

# enneagram monthly

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Issue 211

## Subtypes: A Paradigm Shift & an Integrative View

**N**aranjo was the first to match the personality disorders of DSM IV with Enneagram types (*Character and Neurosis*), but before that, Ichazo had introduced his own classifications.

**Frederic and Bernadette Schmitt**

These two classifications show huge differences that as far as we know nobody has pointed out nor clarified (why is 7 narcissistic in one and schizotypal in the other?). We also question if Axis II diagnostic system of DSM-IV is even applicable to the nine enneatypes. Jeffrey Young the American psychologist, works on a new therapy that deals with Early Maladaptive Schemas (*Schema Therapy*) that are self-defeating emotional and cognitive patterns that begin early in our development and repeat throughout life. According to this definition, an individual's behavior is not part of the schema itself; Young theorizes that “maladaptive behaviors develop as responses to a schema.” Thus behaviors are

driven by schemas but are not part of schemas. As Jeffrey Young notes (in his book, *Schema Therapy*), “we believe that the Axis II diagnostic system in DSM-IV is seriously flawed. In an attempt to establish criteria based on observable behaviors, the developers have lost the essence of both what distinguishes

Axis I from Axis II disorders and what makes chronic disorders hard to treat. According to our model, internal schemas lie at the core of personality disorders and the **behavioral patterns in DSM-IV are primarily responses to the core schemas**. For most DSM-IV categories, the coping behaviors *are* the personality disorders. Many diagnostic criteria are lists of coping responses.”

**In our fifteen years of clinical observations on more than 2000 subjects, we clearly saw that the personality disorders of the DSM IV, as behavioral patterns, are connected to the subtype rather than the type which is linked to** ...CONTINUED ON PAGE 14

	Oscar Ichazo	Claudio Naranjo
Type 1	Obsessive-Compulsive	Obsessive-Compulsive
Type 2	Narcissistic	Histrionic
Type 3	Histrionic	X
Type 4	Borderline	Masochistic
Type 5	Schizoid or Anti-Social	Schizoid
Type 6	Paranoid	Paranoid
Type 7	Schizotypal	Narcissistic
Type 8	Passive-Aggressive	Sadistic
Type 9	Avoidant/Dependent	Dependent

## Science, Spirituality, and the Enneagram

This article originally appeared in “Nine Points Magazine,” the International Enneagram Association’s online publication at [www.ninepointsmagazine.org](http://www.ninepointsmagazine.org), reprinted with permission.

**Mario Sikora**

**T**wo recent sessions at Enneagram conferences have me thinking a lot about the intersection of the Enneagram, spirituality, science, and rationality.

At the IEA conference in San Francisco at the end of July, Jack Killen, Eric Meyer and CJ Fitzsimons conducted a delightful session called “How Can the Enneagram Stay True to Its Roots AND Embrace Science.” During his end-note speech at the April European Enneagram Conference in Portugal, Uranio Paes challenged the audience to strive to integrate science and spirituality in a mature and mutually supportive way.

In this article I’d like to offer some thoughts on how to resolve the tension caused when different ways of understanding our world come into conflict and how this resolution can lead to a more-mature spirituality.

I’ve written a lot about science, critical thinking and the Enneagram, and have delivered two keynote addresses

on the topic of a “more scientific approach to the Enneagram.” I’ve urged people to be more scientific in the way they think about the Enneagram, but I have never felt that the Enneagram has to be “proven” scientifically. In fact, I doubt we will ever find sufficient scientific evidence for the validity of the Enneagram, but I also don’t think this lessens its value and utility. The Enneagram is a map or a heuristic (a mental model), and maps and models need only to be useful, not necessarily “proven.” Scientists are very careful about use of the words “prove” or “proven” (that is, they almost never use them since science is provisional by its nature, and focuses more on levels of confidence than “proof.”) In fact, if some makes a claim that they have “scientifically proven” something about the Enneagram, there is good reason to be cautious about what they are telling you. As people who are searching for truth, however, we have an obligation to make ...CONTINUED ON PAGE 10

