

ENNEATYPES' PSYCHOLOGY

CLAUDIO NARANJO



ENNEAGRAM 1 - WRATH

*The psychology behind the Puritans, the Furious
and the Resentful*

1° EDITION IN ENGLISH

PSYCHOLOGY OF ENNEATYPES

ENEATYPE 1 - WRATH

The psychology behind the Puritans, the Furious, and the Resentful.

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MESSAGE FROM THE PUBLISHER OF THIS BOOK {DISCLAIMER}:

Hello, dear readers, how are you? I hope well, here who speaks is Horus {Cadent}, the editor of this edition of the enneagram 1 book, first, I must thank everyone for their patience in this translation and adaptation process, I hope I can bring you an uncomplicated reading like, thank you very much, it was a pleasure to be with you!! <3

The following book refers to a translation of approximately 4 and a half months, and was not done purely by me, the translations had the help of several "leakers" who even before I thought about translating the rest of the files, had already brought their editions and versions.

In particular, I must thank the {old} Gh0st_Recent, whose started the translation process, but left the community right at the beginning, I must also thank RING {member of the PDB}, for having translated some leaks that became reality in this book.

Finally, it is worth a short summary of the work for new readers: The book later started is the eighth volume of a special content made by Claudio Naranjo and his apprentices, and refers to a complete work of each of the 9 enneatypes, being addressed {in each volume} the three subtypes of these 9 types in theory and practice, the book in question will address the enneatype 1, whose passion is "*anger*", manifested in its three subtypes: Conservationist, Sexual and Social, and its respective needs and neuroses: Worry, Vehemence and Inadaptability.

I hope you have a fruitful reading, and that you will be able to absorb and learn more about this unique enneatype among the other 9, in addition to the attempts and therapeutic recommendations for improvement for those whose fixation is any of the subtypes worked here.

HORUS, JULY 29, 2024

ADDENDUM TO THE CURRENT EDITION:

Hello, dear ones! Here is Horus, first of all, I want to thank all of you for reading my translation of the book "Ira" by Claudio Naranjo, referring to enneatype 1, before, let me point out a few things:

- ❖ This book {or rather, the current translation} is not complete, I refer to the practical chapters {9, 10 and 11 of each subtype} along with the bibliography at the end of each subtype, which by my own decision will be left out of this version.
- ❖ Regarding chapter 12: *Transformation and therapeutic recommendations*, I decided to reposition it as chapter "9", since there will be no more additions of the book's content in the document.
- ❖ People who read this file, they don't need to hide it, they can spread it, however, I ask that if you are going to edit, keep the credits, not only to me, but also to all the collaborators who helped in the creation of the book.
- ❖ I think it's unnecessary to warn, but don't sell this product, in any way, it is limited precisely because it fulfills a single objective: to disseminate knowledge, and not necessarily to be an object for sale.
- ❖ Finally, it should be said that this **is not the official version** and therefore is still subject to changes, including the concert of previously translated parts {chapter 1-4 in particular}, in order to improve the content.

Apart from that, I hope you like it, if you want to follow more of my work, I ask you to follow me in the PDB, where I am more active about the typology and enneagram, I will leave the link below, thank you for your presence!

[\[Link to my PDB account\]](#)

SUMMARY:

INTRODUCTION TO THE BOOK:

Presentation:	6
Prologue to the eighth volume:.....	8
Main contrasts between the subtypes of Enneatype 1: conservationist, sexual and social	10

LIBER ONE:

How Anger acts on the Instinct of Conservation.

1. Passion in the Sphere of Instinct.....	16
2. The Neurotic Need Characteristic: Worry	24
3. Interpersonal Strategy and Associated Irrational Ideas.	34
4. Other Characteristic Traits and Psychodynamic Considerations	46
5. Emotional Sphere and Fantasy	55
6. Childhood and Related Processes.....	62
7. Persona and Shadow: The Two Sides of the Coin.....	69
8. Love and the Love Sphere:	74
9. Transformation Process and Therapeutic Recommendations.	82

LIBER DUO:
How Anger Acts on the Sexual Instinct

1. Passion in the Sphere of Instinct.....	93
2. The characteristic neurotic need: vehemence.	99
3. Interpersonal Strategy and Associated Irrational Ideas.	103
4. Other Characteristic Traits and Psychodynamic Considerations	109
5. Emotional Sphere and Fantasy	114
6. Childhood and Related Processes.....	117
7. Persona and Shadow: The Two Sides of the Coin.....	123
8. Love and the Love Sphere:	131
9. Transformation Process and Therapeutic Recommendations.	138

LIBER TERTIUS:
How Anger Acts on Social Instinct

1. Passion in the Sphere of Instinct.....	149
2. The characteristic neurotic need: inadaptability.	154
3. Interpersonal Strategy and Associated Irrational Ideas.	156
4. Other Characteristic Traits and Psychodynamic Considerations	162
5. Emotional Sphere and Fantasy	168
6. Childhood and Related Processes.....	171
7. Persona and Shadow: The Two Sides of the Coin.....	177
8. Love and the Love Sphere:	180
9. Transformation Process and Therapeutic Recommendations.	184

APPENDIX:

Enneatype 1 Academic Equivalences:.....	191
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PRESENTATION:

BY CLAUDIO NARANJO

I don't remember exactly when, but certainly more than twenty years ago I conceived the book that with this second volume, of nine, begins to take shape.

It would not be a book written by me, but one that incorporated and developed my understanding of the twenty-seven recognizable characters, for the application of the enneagram to personality, which I learned during the years 1969-1970 (more implicitly than explicitly), where Oscar Ichazo and I have developed it ever since. The conception of the book was to present each of the characters through:

1. A theoretical chapter (the whole of which could well be considered a "treatise" on the psychology of enneatypes) with a structure that I formulated a long time ago and proposed to develop with a series of disciples, in collaboration with other volunteers.
2. An autobiography written by another of my disciples, who could be said to have traveled a rich path of transformation, and who was willing to produce a document that would imply a public confession, given the sincerity that a biographical account would imply before his family and his acquaintances. The usefulness of such an exercise of "transparency" through the publication of one's own autobiography is something that I have come to believe in the face of previous experiences, so I proposed it in this spirit, and indeed it was a rich experience for the participants.

Naturally, the presentation of the various characters through these two complementary modalities - that of the psychological essay and that of the narrative - will speak to the cerebral hemispheres ("scientific" and "humanistic") of the readers.

Certainly the twenty-seven chapters that will make up the treatise on the psychology of enneatypes will be of special interest to academic psychologists, and it is to be expected that the set of 27 exemplary biographies will be of interest to every reader who wishes to find his or her psychospiritual brother or sister among them; Well, it helps a lot to become aware of ourselves when we are faced with the process of self-knowledge of a person who is very similar to us and who knew how to have the courage and humility to discover his difficulties and put his "descent into hell" into words.

The project of this work slowly matured into nine volumes (each dedicated to the three enneatypes corresponding to one of the nine passions recognized by Ichazo's protoanalysis), until David Barba suggested that we define the publication dates of the

books, the volumes in question. This stage would imply a more active editing work than the one I had been offering to my collaborators or the one that the co-authors themselves had carried out until then, which is why I invited Grazia Cecchini to participate in this task, who has since maintained a close correspondence with them with a view to improving the texts.

Having spent eighty-four years myself, I cannot help but feel that the completion of this work coincides with that of my life, and that gives this task a certain sense of "*mission accomplished*."

Curiously, during my first years of teaching this discipline, I never felt like someone with the duty to develop it or even with any particular merit, and only in the face of the commercialization of the Enneagram and the charlatanism of the imitators of my first works. At Berkeley (creators of the international enneagram community or movement), I began to become aware of my own merit in having offered a more serious work with greater transformative power. Only recently, however, with the retrospective of decades, I have come to feel that, just as Ichazo predicted, the task of being a mediator of this knowledge for the Western world of our time would fall into my hands. I hope that having put all these insights in writing helps rather than hinders your understanding, as I have often thought that the Egyptian god "Thoth" was right in imagining that the gift of writing would turn humans into mere repetitions of words, taking them away from wisdom. I imagine that in this case my future readers will be divided between those who take advantage of our efforts for their own transformation and those who prefer to dedicate themselves to their academic, cultural and material enrichment.

It only remains for me to thank all those who contributed to this second volume, both for their effort and for their tolerance of my criticism, and to wish them that the success of what they have produced will bring them the satisfaction of serving the massive process of self-knowledge that is characterizing our generation. I am especially grateful to Grazia for taking on the position of editor at a time in my life when teaching and my other unfinished books require me, and to David Barba, from *La Llave*, who's without her encouragement, I would certainly have continued to postpone completion of these 9 volumes until it was too late for my supervision.

PROLOGUE TO THE EIGHTH VOLUME:

BY PACO PEÑARRUBIA

With this eighth volume, referring to enneatype 1, and his wrath, Claudio Naranjo's wise ambition to dedicate a text to each character worked here, written by the bearers themselves, that is, those who have sought and deepened in the observation of their own personality and definitely *know* what they are talking about.

The variety of points of view and experiences of the authors of the texts give this compilation a wealth of perspectives that will undoubtedly help to understand the psychodynamics of this enneatype, that of choleric.

The first clarification is that the so-called angry are not nicknamed so because of the virulence or bellicosity with which this word is connoted in our language, but because of an inward critical and reactive attitude which, however, does not necessarily translate into conflicting behaviors with the outside. On the contrary, they tend to be upright and educated, just and loyal, trustworthy and virtuous people: whole people, complete people.

Where then is the "*sin*"? The testimonies and reflections that follow will illuminate, little by little, that excess of character that overflows and surpasses the righteous to the point of transforming him into a righteous person, who stains the truth with intolerance, and who transforms the virtuous into an inquisitor.

Here is the error, the wrong shot, which is what etymologically means sin. Anger is an existential position of anger and belligerence against the imperfections of the world, or rather, of humans. "*Everything could and should be better,*" the angry man believes, "*if everyone behaved with correctness, discipline and ethical principles.*" But unfortunately, humanity tends to laxity, corruption and deceit. Consequently, those who have chosen the "*right path*" are justifiably upset and resentful. He is like the good child who meets all the requirements and is not yet rewarded.

This is why anger has something of a claim against God: "*How did you deceive me by selling me principles, values, and ideals that do not correspond to the code of real life, that are not appreciated and valued (but quite the opposite), in this world of interests, lies, and abuses?*".

Disappointment in the face of the arbitrariness of the law and in the face of the affront of power does not generate discouragement, inhibition or withdrawal in this character, but a desire for active denunciation, like an internal "*holy war*" that makes the angry identify with the judges and the morality police.

All this reference to God, Father, and Judge is conscious and self-interested on my part to describe the marked masculine sense (metaphorically speaking) of this personality: a character more active than emotional, more introjected than ideas, and more hierarchical than egalitarian.

In the internal dynamics of the enneagram, anger is represented by arrows with enneatype 4 (envy) and enneatype 7 (gluttony), which means that underneath an angry person there is an envious person (a deficient character, someone with a lot of affective lack), and points to a hedonistic character (E7, gluttony), which would be a salutary way out for a character as austere as anger. In the upper third of the enneagram, anger is neighbored to E9 (the laziness to look within) and E2 (the confusion of desire), thus becoming a kind of bulwark of unconsciousness covered with inherited principles and repressions of the vital impulse.

As a result of all this, E1 has something rigid, arrogant and contemptuous of human miseries, and of human frailty ultimately. He can develop obsessive pathologies and does not get along with nature as he is: I heard Claudio Naranjo parody this character saying that "*they are in favor of the urbanization of the jungle because it is very chaotic and disorderly*". The same could be said of the impulse to evangelize the indigenous people (for their good) and to place themselves above all vice and degeneration.

Enneatype 1 is the paradigm of the Puritan character, one that denies its natural tendencies and is dedicated to persecuting those who allow and cultivate them. To end this portrait with humor, it is worth a joke of puritans whose only possible approach to addiction (and the "*pleasure*" of it) is persecution. Two scandalized ladies call the police to report some young people who are warming up under their window. The police remove these young people from the place and conclude the matter, until the ladies call again, insisting on denouncing the dishonest public behavior of the group of young people.

"Ladies, we have expelled you from the neighborhood, you can no longer bother you."

"But with the binoculars we continue to see their indecencies."

I think this joke perfectly illustrates the attitude of Enneatype 1: he is a demanding critic protected by virtue. And, at the same time, he is someone who seems to have been born an adult, who did not have a childhood and who suffers from a tolerant look towards error, groping, the unforeseen, the improper and the irrational.

I hope that the following texts will expand the knowledge, self-diagnosis and better understanding of this "*respectable*" character, but equally touched by human passions and limitations.

PIEDRALAVES, JANUARY 2024

IN ORDER TO INTRODUCE:
MAIN CONTRASTS BETWEEN THE SUBTYPES OF ENNEATYPE
1: CONSERVATIONIST, SEXUAL AND SOCIAL

Enneatype 1 locates itself in the upper region of the enneagram, where we find the characters called "*instinctive*" or, more precisely, *visceral*. E9, E1 and E8. They are personality types that are structured based on the primary defense of disassociation: in the face of the anguish that the psychic and spiritual separation causes, they separate themselves from emotions and from the psychic elaboration itself to focus on visceral experiences. Instinct loses its function of regulating needs and acts robotically, losing the purpose of being aware of the most authentic needs and their satisfaction. They are also known as "action" characters, whereby action we mean an impulsive movement of the body, driven by a search for existence that, at once, is restricted to a doing and doing in the case of E9, an impulsively rebellious doing in the case of E8 or a resolute doing in the case of E1.

In Claudio Naranjo's model, E1 is the most intellectual among the action characters: he is the one who relies most on mental and intellectual function. A function that, in this case, is expressed in the search for an ideal being identified in a person who "knows" and "who is right", who needs to maintain power and who feels that he has the merits to exercise it.

E1's passion is Anger, which does not define a finely tuned angry emotion concentrated with specific events. By "*Ira*" is meant a nuclear emotional motivation, from which this character addresses all internal and external experiences. In fact, there is an idiomatic expression that reserves "Wrath" for the gods: "*the wrath of God*." This is an irritated viscosity, like anger and frustration, which has as its neurotic motivation to quiet any anxiety or anguish through an impulsive act that aims to eliminate or solve the problem without giving space either to emotional awareness or by cognitive elaboration. The person who takes on this character feels that the pain and emotions that accompany it cannot be contained; he lives the emotional world as something chaotic, and the instinctive world as dangerous; Therefore, at bottom, such worlds can only be extirpated, annulled, and even depreciated.

