent or self-assured narcissistic personality pattern. High scorers here tend to be quite confident in their abilities and are often seen by others as self-centered and egocentric. They convey a calm, self-assured quality in their social behavior which is sometimes perceived by others as immodest, haughty, cocksure and arrogant. Their self-image is that of a superior person, someone "extra-special" entitled to unusual rights and privileges. They exaggerate their powers, transform failure into success, inflate their self-worth, and depreciate those who refuse to accept or enhance their self-image. The narcissist experiences a pervasive sense of well-being, a buoyancy of mood and an optimism of outlook. His affective tone is generally elevated, blithe, cheerful, and care-free. He has a basically sanguine outlook on life. He may also see others as weak, manipulable, docile, yielding, and spineless.

The 3's self-image of competence fits this pattern. The image of

the super-salesman selling his superior product comes to mind. The supercilious style of the narcissist describes the slick role-appropriate maneuvers of the 3.

The 3's also scored high on Millon scale 4, the active-independent or gregarious or sociable personality pattern. High scorers are talkative, socially charming, and frequently dramatic or emotionally expressive. They tend to have strong, but usually brief relationships with others. These people always look for new excitements and interesting experiences. They often find themselves becoming bored with routine and longstanding relationships. They can be seductive and exhibitionistic. But beneath their guise of ego strength and independence there is usually a fear of genuine autonomy and a strong need to elicit repeated signs of social approval and affection. These people actively manipulate others through a series of interpersonal maneuvers so as to assure receipt of the stimulation and esteem they need. They tend to be capricious and lack fidelity and loyalty and turn repeatedly from one source of affection and approval to another. They tend to be well-liked, successful, popular, extraverted, attractive, and sociable. Gregarious personalities impress one, at first, by the ease with which they express their thoughts and feelings. But eventually the words and feelings they express appear shallow, fraudulent, and simulated, rather than deep or real.

This personality pattern, too, describes the 3: always on the go, actively manipulating the attention and approval of others, moving from relationship to relationship, but lacking substance -- a real

self -- beneath the image.

The 3's also scored higher than the average on the assertive scale (Millon 6) and on scale 7, the disciplined personality. There is a competitive, aggressive, go-get-them disposition in 3's that is consistent with the assertive dimension on Millon scale 6. The 3's like to follow convention, what is sociably "in" at the moment. In that sense they like to do the "proper" thing characteristic of the disciplined personality. The 3's are also achievement oriented, efficient, and like to get things accomplished. They are organized, on-schedule, in control -- much like the disciplined character described in Millon's scale 7.

Since 3's are outgoing and tend to actively manipulate their environment to get attention and approval, it is consistent that they should score much lower than the average on the detached scales of Millon's test as well as on the passive-dependent scale. They neither avoid nor wait for applause; they hold up the applause sign.

On the Myers-Briggs inventory, the 3's showed themselves to be more extraverted, sensate, thinking, and judging than the average. Some characteristics of the ESTJ type are their high respect for impersonal truth, thought out plans, and orderly efficiency; their liking to organize facts, situations, and operations well in advance; and their making a systematic effort to reach carefully planned objectives on schedule. They enjoy being an executive and like to decide what ought to be done and to give the requisite directives. They abhor confusion, inefficiency, halfway measures, and anything aimless and ineffective --

not unlike the efficient 3.

Type 4: Ego-Melancholy ("I am special, sensitive, and elite.")

The 4's profile also traces the over-all pattern on the Millon test. The 4's scored noticeably higher on the passive-dependent scale than the average. They are dependent on others' approval and acceptance, but tend to stand off, waiting for others to notice them and call them into the group. But they are also somewhat higher than the average on the active-dependent scale -- through their suffering they seek to draw others to them. And with their elevated dependent scales go their corresponding depressed independent scales (Millon 5 and 6). They tend to score lower on Millon scale 7. Type 4's are not so action oriented or driven to conform. They tend to find solace in their fantasies and want to be original, not conforming. Three of the subsamples of 4's scored relatively high on Millon scale 2, the sensitive personality: they actively avoid involvement to keep from being hurt. Recall the image of the 4 as an aristocrat in exile, living on the other shore.

The select group of 10 subjects were less detached, more active in eliciting others' approval, and more self-assured than the other 4's. Their outgoing personalities and more gregarious natures again may have called the author's attention to them.

On the Myers-Briggs inventory, the 4's were more intuitive, more feeling, and more perceiving than the average. It is noteworthy that among the 28 subjects who judged themselves to be 4's, not a single one showed a thinking preference. This is quite consistent with the 4's preoccupation with feelings. The intuitive and perceptive prefer-

ences indicate an interest in internal events and processes corresponding to the 4's tendency to ruminate about their feelings. ENFP types are enthusiastic innovators, seeing new possibilities and new ways of doing things. This may reflect the 4's drive toward originality. This type also has remarkable insight into the possibilities within people. The 4's are very sensitive to other people. The openness characteristic of intuitive and perceptive preferences may be an expression of the 4's artistic bent with its searching for new modes and forms to express their feelings.

The special group of 10 subjects tended to be more extraverted, more intuitive, and more perceptive than the rest of the 4's. In general they exaggerated the 4 characteristics rather than ran counter to them.

Type 5: Ego-Stinger ("I am wise, perceptive, and observant.")

All but one of the 5 sub-profiles followed the general contours of the over-all pattern. The 5's, however, were much higher on the detached scales (Millon 1 and 2) than the average and correspondingly lower than the average on the gregarious, self-assured, and assertive scales (Millon 4, 5, and 6).

The Millon scale 1 is the passive-detached pattern. This is the apathetic or asocial personality. High scorers tend to keep to themselves, appearing rather quiet and unemotional. They are even-handed, fair-minded, and not easily excited. They tend not to get emotionally involved with others and do not often feel strongly about things. They do not avoid other people, but simply feel indifferent about having

others around. The affectionate needs of the asocial type are generally weak, and they function essentially as a passing observer, largely detached from the rewards and affections, as well as the problems, of human relationships. They possess relatively little drive or capacity for experiencing intense pleasure or pain. They tend to be rather introverted and are viewed by their peers to be rather colorless persons who prefer to be by themselves, rather than mixing with others. They tend to fade into the social background.

Thus far this description of the apathetic personality portrays well the Enneagram ego-sting. There are some major differences, however. According to Millon, asocial personalities are minimally introspective. Type 5's, on the other hand, are highly introspective. Asocial personalities are characterized by "defective perceptual scanning," a tendency to miss and blur differences, to overlook, diffuse and homogenize experiences. These individuals lack the capacity to sense the moods and needs which others experience. By contrast, 5's are hyper-active and are constantly scanning their environment. They are constantly categorizing and sharpening their focus. These characteristics are found in the active-detached pattern described by Millon as the sensitive or avoidant personality. The 5's scored significantly higher on this scale than the average and represent a blend of the features of both the passive and active detached personalities.