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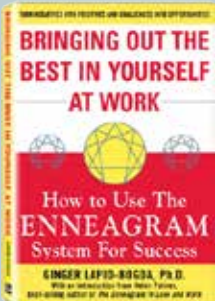
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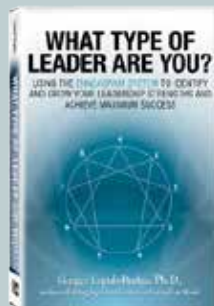


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## From the Editor

Why can't people (today and all of history) when they find something that's good and workable, just go with it and *live happily ever after...*? This has been a nagging question throughout the ages. You would think that the best eggheads in Mesopotamia, India, China, Egypt, Greece or Rome who had legions of smart people using their noodles, would have figured out an ideal way for a society to live happily and peacefully? No chance. Not even one of the best documented efforts, for example the writings of the Founding Fathers of the United States of America could find a permanent solution.

Our Framers of the Constitution were highly educated people, versed in history, science, philosophy and practical professions. They had practiced a wide range of occupations, and many pursued more than one career simultaneously, so that they brought a balanced dose of wisdom and experience to the table. None of them considered becoming lifelong career politicians (contrary to our current barnacles encrusting the good ship USA) and were more than eager to get back to their lives, State, families and occupations. They understood perfectly that Utopia was not an option, and they made an all-out effort to create a system that would be the least imperfect using the models of countless historic examples with well known outcomes.

They understood that even the best system could only be temporary and would have to constantly withstand the temptation of becoming a tyranny or degenerating into chaos.

Thomas Jefferson writing to William Stephens Smith, Paris, 13 Nov. 1787 illustrates this "realism" about the human condition (i.e. the nature and effect of what happens when humans of different types and egos interact...) by admonishing that: *The tree of liberty must be refreshed from time to time with the blood of patriots and tyrants.*

Jefferson figured that in all areas of life, people can not be all, and always, well informed. And what country can preserve its liberties if their rulers are not warned from time to time that their people preserve the spirit of resistance? Let them take arms. The remedy is to set them right as to facts, pardon and pacify them...

Well, philosophies, science and most

systems follow a similar evolution subject to one absolute rule: change is inevitable, it's the nature of relative existence. In matters of philosophy or science we don't usually speak of *refreshing the tree of liberty* but of *refreshing the tree of better understanding*; and not by spilling blood of patriots and tyrants, but by introducing new discoveries, correcting errors and misconceptions. What may get spilled are attachments to comfortable pet ideas when displaced by better ones.

A young system like the Enneagram having already gone through several revisions will continue to do so as long as we find concepts that can use improvement or clarification. In other words, don't hold your breath expecting an end to this process any time soon.

#### In this Issue:

The often misunderstood subject in need of revision "Subtypes: a Paradigm Shift and an Integrated View" by **Frederic and Bernadette Schmitt** is without a doubt a brilliant addition to the Enneagram theories. This concentrated article is packed with findings acquired over a decade plus of solid research and testing with patients in their medical practice.

Since the beginning of the *EM* we had numerous articles on Subtypes and watched the evolution of at least three lines of thinking, each describing subtypes in different ways, as if speaking of not quite the same thing. Very confusing.

Frederic and Bernadette bring clarity and accurate definitions and source the origins where each of the descriptions came from, explaining how and why they differ. They also add their own Rosetta Stone type missing links, making the subtype system come alive in a sharply defined role and relationship *to* (not *with*) the Enneagram. They also link Subtypes with yin/yang theory, 5 elements theory, traditional Indian, Chinese, Tibetan and Greek philosophy and medicine, as well as with scientific findings of the past decades in the West. A truly seminal addition!

And here's a quote the authors like a lot... "All truth passes through three stages. First, it is ridiculed. Second, it is violently opposed. Third, it is accepted as being self-evident."