He was a child who lacked a charitable education and a childhood in which he was recognized as a child in his bodily functions and in his inner world. The emotions he felt were not accompanied by his mother or father and, in the end, he was left with the solution of separating them from his body, as well as silencing his body so as not to remain anchored in unbearable anguish.

Angry passion is a very uncomfortable sensation and cannot remain awake for long, so person E1 defends himself by reactively converting it into a superiority, more or less, explicitly manifested. The sexual E1 is the one that most allows for angry expression: it is the most emotional of the subtypes and manifests itself as a powerful person and looser in the expression of their anger; the social E1 attacks, elegantly, as it believes, for superiority and arrogance; the E1 conservation closes the pores from which aggression can come out, expresses it more indirectly and directs it more towards itself, taken by a desire to improve and perfect itself.

Anger was probably an emotion that the child could not express, just as they were not allowed to question or doubt the authority of their parents. The child suffered dramatic and exponential frustration, preventing her from leaving. Paternal authority undergoes an introjection, he then identifies with it and lives up to the mandate to renounce his needs and instincts to be a small "adult", upright and virtuous.

We can recognize the intellectualization of this character, among the visceral, in the self-ideal he has of himself, as well as in the ideal about a perfect world, associated with the repression of his emotional and instinctive world. The rational mind dominates, as does the need to maintain power over the other. This makes it become the representation of the *paternal instance* in what Naranjo calls the *inner family*: a paternal function that is based on rigid and strictly moralistic principles. His patriarchal ego derives from his extreme identification with the Freudian Super Ego: the instance that controls, punishes, and criminalizes the natural functions of the child (Id).

The social subtype is the most patriarchal and represents socially justified and civilized patriarchy; the sexual subtype identifies itself more with a patriarchy that justifies its violence through its certainty of its "justice" and law; The conservationist subtype can be seen as a hidden patriarchy, which demonstrates through good words and an interest in "good education".

The central passion of E1 conservation is *concern*. This subtype feels the passion to "worry" in the sense of anticipating problems. When worried, you check what may happen, believing that, in this way, you will have control of the situation. Outwardly, he does not perceive his anger, but his concern, which manifests itself in some facial expressions when, for example, he frowns. Anxiety and anger turn into worry, and on the other hand, they also tend to nurture perfectionism and the tendency toward hyper-responsibility. He improves himself. He invests energy in basic security and the satisfaction of basic needs and takes responsibility for the other trying to be recognized for his good deeds.

The key word that defines the passion of the social subtype is *inadaptability*, which is the consequence of the rejection and imperfection that it sees in the external world. It also expresses anger through the ability to withstand physical and mental stress. He has a meter to measure everything, and, with his severe character, he intends to educate the other. He feels superior and perfect; he has aristocratic attitudes, and, in interpersonal relationships, he is inflexible, presumptuous and cares about forms.

Superiority is explicit, and this is manifested through the criticism made to the community and the belief of accounting for personal merits to occupy a place of authority. It's as if to say, "I'm nervous because I have to live in this very imperfect world, and I have a mission to improve it." With his understanding of ethics, he feels the purest and most respectable, while making others feel inferior to him, since he wants and places himself as an authority. He constantly seeks to complicate things, in order to highlight what does not work. He wants to be the vehicle of the absolute values of the world, because he presents himself as powerful, authoritarian and thorny, assuming the attitude of a great preacher.

The subsidiary passion of the sexual subtype is *vehemence*, because of the fervor it expresses when it wants to improve the world. He gets angry because the other doesn't understand his message and doesn't improve himself. He expresses anger directly, as he is the most authentic among the Wrathful. He is a reformer, a corrector of the other, and he does it with intensity. He is possessive and jealous and possesses a sanguine temperament. He easily takes what he wants because he has a conqueror's mentality, and then rationalizes and justifies his actions with an attitude of superiority; he feels that taking it is his right. He uses anger to achieve his goals. His aggressiveness is very visible; It is energetic, enthusiastic and vital, to the point that it could easily be confused with Enneatype 8.¹

In *Ensayos sobre la psicología de los enneatipos*, Claudio Naranjo explains the connection he made between Karen Horney's three relational vectors and the different enneatypes and subtypes:

"There is a certain similarity between E8 and E1, after all both are "solved" characters. Indeed, the vigorous and the choleric are variations of what Karen Horney calls the "dominant solution," and we can recognize both characteristics in the "perfectionist" and "vindictive" varieties that she distinguishes as forms of this dominant solution.

¹ No caso do empresário e político da extrema-direita Donald Trump, a quem muitos americanos insistem em vê-lo como um E8, quando sua veemência, expressão irada, narcisismo, tendencia de repreender e denegrir etc. O denunciam claramente como E1 sexual.

The three types of relational tendencies proposed by Karen Horney today are: "*expansive*", which focuses on conflicting situations trying to *please* and move towards the other; Going *against*", which is about solving problems by crushing the other, threatening or attacking and conforming to oneself; and to "*move away*" from the other and withdraw: by not being able to resolve the conflict, there is no better remedy than escape and distancing.

At first, the character will adopt the solution of distancing himself, avoiding conflict. In the case of this enneatype, conflict is considered a disorder, an interference with what is considered good conduct. Moreover, in the vicinity it is necessary to take into account one's own emotional world or that of the other, an experience that causes him anguish and from which he has always defended himself.

Among the subtypes of each enneatype, we see how this division is repeated between characters who will "*please*", "*against*" and "*drive away*". Among the subtypes of E1, the conservationist will be more to "*please*" the other: he takes responsibility for him, puts himself at his service and takes care of the needs of others; the sexual subtype is the one that goes "*against*": it poses as aggressive and crushing; the social is the one that "*moves away*" the most, from its superiority and inadaptability, and being the coldest and most indifferent among the three.

Another interesting association made by Claudio Naranjo is the style of love between each of the subtypes of each character. Naranjo describes love from the consideration of three dimensions, or three "basic colors" of love: erotic love, compassionate love, and admiring love.

E1 is among the characters who have a more direct access to admiring love, also called paternal love, along with E6 and E5. In this triad, the E1 is the most compassionate. It seems to be a contradiction, but you can understand it considering that people of this type invest their energy in the external world, they do it for this and for the other, although it is with an authoritarian and reforming posture that we have already mentioned. It should also be remembered that E1 is to the right of the enneagram, next to the emotional/relational characters.

The conservation subtype is the most compassionate among the compassionate admirers E1, while the sexual is the most erotic and the social is the most admiring. Following this:

- E1 conservation: *admiring-compassionate-compassionate*
- E1 sexual: *admiring-compassionate-erotic*
- E1 social: *admiring-compassionate-admiring*

As we will explain in the chapter dedicated to the theme of love, we have to understand the predominance of admiring love in E1 as an idealistic consideration of authority, whether worldly or spiritual. He is a person who admires, as long as authority is at the height of his expectations, the ideal of perfection that he has and that, naturally, he himself establishes. After all, authority is subject to his judgment and approval, under which he hides his neurotic need to be admired unconditionally by the harsh reality.

LIBER ONE:

ENEATYPE 1 CONSERVATION

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1. PASSION IN THE SPHERE OF INSTINCT: HOW ANGER ACTS ON THE CONSERVATIONIST

BY LLUÍS SERRA, MERCE FALCÓ and JORDI SANTAMARIA

In enneatype 1, the instinctual center predominates over the intellectual and emotional centers. The fact that it is an instinctive or, rather, visceral character, does not mean that it is in contact with instinct; on the contrary, it is in the lack of free expression of his instinct that many of his difficulties lie. Natural impulses generate insecurity in him, and he feels the need to face them.

The motor and instinctual center, related to the reptilian brain, manages the body's vital functions and basic survival skills for food, shelter, and territory control; When its functioning is neurotized, we can observe how conservative, routine, and obsessive behaviors develop. Being action-oriented applies them to the feeling of emptiness, and thus the enneatype avoids becoming aware of things. His marked self-criticism would suggest otherwise, but the mechanism expresses itself in all aspects: while it pursues abstract ideals and principles, it ignores their inconsistency. In practice, his main conflict is with reality, which he does not accept and opposes, as he feels the constant desire to change things to bring them closer to his ideal. When he realizes that the facts of life are as they are, not as he would like them to be, he does not resign himself or submit to reality. He has a hard time accepting that he can't change it, suffers for it, and gets angry at himself for his inability to turn things around.

Perfectionism, its characteristic cognitive fixation, is associated with anger, its dominant passion, and interacts with it. From this central nucleus is born an attitude of opposition to the real world according to the criteria of the ideal world. Thus, enneatype 1 observes everything from above, and from a position of superiority develops a special ability to detect all imperfections, or what he interprets as such, that is, everything that does not agree with what he feels, or with what he believes he should be, according to his moral concept. Any aspect of reality becomes, therefore, a goal to be improved. And when they encounter obstacles to achieving their ideal, they feel anger and resentment, permeated by a passive-aggressive attitude.

Paradoxically to what one would expect from a character whose most intense emotion is anger, the E1conservationist is not characterized by a furious or angry nature; on the contrary, what characterizes this subtype is the repression of anger, which is not expressed openly or directly, but indirectly, rationalized, through criticism or demand, and in particular self-demand or self-criticism. We are dealing with a polite person, of good conduct, not with a spontaneous person, nor with a person capable of expressing his aggressiveness as he experiences it.

Anger is, in this character, an emotion denied. The conservation E1 doesn't even realize it in most cases, despite its generalized emotional background. This is the subtype that least accepts or validates anger among those of enneatype 1. Within the three subtypes of this character, we find here the warmest, the one who seems to have a certain kindness. At the same time, it is also the subtype of E1 most inclined to the most concrete action and dedicated to doing, complying, ordering, solving problems...

A conservation E1 is usually unaware of how he suppresses his anger, or how he directs his anger primarily toward himself. He usually appears covert, expressing himself in ways such as impatience, pressure, irritation, demand, dissatisfaction, judgment, intolerance, frustration, resentment, etc. He is a highly self-critical character, very himself, becoming ruthless in his self-judgment. Their attitude is not the result of hypocrisy or pretense but suffers from an inability to register and accept their emotionality.

With a marked tendency to idealization, the E1 of conservation lives in tension between two great internal polarities: its ideal and its reality. More in touch with his lack and his devalued part, he eagerly seeks perfection. The tension between a very high ideal and a despised reality feeds perfectionism and makes you live with worry. Control, effort, rigidity, are put at the service of the desired change, without the awareness that they constitute mechanical responses. More than an acceptance of reality, there is a manipulation of it. More than enjoyment and pleasure, it is oriented towards duty and work. He does not predominantly seek to change external reality, but longs to find moral perfection within himself. The latter hides the need to build and maintain a good self-image in front of others, in order to avoid the imperfection or evil that they unconsciously believe they harbor within themselves.

His pseudo-virtuosity is not sustainable; it is forced and is put at the service of the eradication of rabies. The egoic asceticism of the perfectionist is self-torture, and his constant adaptation also demands it for others. But he does not allow himself the free expression of this demand, for that would create conflict, and he lives it as a silent resentment and bitterness.

He tends to isolation and his biggest unfinished business is assertiveness over short distances.

From the point of view of conservation, they place a high value on safety, protection and care, which, in their view, are a proof of love for those to whom they offer it, even if such care is often accompanied by a "*fine print*" designed to validate their holiness, their role as a benefactor, thus creating dependencies, debts, chains of favors, etc. They tend to be people who use their energy to take care of the necessities of life: home, work, food, health, safety... They tend to be practical, organized, hardworking, honest, respectful..., or at least tend to believe so, and of course there are those who are

great self-propagandists of their "goodness". They also tend to be autonomous, self-sufficient, and believe they don't need anyone.

"Self-sufficiency has been a goal for me since I was little. I can "pull" a sandwich out of a pant or cook a cuttlefish stew. I made a shirt, a jacket with interlines and everything from Burda prints. For a mason or plumber to enter my house, it must be "great works"; I like technology and I'm not bad with computers. And administrative tasks, although I don't like them, I do them successfully so that they can never "surprise" me."

QUIQUE SEGUÍ

"Self-sufficiency is not asking for help, letting everything depend on me. It's hard for me to ask. I don't count on others."

BLANCA MARTÍNEZ

Raised in an environment with very high demands and expectations, he receives early pressures to be very responsible and autonomous, becoming apparently self-confident, and ends up denying himself any need for dependence and tenderness, of which he is later ashamed. Through the effort he makes to pursue the ideals of perfection and virtuous conduct, as well as benevolence toward others, he feels entitled to be recognized and respected in the name of principles of ethical or moral justice.

The conservation E1 internally experiences a sense of imperfection, so it focuses its efforts on self-perfection. There is in this character a neurotic need to achieve perfection as an ideal. In childhood, he receives, directly or indirectly, the message of not being good or correct enough in relation to what is expected of him, either because he has excessively demanding, critical or normative parental figures, or because he feels that he is required to cover needs that are impossible to satisfy, such as meeting the emotional need of one of the parents, or replacing an absent or deceased parent. The final feeling is that, despite the efforts he makes, his actions do not feel recognized, or are directly criticized, and thus, he ends up realizing that he is not going well, that something inside him must change to be worthy of love.

Growing up in a highly demanding family environment, coupled with little or no recognition, as well as not seeing their needs and expressions as a fulfilled or valued child, are elements that make up their wound. All this leads this character to feel the neurotic need to seek the recognition he did not have in childhood. To this end, her gaze specializes in seeing what is wrong, what is missing, what can be corrected or improved, becoming punctual in her criticisms, corrections, manners and even in her diction, recalling the character of "*La Blanquidora*", by Elías Canetti, of whom it is said that "*she speaks with such propriety that others listen to her with their mouths open*", and that "*she ensures that each syllable is done justice and tries not to swallow any of them. When they are all in place, not too loose or too tight, clearly outlined and without poses, she makes a sign of acquiescence and allows herself to read the full weight of the word.*"

"The degree of perfection I have can always be better."

BLANCA MARTÍNEZ

"It's hard to find someone who says, 'it's perfect', it's very difficult. It's hard not to see, to find something that isn't worthy of a little improvement. Usually, the improvements are considerable, but pretty much anything is worthy of a small improvement."