High scorers on the active-detached scale (Millon 2) tend to be quite shy or socially ill-at-ease with others. These persons would like to be close to people but have learned that it is better to main-

tain one's distance and not to trust the friendship of others. Although they often feel lonely, they avoid close interpersonal contact, often fearing rejection and tending to keep their sometimes very strong feelings to themselves. Avoidant personalities are highly alert to social stimuli and are oversensitive to the moods and feelings of others, especially those which portend rejection and humiliation. Their extreme anxiety in this matter disposes them to avoid or detach themselves from others as a protection against the stress they anticipate. The 5's have a hypersensitivity to "looking foolish" and so tend to remain aloof and uninvolved.

Active-detached individuals feel their isolated existence deeply. They experience being out of things and have a strong, though often repressed, desire to be accepted. This characterizes the syntony instinct malfunctioning with the consequent feelings of being "out of the game." But despite this longing to relate and to be an active participant in social life, they fear placing their feelings and welfare in the hands of others, or trusting and confiding in them. Thus, their social detachment does not stem from deficit drives and sensibilities, as in the asocial personality, but from an active and self-protective restraint. Millon refers to this as the "burnt-child syndrome."

Since their affective feelings cannot be expressed overtly, they cumulate and are vented in an inner world of rich fantasy and imagination. Their need for affect, contact, and relatedness may be sublimated in intellectual pursuits. Their overt expression of emotion is

typically flat, but this under-responsiveness overlays tension and disharmony; these people are exerting great restraint to control anxiety, feelings of confusion, and anger.

The avoidant personality is a "sensitizer," an acutely perceptive observer of the passing scene, one who scans and appraises every movement and expression of those with whom he comes into contact. They are hypervigilant.

Avoidant personalities tend to be extremely introspective and self-conscious. They often perceive themselves as different from others and are unsure of their identity and self-worth. The alienation they feel from others is paralleled, then, by a feeling of alienation from self. They voice a sense of futility with regard to their life, have a deflated self-image, and frequently refer to themselves with contempt and depreciation. They report feelings of emptiness and depersonalization.

Avoidance of situations which may result either in personal humiliation or rejection is the guiding force behind their social behavior. Of equal threat is the person's own aggressive and affectional impulses; these are particularly distressful since the person fears that he may himself prompt others to be rejecting, frustrating, and condemning. Repression of all feelings is often the only recourse to achieve inner control.

Active-detached personalities are beset by several basic conflicts. The struggle between attachment and mistrust is central. They desire to be close, to show affection with others, and to belong to a group,

but they cannot shake themselves free of the belief that they will experience pain and disillusion. Strong doubts exist concerning their self-competence; thus, they have grave concerns about venturing into the challenges of a competitive society. Their low opinion of themselves is reflected in their deflated self-esteem. This curtails initiative since they fear that their efforts at autonomy and independence will fail and result in humiliation. Every avenue for gratification seems trapped in conflict. They cannot act on their own because of marked self-doubt; on the other hand, they cannot depend on others because of social mistrust. Positive reinforcements can be obtained neither from themselves nor from others. As a consequence coping strategies are designed to avoid both the distress that surrounds them and the emptiness and wounds that inhere within them. Their goal in life, then, is a negative one: to avoid pain, to need nothing, to depend on no one, and to deny desire.

The defenses employed by avoidant personalities are basically "moving away from" maneuvers. The active-detached person is guided by a need to put distance between himself and others. Privacy is sought, and he attempts to eschew as many responsibilities and obligations as possible. Any desire or interest which entails personal commitments to others constitutes a potential threat to his fragile security. Periodic efforts to comply with the wishes of others, or to assert himself and impose his needs upon others, may have proved fruitless and painful. The only course he has learned that succeeds is to back away, draw within himself, and keep a watchful eye against incursions into his solitude.

This is the 5 fox in his lair peering out from his secure cave.

On the Myers-Briggs inventory, 5's were more introverted than the average. They prefer to work out the solutions to their problems within themselves. They like to come out with packages of thoughts encompassing the whole picture. They tend to be retiring and prefer privacy and small groups.

The 5's scored higher than the average on the thinking scale. Distrusting, discounting, or ignoring their feeling responses, they prefer a more objective, logical, reasoned approach to reality.

Type 6: Ego-Coward ("I am loyal, courageous, and dutiful.")

The Enneagram type 6's showed similar profiles to type 5's on both the Millon and Myers-Briggs protocols. The 6's scored higher than the average on both the detached scales (Millon 1 and 2) and on the passive-^{dependent} detached scale (Millon 3). They were correspondingly lower than the average on the gregarious, self-assured, and assertive scales (Millon 4, 5, and 6). In contrast to the 5's, the Enneagram 6's were less passively-detached, but more actively-detached than the 5's. They scored noticeably higher on the passive-dependent pattern. They rivaled the 2's for the highest scores on this scale. They showed themselves to be the least aggressive of all the types (Millon scale 6). They were somewhat more gregarious than the 5's (scale 4) but noticeably less self-assured (scale 5).

The pattern portrayed on the Millon inventory is consistent with the picture of the 6 personality painted by the Enneagram description. The descriptions of the detached patterns given above in the type 5

personality also fit the type 6. This is a person who is dependent on others -- especially those in authority -- for approval and for permission to act. He is plagued by many fears and so withdraws in defense. The world is perceived as a dangerous place and any bold aggressive venturing out into it is felt as a much too threatening strategy. The 6 is held in check by his fears and any independent stepping beyond the boundaries of rules and laws will be met with reprisals and so will upset the security gained by being a law-abiding citizen doing what he ought.

It is surprising that the average 6 score on Millon's conforming personality (scale 7) was not higher, since many of the features of this pattern are characteristic of the 6's personality structure. In fact, it would have been higher were it not for an uncharacteristically low score of the seven subjects making up a sub-sample of the 6's. Their scores in general did not follow the overall 6 pattern: they were less detached, less passive-dependent, less conforming, and more gregarious, self-assured, and assertive than the average 6. Three of these subjects were in their twenties, so an age factor had some influence, younger persons tended to be more outgoing and self-assured. The other four subjects were participants in a spiritual leadership program (cf. Group C under "Subjects.") It is hypothesized that someone interested in such a program would probably be more assertive and gregarious, less detached and constrained than the average.

Millon's theorizing about the etiology of the passive-dependent pattern may throw some light on the 6's over-dependence upon authority

figures. He reasons that many adult submissives would have displayed a tendency to moroseness and fearfulness in infancy and early childhood. A soft, gentle, and somewhat sad or solemn quality may have characterized their early moods. Similarly, they may have shown a reticence, a hesitance to assert themselves, a restraint in new situations and a fear of venturing forth to test their growing capacities. A gentle but sad and fearful infant is likely to evoke warmth and over-protectiveness from a concerned mother. Such children invite excessive care and compassion from others, which in turn may result in their learning to be overly dependent and comfortable with their caretakers.

It seems plausible to Millon that infants who receive an adequate amount of reinforcing stimulation, but obtain that stimulation almost exclusively from one source, usually the mother, will be disposed to develop passive-dependent traits. If the mother is anxious or over-alert to the child's needs, she may be excessively attentive to the child and discourage him from going it alone. So the child never learns the wherewithal to act on his own to secure the rewards of life. In addition he may fail to develop a distinct picture of himself apart from his caretaker. If he has been denied the opportunity to do things for himself, he may not form an impression of what he is good at and who he is.