— Arthur Schopenhauer (1788 - 1860)

**Enneagram Monthly**

748 Wayside Rd.  
Portola Valley, CA 94028

Phone: 650-851-4806 Fax: 650-851-3113

Email: em@guna.us

**Editor and Publisher** Jack Labanauskas

**Staff Writer** Susan Rhodes

**Assistant Editor** Sue Ann McKean

**Consulting Editor** Andrea Isaacs

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It's good to have a basic set of commonsensical rules when discussing a subject that may or may not seem controversial. On second thought, is there anything that is *not* controversial?

**Mario Sikora** in "Science, Spirituality, and the Enneagram; or, On Different *Ways of Knowing*" lays out a good argument calling for a responsible and open approach to the gathering of knowledge. Verification of the facts and accuracy of observations are essential points that should be part of every approach towards deepening knowledge about any subject.

Subjects such as Mathematics, chemistry, laws of gravity or engineering are par excellence *hard* sciences with ample consensus and verification supported by precisely calculable results. Other, more transcendental or philosophical questions, for example issues around Intelligent Design or the Enneagram for that matter, are more elusive to being defined by scientific methods. The battle between proponents of science and proponents of spirituality will continue, but it is a false battle. Not only are these two things not at war (even if their more-dogmatic proponents are), there is no reason to try to integrate them. In fact, attempting to do so cheapens them both.

Speaking of good reasons to not be at war among ourselves, **David Banner** takes it a step further towards resolving all conflicts by taking our focus away from "The Curse of Duality" and towards the present moment.

"The only time that is real is the *present moment*. In the present moment, there is a perfect

letting go to the inner guide, the God within. One ceases to want anything or to be averse to anything because there are no beliefs about reality in the present. So there is no effort to strive, climb the social ladder, struggle for a reward, avoid an undesirable outcome, and so on. In the present, one rightly just allows the inner urge, the God within, to direct one's actions."

There are of course many ways of skinning a cat, and some involve cooperation with larger groups, and others require monastic type individual and more reclusive methods. That's why within the same religious schools we often have the householder and the monk method. Tibetans for example leave the politics and social organizing to the Gelug school and the Dalai Lama; a more devotional or meditative approach is recommended by the Kagyu school and the Karmapa. Both schools of course ultimately lead to the same result, a waking up from the trance of duality...

**Jennifer Schneider** and **Ron Corn** see how "The Achiever— Adventurer (Three-Seven) Couple" have many positive attributes that will keep them busy. The Three feels very compatible with the Seven due to their fun-loving nature, high energy, creativity, optimistic nature, quick mind, and wide ranging interests. Both Types are energetic, positive, adventurous, and enjoy being with other people; neither puts a high priority on feelings or introspection. Achievers tend to be low-maintenance partners, as their careers take a high priority, which creates a sense of independence and keeps them from making many emotional

demands. This gives the Adventurer freedom to pursue his or her own interests. When it comes to accomplishing a goal, the Achiever and Adventurer make a great team, especially if the Adventurer can absorb the Achiever's discipline and singular focus, he or she can accomplish goals and still have fun.

Of all nine enneagram personalities the Achiever, Observer, Adventurer, and Leader are more comfortable with activities than feelings. There is that risk of becoming like two ships passing in the night with more focus on work or multiple other activities, at the expense of quiet time together.

**Amy Zoll** takes a stab at one of the core causes of suffering: Defending our image: "Suffering and Blaming—In and Out." Obviously each of the nine personality patterns has its own set of dualistic ideas about good and bad, right and wrong, desirable and undesirable, worthy and unworthy. We strive to cultivate those desirable tendencies that we believe will make us worthy and desperately want to avoid the undesirable tendencies at the other end of our personality spectrum, ("Not-Me"). There is an unconscious sense of intrinsic deficit lurking at the core of our being. "Not-Me" is a synonym for those qualities that we most fear, if exposed, would prove that we are "not enough."

Amy illustrates how this works with an example of a type Four that gets playfully nipped by a little dog and her response to the owner... •