SÉRGIO ISLA

"I grew up between the rules of conduct imposed by my mother and my father's demands for perfection: 'This can't stay like this', 'if you do this, it has to be done well'. My father was an upholsterer, a wrinkle was unacceptable."

QUIQUE SEGUÍ

"If I have tools to improve, how can I leave it like this? Being decisive I feel that I am effective, for me it is a positive feedback. Sometimes there's a very neurotic part of doing better and better. For me, this happened to me with my graduation project, I didn't finish it, and "another article", and "I can do better", and "another article that I'm going to post"... There was a confusion with all this."

LOLA REBOREDO

Their underlying anger is linked to a sense of injustice to the responsibilities and efforts the person made in childhood without feeling seen or recognized; Thus, as he or she continues to strive to be better and strive for perfection, he or she also continues to feed the anger engine.

The E1 of conservation contains the expression of anger mainly for two reasons: expressing it would damage his image as an upright and controlled person, conflicting with his perfectionism, and it would create problems with other people, which would threaten his safety. It is also common that in childhood he perceives an excessively normative or very angry background in the relationship with one of the parents, so that he develops an escape from that drive that he feels as dangerous or destructive. All of these aspects contribute to keeping your ego away from angry expressions.

E1's main defense mechanism, and most clearly in the conservation subtype, is reactive formation, whereby it builds tendencies opposite to the deep drives it experiences as unacceptable. The amplification of this behavior prevents him from becoming aware of his anger, which, in this way, ends up sublimated into correction.

The conservation subtype, unlike the social and even more so the sexual, contains its anger and is less conscious of it.

"I focus on everything being fair and doing the right thing."

BLANCA MARTÍNEZ

Anger implies a destructive force that, in the conservation subtype, is experienced as a threat and a sense of mortal danger: "*If I lose control, I'm going to die,*" or "*They're going to kill me,*" or "*I'm going to hurt the other if I tell them everything I'm feeling, they won't be able to hold it, I'll kill them in pain*", which is what conservation child E1 might feel might happen in the face of their parents' anger, or if they expressed their anger to their mom or dad. The intense emotion caused by anger is thus transmuted into immediate reactions of worry, resentment, and anguish.

"Probably, at some point in my childhood I expressed this anger and caused pain, and they told me, 'You're going to kill me!' There is something learned and very deep that leads him, when he cannot control the release of anger with loved ones, to later feel a deep sadness."

SÉRGIO ISLA

"I received a lot of hate; it was part of my mother's character (E4 Sexual). From a very young age I remember her yelling at me hysterically, I could see her uvula. The horror was the continuous disqualification, the continuous shouting, the "you do everything wrong!" and, above all, the hatred with which she said."

MERCE FALCÓ

If he listens to the needs of his instincts – sexual pleasure, aggression, social relationships – he experiences a greater sense of insecurity and threat, because he is convinced that great chaos can be unleashed. Thus, he enters into a deep inner conflict, because he is an instinctive, visceral character in himself, alive, having lost his connection with instinct and intuition.

"My shadow is the repressed instincts. It was something desirable and I couldn't afford it, and the anger of denying it turned against me, I felt bad."

BLANCA MARTÍNEZ

In situations of defense of the other or the group, their instinctive connection is triggered and, without thinking, they act, even if the situation may be dangerous. They are action characters. His cognitive fixation, that "*I have to do the right thing,*" coupled with a childish introjection of "*I can handle anything,*" can put him in dangerous situations, but in a situation of injustice he needs to step forward.

"I'm only spontaneous in moments of real physical danger. In situations of this type (diving, climbing, and on two occasions, attacks on other people on the street), my reaction was totally instinctive: I acted, I corrected, and then my legs trembled because I didn't even know what I was getting into. In retrospect, it scares me because there is no reflection, there is no conscious assessment of the danger, as if my conception of injustice propelled me forward. I went through bad times afterwards, "this, this could have happened to me..."

QUIQUE SEGUÍ

"The connection with instinct, and the 'I have to do the right thing', sometimes put me in dangerous situations. If injustice occurs, there are times when I put myself in complicated or dangerous situations. Not only does the introject of "I can do everything" act there, but I also think: "I can't stop acting in a situation like this."

SÉRGIO ISLA

"You stand up for others before yourself."

BLANCA MARTÍNEZ

Since E1 does not connect with his instinct except in situations like the ones described, he is also unaware that anger, his basic emotion, is pure instinct: the roar of the bear defending his cave. Instead, he tends to see anger as a toxic, negative, shame-producing emotion that is wrong to feel. Thus, he ends up repressing her emotion and keeps her under lock and key, afraid to contact her. By suppressing anger, he lacks the instinctive tool that allows him to defend his own limits and personal integrity.

On the other hand, denying anger produces a secure frustration, a constant feeling of injustice, and a repression of one's authenticity. Showing anger, entering into the experience of the forbidden, distorts your image of perfection. Thus, resentment grows, and he feels trapped in the circle of his ego. There is no way out: if he listens to his instincts, the space opens up for feelings of guilt, because the ideals of perfection are put into play; If he does not, repression increases, and his power and energy are truncated. It's a dead end, at least in appearance.

"I distance myself. In moments of greater internal anger, of greater tension, I choose to say: "We are not prepared to talk about this now, we have to meditate on the other situation". I even think you have to meditate on the person: if every time I see them, I feel that they bring me to this intense state of anger, then I try to get them out of my life. It's like a fear of losing control."

SÉRGIO ISLA

"I get angry between my instinct, which cries out for revenge for what I feel is an outrage, and my head, which tells me that I don't deserve it, or that it's no big deal, that I'm exaggerating, and I start to justify the other, I tell myself that if they treat me like this it's because it's the rules of the company or because the employee is in a bad mood, or that maybe I've been too assertive, whatever it is, I don't care, I look for an excuse to get strength out of my head to my just instinctive demand."

MERCE FALCÓ

The E1 conservationist is usually a person raised in very normative environments and has very rigid internal ideas about what is right or wrong. This moralism shapes his strict code of ethics. Depending on the person, he may be concerned with honorability or spiritual laws, while another will focus on good manners, manners... Thus, like the other subtypes, the E1 of conservation becomes a machine for excessive control of reality and its perfection, oriented, in its case, towards censorship and inner moral perfection. He has a stern inner judge who judges his every move, and is a great generator of anger, which ultimately leads him to a strong self-demand.

"I spent most of my adult life with constant anxiety. Behind this, the desperate ambition to achieve a life of its own, thanks to very demanding projects and endless to-do lists. I had to meet deadlines, achieve goals, justify every day of my life. Nothing could go at that pace, because I wanted to escape my circumstances by controlling and speeding things up, not realizing that it only generated even more impatience and suffering."

- CRISTIAN MORENO

In early contact with a parental figure, or a family environment, perceived as chaotic or very contradictory, he reacts by assuming an attitude of opposition to chaos and disorder. Faced with these sensations of chaos and lack of control, he ends up becoming a fanatic for order and rules that systematize reality. In other cases, the mother figure is cold, rigid and normative, or with little emotional expression, attitudes that the child ends up assuming as her own. Sensing the danger of instinctive drives, he represses and restrains them. He exerts the same control when he is faced with the world of emotions and feelings, which represent a reality very full of unknown and unpredictable elements, and which constantly evoke a specter of disorder and loss of control.

In the end, the result is excessive self-control, which is expressed in a rigid and non-spontaneous behavioral style. That is why he has difficulties in getting emotionally involved with others and seeks to avoid conflict situations. The early repression of needs marks this character towards the sacrifice of pleasure and self-critical rigor. In his most neurotic version he becomes a puritan, pedantic and moralistic, the prototype of the well-meaning and well-educated person. But along with self-control there coexists, deeply hidden, a strong desire for rebellion. While harboring rebellion against authority, he admires and respects power, and tends to preserve his status quo. Even in rivalry with his siblings, he masks himself by presenting himself as the best and virtuous, guarantor of respect for the rules established by parental authority.

Neither anger, nor power grabbing, nor the tendency toward dominance in interpersonal relationships are easily noticeable in conservation subtype E1. The dissatisfaction resulting from not feeling obeyed or respected can trigger an intense vengeful anger, which the individual does not express openly so as not to compromise his image as a caring person. This pent-up anger often manifests itself through covert behavior, passive opposition, or the use of irony and sarcasm. The expression of aggression is only considered acceptable if it is justified by a cause considered "*just*".

Early contact with a destructive and threatening drive, parental or environmental, as anger is experienced, causes him to interpret reality as chaotic and uncontrolled. At other times, the child, faced with a strong or prolonged frustration of his needs for good nutrition - sweetness and tenderness - must have experienced anger so strong that he perceives it as a destructive force that threatens his existence.

Thus, in the oral phase of development he perceives an unlimited voracity, to such an extent that feelings of imminent annihilation are unleashed. The angry voracity that accompanies the frustration of the satisfaction and full enjoyment of the needs of the receptive phase produces a feeling of guilt and fear, of being in danger of death.

As a child, feeling highly demanded, he grows up with the early perception of himself as someone inadequate, imperfect, a kind of evil monster that hides from consciousness and, as an opposition, the mask of the good and virtuous child is structured.

Instead, anger and resentment continue to fuel the perfectionist ego machine and the constant worry of not being perfect and virtuous enough. Thus, the ethical mandate of non-aggression is consolidated: *"It is not just, it is not right, it is vulgar, primitive"*.

"It's not right, it's not right to be angry." "I never get angry" is a phrase that is out there, as if we deny ourselves anger."

LOLA REBOREDO

"I refuse to be angry; It seems that I don't have that possibility, it's a natural, basic emotion, and I deny it to myself. "It's not right," the other person won't love me if I get angry, because it's not right."

MERCE FALCÓ

In interpersonal relationships he is formal, excessively kind, attentive and even obsequious, as if he atones for the fact that he does not feel truly well. In fact, he wears the mask of a saint, who with his puritanism and moralism creates apprehension in people. Hypersensitive to injustice, he feels compassion for the weakest, the disadvantaged and the sick, to the point that he puts himself into them.

2. THE CHARACTERISTIC NEUROTIC NEED: WORRY

BY LLUÍS SERRA, MERCE FALCÓ AND JORDI SANTAMARIA

The word that describes the fixation of the conservation subtype is *concern*. It alludes to his neurotic need, the one that supplies his true need, which will remain masked and pending to be satisfied. It involves disconnecting and creating a new path of incomplete needs and satisfactions in order to be able to stay in a loop. This dissociation perpetuates itself in a feedback loop in such a way that the person does not come into direct contact with their non-traumatized essential space.

Faced with the unbearable feeling of annihilation that anger causes to the child, its nature generates a compensation mechanism that gives viability to the feeling. It is a necessary diversion that will give sustainability over time to this primordial suffering. It will dose it in years, decades, at the cost of distorting and hiding its origin. We are, therefore, in the process of masking it.

The visible mask to pull the thread in this subtype is his worried countenance. He has a habitual air of seriousness, concentrated, transcendent, conscious. He seems like a thoughtful and observant type. This is the superficial perception of the term worried, the one that affects your body expression. The deeper meaning of this neurotic need of theirs is better understood if we separate the word worry. In addition to being synonymous with restlessness, worry refers to the constant need to prepare your behaviors in advance instead of dealing with them. He is alluding to the anticipatory and preparatory character of his personality.

Wrath and perfectionism make up the core of this character structure. In conservation E1, rabies is suppressed. The mechanism of reactive training transforms it, hiding it in a passion for worrying. Concern means a constant control that everything is perfect and well done, and at the same time an attitude of preventively taking care of the needs of the other and what is opportune to do, always from the false certainty of knowing how to act and solve problems. Worry is an energy that drives you to be more and more virtuous and perfect, seeking to satisfy your desire to be seen, to give yourself the right to exist.

His yearning is the transformation of a beast with uncontrolled viscosity into an exemplary person. It is therefore necessary to be very prepared and concerned to mediate and elaborate this mask diametrically opposed to your reality. It requires a profound metamorphosis, of an artificial nature.

This is a type of anxious control that worries him, because in everything that concerns him, he must be impeccable. There is a great self-demand in him, inwardly he feels that he must do everything "*perfectly*". In this way, he lives with the tension between two polarities: on the one hand, reality and, on the other, the world of ideals to which he aspires.

Dealing with reality would involve directly venting your anger aggressively, but conservation will feel the need to prepare for a long time so as not to release their anger. He will make an elaboration of anger, preparing her thoroughly until it is deactivated or calming her down, tiring her out, making her a sleeping dragon. Instead of dealing with the overflowing and lethal turmoil that has overtaken him, he will try to defuse her. His life becomes the epic of a deactivation.

"I keep coming across the same thing, which is my continual sermon about myself, saying whether 'this is right or wrong'; It's something that comes out over and over again and I feel like it generates a lot of inner anger as you're always telling yourself that you didn't do the right thing. There is an engine of permanent anger and frustration."

MERCE FALCÓ

Disconnecting from anger also implies disconnecting from instinct. Anger becomes a taboo to no longer feel, and this demobilization of what is intense, what disturbs, what invades, includes everything that makes you feel violent. The Dionysian possesses it and the Apollonian tempers it. Sex and aggression will be two clumsy travel companions. Sooner or later, he will have to embrace the first, but his and the others' aggressiveness will be avoided with a very low threshold of sensitivity. He is a person sensitive to violence. Aggressiveness is for conservation the access route that communicates with anger, the beginning of the path to the fateful, and is automatically cut off in its trajectory. He almost always withdraws from the scene when he feels violated.

"There are things that I see that I would love to be otherwise, and sometimes I push for it to be the way I want it to be. That doesn't mean I succeed, and most of all, when I realize that things are the way they are, sometimes I get angry with myself, I turn into anger against myself."

BIANCA MARTINEZ

"When there's a reality I don't like, I try to change it, and that's when I'm always in the fight. In the fight for improvement, for change. What comes to mind is that I lack this submission to reality, so I try to change it. If I surrendered to reality, I wouldn't worry, but that doesn't mean I don't see it, I see reality; it is another thing not to like and another is not to accept; And then there's the constant desire to change things, to do them differently."