Unable to free himself from his dependence, the submissive person is faced with the constant danger of loss, a dread of desertion and the abyss into which he will be cast if left to himself. His lack

of resources and his self-doubts compel him to seek a safe partner, a trustworthy figure "like his mother" who can be depended on to assure him that he is loved and accepted and will not be deserted.

It has been said that the characteristic mood of the 6 is sadness, that loneliness is an issue for them, and that they wish to recapture the warmth and security of their childhood. It may be that this defense of dependence along with their loyalty and doing what they are told to do are part of the 6's repertory of responses to gain the approval and protection of authority figures. And this lack of opportunities to try things on their own may explain the 6's self-doubting and their turning to others to resolve their doubts. And finally the 6's identity is tied up with their dutifully discharging the directives of authority-caretakers.

On the Myers-Briggs test, the 6's were more introverted than the average. This correlates with their high scores on Millon's detached scales. They nearly approximated the average on the sensate-intuitive and thinking-feeling dimensions but were slightly higher than average on the judging preference. This is congruent with the 6's tendency towards a more authoritarian, rigid, regulated approach to life.

Type 7: Ego-Plan ("I am happy and O.K.")

Of all the Enneagram types, the 7's showed the least consistent profiles. This is probably due to the fact that this was the smallest set of types, only 19 in all, with the sub-samples ranging from two to ten subjects. Given a larger sampling, a greater consistency would probably be seen. Or else, this is what the flight of a butterfly

tracks like. That is, the very inconsistency of the 7's may be consistent with their flightiness.

The average profile for the 7's on the Millon showed them to be less detached, dependent, and disciplined than the total sample and more gregarious, self-assured, and assertive. This reflects the 7's self-image of "I'm O.K.," their outgoing nature, their liking for parties and social events, and their passion of gluttony which would not lead to a high disciplined score. The 7's prefer to go with the flow, not narrowly channel it. However, because of the small sample size and the disparate profiles, little more can be said with surety here.

On the Myers-Briggs schedule, the 7's tended to be more extraverted than the average, although here, too, the sub-samples were not consistent. The extraverted preference does correlate with higher scores on Millon's scales 4, 5, and 6.

The 7's were consistently more intuitive than the overall average. With the 7's well-developed imagination and their gift for seeing the possibilities in things, this result would have to be expected.

Also, the 7's tended to prefer the perceptive attitude, leaving things open and awaiting further possibilities. This combination of high intuitive and high perceptive functions is consistent with the 7's liking to make plans coupled with their corresponding difficulty in carrying them out, the opposite of which would be characterized by high sensate and judging preferences.

Type 8: Ego-Venge ("I am powerful and I can do.")

The 8's profiles were consistent among themselves and were prac-

tically the opposite of the average pattern, thereby allowing the 8's to be autonomous even in their test results!

They were decidedly less detached, dependent, and conforming than the average and showed an unique scale 4, 5, and 6 "hump," being more gregarious, self-assured, and assertive. They displayed a 5, 4, 6 pattern for their highest scales, but since they were by far the highest scorers among the Enneagram types on scale 6, the assertive scale, this will be described next.

High scorers on the active-independent scale are strong-willed and tough-minded, tending to lead and dominate others. They frequently question the abilities of others and prefer to take over responsibility and direction in most situations. They are often blunt and unkind, tending to be impatient with the problems or weaknesses of others. Active-independents are driven by a need to assert and prove their superiority. Independence for them stems not so much from a belief in self-worth, as from a fear and mistrust of others. They feel secure only when they are independent of those who may undo, harm, and humiliate them.

Their lack of trust and confidence in others leads them to anticipate hostility from others, and so their aggression is often a counterattack, a fending off of the malice and humiliation they have learned to expect. To "beat the other person to the punch," aggressive personalities grab as much control and power as they can to prevent others from using it to exploit and harm them. Once having seized power, however, they become ruthless and vindictive themselves; they employ their

acquired strength for retribution. They "get back" at those who mistreated and betrayed them in the past.

Aggressive personalities tend to be argumentative and contentious. They insist in discussions on being viewed as right, tend to be dogmatic in their views, and rarely give in on points.

They behave as if the "softer" emotions were tinged with poison. They avoid expressions of warmth and intimacy and are suspicious of gentility, compassion, and kindness, seeming to doubt the genuineness of these feelings. They have a low tolerance for frustration, and fear being viewed as indecisive and inadequate. When crossed, pushed on personal matters, or faced with embarrassment, they respond quickly and become furious, revengeful, and vindictive. They are easily provoked to attack, to demean, and to dominate.

Most active-independents are perceptually alert, and they take advantage of their acute perception of the weaknesses of others to be manipulative.

They see themselves as assertive, energetic, self-reliant and perhaps hard-boiled, but honest, strong, and realistic. They are adept at pointing out the hypocrisy and ineffectuality of do-gooders; they note the devastating consequences of appeasement and submission; they justify their aggressiveness by pointing to the hostile and exploitive behavior of others. They tend to act out their impulses rather than rework them through intra-psychoic mechanisms.

The aggressive personality sees the world as a place fraught with frustration and danger, a place where he must be on guard against the

malevolence and cruelty of others. His strategy is that since one cannot trust others, one must arrogate all the power to oneself. Only by alert vigilance to threat, only by vigorous counteraction can one withstand and obstruct their malice and hostility. Getting close to others, displaying weakness, and being willing to appease and compromise, are fatal concessions to be avoided at all costs. Only by acquiring power for oneself can one be assured of gaining the rewards of life. Only through self-sufficiency and decisive action can one forestall the dangers of his environment and maximize obtaining the good things in life.

One need only recall the 8's quest for power and his enjoyment of the use of it, his corresponding avoidance of weakness and tenderness, his tremendous energy and intensity, his debunking attitude and sensing insults everywhere, his passion for honesty and justice and its consequent drive for revenge, and his domineering behavior to get his way, to see the obvious parallels between Millon's description of the active-independent personality and the Enneagram type 8.

There are some similarities between the 8's profile on the Millon inventory and the 3's profile. Both scored low on the detached scales and high on the gregarious and self-assured scales. There is a discriminating difference in two areas, however. The 8's scored significantly higher on the assertive scale (Millon scale 6) than did the 3's and significantly lower on the disciplined scale (Millon scale 7) than the 3's. The efficient, organized 3 needs to conform to socially approved mores to maintain his popular image. The independent, impulsive 8, on the other hand, brags that any kind of restraint is sissi-

fied and throws off any form of control imposed on him by others. Thus the 3's scored high on the conforming scale while the 8's scored low.

Turning to the Myers-Briggs test, the 8's scored higher than the average on the extravert, intuitive, thinking, and perceiving scales. The 8's are outgoing, moving against others, moving into the other's territory. They are not shy and retiring and they tend to distrust too much introspection. On the other hand, the 8's tend to operate out of their gut center, they move on their instincts, so they prefer their intuitive function with its unconscious promptings. Higher scores than the average on the thinking scale reflect the 8's hard-headed realism, their attitude of "prove it to me," their hard-nosed approach to life. One would have thought that the 8's would prefer the judging function with their active, get things decided and done orientation. However, they showed a preference for the perceiving function. No cogent reason can be offered for this except that empirically there was a significant correlation for all the data between the intuitive and perceiving preferences (Pearson $r = .476$, $p > .000$) while there was a negative correlation between the intuitive and judging preferences ($r = -.462$, $p > .000$).