LOLA REBOREDO

The conservation E1 can feel anger for a long time and hide it from others and, especially, from himself. This anger will manifest itself indirectly, through criticism or judgment, or it may remain in an internal mental discourse, without expressing it externally. Anger is an emotion that arises naturally when a situation bothers us, irritates us, or we are faced with an injustice; If we take into account that people of this subtype do not manifest their anger and that the basic characteristics of the character are the search for perfection, idealization, excessive control of their own behavior, hypercritical attitude, resentment, etc., we can perfectly understand how anger accumulates within them.

Anger is the basic emotion, while anger is the reaction to that emotion, its channel of expression. Anger, as an expression of internal anger, arises when anger is already extreme, and is accompanied by external manifestations and aggressive physical actions. The inner anger of this enneatype is the part of the iceberg that remains hidden, or expresses itself indirectly, "*politely*," through criticism and judgment, and therefore in connection with thought.

This anger, felt and unexpressed, is an energy that remains within the body and manifests itself with bodily or mental tension, agitation, ruminating inner thoughts about why one feels angry, or the way to defend oneself. In general, it is an emotion that the person represses or expresses indirectly and, above all, that he somatizes physically. Those who belong to this character are accustomed to repeating angry thoughts obsessively, without realizing that the internal engine of anger is continuously on. This character often refers to an inner rumble, a feeling of gnawing at the bone of anger internally while in continual rumination of angry thoughts.

"I see it now when I feel angry: it's an internal grumble, I'm like a dog with its bone, ruminating and gnawing for two days in a row, continuously, obsessively. There is no room for any other thought than this: "How shall I say, how shall I defend myself, I shall tell him this, this, and this..." and repeat it. I feel such a compassionate love for my inner child, that the only defense it has is anger inside."

MERCÈ FALCÓ

"I don't really allow myself to do that. It is not right to express anger in this way, and if I ever express it, when I have done it, I feel so ashamed of so much barbarity, of having behaved like this, of thinking that it is wrong, that it does not fit into the acceptance of social relationships, that I begin to feel tremendous shame and then from shame to sadness. Then I spend several days thinking about how I did it."

BLANCA MARTÍNEZ

"For most of my life I was someone with an aggressive, quarrelsome, and arrogant side, but it was overshadowed by an abiding desire for correction, seemingly well-intentioned and noble. I was a good person, and I tried to take the outrage through different channels than I saw at home, but I really only took away some of the violence and drama. Basically, I needed a reactive formation, an automatic paralysis, so I wouldn't jump. Bullying and other traumas, coupled with an inauthentic first spirituality, made me more cautious, as well as thinking more about my motives, but in the end it was the same: I suppressed my aggression for fear of the results and because a part of me felt the answer was wrong."

CRISTIAN MORENO

In order not to feel physically and emotionally the intense destructive force of anger, which he cannot sustain, he will blame himself for the situation; thus, through guilt, the intensity of the emotion cools or decreases. In addition, anger serves as a screen emotion so that she does not come into contact with other emotions, such as pain, fear, or sadness, that are hidden under the anger. In the same way, anger is an emotional anger in which in the case of the conservationist E1 it is trapped in what is not there, in what it does not have. In this way, it becomes a trap, a space where you can settle in the role of victim, in complaining and worrying about what doesn't work. In a way, anger is an internal place that legitimizes its *raison d'être*, since in many cases, internally, conservation E1 feels guilty for existing.

Existing as a self-aggressor being, once absorbed from the external aggression of origin, generates the chronic unconscious sensation that something is wrong. There is an anguish in the background with which he has no contact, as with E4, but operates dissociated as a factor of concern. It is a pain so dissolved and perpetual that it does not feel like pain and does not produce anger. The underlying existential discomfort is experienced as an inadequacy. The insufficiency or lack of E4 is, in this case, an unconscious defect and a constant desire for improvement. Instead of feeling empty, he experiences looping, compulsive filling. There is an ontological lack, but she worries and mobilizes to cover it compulsively. That way, you don't feel your emptiness, as you do with E4. He cannot stand still. In his case, he prefers to worry.

In people with this character there is an enormous shame in showing their anger: it is totally forbidden, to the point of becoming a real taboo, they worry excessively and blame themselves for not knowing how to manage the intense sensations that anger produces in them. Expressing anger is their most forbidden zone, a minefield where they cannot enter, at the risk of stepping on a bomb and losing their life: this is how intense their sensation is, both physically and emotionally.

It is an obsessive character. Often, he has doubts and inner turmoil. He submits to a continuous judgment: "*I did right or wrong, right or wrong*", through the totalitarian thinking of the "*all or nothing/black or white*" type characteristic of this enneatype. The search for perfection is self-oriented and takes on an anxious aspect, which translates into worry. In this subtype, worry, underpinned by fear, is related to seeing dangers everywhere or anticipating conflict situations and anticipating how you might act in those cases.

He mentally anticipates any possible setback, in an attempt to get everything under control. Worry is a survival strategy, a way of being on continuous alert for what seems dangerous. The emotional attitude of being worried is based on the belief, "*If I worry, I'm safe, I can survive*," and for this subtype of conservation, survival is the condition for feeling that it exists, to survive is to live. Driven by worry, he can overcome the deepest fear and can control the experience of emptiness.

This concern is also reflected in relationships: "*I can be with you if I care about you, you can love me, accept me and see if I'm worried. If I care, I can exist.*"

"I worry about others, and that worry has to do with whether it's going to be good or bad for them to go that day, or at that time, maybe it's too early and they're dozing off, or too late, and... Or if it would be better for them to tell you like this, or like this. It is a concern that has to do with the "supposed" needs of others, and that prevents me from seeing what I need. I worry before I even get into a relationship with each other, anticipating it. I realize that this anticipatory preoccupation with what will be best for the other person is basically a question to myself: "Am I doing it right?" In other words, I use others to tell myself that I'm not doing it right, that it would be better to do it differently."

MERCÉ FALCÓ

"When I'm in this state of constant worry, it's because I don't live, I can't live or enjoy, I'm absolutely focused on what worries me and it's hard to let go, disconnect and move on to something else."

LOLA REBOREDO

"Worrying is the same as predicting and reviewing everything that can happen, in order to anticipate my fantasy of disaster. In practice, it becomes an advantage in unforeseen cases (which are the smallest ones), because it catches me prepared, and it's a way of living a little tired by the wasted effort."

QUIQUE SEGUÍ

Obsession fuels the worry mechanism and can go so far as to be labeled as obsessive-compulsive disorder, and appears in both anxiety and depression. These are crises of great suffering due to the continuous ideational recharge that does not give respite to the anguish. A morbid and bestial suffering, which requires medication in many cases. The overall personality dynamic is clearly leaning toward possessiveness, with this maximalist, stressed-out approach as the orientation for life. He is easily addicted to ideas, habits, hobbies or people around him when he goes through moments of discomfort.

"Worrying" as a fixation involves worrying even about things that work well. A concern that everything is well done, that it is perfect. Thus, he ends up worrying about everything: "*I don't arrive on time*", "*What are they going to tell me?*", "*Will I know how to do it?*". They are mainly concerned with the consequences that may result from their actions or words. Within the mind of an E1 conservationist, virtually everything is likely to become a cause for concern.

However, the basic concern of conservation is the fear of doing wrong: it continually doubts whether its actions are "*right*" or "*wrong*" done. Unconscious memories, demands, judgments, and criticisms received in childhood resonate, leading him to feel guilty for not being perfect, hence his continuous attempts at self-improvement. He has signed his sentence and is going to torture himself, evaluating his own conduct with a moral hypersensitivity to its effects on the other, feeling pain for being bad, punishing himself, as he learned well in childhood. Everything is based on a fantasy of imperfection in assumed evil. Unconsciously, he forgave his father, sacrificing himself for him and taking all the blame. He took on the responsibilities of others. It has been energetically emasculated, blocking much of its potential.

Self-control, as well as their exaggerated need for foresight, are motivated by fear of external criticism. That is why he exerts excessive control over his actions, so that no one will come to tell him that he is doing it wrong, just like he did as a child. Meanwhile, inwardly, he defends himself in his imagination against an interlocutor who accuses him; It is an imaginary defense that is unlikely to lead to action, given its fear of conflict, which it also shares with the social subtype. He calls all this caution a concern.

I feel like the prediction is the fear of criticism because, as a kid, you never did anything well, nor did they tell you "How well you did it", now it's about doing it in a way that you can't be criticized.

BLANCA MARTINEZ

Deep down, he doubts himself, and harbors a stern inner judge with whom he continually judges himself: "*I'm going to do it wrong, I won't know...*" These are thoughts that generate a lot of anguish, and although apparently they overlap, and on the outside this internal struggle is not visible, this continuous self-sabotage causes you a great energetic tension that stiffens you physically: in the neck, in the shoulders, in the back, producing a feeling of great responsibility.

People with this character structure feel that they carry on their shoulders the responsibility of doing things perfectly. Deep down, they have introjected a very demanding or judgmental parental figure, identifying with the ruthless and cruel Superego.

My concern is that things go as well as possible, that they go well. It refers more to new projects than to targeted and known activities. In this concern there is an excess of responsibility and arrogance. "It depends on me and my effort" and "I have to do everything in my power, sparing no effort", are ideas that lead me to contemplate all the probabilities, possibilities, ways, ways and ways to put things into action. It is a way to control everything with large doses of self-demand. My worry leads to a rumination that is sometimes annoying, and at the same time, it also leads to the unexpected appearance of brilliant ideas. When they are projects that are carried out together with other people, sometimes I criticize and judge the other harshly: "He doesn't do everything he can, he doesn't try hard enough, if he made an effort he would be better, if he did this, if he did that...". I have resistance and it's hard for me to throw in the towel or say: "That's it, I don't do it anymore".

LOLA REBOREDO

Like any chronically tense character, he depends on recognition so as not to collapse. If they don't receive positive *feedback*, they automatically increase their levels of resentment. There is a need for unconscious recognition with which he has no contact. It's hard for him to ask. The most directly seductive expression of people is showy behavior, and conservation E1 suffers from a large deficit in expressiveness. From their rigidity and self-control, there is not enough spontaneity. Exposing himself means exposing himself, and this makes him feel the focus of attention of what he interprets as constant scrutiny. He feels constantly being watched and this destabilizes him. His protective mind is neutralized when he is forced to attend to others, and then he feels helpless. When this happens, anger and instinct are released again: it enters its beta state, in which there is no mind, no movement, no at that moment there is the rare possibility of lowering, of getting out of the hypocritical space in which he finds himself. And this tension ends up expressing itself in the best possible way.

The concern, which manifests itself as a yearning for democracy and as a sign of hyper-responsibility, is accompanied by a negative anticipation of what might happen in the immediate future. This obsessive preoccupation with good and evil, right or wrong, is an engine that is always on, like a defensive warning in the face of chaos. As a child, he thus anticipated the negativity of a parental figure, being reprimanded or punished; A way to run to look for solutions, to take care of yourself beforehand, to worry.

This is how, in the childhood phase, this character structure specializes in anticipating everything that can happen, in order to find valid alternatives to overcome a dangerous situation. It's clearly a survival strategy, the way he calmed a child's fear, intuiting what could happen so that events wouldn't catch him off guard.

"Worry is a perverse mechanism, it seems like I do something if I worry, it seems like I'm going to find a solution if I worry, and all I do is accumulate anxiety."

MERCE FALCÓ

On the other hand, being an action character, worry serves to warm up the engines; it is putting oneself into action from the impulse, not giving oneself time to feel or cognitively elaborate the opportunity for action. On more neurotic levels, he wants to fix things that don't need to be fixed and ends up ruining them. He feels the need to keep everything under control, for fear that something will threaten his survival. His anxiety leads him to worry about everything and everyone.

His moral narcissism is remarkable. He accommodates himself to this identification with hypervigilance and discards any behavior he considers transgressive, without being able to take advantage of anything that can open him up and improve his inner tension. In this tension of the concerned character, the pretension and the belief that his effort is worth it, the medal, is born.

"You are intertwining all the details, all the possibilities, you are somehow avoiding the mistake, because my concern is to control absolutely all the options, which is good, which is bad, if I do this, if I do that. But of course, I do it with anguish because, deep down, what I want is to do it well... It is an active mind for error, the goal is still to make it perfect. It's a very intense bodily sensation, which makes you very alert because of worry, it puts you in the action of the mind."

LOLA REBOREDO

"If it's wrong, it's because I didn't do it right, I didn't care enough, I didn't train and improve enough, I disappointed and I feel guilty. And I feel unbearable about this, and to avoid it, I train myself and inform myself; I study all the possibilities. With perspicacity, I avoid making mistakes."

QUIQUE SEGUÍ

"My tendency to worry is something that keeps my mind entertained, today it's this and tomorrow it's that; It's absurd, because in the meantime all I do is spend the day worrying instead of living. The worry mechanism is always on. By discovering and observing it, I am more aware, and this allows me to take care of it from the action, instead of worrying. It frees me to be in the present, living what exists. A large blank space opens up, in which I can be, take it easy, get closer to sensations, freedom of choice, pleasure; a space that was previously forbidden by worry."

MERCE FALCÓ

The energy held from worry is released and dissolved as you take action and take care of unfinished business. The passion of anger heals when you learn to recognize the needs hidden behind it and begin to express them:

"It's good for me to express how I am, not to hoard; When I express myself as you feel, anger energizes me, puts me into action. When I stop demanding myself, when I don't listen to the inner judge, and especially when I'm self-benevolent, I feel like I'm perfect. I don't need to look any further. It's a great break! From self-benevolence, everything is perfect."

MERCE FALCÓ

They are people who throw themselves into action with a great self-demand, with which they continually push themselves, either by the amount of things they "*should*" do, by the quality of them or by the speed with which they should be done, and, of course, by comparison with their ideal of how reality should be.

"I had to do everything right in all circumstances, and instead of taking myself for granted, they just encouraged me to raise the bar. I needed to convey an image of security to people, not to make mistakes in my work, to control my diet. It was and is common for me to carry out several projects at once, each with its own relentless demands, and before I didn't realize how I ruthlessly stretched my limits when faced with so much burden. Emotionally, it made me responsible for other people, especially my family. The result of a conversation, with a friend or a contact, has always been my responsibility, including your reactions. I had to carry everything myself, at all times, and I didn't delegate anything. In the end, to say that I was looking to gain something from all this would be a lie: what I was looking for was to do more, and more, to make things better, and I, *ad infinitum*. The goal was just an excuse."