Type 9: Ego-Indolent ("I am settled.")

The 9's profile on the Millon inventory traces the general topography of the overall average pattern. The 9 profile has an affinity to the Enneagram type 5 and 6 configurations. Like the 5's and 6's, the 9's scored higher on the detached scales (Millon scales 1 and 2).

This is consistent with the 9's "laid back" manner, their low level of activation, their refusal to get excited about anything, their conflict-avoiding uninvolvedness with their environment.

They scored higher on the passive-dependent scale (Millon scale 3) than the average -- more so than the 5's and less so than the 6's. The 9's generally give over initiative to others, follow the line of least resistance, and will go along with the situation as long as it does not evoke too much conflict. The 9's tend to be easy-going, passive, self-effacing, and docile as characterized by the submissive personality style.

In keeping with their rather detached and passive manner, 9's scored correspondingly lower than the average on the gregarious, self-assured, and assertive scales (Millon 4, 5, and 6). They were more gregarious and assertive than the Enneagram types 5 and 6 and more self-assured than the Enneagram 6's but less so than the 5's. So they do show different elevations in their scales.

They scored lower than the average on the disciplined personality scale (Millon 7) and consequently lower than the 5's and 6's. This is to be expected of a person who sees himself as carefree, relaxed and loose. People who score high on the Millon scale 7 tend to be conscientious, rigid, up-tight, busy, action and detail oriented; and 9's have never been accused of being any of these. So their Millon results are consistent with the Enneagram descriptions.

On the Myers-Briggs test, the 9's did not stand out from the average on either the extraversion-introversion attitudes or the

thinking-feeling dimension. They did score higher than the average on the intuitive and perceiving preferences, however. The intuitive preference is consistent with their gut-center locus. They look to their instinctual center for meaning and direction. While the perceiving preference picks up their liking to see all sides of an issue, their tendency to procrastinate and wait till the last minute to act, and their general openness and malleability towards their surroundings; it does not really make all that much difference what they do.

To recapitulate, this study set out to discover whether there were any parallels between the Enneagram personality types and the types described by Jung and Millon. Consistent personality profiles were found among the three theories. When one assembles a composite portrait, the features fit together and the resulting personality description is not so disfigured as to be unrecognizable. In fact, one could say about the composite: "Yes, that is the same individual you are talking about. I can recognize that person. That is a coherent description."

Kelly (1967) defines concurrent validity in this way:

A set of test scores are said to have concurrent validity to the extent that they discriminate two (or more) groups of persons already known to be different, on the basis of other evidence.
(p. 47)

The Enneagram system provided the discrimination among nine personality types, and these nine types produced distinctly different but consistent patterns on the Millon and Myers-Briggs inventories. The three systems mutually support and sustain one another's propositions.

Both convergent and discriminant validation (cf. Campbell and Fiske, 1959) were evidenced by the results of this concurrent validity study. The three measures converged upon patterns of interrelated experiences and behaviors and at the same time discriminated these patterns from other configurations. Thus each Enneagram type shows a distinct profile along the Millon and Myers-Briggs dimensions that is consistent with itself and different from the other profiles.

The Enneagram types that are described as being more reserved and retiring (types 5, 6, 9) scored more detached and less assertive than the average on the Millon scales and more introverted than the average on the Myers-Briggs test; while the Enneagram types who are depicted as being more sociable, outgoing, and aggressive, did in fact score less detached, more gregarious, and more assertive on the Millon inventory and more extraverted than the average on the Myers-Briggs instrument.

Those Enneagram types who need rules, schedules, and structures to function well (types 1, 3, 6) scored higher than others on Millon's discipline scale and showed a preference for judging (indicating a liking for structure) on the Myers-Briggs. On the other hand, those who have less need for order according to the Enneagram (types 7, 9) or those who throw off any form of shackles (type 8) scored correspondingly low on Millon's discipline scale and high on the Myers-Briggs perceiving scale which indicates a preference for open-endedness.

Those Enneagram types who are most needy of others' approval (type 6: need for authoritative approval; type 2: need to be appre-

ciated) scored high on Millon's passive-dependent pattern. To the contrary, those Enneagram types who feel they are already O.K. (types 3, 7, 8) scored lower than the average on the passive-dependent scale and higher on Millon's self-assured scale.

There is, in short, a fittingness about the way the nine Enneagram types scored on both the Millon and Myers-Briggs inventories. The nine types emerged as consistent and coherent personality styles. The results of this concurrent validity study lend credence to the Enneagram system.

Enneagram Types and Myers-Briggs Converted Scores

The most obvious imbalance in the whole sample is in the thinking-feeling distribution with 84% of the subjects falling into the feeling preference. It might be noted that this particular scale on the Myers-Briggs inventory has been criticized for not adequately differentiating individuals with a thinking preference, and Singer (1973) is presently constructing an alternate test to measure Jung's various functions. It might also be hypothesized that the sample utilized in this study, consisting largely of individuals in either religious or academic life, would probably tend to favor a more feeling/value/subjective oriented manner of responding to incoming information. Given a sample of engineers or research scientists, the results might be quite different.

Fifty-six per cent of all the subjects were classified as introverts. This introversion bias appeared also in all the sub-samples except the special group of 90 subjects where 58% were classified as

extraverts. The predominance of subjects in religious life is again probably operative here. It is not surprising that individuals attracted to the "inner life" would score more highly than others on an introversion scale. And, as has already been mentioned, the out-going, extraverted attitude of the 90 individuals the author selected as being representative of their type is probably what drew the author's attention to them.

In the judging-perceiving dimension, 59% of the total subject pool was categorized as having a judging preference. This bias held up for all the sub-samples. For those subjects who had a rather rigid, rigorous religious training period, a preference for schedules, definite time-tables, and stability of environment is not unexpected. However, why the remaining subjects in this study preferred the judging attitude is not readily explained.

There was practically a 50-50 split for the sensate-intuitive dimension. In passing, though, it might be noted that older members of religious orders showed a strong sensate preference. Whether age or religious training or some personality factor is preeminent here is not certain. But these individuals do express a preference for carrying out plans rather than conceiving them, for details and facts rather than possibilities, for staying within set limits rather than imagining options.

When all the subjects were sorted into instinctual (8, 9, 1), emotional (2, 3, 4), and intellectual (5, 6, 7) centers, there were less representatives in the latter group than in the gut and heart centers,

but the distribution was not significantly skewed. Consistent with the Enneagram theory, the heart people were more extravert, the head people more introvert, and the gut people were about evenly divided. In general, it would be expected that heart people would be more outgoing, while head people would be more retiring and withdrawing. Those individuals who favor operating from their emotional center were more sensate, while those favoring the instinctual and intellectual centers were more intuitive. In general, heart people are interested in practical, concrete interpersonal situations, while head people are interested in their intellectual intuitions and those individuals operating out of their instinctual centers would be focused on their gut reactions. Even though the majority of subjects in all three centers preferred their feeling function, a greater percentage of head people (22%) were classified as showing a thinking preference than the gut people (19%) or heart people (9%). "Thinkers" prefer a logical, objective, scientific response to data. This is consistent with an intellectual center approach to life.