CRISTIAN MORENO

For the conservation of E1, active, agile people with thought and dynamic in action, the sense of efficiency and speed is very important. They associate speed with efficiency and need everything to be done instantly, they have difficulty accepting that things happen without intervening or rushing them.

"One of the automatisms I have and that I would like not to have is to get involved or take too much responsibility for issues that do not correspond to me. To act too quickly, to take responsibility for fears that are not mine, instead of accepting the result, whatever it may be, without my intervention. Accept life as it is. Life cannot be just the ideal I have in my head. Automatism is the non-acceptance of reality. And the cure is your acceptance."

SERGIO ISLA

In this character, an indirect mode of demand is impatience: it demands itself by using time to do so. He is pressed in a hurry. Everything has to be done now, everything has to be done quickly, or even should be done already. Impatience is also anticipating what will happen, related to predicting, preparing, knowing the time you will need to carry out an action; All this is a great generator of concern in a character focused on obligations and "*duties*", impatience thus becomes a way of pressuring the environment as well. Initiating each action from impatience leads directly to anger, self-criticism, or pointing fingers at the other, while moving in an endless race against time. In addition, the motivation to seek recognition is not recognized.

"I experience my punctuality as an offense to others, or so others have made me look like it. I would almost say that the issue of punctuality is an obsession for me. And what others give me back is that I offend them. Of course, they're late and they're straight with me because I'm already there."

QUIQUE SEGUÍ

"I'm still looking for something to be recognized, if I do something fast, everything they didn't recognize me for."

MERCE FALCÓ

"I like to stay calm with what needed to be done and finally rest."

BLANCA MARTINEZ

The demand and perfectionism are infinite and end up leading us to chronic dissatisfaction. Conservation E1 lives in an internal climate of frustration, as it never has the feeling of completeness. Obligations, internal "*duties*", lead to a great self-demand: you set the bar too high and end up feeling that no effort is enough. We can see how the interrelationship he had with a parental figure ends up becoming the way he relates to himself.

"After finishing a day's work, I can say, 'Oh, how well everything went!' But how long does it last? When I reach a realization, how long does this pleasure last? I move on to the next goal. But I don't even like my own achievements. I'm jumping like a monkey from vine to vine, from target to target. I keep saying, 'It's a lot of work that we've done, we've been there a few people, shoulder to shoulder, and it's been going really well, and I should have been enjoying the achievement for a while, and I don't, I'm incapable.'"

SERGIO ISLA

When conservation E1 looks at the other, or at the world, it does not reach the level of perfection it expected: it is always below its ideal, which also generates dissatisfaction, in this case closely linked to not accepting things as they are.

"The head has a life of its own, there are times when I go to a house and it's as if my head is somewhere else, separate from me, seeing that the photo is crooked, and what makes me want to straighten it out. How can we not realize that this picture is crooked? So much perfection and judgment, first of all, limits and isolates me."

BLANCA MARTINEZ

More than seeking a transformation of external reality, the search for inner moral perfection predominates in conservation. In this way, he tends to hide the imperfection or evil he feels in the background and builds a "*good*" image before himself and others. Worry is at the service of detecting anything that could damage your image as an upright and controlled person, and it represses anger because it could threaten your safety. Where the concern with the image is most noticeable is in the effort not to be seen as someone who makes mistakes in public, something that for the conservation of E1 can be traumatic. Again, social acceptance, which protects you from criticism, is basic. In addition, he maintains his image of integrity through good intentions and good deeds and rationalizes anger and perfectionism by striving for supposedly noble ideals. But his desire for perfectionism is never satisfied, no one has ten, there is always room for improvement, and it seems that he can never do things well, finally feeling at peace.

3. INTERPERSONAL STRATEGY AND ASSOCIATED IRRATIONAL IDEAS.

BY LLUÍS SERRA, MERCE FALCÓ and JORDI SANTAMARIA

Crazy ideas are automatic thoughts that stem from a distortion at the cognitive level. They are false judgments and assumptions that are produced from the basic cognitive fixation that, associated with the corresponding passion, constitutes the central core of a certain type. Ichazo defines fixations as specific cognitive flaws; aspects of an automatic system of the self that, in a peculiar way, alter the perception of reality and condition behavior.

From the primordial wound there is an incessant leak of meaning. The ego's program is executed repeatedly with fixed commands. Thus, we can call crazy or irrational ideas those that arise in the mind, unconsciously, but dictatorially. Anger was repeatedly thwarted due to the programs learned from childhood, and the code for the installation of the perfectionist mechanism was generated. The ego protects the child, facilitates an escape into reality.

E1's cognitive fixation consists of perfectionism, to which the assumptions and crazy ideas rooted in his mind are linked. These are largely common to all three subtypes, but with different nuances. In conservation E1, even more than in the other subtypes, the conviction of carrying something wrong, of being imperfect or defective, is evident. He seeks to identify the defect, find something wrong in the body or mind and believes that this is the reason why his parents did not love or care for him enough. Therefore, it seems logical that E1 believes that conservation will only achieve love if it improves and corrects itself. *"If I'm not perfect, I can't be loved.* In particular, there is the belief that through strong moral integrity and a virtuous life, he will be able to achieve a perfection without which he will not attain love and respect. Consequently, he will never consider things *"well-done"* and therefore believe that it is necessary to improve them. Thus, he will specialize in observing a single mistake as opposed to many successes, and he will rarely feel satisfied with what he gives or what he receives. Likewise, he will develop a hypersensitivity to judgment and criticism, a continual check that his emotional state is *"as it should be."*

The conservation subtype feels profoundly imperfect or insufficient and ends up transforming this feeling into its most limiting belief, which leads it to react with an obsessive and constant impulse to improve itself. The compensatory mechanism for his great self-criticism is the ideal of perfection. Thus, he reactively turns anger into an effort to be perfect.

From a clinical point of view, the style of this character corresponds to the obsessive-compulsive personality type, with manifestations of the Superego formed by the internalization of parental norms, rules and prohibitions.

The girl felt that I was not worthy of love, because she tried and tried and tried and it was never enough; In the end, I felt like I wasn't worthy of love because I'm not perfect, and then the crazy idea of wanting to be perfect to make myself worthy of love begins, to make them love me.

MERCE FALCÓ

When this character's child feels judged instead of accepted, he begins to treat himself as a harsh judge, which leads to a continuous state of non-acceptance. He then compensates for the basic wound, that is, feeling imperfect and inadequate, by creating ideal models of how he should be and act.

Perfectionists spiraling into an infinite and multidimensional demand; Something more perfect can always be found for what is perfect. We are facing a designed trap, an alternative circuit to reality, neurotic, manic, compulsive. Perfectionism is a surviving struggle disguised as temperance and moderation.

The mask is civilized, the underlying reality is barbaric. Conservation E1, in addition to requiring that reality be not only good, but perfect, inherited the view and belief that the world is tremendously imperfect. In the embodied destruction that is anger there is an implicit and determined pessimism.

The search for perfection is a never-ending task that is totally related to the fact that when I was a child "I never got to be told that I was good...". It has to do with the other who looks at him, that external approval, and with being told, "You did as well as it was good for you."

BLANCA MARTÍNEZ

"You're never fully satisfied, you get excited, and you go and go, 'I can do better, and I can do better, and this comma here, this period there, and I'm going to change that phrase and that expression.' And you curl up. And you like it. And it's positive feedback. But you have to say, "Stop! Tomorrow I'll finish".

LOLA REBOREDO

While E1's interpersonal conservation strategy focuses on perfectionism, or rather the pursuit of self-perfection, it also aims to get others to adhere to its ideals of perfection.

I don't spend much time blaming myself, I may be initially, but then something in me overcomes the difficulties. "*But the other didn't do his part*", and I try again to improve everything, perfection being above all, and I couldn't, but the other much less. In the aspect of "I did it, I said something," I advocate for myself to continue in that perfection, not to invest too much time blaming myself. I may feel bad, but then I take concrete steps to clarify the situation and I have to find a solution.

SÉRGIO ISLA

When presenting himself as a controlled and well-mannered person, sometimes his stern and moralistic attitude is enough to create an atmosphere around him in which the other person does not feel at ease, or else feels in a position of inferiority. He has a tendency to correct and control, thus inhibiting pleasure and spontaneity in others; thus, it becomes boring.

The aspiration to perfectionism, situated on the plane of ideals, translates, in the concrete here and now, into the conquest of the "*right thing*". The rigidity of its ideal model and the practical spontaneity required for any friction of action.

He has a fitness instinct that hastily scans and calculates what he "*should do*". When stressed, he resorts to the good-bad, right-wrong binary system, and bases most of his responses on these oppositions. This also applies to the witness of his conscience: he is inflexible with himself. He whitewashes his behavior, is hyper-adaptive towards the other and avoids friction with others at the expense of himself. If the E9 forgets, the conservation E1, as an effect of its wear, becomes bitter.

Moralistic reprimands are the means by which he manipulates and tends to influence the behavior of others. Where this is most evident is in dealing with children, in which he usually reproduces a received model and becomes a strict father who exercises a paternalistic authoritarianism whose objective is to obtain obedience and respect.

He pretends to keep his natural impulses in check, and therefore his idea that to be angry, to attack, to rebel, does not correspond to civilized people, nor to virtuous people. In addition, giving in to instinct is dangerous, and in people educated with very strict principles, giving space to the sexual instinct and giving in to temptation does not correspond to a good person. Sex is now considered something dirty and vulgar. In general, in all E1 subtypes, duty is more important than pleasure, and play and fun take precious time away from serious things.

My mother's message was direct: "Sit down!", "behave!", "be quiet!". Basically, to do anything, anything, was to expose myself to the possibility of a scolding, if not a punishment.

QUIQUE SEGUÍ

"I studied at a school for priests, but I soon saw that if you get off your plate a little, you have to pray I don't know how many Our Fathers, and there was no problem, there was no cognitive dissonance, I did what I wanted and then I prayed a little.

SÉRGIO ISLA

THE INNER JUDGE AND GUILT:

As the aggressive part is a taboo, conservation E1 transforms it into a critical attitude. He possesses a highly developed inner judge, a blaming inner voice with which he identifies. The mechanics of perfectionism are provided by this stern inner judge, who judges inside and out, like a radar that tracks what is wrong.

Thus, he is used to blaming himself for almost everything, and judging internally is the only defensive act he can afford.

He is a self-referential individual. It is a selfish character, with a self that is threatened daily, who has a Superego configured to oppose a caged ego. The ego is in the midst of the struggle and fights for its identity. It clearly controls its attributions and its limits, there is a strong Ego, with safe, well-defined identifications, because it needs to feel that way. It is a reinforced, contracted, tense, bodybuilder, hyper-developed Ego.²

The feeling of guilt is one of the most prominent features of this subtype, in which the judge and guilt appear intrinsically linked. Guilt is also provided by the emotion of anger turned inward, the continual saying to himself, "I'm doing it wrong," which causes him to blame himself directly. From his very high self-demand, he feels guilty for being the way he is, it is difficult for him to accept and love himself.

I accept the punishments of the inner judge by positioning myself in guilt, I feel guilty in front of that judge who accuses me, I buy, I believe. My inner judge is like a broken record that keeps repeating, "It's your fault, it's your fault, it's your fault... you were wrong!" I could always have done better, or I could have done something else... At the end of the day, it's the fault of being who I am, the fault of being me; Therefore, because of that, if I do it because I do it, and if I don't do it, because I don't do it, the question is not to let me live in peace.

MERCE FALCÓ

"I get along badly with my inner judge. We fight with each other. It's as if it suddenly occupies my head and I can't handle anything else. "Because you did it wrong." There comes a time when I say to myself: "Okay, I didn't do wrong, I did wrong". I get angry with myself. And I also get angry with myself because I realize it and wish I could avoid it.

BLANCA MARTÍNEZ

² Nota de Gh0st: Entenda "Ego" e "egoísta" como parte da teoria freudiana – ego, superego e id – NÃO como o sentido clássico de *egoísta*.

"I was once an air traffic controller in the Navy. One night there was an accident involving a helicopter that was doing an experimental exercise and crashed on a ship. My involvement was to prepare a diagram of how this exercise should be conducted. When the helicopter crashed, all my concern was to go over every detail, as I was part of the pre-flight briefing. I checked if I had explained everything right, if I had made a mistake somewhere, as a way to release my feeling of guilt. It wasn't about closing my eyes and seeing if I was partially responsible or not, but about going over the facts, over and over again, until I saw if I had made a mistake somewhere."

QUIQUE SEGUÍ

The place from which it is internally situated, is observed and identified is that hyper-demanding judge whose basic polarity is the defendant. As there is a judge, there is a defendant who has committed a crime and deserves punishment. Guilt is an inner voice that accuses you. The psychological defects of inner disqualification lead him to a great devaluation that he will compensate with the search for perfection. We would say that in the psychic world of this subtype, anger is forbidden, but on the other hand, guilt is more than allowed.

It is interesting to learn to differentiate this character from the also polarized and self-accusing social E6. In the case of self-preservation E1 we have a person with a megalomaniacal tendency, arrogant, visceral and, in fact, very "*secure*" in his authoritarian and strong Ego, as opposed to the hesitant and dependent Prussian character.

"I discovered that the more demanding I am, the more frustration I encounter. The judge lives off the judgments I make about myself, and if I express how I feel, I don't accumulate anger, the judge is without judgments. Dismantling the judge in me has to do with talking, saying what is happening to me, and also with realizing what I project in the eyes of the other, how I use it to judge myself.

MERCÈ FALCÓ

"It is arrogant to believe that I am guilty of everything, as if I were God and everything was my responsibility.

MERCÈ FALCÓ"

In this subtype, the feeling of guilt appears related to the child's emotional context of not feeling good enough. Thus, he maintains a very persecutory relationship with himself, a continuous internal recrimination for what he did, or for what he "*should have done*". He gets angry for not having acted differently - until he ends up feeling and thinking that what he did was the best thing to do - or for not having noticed something important before. The associated irrational ideas are, "*I know what's best, I know what's right.*"

The experience of the fear-guilt axis is hidden under a very structured way of life, not designed for surprises, where the need to be strong, reinforced by his introjection of "I can do anything," buries a long list of fears, to which he reacts as quickly as unconsciously. The focus of his consciousness is concentrated on an ongoing conversation: "*I'm not doing this right,*" and so he continually judges his own behavior,

to eventually find one reason and another to confirm his belief. Their high self-demand, coupled with their internal speech of "*I'm doing it wrong; I need to watch myself; I need to always be on top, I'm not valid...*", reinforces the feeling of guilt, and at the same time conditions their behavior towards the search for perfection and control.