Considering the Enneagram types individually, it is consistent with the Enneagram position that 3's and 8's would prefer the extravert attitude; the 3's because they are out in the world making things "go," and the 8's because they are in the world exercising their power and moving into others' territory. It is also consistent that 5's and 6's would appear as introverts; the former because they do not know how to enter the game, and the latter because they are afraid to enter the game. What is somewhat surprising is that 2's were not more extra-

verted. They were divided evenly between extravert and introvert.

Both the 2's and 3's favored their sensate function significantly more than the other types. The 2's tend to be more interpersonally oriented than intellectually oriented. They are concerned about concretely helping others. The 3's are pragmatic efficiency experts. They are action oriented rather than inclined to speculative theorizing. The 4's, on the other hand, were more intuitive. This is probably due to their fascination with their own interior processes. They tend to be more ruminative than active. The 8's, too, were classified as intuitives significantly more often than expected. Being action-oriented individuals, one would have predicted them to favor their sensate function. Perhaps their drive toward autonomy and independence also leads them to consider first and foremost their own intuitive reactions, their unconscious promptings.

This is highly speculative, however, because 8's are also classified in the thinking function relatively more often than what would be expected by chance. This no doubt reflects their hard-nosed, "prove it to me" stance toward life. They would tend to debunk too subjective and unproven judgments about reality. However, in an un-owned manner, they tend to impose their position on others. This may be their intuitive function coming out. A relatively higher frequency of 5's also preferred the thinking mode than chance would allow. This is consistent with their intellectual orientation to life.

On the feeling side of the thinking-feeling dimension, the 2's and 4's had more representatives than the average. This is consistent

with their emotional orientation toward life. The 3's did not go along with their heart centered neighbors, probably because one cannot be efficient and rely solely on subjective judgments. Hard-headed facts are needed to balance subjective feelings.

Finally, on the judging-perceiving dimension, the 1's and 3's placed more of their representatives in the judging camp than did the other types. Enneagram type 1's are uncomfortable with leaving things open-ended. They want to know what is right and what is wrong. They want to get the facts, make a choice, and do what needs to be done. The 3's are also action oriented. They make good managers because they make rapid decisions and get their projects moving.

The 8's are again a surprise here. Because they like to get things done, as do the 3's, one would have expected them to prefer their judging function. But they preferred their perceiving function. This may be a reflection of their dislike for restraints of any kind. Any kind of schedule or limitation may be felt as an unwanted restriction of their autonomy. So they prefer to keep things open-ended.

It was expected that a greater percentage of 6's would have preferred their judging attitude since 6's like law and order and tend to be somewhat obsessive. They neared a significant difference in this direction, but did not obtain it.

The converted scores on the Myers-Briggs inventory represent a narrowing of both the range of scores and the dimensions one prefers. That is, according to the scoring convention, one is placed in one or other of the categories -- extravert or introvert -- but not both.

And one's converted score is determined in part by subtracting the lowest score of the dichotomy from the highest score. Yet, even within these restricted ranges significant and characteristic differences appeared among the Enneagram types.

Consequently, the Myers-Briggs converted scores also provide concurrent validation to the Enneagram system. The description given by both systems converge on a consistent personality style.

Predictive Validity

Each of the nine Enneagram scales will be considered in turn, indicating which items were found to be the best discriminators and which the poorest. Some comments about the results and suggestions for improvement will be made. And, finally, the commonalities found among the nine scales will be discussed.

Type 1: Ego-Resent

Questions dealing with the issues of trying to make oneself and one's projects better (103, 123, 130) proved to correlate highest with the total scale alpha. Also, the issue of accountability (5) appeared to be important.

The items about the issues of fairness and honesty (22, 41) correlated the least highly with the total scale.

The notion of perfectionism appeared to resonate well with the Enneagram type 1. The questions about fairness and honesty are probably important to the majority of the subjects who took the test and so did not prove to be unique to the 1's. Perhaps rephrasing these

items to bring out the compulsive nature of this concern would help characterize the 1's better.

Type 2: Ego-Flattery

Those items that elicited the self-image of helping in some manner (38, 52, 134) contributed best to the alpha level of this scale.

Questions bringing up the issues of thinking of oneself last, deserving to be first, not feeling appreciated (1, 63, 107), and to a lesser extent feeling overburdened and others' not listening as well (77, 110) tended to lower the alpha of the total scale.

Appealing to the 2's self-image of being a "helper" seems to be a good way to discriminate 2's. Questions which ask the 2 to go against their characteristic modesty and humility or to express some sort of negativity are not helpful. Since the majority of subjects taking these tests were somehow "religious" persons, most would probably agree that they think of themselves last since this is a good Christian attitude. Consequently, it is not the special privilege of 2's.

Type 3: Ego-Vanity

Items eliciting the qualities of efficiency and competence (64, 88, 114) correlated highest with the total scale.

The questions dealing with losing one's identity in one's work or role, remembering only one's successes, and accommodation and compromise as life styles (23, 78, 97) correlated poorest with the total scale.

Appealing to the 3's self-image of being an efficient person

seems to be the most successful approach here. Asking them to admit to any failures or faults such as forgetting their real self or their past mistakes does not work.

Type 4: Ego-Melancholy

Issues dealing with dwelling on tragedy, wanting to do something original, and feeling deeply (62, 66, 105) all contributed best to the alpha level of the total scale.

However, questions touching on the themes of nostalgia for one's past, needing rituals, wanting to look casual, and not being seen as sad and weary (17, 91, 115, 129) lowered the alpha of this scale.

Questions that elicited the 4's desire for authenticity and their deep feelings that come from reflecting on life's tragedies are good discriminators for 4's. The item about patterns and rituals is vague and needs to be reworded. Another avenue is needed to arrive at the 4's sense of longing. "Nostalgia" does not get there.

Type 5: Ego-Stinge

The 5 characteristics of feeling outside the game and being unobtrusive (2, 26) and to a lesser extent those of difficulties in reaching out, feeling helpless, withdrawing, and going blank (18, 33, 68, 104) proved to be good discriminating items for 5's.

Asking the 5's to admit to being a "sneak" (89) was too strong a request. This correlated very poorly with the total scale. Although 5's resonate with the withdrawing approach, they do not respond to a need for private space, nor to irritation at uninvited intrusions (79, 126). And, apparently, they do pay attention to their feelings, for

this item (133) did not correlate highly with the total scale.

The 5's appear to respond to items which describe their inner experiences for them -- something like a non-directive counselor reflecting back his client's feelings. But 5's do not respond to items which describe negative reactions. Perhaps these are too "aggressive" for them.

Type 6: Ego-Coward

Those items that addressed the 6's fear (6, 53, 82, 125) and the item that dealt with their indecision (125) correlated highly with the total scale.

The questions dealing with the themes of being a God-fearing person, sensing contradictions, and being loyal (13, 116, 128) generally correlated poorly with the overall scale.

Fear does seem to be a key issue in the experience of the 6. Questions asking about loyalty and God-fearing may be like asking about motherhood and apple pie. Worded the way they were, it would be hard for anyone to disagree. The item about contradictions may have been too vague and needs to be spelled out more clearly.

Type 7: Ego-Plan

Questions that elicited the qualities of planning and being enthusiastic (83, 100, 118) contributed most to the alpha level of this scale.

On the other hand, the items that dealt with opting for quantity, telling stories, and cheering people up (16, 58, 65) tended to lower the alpha level of the scale.

Scale 7 was one of the least coherent scales. For whatever reason, the 7's profiles on the Millon and Myers-Briggs inventories were also the most diffuse. Being "scattered" is said to be a characteristic of 7's. This trait is surely reflected in their test results. In general this scale needs a much clearer description of the inner experiences of 7's to be more discriminating.

Type 8: Ego-Vengeance

The 8's identified most with sensing others' weak points and standing up for their own rights (70, 81). Other items correlating highly with the total scale were those that dealt with expressing dissatisfaction and confronting other people (42, 45). The 8's do seem to take pride in doing these things.

Items asking about expressing one's tender side, thinking of oneself as a non-conformist, and being opposed to others laying their trips on oneself (25, 50, 93) contributed the least to this scale.

Standing up to others who have transgressed one's rights seems to be an issue that 8's easily identify with. Additional questions that specify "justice" issues might prove discriminating here. Addressing the 8's area of avoidance, their soft side, evokes no response. The counter-culturalist question may be too indirect a way to get at the 8's need for autonomy.

Type 9: Ego-Indolent

The themes of being peaceful and putting things on automatic pilot (76, 120) correlated highest with the total scale. Being relaxed, easy-going, and getting others settled (37, 49, 108) were other

themes that appealed to the 9's.

Items 9, 60, and 135 showed either a low negative correlation or a low positive correlation with the total scale. They dealt with the negative issues of not liking conflict or being unsettled and with having a sense of when things jell.

Scale 9 was by far the least consistent of all the scales and needs to be thoroughly re-worked. In general questions that elicited the positive aspects of the 9 style -- being relaxed, peaceful, etc. -- seemed to do best; whereas questions phrased in a negative way -- not trusting conflict, hating to be unsettled, etc. -- contributed the least. So 9's respond to the positive side of their compulsion but not the negative aspect.

General Comments

What has just been said about the 9's holds true for all the types: questions which elicit responses to the positive aspects of each style or self-image contributed best to the overall alpha elevation for each of the scales. But negatively worded items proved to be the least discriminating questions. It seems that people are willing to admit to what is positive about their personality styles but are less consistently willing to say what is negative about their personalities. Consequently, future questions need to be directed toward the positive elements in each type's self-concept or idealized self-image.

The difficulty that arises in this kind of objective personality

inventory is the same that confronts the test-maker of any other non-projective personality questionnaire: how to make the unconscious conscious. How does one elicit unconscious processes through conscious questions? What the Enneagram describes are structures and dynamics -- self-images, areas of avoidance, defense mechanisms, etc. -- that generally lie outside the person's awareness. It is not easy to ask an individual to respond to something he is not even aware of. Especially any questions that directly address the person's area of avoidance are bound to elicit puzzled and confusing replies, since the person avoids so well that he no longer remembers that he is avoiding.

It may be that a projective-type instrument could better evoke the underlying Enneagram concerns and dynamics. However, projective tests have problems all their own. And the results from this initial Enneagram Personality Inventory do provide some encouragement to continue to refine the instrument as well as hinting at which directions to go in.

External Validity

Cohen's *Kappa* coefficient of .284 for the initial administration of the Enneagram Personality Inventory showed that the test predicts type with a slight improvement over chance. That is, taking this instrument to determine one's type is better than flipping a coin -- but not much better.

The second administration fared better. Cohen's *Kappa* here was .403. Since this testing was done after the subjects learned the Enneagram types, at least it shows that the subjects had a better sense

for what the questions meant and for which questions went with which types. To some extent it may indicate that learning about the Enneagram tightens up one's perception of one's personality. Nonetheless, even though there was some improvement in the predictive ability of the Enneagram Personality Inventory, a coefficient of .403 does not earn it a marksman's rating.

The problem with assessing the predictive validity of this instrument is two-fold: it lies both in the reliability of the target criterion, namely, the subject's judgment about which Enneagram type he is, and in the reliability of the test itself. Even though the criterion for the reliability of Enneagram type selection was met -- 80% of the subjects still judged themselves to be the same type -- the author remains mildly skeptical about whether some of the subjects did select themselves into the most fitting Enneagram type. A weekend workshop is really not an adequate length of time to assimilate all of the Enneagram material and reflect on one's own personality style. As a result, when some of these subjects were recontacted they may simply have repeated their initial, but inaccurate, judgment. Should this phenomenon have occurred, it would not detract from the results found in the concurrent validity section, for even with "sloppy" self-selection, significant differences were found. And given a more accurate selection, the differences among the types should prove to be even greater.

However, inaccurate self-selection does have an obvious effect on predictive validity; for in combination with an instrument with

insufficient inner consistency, it is something like trying to hit a moving target with a rubber-barreled rifle. One cannot be certain whether one missed the target because the target moved or because the barrel moved!

The directions for further research here are clear: both the target and the instrument need to be made more rigid. The former can be accomplished by allowing more time to assimilate the Enneagram system and reflect on one's self, by providing for more interaction among workshop participants to experience what similar and other types are like, and by providing more interview time between participant and presenter. The latter can be tightened up by successively experimenting with new items until a satisfactory inter-item scale consistency is achieved.

In addition, a control group is necessary for a test-retest reliability study. This group would receive no information about the Enneagram system between test administrations. And further inquiry can be made into the consequences of having an extended exposure to the Enneagram as opposed to attending an introductory weekend workshop. Utilizing Cohen's *Kappa* coefficient, a comparison can be made of the Enneagram Personality Inventory predictive validity coefficients for the long and short-term learning groups. The hypothesis would be that the instrument's predictive validity would be greater for the group with the longer exposure to the system.

The further refinement of an objective instrument to discriminate the nine Enneagram types would serve both a practical and theoretical

purpose. It would provide a more efficient and economical way to assess an individual's type than exposing him to an extended presentation on the Enneagram system. And an objective criterion might lessen the error involved in the person's subjective self-assessment.

There are also heuristic benefits involved in that the very construction of the test reveals further facets of the Enneagram types. It shows what elements in the type descriptions are more accessible to consciousness and what elements are more unconscious in the individual. It demonstrates what aspects of the descriptions are really essential to each type and what dimensions are more superficial and variable. It indicates what aspects of one's personality can be admitted as being consonant with one's self-image and what aspects are less readily owned. Given a sufficiently consistent and valid instrument, the application of factor-analytic procedures to the test data might highlight the dimensions of the three subtypes -- sexual, social, and self-preservation -- within each of the major types.

Further research is warranted. The present instrument has demonstrated that one can get beyond chance by using an objective measure. Admittedly, the goal of substantial predictive validity is a long distance off. But it is a destination worth embarking toward; and along the way, like Columbus, one might find more than one was looking for.