In my case, it's my fault that I didn't do it well. No matter how good or bad, things had to be done well.

SÉRGIO ISLA

All these internal movements lead you to be more focused on what is not there, on what is missing, on the lack. His desire for perfection is never satisfied, he is self-persecuting and ends up finding something to aim for and in which he needs to improve. In addition, he has the unconscious nostalgia and the respective crazy idea that when everything is perfect, he will be able to rest, and as he always has countless things to do, he is used to leaving himself to the end, postponing his need for enjoyment.

For some, the feeling of guilt does not seem so pronounced, because before feeling guilt, or not feeling it later, they prefer to make sure that the action is carried out responsibly.

"I connect much less with guilt because I crush myself in the moment. Guilt seems to look back and see how badly I did it. I don't leave myself alone until I get it right.

SÉRGIO ISLA

In adults, the feeling of guilt is much more intense when family rules have been transmitted to the child with a lot of rigidity, tension or screaming, and can become the basis of dysfunctional guilt that only leads to the person's suffering. Guilt is directly related to the frequency and intensity of self-accusation, being a feeling that produces restlessness, pain, anxiety, and regret. Both guilt and anger are for conservation E1 two emotions difficult to sustain due to the intensity with which they feel them, and they will try as quickly as possible to carry out an action that reduces or makes the burden disappear, as well as the uncomfortable sensations they cause.

THE CONTROL:

The mechanical responses of conservation E1 to escape imperfection and guilt are control, effort and rigidity. In his case, the crazy idea of self-perfection is linked to self-control; From the inner feeling of imperfection there is a basic distrust of oneself, that is why it controls itself. The judge watches over the accused, controls him, perfects him.

For me, relinquishing control is letting myself be, without self-judgment. The crazy idea of self-perfection is linked to self-control. I don't trust myself, that's why I control myself. Control that in me means above all self-control and fear of losing control. Control is a monster that devours me. Life is like that; I can't control it. If not, I enter with fear of life, of the lack of control of life, which I associate with the fear of my mother's emotional lack of control.

MERCE FALCÓ

Although the search for perfection is the fixation of this enneatype, the meaning of "*perfect*" is different and varies in each person, depending on their particular characteristics. When a conservation E1 considers that "*things must be perfect*," it's worth asking what it means for something to be perfect. For this character, perfection is basically in having everything reviewed and analyzed from different perspectives. For something "*to be perfect*" means to have everything under control. We then observe how, essentially, perfection is control. Protecting the child's emotional wound, the automatism of self-control is activated, a way to ensure that no one comes to tell me that I am doing wrong or demand that I do better, hence the origin of the need for control.

"Perfect, in my opinion, and above all that I have everything under control, that everything is processed according to what I think is the right thing to do. I also relate this to inflexibility. Things are as they are, and they can say whatever they want things to be. That rigidity to explore other paths. Things are as they are, and having everything under control and not being surprised makes us inflexible and rigid.

BLANCA MARTÍNEZ

Since for this subtype perfection is control, the first thing we find in the sphere of self-preservation is excessive control of one's behavior; and then, control in relation to others or the world, on many occasions, as a way of reducing the severe internal self-demand. External control usually appears in the work situations in which he is involved, with the aim of making the best of it.

Showing anger is something I experience as a failure because I couldn't control myself. Hence the shame, the guilt, the sadness. But self-control is constant.

QUIQUE SEGUÍ

"I control everything. And to this day I don't allow myself, now I'm an adult, I don't have a father, I don't have a guardian, no one to tell me how to do things, but I have the inner judge who tells me "*This is right, this is wrong*", in every task I do, at every stop, at every traffic light, in every line at the supermarket.

SÉRGIO ISLA

With others, he is an *adaptive, kind, and caring type*. This is his way of creating a cordial environment that avoids what he fears most: violence, to which he is hypersensitive.

As long as you don't feel emotionally repaired with the other, the dormant volcano of anger will mobilize again. In conservation E1, it is a volcano with lava at great depth, which seems deactivated and spits smoke and ash.

Instead of being aggressive and doing direct and vehement justice, he will remain silent and indignant. He avoids getting angry, he swallows his anger while swallowing his angry words. *"The emotions are low-level."*

Evidently, he not only self-controls the expression of anger, but most emotions. In general, the emotional world makes him uncomfortable, since it is something unknown to him, it makes him afraid. Let's remember that he was not a spontaneous child, who was not able to express himself or throw a tantrum; comes from a childhood with a repressive and emasculating upbringing in the emotional sphere, both in experimentation and expression.

Emotionally, he did not feel seen or cared for, and in his case, what was required or rewarded was self-control and rigidity. Therefore, the contact with emotions, the more intense, the more unsettling.

When I was a child, I didn't feel seen when I was going through an emotional moment, but when I controlled myself. For example, we would go to my aunt's house and...: "Look what you're doing!" I'm trained in this, not the other. I never suspected that there could be satisfaction in the emotional world. And, out of ignorance, I was afraid. It's a terrain I don't know, and if I don't know it, I can't control it. The emotional world of the other is disturbing to me because I can't control it.

QUIQUE SEGUÍ

"I didn't see emotions at home, I didn't see them for better or for worse. It was all a very encephalic-1 environment, very controlled, emotions were not shown above, but not below either.

SÉRGIO ISLA

Consequently, control gives him a sense of calm and peace: when everything is under control, he feels like he can rest. Also, on an unconscious level, control puts him in a place of power: to be in control is to believe that he dominates the situation and that things happen because of him. In any case, the result is an excessive control and a great expenditure of energy to obtain the neurotic assurance that no one will come to tell you that they are doing wrong.

Often, I say, "I'm at peace," and it's because I have everything under control. It's not that I've relaxed, it's that everything is under control. That's the basis. It's difficult, it's very strong, we're social beings, but I feel a little asocial. What is behind happiness, or what is most attainable, which is peace, serenity, I have achieved it in safe and controlled environments, knowing where the bull is going to come to me, knowing what I have around me. That is, I am at peace, but at the same time in control. Let's say I make war to achieve peace.

SÉRGIO ISLA

I was not only afraid of the expression of emotion, but also of overly emotional people. I saw it all as a little fake. Because it was like that in my upbringing, somehow you take away value; If you take value at home, you take value completely. When I argue, if suddenly someone cries, I come out and say, "Be a little grown-up."

SÉRGIO ISLA

THE RELATIONSHIP WITH AUTHORITY:

In relation to authority, E1 demonstrates a greater and passionate interest in abstract norms, their values and beliefs about what is right or wrong, than in the concrete authority of people. And this, in interpersonal relationships, becomes an instrument of domination and manipulation because it imposes these same norms on others and, above all, because it wants to be right. That is why he puts himself above the rest: he likes to give advice; he knows what would be good for others...

Whether because of the need for justice, intrinsic to this character, or because of the specialized view of what is lacking, they have difficulties in trusting authority. They can maintain a posture of distrust in front of it; or, in the other polarity, if they feel that it acts from ethical principles and justice, they idealize it, accept it and follow its precepts with devotion. Although this character adheres to a hierarchical view of reality and feels respect for authority in an abstract sense, deep down he distrusts and submits only to people in a position of undisputed authority. As he is a character specialized in observing defects, he requires authority not only to know the subject, but also to know how to exercise command without aggressiveness, but with authority.

The need for control and his narcissism in feeling more prepared will cause him to exercise a dominant style over others when he is confident. His relationship with the will to power is polite, but insistent. He will put himself in a position of leadership and forget to give up shifts or open rounds of listening in the eventual decision-making. He practices this art of domination without overt aggressiveness, and his antennae always make him move with precision avoiding criticism, so he modulates his invasion as he goes.

In general, he is at ease in relationships framed in a hierarchical organization. He privileges order and respects hierarchies, and scrupulously occupies managerial positions, showing a particular obedience to authority, a projection that, in reality, hides a deep need to be obeyed. In short, he seeks relationships in which he can be confirmed in a dominant role, and where his good and respectable self-image is not threatened. He tends to dominate in relations with subterfuge, seeking to predominate precisely because he is virtuous and because of his ethical or moral stature: *"I have power because I deserve it"*. In addition, he is interested in power and money, but hides it even from himself. Considering that he does not perceive anger, his tendency to want to predominate in

interpersonal relationships is also not very visible to him. Thus, it manifests dominance not directly and explicitly, but through a series of secondary strategies.

"I have difficulty recognizing authority, they have to prove to me that they are an authority on the subject they are dealing with. If they prove me, I will go with them to death. "Okay, you lead me, but you have to prove to me that you know more about it than I do, if you prove it to me I have no problem." I need to validate authority. If he is not better than me, he will not command me and, besides, in addition to knowing the subject or not, he has to know how to command. But if he doesn't know how to command, he's no good either.

QUIQUE SEGUÍ

"What I do is judge that this person is not the right person to be there because he is not doing what I consider, what should be done. It's unfair, or it's immoral, or it's breaking the rules, and that's where my judge is ruthless.

BLANCA MARTÍNEZ

"The municipality has to comply with each and every one of the requirements that I consider to be there. I, at least, take all the flaws, all the flaws, a very critical view, because it is not up to the task. But maybe it's because I think I'm the one who is up to the task.

LOLA REBOREDO"

He relates to parents and authority figures usually with obedience and false respect; and he often does so for utilitarian purposes, in order to receive recognition and associate himself with the privileges of power. Normally, he adopts complacent attitudes, thus keeping before them the mask of virtue; However, in case of dissent, he can take an antagonistic position, but not directly, but in the form of passive resistance and opposition.

RESPECT FOR LAWS AND SOCIAL NORMS:

On the other hand, whether it is due to the lack of contact with his needs and desires, or due to his great self-criticism, or due to that distorted conscience for which he does not believe he deserves or has a right, it is difficult for him to say "*I want to*". Therefore, he transforms it into "*I must, it is due, it is opportune, it is fair*". He adopts, therefore, a strategy of covering his desires, whose explicit expression he replaces with the call to respect social laws and rules, and adherence to moral norms and abstract principles.

Even if I disagree with the norm, I accept it, and demand that it be applied in a general way, for me as well; Even if I disagree with it, I firmly believe that the norm allows us to live in society.

QUIQUE SEGUÍ

With a rigid mind and attachment to "*what is right*", they are people with a strong sense of justice. The E1 conservation protects itself under the protection of laws and social norms to defend itself and, in this way, compensates for its need to be right, originating in the childhood wound of injustice. Thus, he ends up feeling that he is in possession of the truth, which reinforces his security, which, on the other hand, gives him a feeling of superiority over others. Feeling in possession of the truth is a reactive defense mechanism that gives you the security to act and, at the same time, it is also a compensation for the continuous self-judgment about whether "*I will do right or wrong*".

In this way, you balance the fear of making mistakes, which can be very blocking, with the conviction of possessing the truth. Showing that you are clear and not giving a sense of failure is also a defensive shield, an image of strength and security.

I think it has to do with that resolute and uncontrollable image that I usually give. So, I speak in such a way that my truth is the truth. It seems that I chose everything in an instant and I have no doubts. But it has to do with those moments when I'm paralyzed to make a decision, whether I make the right decision or not, which has to do with perfection. However, what I conveyed is that I had it clear and precise from the beginning. It has to do with the way I show or say things. I've always been told, "You say things for sure..." It is like this. And when I say it, it's because I believe, I firmly believe in it. That feeling of certainty with which I say it, that expression of "I am in the truth".

BLANCA MARTÍNEZ

"The truth allows me to move; Having the conviction that I have the truth is what allows me to act. Without this certainty, I cannot make decisions.

QUIQUE SEGUÍ

RESPONSIBILITY AND SERIOUSNESS:

E1's protective tendency towards conservation leads him to exercise a paternalistic authoritarianism with which he imposes his cult of purity, expecting from others the same self-control and self-discipline that he demands of himself. It is common for him to put himself at the service of the most fragile and disadvantaged people and protect them, maintaining a certain emotional distance.

During his childhood he occupied a place of responsibility that did not correspond to him, he was given or was given that role. As a child, she complied with the rules of the family home, the schedules, helped her mother with household chores or with her younger siblings. He internalizes parental rules and prohibitions, and then social ones, identifying himself with his Superego. In this way, he proposes or renounces his desires; The guardian of this internalized normative code is the self-blaming judge who will be called upon every time he transgresses his own rules, making him feel guilty and preventing him from feeling or connecting with his needs.

The child realizes that if he does not bother, help and is responsible and autonomous, he will get the love he seeks. He will eventually suffer from an excessive sense of responsibility, shaping the mask of a good child. In turn, this excessive responsibility will bring with it a feeling of isolation and loneliness.

I helped my mother, she worked, and I had to take care of my siblings. The responsibility of having to do things and not being able to go out and have fun, that happened to me a lot; In the afternoons or on Saturdays, my friends from school would go out and I would have to help my mother at home or be with my siblings.

MERCÈ FALCÓ

"In my training as a coach I recognized two of my "characters": the Frustrated and the "Christian" Jesus. I had a serious behavior since childhood. From what I saw on a day-to-day basis, it became increasingly clear that my parents were incapable of taking care of me or my brother, of managing their affairs and our economy, of maintaining their stable relationship, even if it was for us. I played it on myself: constant work, absolute austerity at home, not going out to party or travel..., but I didn't know what to do, or how, and I felt irresponsible when I worried about my loved ones. Year after year, everything remained the same, and it got worse. It was so serious because life was a constant and painful loss, a collapse little by little, because I helplessly presided over the inevitable funeral of my family.

CRISTIAN MORENO

Accustomed to being responsible since childhood, it often happens that, in their adult relationships, they end up overprotecting, or taking on responsibilities that are not theirs, and if the other does not want or cannot do more, they may find themselves attending to and taking care of issues that do not correspond to them.

Now I see better and try to distance myself, but not before: things have to be done, they have to be resolved, and that was me. And sometimes I also do things for other people because of my impatience and speed, even if those people didn't ask me to do it. And then it bothers me when they don't even thank me. Now, if they ask me something, I will do it, but if they don't ask me, I won't go; as I did before.