Recapitulation and Recommendations

This study began by describing the Enneagram typology, a Sufi system of personality based on esoteric numerical principles, augmented

over many centuries by an intuitive understanding of human nature, and recently Westernized with the addition of contemporary psychological concepts. This was an initial attempt to empirically validate the theory.

The stability of the type selection was found to be satisfactory. Individuals were able to select an Enneagram type which best described their personality pattern, and they continued to claim this type after varying periods of time ranging from four months to nine years. For many of the subjects, this selection was based on their own self-perception. At least this self-perception remained constant.

There is still a need, however, for greater external verification of an individual's type. This can be approached by supplementing the subject's self-selection with the appraisal of an objective test measure, with the consensual validation of the person's peers, and with the confirmation of judges' ratings. This would involve administering an improved version of the Enneagram Personality Inventory to determine the person's type, eliciting the opinions of individuals who know the subject, and obtaining the judgments of trained raters who know the Enneagram typology thoroughly and who would make their determination of the person's type following an interview with the subject. Thus, a balanced blend of personal, peer, judge, and test ratings would be achieved.

The results of the concurrent validity study disclosed a number of significant differences among the nine Enneagram types and their scores on both the Millon and Myers-Briggs inventories. The configura-

tions of scales on both instruments were unique for each type and were consistent with the Enneagram type descriptions. While there was a leeway in scores within each type, this variation was significantly less than that found among the types. Consequently, the test results yielded both convergent and discriminant validation for the Enneagram types.

Even though the results of all three systems -- Enneagram, Millon, and Myers-Briggs -- were based on the individual's self image and report, it can be argued that if the person perceives himself in a certain way, he will likely behave in that way as well. In addition, the external validation studies of the Millon and Myers-Briggs measures have demonstrated significant correlations between the scores on these tests and various external criteria. Besides the internal self-consistency, then, the Enneagram does acquire some external verification by its association and congruence with these two measures.

Future research will want to relate the Enneagram types directly to external evidence as well as indirectly through self report inventories. Hypotheses can be generated about how each Enneagram type would respond to given situations, and experiments can be devised to verify these hypotheses.

Since the results of the two personality inventories selected for this study indicated a number of significant relationships and contributed to a fuller understanding of the Enneagram types, scores on other objective instruments might be obtained to see what additional insights into the Enneagram types they contribute. Also, data acquired

from projective techniques might provide a rich source of information about the nine types.

Finer attention needs to be focused on the three subtypes within each of the major fixations. Factor-analytic studies of the test results may yield some sub-clusters within the types. A closer profile analysis, similar to that performed in MMPI interpretations, may demonstrate sub-patterns of peaks and depressions within the major configurations of the nine types.

In analyzing the scores of the Millon and Myers-Briggs inventories, a highly significant age factor was found to be operating. This finding was not anticipated but may in itself contribute important leads for future research. Further inquiry into the interaction between age and Enneagram types is called for. Both cross-sectional and longitudinal studies would be appropriate. Are there any lawful kaleidoscopic changes occurring as the Enneagram types stretch across the developmental cycle?

The predictive validity of the Enneagram Personality Inventory was an improvement over chance. However, much refinement needs to be done on this instrument before it renders adequate discriminatory service. The present inventory does give some guarded optimism that an objective test can be devised to differentiate the nine Enneagram types. If and when this happens, both economic and heuristic benefits will accrue. It is suggested that this instrument will need to emphasize the positive elements in each type's idealizations if it is to prove successful.

Given the population tested in this study, consistent similarities were found within each of the types and consistent differences were found among the types. Future research will want to broaden the representativeness of the sample. This would include a larger number of subjects outside of religious life and the Roman Catholic tradition, more males, a proportionate number of subjects for each age, and a wider geographical range.

Hopefully, the results of this study will have laid a heuristic foundation for further exploration of personality structure and dynamics using the Enneagram system.

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APPENDIX A

Dear

As part of my research on the Enneagram personality theory, I am interested in finding out whether, after a period of time, people still judge themselves to be the same Enneagram type they originally thought themselves to be. My experience has been that some people stay with their original choice while others, after some reflection, now consider themselves to be another type. There is nothing right or wrong about changing or staying the same, and I have no particular expectations. I am simply interested in discovering how many people still think they are the same Enneagram type and how many now consider themselves to be another Enneagram type.

You may have thought a lot about the Enneagram since you first learned about it, or you may have thought very little, if at all, about it. Either way, would you kindly take a few minutes to let me know whether you now consider yourself to be the same Enneagram type you originally judged yourself to be, or whether you now consider another Enneagram type description to better fit you and your experience.

All you need to do is write in the Enneagram type you presently judge yourself to be. If you have changed your Enneagram type, would you say in a sentence or two what lead you to change your decision. Any help you can give will be greatly appreciated in helping to learn more about the Enneagram.

I've enclosed a stamped, self-addressed envelope for your convenience. Just put this completed form in it, and drop it in the mail. Thank you, again, for taking the time to help me with this project.

Name: _____

Enneagram type you originally judged yourself to be: _____

Enneagram type you presently judge yourself to be: _____

Brief description of what lead to your change of judgment,
if changed:

Thank you,

APPENDIX B

ENNEAGRAM PERSONALITY INVENTORY

Read over these statements and rate how they apply to you:

A. Strongly disagree B. Disagree C. Undecided D. Agree E. Strongly agree

Some of these characteristics and attitudes may not be as true of you now as they were at an earlier time in your life. So, consider these statements in the context of your whole life. Are these statements true of you now OR was there a time in your life when they fitted you pretty well.

There are no right or wrong answers to this inventory. So, simply answer how you are or how you have been rather than how you think you should be or how you would like to be.

- A. Strongly disagree B. Disagree C. Undecided D. Agree E. Strongly agree
1. I usually think of myself last.
 2. I often feel outside of what's going on, and I don't know how to get in the game, even though I'd like to.
 3. I have a sense of immediacy and urgency. It's got to be now. I like to intensify the now.
 4. I identify with professionalism.
 5. I feel a need to be accountable for most of my time.
 6. I seem to sense danger and threat more than others do.
 7. My environmental surroundings are very important for me.
 8. I'm better at planning things than really doing them.
 9. My instinct is not to trust or like conflict.
 10. Often the least flaw can ruin the whole thing for me.
 11. Being able to get things organized and accomplished just seems to come naturally to me.
 12. I can be a dispassionate arbiter because there are good values on both sides.
 13. I think of myself as a "God-fearing" person.
 14. I frequently feel drawn toward surrendering myself or toward giving myself for others.
 15. Justice and injustice are key issues for me.
 16. I often opt for quantity over quality. For example, I'll read ten books rather than digest one thoroughly.
 17. I think of my past with nostalgia and a sense of loss.
 18. I have trouble reaching out or asking for what I want.
 19. I take pride in being a stable person.
 20. I find myself swinging back and forth between highs and lows. Either I'm very up or very down. I don't feel very alive when I'm in the middle.

- A. Strongly disagree B. Disagree C. Undecided D. Agree E. Strongly agree
21. A lot of people feel close to me.
 22. If something isn't fair, it really bothers me.
 23. I can get so identified with my work or role that I forget who I am.
 24. "Caution is a very important virtue for me.
 25. I have trouble accepting and expressing my tender, gentle, softer, "feminine" side.
 26. I often quietly enter or leave a room so others won't notice me.
 27. I like to consider the cosmic ramifications of events, the universal importance of everything that happens.
 28. People say I'd make a good salesperson.
 29. I am a self-assertive person.
 30. I like to be asked to do things so I can feel important and get attention for the warmth and love I give.
 31. I resent sometimes that I didn't get the breaks some others did.
 32. I tend to take sides and be concerned about whose side people are on.
 33. I often feel helpless and ineffectual in situations and so end up doing nothing.
 34. Generally, I don't let myself get too enthusiastic about things.
 35. I like to do things properly, with class and good taste.
 36. I like to rank people into hierarchies: e.g., who is more enlightened, less enlightened, etc.
 37. It's important for me to feel relaxed.
 38. I take more pride in my service of others than in anything else.
 39. When I feel out of a group or discussion, I sometimes feel contemptuous of their small talk or superficial conversation.
 40. I like to have clear goals set and to know where I stand on the way toward those goals.

A. Strongly disagree B. Disagree C. Undecided D. Agree E. Strongly agree

41. Honesty is very important to me.
42. I find it easy to express my dissatisfaction with things.
43. I sometimes pick up the feelings of another person or of a group to such a depth that it is overwhelming.
44. I like to think of myself as a childlike, playful person.
45. Whether people are for or against my principles is an important issue for me.
46. I put a lot of effort into correcting my faults.
47. I hate to look foolish or to be taken in.
48. I like to think of myself as special.
49. I'm an extremely easy-going person.
50. I like to think of myself as a non-conformist or as a counter-culturalist.
51. I like to keep myself on the go.
52. I'm almost compelled to help other people, whether I feel like it or not.
53. I have many fears.
54. Dreams, visions, prophets, mystics appeal to me.
55. I believe that appearances are important.
56. I seem to be more silent than most others. People often have to ask me what I'm thinking.
57. I feel almost compulsively guilty much of the time.
58. I like to tell stories very much.
59. I often end up defending the traditional position.
60. I have an inner sense when things jell and are harmonious.

A. Strongly disagree B. Disagree C. Undecided D. Agree E. Strongly agree

61. I have a sense for where the power resides in a group.
62. I can dwell on the tragedies of life -- suffering, loss, and death -- for long periods of time.
63. I feel I deserve to be first in someone's life because of all the care I've shown them.
64. I think of myself as a very competent person.
65. I like to cheer people up and take them away from their suffering.
66. I would like to do something "original" during my lifetime.
67. I generally have little trouble sleeping.
68. When I don't feel a part of what's happening, I withdraw rather quickly.
69. "Do it what my father wants" is important for me.
70. I sense others' weak points quickly.
71. I like to rescue people when I see they're in trouble or are in an embarrassing situation.
72. I have trouble relaxing and being playful.
73. I tend to spiritualize, intellectualize, generalize my experience.
74. I find myself being impatient much of the time.
75. People are always getting away with things and that bothers me.
76. I'm almost always peaceful and calm.
77. Many times I feel overburdened by others' dependence on me.
78. When I recall my past, I tend to remember what I did well and right rather than what I did poorly or wrong.
79. I need a lot of private space.
80. When I feel lonely, I often feel abandoned by others.

- A. Strongly disagree B. Disagree C. Undecided D. Agree E. Strongly agree
81. I feel compelled to stand up for my rights and others' rights.
 82. My own fears are my greatest enemy.
 83. I often don't carry out plans because I'm too busy making new ones.
 84. I hate to waste time.
 85. I am not afraid to confront other people and I do confront them.
 86. The arts and artistic expression are very important for me as a means of channeling my emotions.
 87. I generally feel one with other people.
 88. I'm envied a lot by other people for how much I get done.
 89. I frequently feel underhanded in the way I get what I want. I'm something of a sneak.
 90. People often come to me for comfort and advice.
 91. Patterns or rituals help me to do what I really want to do in my life.
 92. I naturally compliment other people. I often compliment others before I'm even aware I'm doing it.
 93. I am very much opposed to having others lay their trip on me.
 94. I hate to waste my energy on anything. I look for energy-saving approaches to things.
 95. It usually takes me time to warm up to strangers.
 96. I don't like to speak on my own authority.
 97. Accommodation, compromise, taking calculated risks are my approaches to things.
 98. I don't know how to engage in small talk very well.
 99. As long as I try hard, people can't criticize me.
 100. I get into head trips a lot without really carrying out my fantasies and plans.

- A. Strongly disagree B. Disagree C. Undecided D. Agree E. Strongly agree
101. Making decisions is usually not a problem for me.
 102. I wonder if I'm brave enough to do what must be done.
 103. I often blame myself for not doing better.
 104. I go blank when I'm embarrassed or when someone asks how I feel right now.
 105. Others often can't understand how deeply I feel about something.
 106. I get very irritated when I know I'm being lied to. I can sense deceit and sham very readily.
 107. I sometimes feel that others really don't appreciate me for what I've done for them.
 108. I tend to play things down to help other people get settled down.
 109. I often sit back and observe other people rather than get involved.
 110. Most people don't listen to others as well as I do.
 111. Being right is important for me.
 112. For my taste, there is too much bullshit in this world.
 113. Most things are no big deal, so why get excited and carried away? "Much ado about nothing" says it well.
 114. I'm a very efficient person.
 115. I make an effort to look casual and natural.
 116. I tend to be aware of and sensitive to contradictions a lot.
 117. I'm a happy, fun-loving person.
 118. I tend to throw myself into things enthusiastically and then throw myself into something else enthusiastically. I like to really immerse myself in whatever I'm interested in.
 119. I would rather give orders than take orders.
 120. I like to put things on "automatic pilot" so I no longer have to worry about them.

- A Strongly disagree B. Disagree C. Undecided D. Agree E. Strongly agree
121. I often long to have something I don't or to be someone that I'm not.
 122. I like to project a youthful, enthusiastic, vigorous, energetic image.
 123. Somehow I'm never satisfied; I can never get things good enough.
 124. I like to feel close to people.
 125. I have trouble with decisions and so am always seeking affirmations and am constantly getting prepared.
 126. I'm very sensitive to any kind of invasion by others, any uninvited intrusions, or any sense of being pushed.
 127. I need to get in touch with sobriety and moderation.
 128. Loyalty is very important for me.
 129. People often don't see how sad and weary I am.
 130. I feel almost compelled to keep trying to make myself and what I am doing better.
 131. It's important for me to get things done, to feel I've accomplished something -- even though it may be minor.
 132. I don't like to leave things, feelings, etc. hanging. I need to have it out.
 133. I don't pay that much attention to my feelings. When people ask me how I feel, I frequently don't know.
 134. I feel at my best when I'm helping someone.
 135. I really hate to be unsettled.

APPROVAL SHEET

The dissertation submitted by Jerome P. Wagner, S.J. has been read and approved by the following committee:

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The final copies have been examined by the director of the dissertation and the signature which appears below verifies the fact that any necessary changes have been incorporated and that the dissertation is now given final approval by the Committee with reference to content and form.

The dissertation is therefore accepted in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

8-11-80

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