BLANCA MARTÍNEZ

"I infantilize the people by my side, I help them without them asking and, on top of that, I don't let them learn how to solve their problems. Result: the next time they come to ask me to do it again.

QUIQUE SEGUÍ

In this character, along with responsibility, we find seriousness: they are children who in childhood did not have fun around them. Instead, what they had was responsibility, and they turned out to be serious people, as denoted by the tone of their voice, the gestures of their face, and their movements.

4. OTHER CHARACTERISTIC TRAITS AND PSYCHODYNAMIC CONSIDERATIONS

BY LLUÍS SERRA and MERCE FALCÓ

We cite here some neurotic traits that describe SP1, in addition to those we have mentioned and commented on in previous chapters. They can help the reader gain insight into character through their behaviors and the psychodynamics underlying them.

Some traits described may also be typical of other enneatypes: we always have to take into account the passion from which they develop and the fixation that sustains them.

MORALIST, PURITAN:

An excessive concern arises with everything that might evoke a feeling of prohibition and violation of absolute moral principles. Modesty and morality are activated to contrast all forms of "*ruin*" and "*vulgarity*". Attacking, rebelling, giving rise to the sexual instinct, giving in to pleasure, giving space to aspects conceived as selfish, become true taboos, just as they were forbidden in the family home. To oppose these, traits and tendencies are structured, such as inner moral perfectionism, moralism, puritanism, intentional kindness, anti-hedonism, etc.

VIRTUOUS:

In the end, the task of repressing instincts and inhibiting the free flow of their energy results in a well-educated, well-meaning, virtuous-looking person. The formation of reactions also has the function of removing unacceptable impulses from consciousness and maintaining unconscious emotions, including the anger generated by the mechanism itself. If, on the one hand, the effort to be better implies a self-frustration that keeps anger alive, on the other hand, the good intentions that sustain intentional kindness, kindness and personal altruism, hide the perception of being angry and of being evil or selfish; This is how he gives himself a deceptive self-image of being a virtuous and well-intentioned person. Virtuosity is based on the belief that he does what he does what he is good to do, with behavior consistent with what he says.

HELPFUL, BENEVOLENT:

There is a useful attitude that can be seen in the character of SP1, Claudio Naranjo defines it as an "*excessive disposition to obedience*". Not feeling worthy of love, he strives to please from his complacent and even servile mask. In general, in childhood they were good children, they did not rebel, some for fear of an excessively severe authority, others because they observed obedience or submission as the behavior of one of the parents.

"I felt that if I did everything my mother told me, she would love me. And that never happened. I'm sure I tried every way I could, and yet I never achieved my mother's love or approval."

MERCÉ FALCO

"Being helpful is a way to get the attention and affection of the other."

BLANCA MARTINEZ

In a family environment of great demand and rigidity, the child seeks the approval of his parents through his good behavior, while at the same time he feels continuously frustrated for never achieving what is expected of him, the ideal. Thus, he becomes more helpful in trying to get the love and approval he needs. I did well, according to the rules, I did what you told me. "*Now are you going to love me?*" Putting oneself at the service of the other, of others or of the group, is part of the "*programming of good*" that we find in this character, an intentional kindness that seeks to feel love through the appreciation and respect of others. This programming for the good ends up becoming a mask that tightens and tightens; moreover, in many cases, he suffers his own goodness. Being useful becomes an unconscious seduction strategy to achieve love and feel considered, valued, needed.

His tendency to idealize also leads him, in interpersonal relationships, to place himself in a useful position before the other, person or cause, to which he attributes an ethical or moral greatness that leads him to place himself in a position of service. In childhood he maintained an idealized relationship with one of his parents, or idealized in their absence, or realized that he had exceptional qualities of strength or virtue.

Clinging to his "*good boy*" image, he seeks approval in this helpful attitude. His obedient and accommodating behavior gives him security; He can wave automatically while rebelling inwardly. He acts solicitously while the unexpressed judgment of others and self-judgment fills him internally with anger.

"I'm good with my hands, doing carpentry or whatever; Well, people asked me for help, and I did it, but one thing is help and another thing is addiction, and in the end, I said: "You're going to do it, at least try, right?" And learning to say "no" cost me the same life. And the filter, in the end, was to ask myself, "Do I want to do this?" and to answer to myself that it's been very difficult for me to know what I wanted. "

QUIQUE FOLLOWED

"I need the other person to approve of me — it's an unfinished business, one I couldn't get with my mom — and I'm going to get him to approve of me by becoming the helpful girl: 'Tell me what you want, and I'll bring it to you.' I want nothing more than "to love is to take care of the other", for you to love me for what I do for you, and that's exactly what I encourage, because I put myself in a useful mode as a mechanism of seduction. I "see" myself as useful to attract the other, when in reality I like to follow my path and the other goes to theirs. I accept that this is my strategy.

MERCÉ FALCO

Many have received the message, direct or indirect, that "*to love*" is to obey, or to care for the other, or to put oneself at their service. Hence, his own authority, also questioned by the internal judge, places it over the other in search of approval. And at the same time, it constitutes its own egoic trap, as it leads it to constantly try, trying to act correctly to win the love and respect of others.

ACCOUNTABLE:

The assumption of a series of responsibilities begins early in childhood and continues for the rest of life; it is, therefore, a character that is structured around responsibility and obligation, which assumes the sense of "*doing what needs to be done*" and, subsequently, becomes automatic through which one ends up assuming obligations that do not concern him, or creating responsibilities that no one asked for. Being a responsible child is a family mandate that is given from the earliest years to someone who has suffered the consequence of having lost childhood at an early age. The simple act of asking yourself what you want or what you need is completely unknown to you, it does not enter your vocabulary.

"As soon as I wake up and open an eye, the first thing that pops into my head is, 'What do I have to do today?' and a whole list of obligations appears before me. I am impressed to realize that I move through the world from an energy of action, linked to work, responsibility and obligations. Realizing that the place from which I look at the world, what motivates me to act, the place from which I do things, is an obligation."

MERCÉ FALCO

"Obligation is obligation! I move by obligations. That loyalty is ultimately duty, the duty of "it must be done." That's what we have to do, what we have to do now is... And there is the fact that everything has to be done well and the responsibility to do it well. "

BLANCA MARTINEZ

"I discover the girl underneath all the obligations I impose on myself. When I lose touch with myself, I become addicted to the automatism of obligations, that self-importance machine of doing, doing, doing, I don't see what I need.

MERCE FALCÓ

INDUSTRIOUS:

The effort and expenditure of energy used are enormous and they invest relentlessly in being better than they are, compulsively trying to adapt to their own internal dictates.

"I don't take flattery well; I also have difficulty doing them. You have to do things well just for the sake of it, and not expect any reward. Demand and perfection."

BLANCA MARTINEZ

"It's never good enough, I'm never satisfied because I can always improve it, so it's like a river that carries you, that you have to say: 'So far!' Because my deadline was coming, and it was great, but I was improving, I was improving, I was receiving articles, I was changing commas, looking for synonyms, so that it was the best possible, but it was all very neurotic. And it was good! But it could be better. So, it is a chain that needs to be stopped. If not, I'll wait until the last day, and not because I'm not satisfied, but because I can still do better. "

LOLA REBOREDO

DISSATISFACTION:

The antagonism with reality and the non-acceptance of what one is, nourishes and accumulates an additional resentment that makes these individuals dissatisfied, serious and, sometimes, even gloomy people.

I need to accept myself as I am. If I give up demand, self-benevolence, self-indulgence, I am perfect; The other and the world are perfect, and I can rest.

MERCE FALCÓ

It is quite common for the conservation subtype to encounter frustration, in the sense that its expectations are not met, mainly because of its high self-demand. He is a rigid character, with a tendency not to accept reality and to cling to idealism, which ends up becoming a continuous source of frustration.

He believes that instead of adapting to reality, it is reality that must adapt to his ideal, so it is difficult for him to accept that life imposes limits on him, and as a result he feels frustration again, and in this way, he resents again the frustration of a very rigid upbringing. in which he received many no's.

I get angry because I don't accept the limits that life now imposes on me, or I don't accept the actions of the other; I feel like I don't deserve to be limited because I behaved well – just as I did as a child – and that's what fuels anger and frustration.

MERCE FALCÓ

He believes he is a very flexible person, which is not true, as he has difficulty accepting reality. That is why it needs to be reformed, modified, and the river pushed forward.

When a situation frustrates him because it is not as he wanted, the conservation E1 can get very angry, but he is not aware of it: as anger is his most common emotional background, he does not even realize it.

At the base, there is a great anger, a "*for me there is none*" that takes him back to the repeated occasions when the only answer he received was "*no!*". More than a low level of frustration tolerance, it is that having repeated the theme of frustration many years in a row at the family university, it fills him with resentment to meet him again. On the other hand, frustration is related to the obsessive tendencies of this enneatype: he tries and fails, tries again and fails, engaging in the insistent attempt to prove repeatedly that he can work "*right*".

FRUSTRATED, RESENTFUL:

In the conservation subtype, with this energy directed toward oneself, self-judgment begins when it is frustrated. This is how the well-oiled mechanism of demand, control, frustration, impotence, worry, is set in motion by wrapping the wheels in an endless motion. They need to give themselves margin, learn to make mistakes, they are children who were not allowed to make mistakes, so it is difficult for them to deal with situations of frustration and get entangled in them.

The conservationist subtype is born of frustration when it relinquishes control and goes towards humility, which allows it to understand that not all desires are fulfilled, or not as expected, that life also brings us lessons through its limits, every frustration implies a lesson, it is a limit that life puts on us to learn and change our perspective.

Resentment is a psychic mechanism that arises in this character, systematically repressing the discharge of certain emotions, especially anger; It occurs when they reexperience pain that they cannot express from their inability to react to aggression. In general, anger is reactive to a present situation, whereas in the case of conservation, anger seems to be an accumulation that comes from the past, from all the anger not expressed at the moment.

At 14, my parents put me to work, and I had been a very good student. And then I have a resentment because he asks: "Why didn't they let me continue studying?"

QUIQUE SEGUÍ

When I feel angry, I say to myself, "It's not a big deal, take it easy," and I convince myself, but only to the rational part of me. The emotional part gets stuck in the injustice received and in the anger.

MERCE FALCÓ

In general, resentment has its origin in an experience of continued injustice, having assumed responsibilities in childhood and made efforts far beyond their means and that were not seen or perceived. She sacrifices and muzzles her "*childish*" side and, therefore, barely develops the playful dimension and pleasure. The hypercontrol it exerts at the behavioral level determines the inhibition of spontaneity. He is afraid of losing control over himself, as certainly happened to one of his parents.

Resentment is a persistent anger that cannot be forgotten or expressed, as a continual attachment to anger. He then gets stuck in that resentful energy with a sense of injustice in the face of what happened, the belief that what happened could have been different, and the feeling that now he can no longer do anything about it. Thus, he enters into an internal dialogue of anger towards the other person for a damage received; On many occasions, the damage is not feeling met in a need such as being respected, listened to or valued, as happened as a child.

The resentment comes from not having expressed myself assertively in my life. It's not what's happening now, but what I'm reliving - from my childhood wound of injustice. There is no possible containment there, the anger is infinite. And resentment is absurd, everyone does what they can or knows, I know that. So why get hooked? Now, if you use a bad tone of voice with me, respond from the same aggressive instinct with a confrontational message. Punch the table. If I have to scream, I know too.

MERCE FALCÓ

I always stopped saying that nothing hurts me, because I felt so much pain, and so much feeling of being scolded or humiliated by others when I felt it, that I thought I would break myself if I let go. But I'm "good" and I don't take revenge on those who hurt me. From so many wounds badly closed, and so much repression of what is really in me, I looked at the world with resentment, with a desire for revenge, I wanted to be the best and have the power to show that I was able to resist and have the means and authority to take revenge.

CRISTIAN MORENO

He maintains a behavior of conflict avoidance, when confronted directly, but through criticism and judgment, which does not seduce distances of coldness in relationships, which, at first, reduces the feeling of anger, but the unexpressed resentment is retained internally, like an anchor that does not let him move forward.

They told me to study, but then they asked me to work in the family business... At some point I thought: "Damn, my brothers could study, and as long as they wanted". And I was there, but it didn't last long, because I said, "Okay, I could have studied, but that wasn't the reality. And I have the need, to continue advancing, to put this in its place. To say, okay, it wasn't like that, but what now, do I want to study now?" I mean, if I put responsibility first, I don't have resentment for what could have been, I try to get out of that situation and take responsibility and say to myself, "Hey, yes, it happened that way. It could have happened differently, that they forced me to study, yes, but I have to let go, I can't be there; I take responsibility and, if I want to study now, I do it."

SERGIO ISLA

Omeprazole is my bedside table book for this magician's pains. If there's anyone who has the ability to make my stomach hurt, it's my partner, or rather, the me interacting with my partner. It's the only medicine I take regularly, every week or fortnightly.

QUIQUE SEGUÍ

Any tension that I somatize, goes directly to the stomach, I was for years without being able to have dinner because of the tension that was generated with my ex-partner, the food seemed terrible and took hours and hours to digest; My stomach expressed discomfort that I didn't express.

MERCE FALCÓ

FEARFUL, TENSE:

In this enneatype, fear is an emotion that is not registered, it ignores it and, thus, ends up becoming a generalized body tension, which is responsible for the energy generated from fear. As a child, when repressing the energy of anger, it is customary to tense, tense and block muscle groups, tendons and viscera in the stomach, intestines, gallbladder, kidneys... Tension and tension eventually become your defensive system. He lives in a contracted body, with repressed energy, which does not know what freedom of movement is.

His body repressed all emotions that could not be shown in the family environment; In this way, emotions such as fear, and anger are not perceived. This is how muscle tension and contraction become your way of feeling them. They are people who exercise great control over their bodies. Behind this bodily tension is the child's fear of what is to come, punishment, anger, indifference, if he does not meet the high expectations of his environment.

Unlike the sexual subtype, which draws energy outward, conservation maintains this static energy, based on inhibition and blockage, feeling that it was what guaranteed survival. At the same time that he demonstrates great psychic strength, combined with the childish introjection of "*I can do anything*", on the other hand, physical health often represents the weak point of this character.

Contacting, supporting, and accompanying yourself through fear involves becoming aware of your body and learning to relax your muscles. Release energetic stasis through movement and body expression. Nourish the body with feelings of freedom.

It's not that I'm demanding with my body, it's just that I don't look at it or take it into account, it has to follow my rhythm and I don't realize it. I don't normally listen. And on top of that, if he complains, I scold him. I say, "Come on, now let's start with nonsense!"

BLANCA MARTÍNEZ

The shoulders, usually very tense. They carry a great sense of responsibility. The neck appears more tense in the cervical region, where emotions are controlled, and accentuated by the pressure of the masseurs due to bruxism, characteristic of this subtype, and a clear example of the enormous energy used to contain anger. The shoulders, neck, and back are the area's most susceptible to contracture. We also find a lack of flexibility, rigid bones with a tendency to osteoporosis or stiffness in the joints.

In my case, I have bad joints. I've already had two surgeries on my left knee, two surgeries on my back, I'm waiting to have surgery on my right knee... The feeling is a bit like a tin soldier, that if you bend your arm it breaks.

QUIQUE SEGUÍ

I had to break a vertebra to understand, I was so used to pushing my body to the limit that I didn't even notice. I beat myself to walk and the next day I said: "Oops, it hurts here, I don't understand; if I didn't do anything!" And my partner was laughing, "Damn; with the beating you gave yourself yesterday, don't you remember?" I didn't remember, I didn't understand, I didn't understand the relationship between what I did yesterday and what I did today.

MERCE FALCÓ

With the continuous control and tension of anger, brain activity and the balance of the nervous and cardiovascular systems are also altered, blood pressure, heart rate, hormones such as adrenaline, noradrenaline or cortisol increase; In addition, there is an excess of bile secretion in the liver, which is expelled by the gallbladder, so the latter suffers from it.

I became physically aware of how anger works. Before having the surgery, my gallbladder was very swollen, very sensitive. I could feel, when I got angry, how my gallbladder ached and heated, with an internal purr. Then I looked at my thoughts and became addicted to something my son had done: "It's the same again, there's no right, I can't do these things...", as soon as I realized and let go of the obsessive thought, the pain suddenly subsided, and I understood how I cling to anger in an inner resentment, I don't let go of it and it stays there, with his running, circling, physically assaulting me while I harbor emotions of anger and resentment.

MERCE FALCÓ

PURE, OBSESSIVE:

The obsession with maintaining order in your things and in the house reflects intolerance of chaos, especially the internal chaos of emotions and instincts. "*Disorder*," which is intrinsic to life, he experiences as a mistake, as if things are not working well, and thinks that everything can be fine if they are in order, according to his logic. Even interpersonal problems can be solved by putting them in order, he believes.

Obsessive behavior gives you back the security of being able to have everything under control and thus avoids deeper contact with emotions, especially sadness or helplessness.

He is also obsessive about cleanliness, reflecting a desire for purity, an ideal of a "*sinless*" person.

SEVERE:

There is also a severity that in some can reach masochistic extremes, not only because pleasure is subject to duty, but also because of the accentuated puritanism that opposes the free flow of the play of instincts. The tendency to correct oneself and severity towards oneself and others leads one to be serious and disciplined.

5. EMOTIONAL SPHERE AND FANTASY

BY MERCE FALCÓ, with the help of the group.

The conservationist enneatype 1 is a character who has little contact with his emotional sphere, and with those of others, especially with unknown people, an aspect that frightens them. Furthermore, among the subtypes of enneagram 1, it is the one that has most developed the character of acting, through which it is involved in the concrete and in doing, which is a way of not giving space to the emotional sphere. Experiencing emotions is objectionable, because it would mean being weak, imperfect, and evil, and therefore unworthy of love. The child perceived everything he thought, feeling made him feel bad, and confused this sensation with "being bad", since being so, the affection and attention on the part of the parents disappeared.

In your internal perception, your emotions have no value, and since they are not worth, you do not listen to them, which prevents you from recognizing your needs. In many cases, they feel that being strong or responsible is cutting ties with emotion, something that they either say or the strict family environment requires. In general, this type gets used to "*being filled with reason*", rather than establishing contact with their emotions.

"I was brought up with a "there is nothing to feel, there is no reason to cry", And I underestimated that, the excess of emotion, the people who cry; In the past, it made me feel bad, it made me tremendously uncomfortable."

SERGIO ISLA

"The emotion, as I grew up, I made myself end up in unknown places, out of control, from which I immediately ran away. I couldn't stand being in such uncontrolled places."

QUIQUE SEGUÍ

Either their emotions are not attended to because the family scenario does not allow it, or one of the parents dramatically or intensely occupies all the space of emotional expression. In some cases, they are afraid of experiencing emotions when they are overflowing with pain, as they have certainly observed in a parental figure.

"I was very young, I was three or four years old, I heard my mother cry, often and very intensely, because of my brother, who was born with asthmatic bronchitis, and I said to myself: 'Mom needs it more than me!' Her emotions were always strong, overflowing, what happened to me was not important, what mattered was what happened to her, and so, my emotions were always in the background."

MERCE FALCÓ

"Laughter did not fit in an environment of heavy silences, with resentments of decades and where the world looked at each other with indignation and bitterness. Anger was a privilege of my parents, who were always angry about something, but forbade me to be angry. A perennial, almost solid sadness breathed within our walls. I felt a deep desire to end my life for at least thirteen years, but I only groaned in tears once. The only strong emotion I ever externalized was a flaming, endless, brutal rage, and even that was within my control. Within the ocean of my mind, the most intense emotions come soft, meaningful, perfect."

CRISTIAN MORENO

Otherwise, she grew up in relationships of excessive emotional coldness, basically in the bond with the maternal figure; Be that as it may, he eventually gets used to cutting out his emotions, not listening to them or validating them, and telling himself that they are not important.

"I recognize this emotional coldness. When I was little, my mother would scold me if I did mischief, and if she would scold me, I wouldn't cry voluntarily. I concluded that I didn't cry because "if you don't cry, it doesn't hurt." My mind made that bridge with the thought of being "the girl", there I somehow nullified the feeling of sadness. I could even have a funeral, things where it's hard not to connect with the emotion, that I was like a stone, but I think that was caused by me in the cold situation of my mother, who scolded me a lot and tried to train me, to make me a different girl. I remember words like, "Since she's cold, I scold her, and she doesn't cry." I wasn't intimidated and I think that's when I largely muffled the sadness. Now I connect a lot more, I get excited, but for a long time I was cold, emotionally cold and with others as well."

LOLA REBOREDO

On the other hand, he is concerned with appearing weak, showing imperfections or fragility, since in the family system he was something criticized, reviled or punished; consequently, it contains and keeps emotions under close control, preventing full and genuine emotional contact, which creates obstacles for him when giving and receiving tenderness and warmth.

"Sensitivity, emotion, were never nurtured in my childhood, "children don't cry"."

QUIQUE SEGUÍ

"I don't express sadness and I don't allow it. I express joy moderately. Fear sometimes paralyzes me when it comes to making a decision, which also has to do with perfection. I get out of uncomfortable emotions with action, with walking, or with swimming... and anesthetizing myself with games or two glasses of wine. So, I reason everything out and solve it."

BLANCA MARTÍNEZ

More concerned with their inner mandate of perfection than with listening to their emotions, they put the way they "*should*" do things before simply validating what they are feeling. All this, within a framework of idealized perfection. So, they go into action out of obligation, for the "*should*," "*should*," "*is necessary*," and sacrifice their emotion for the sake of the "*right*."

"There is a lot of "I should" both for myself and for the other, I always think about "I should have done it this way, I should...", but it is not just an intellectual question, but a "I should have thanked him". I notice this a lot in my mind. The other should have done this or should not have done that. As a constant judge, with a non-empathetic gaze, who does not look at the other, who looks at himself and the world from how things "should be done", from "I have the power of truth" and, moreover, from "how things should be done and what should not be done". That is always there, like a voice; the "should" for oneself and the "should" for the outside as well."

LOLA REBOREDO

Although he usually doesn't identify it, anger is his most common emotional history. Paradoxically, and despite being a character of light emotions, on some occasions he feels anger with excessive intensity. Usually, behind the anger is pain, you have crossed your boundaries or felt hurt in some way. Anger is an "emotion on the screen" that allows you to cover up pain and sadness.

"Except for anger, which causes me great discomfort, I don't recognize emotions. I rarely know what emotion I have, there are times when I start to feel restless and sometimes, I can't express it, but I know something is wrong with me. It helps me realize what emotion I have, which usually has to do with anger. I don't know what I'm angry about, and I often blame myself and tell myself."

BLANCA MARTÍNEZ

"Sadness is the emotion that is most difficult to connect with and, above all, to feel and live it. And it is often hidden behind anger."

LOLA REBOREDO

The path to healing, in this subtype, is to honor anger as a valuable message that leads you to wonder what boundaries have been crossed that cause you pain. Taking care of yourself is also realizing that the opinion is valid, giving voice to anger and leaving at peace with yourself, because you have not been disappointed or distorted when expressing it.

He presents himself as a seemingly good, polite, respectful person who interacts and does not get involved in relationships with others, although internally he may be desiring. This is because your character is based on self-control. Excessive control also invades the emotional and affective spheres, for which the rigid foundation combines with an inhibition of spontaneity that sometimes makes them seem clumsy and clumsy.

Another aspect of self-control is affective blocking, which makes this subtype a moderate person and not very passionate. From the fear of chaos and emotional disorder, he rationalizes everything; Also, from the fear or expectation of having intense emotions, it cools down and blocks the emotion, rationalizing it.

"When I feel sad or restless, I anesthetize myself by playing mahjong, patience, doing sudokus or drinking two glasses of wine. I feel uncomfortable, bad and it's hard for me to know what emotion I have."

BLANCA MARTÍNEZ

One of the crazy ideas of this enneatype, which contradicts its visceral energy and makes it difficult to contact the emotional sphere, is the belief that instinct is dangerous, that it is necessary to control emotions and impulsivity. Therefore, when he feels a strong emotion, he experiences it as something chaotic, dangerous, and from the mind - reason, control, idea of perfection - he tries to diminish the emotion. On the other hand, his great self-demand prevents him from listening emotionally. It is eminently practical, it wants to rationalize, understand quickly, and already be somewhere else, overcome it.

"My natural responses were controlled and had to be approved by my inner judge. A part of me asks me to be prudent in every word I say, because the result can be an emotional outburst, a sermon, or anything else I didn't want or know how to deal with in a healthy way. My fear of ridicule prevented me from expressing my body through dance or any other physical activity."

CRISTIAN MORENO

"My mother called me "horchata blood", she was the passionate one, everything was lit up for her. So sometimes I feel like I don't "want" enough. In my magical thinking, wanting is passionate, intense, with suffering. Of course, compared to that, it seems like I don't know how to want it. In reality, I'm running away from the emotional passion, lack of control, and chaos I experienced as a child."

MERCE FALCÓ

He is prudent in action, cautious in decision. They are comfortable in structured situations or with pre-established roles and, therefore, sometimes tend to adopt paternal or maternal roles in their bonds. On the other hand, in unstructured and improvised situations, they have difficulty integrating. What's more, due to the low inclination to play and enjoyment, it is usually annoying and annoying to others. Exaggerated control over this sphere not only blocks the expression of your emotionality, but also implies a loss of contact with emotional experience. Therefore, he engages little or only superficially with others and is not very pleasurable, neither when he loves nor when he hates.

In his transformation process, he learns to listen to his emotions and validate them, as well as to listen to his body and get in touch with his physical sensations to meet his needs. In general, its emotional tone is tinged with sober colors, with sensations tempered with love and affection.

"I had to learn to cry. I didn't know what that was, and especially the feeling of liberation, of relaxation that comes from being able to express this sadness, this reason that makes you cry."

QUIQUE SEGUÍ

"Now I express more love, affection, sweetness: I am more tender and to communicate I use physical contact, laughter and joy more often; I'm more excited and less serious."

MERCE FALCÓ

This character inhibits anger and does not express it. He rarely gets angry, and when he does, he does so excessively in relation to the apparent cause.

"When something someone has done bothers me or offends me a lot, what I do is restrain myself so as not to explode and release through my mouth what is not written; Behind this anger there is hostility and aggressiveness that is excessive and often disproportionate to the causal event. When I can and depending on the circumstances, I go out, I physically move away, it's a necessity. In the event that I can't go out, I don't look at or talk to that person or those people until it passes, something that usually takes a long time. I feel the emotion very physically, like a very uncomfortable heat, and sometimes this feeling is so annoying and unbearable that the only way to get rid of it is to "cut off the other's head," that is, to break off the friendship or relationship abruptly and without explanation, and then I feel relief."

LOLA REBOREDO

Direct anger is a real taboo, it generates many blockages, when it is expressed, it produces shame and a great sense of guilt, and is only allowed in defense of a just cause; In general, the aversion to verbal violence prevents him from confronting and, thus, he reenters the circle of repressed anger that generates resentment.

"I block myself when answering. Before, with my mother, when I felt angry, I made myself suffocate, I couldn't even express myself, my words were cut off... I deal with it better now; But if I walk away from the person and turn my back on them, then when I'm better, they pass, I reconsider, but it may pass after two or three days."

BLANCA MARTÍNEZ

"When an employee doesn't take good care of me, it's a resentment of what I experienced in childhood, I feel terrible, and I don't know how to answer, and I would say everything, but I swallow my words. I feel powerless in the face of the "authority" that comes from the other side of the counter, in the face of someone unknown who speaks ill of me, and on top of that with the laws of your company, that you are not even looking at me... It's very difficult for me to express myself there, I have a lot of fun."

MERCE FALCÓ

When he becomes aware and learns to express what he doesn't like, instead of being silent and angry, he stops getting stuck in the internal speech of anger and releases it as a way of being in the world. Anger is an emotion that energizes. Therefore, when he expresses his opinion and acts, trusting that he has done what was in his power, he fails to feed his harmful internal speech.

His energy focused on action, on doing things well, also implies that he feels he has no right to be, to simply be doing nothing. Thus, it remains even more in doing, as a way of achieving dignity and cleansing the inner guilt of the being. Their own posture and gestures reflect the rigidity and tense control of emotions. On many occasions, the action becomes an escape to avoid facing unpleasant emotions and feelings, and in general it is serious, more attached to duty, to the dignified and hypothetically elevated, and unwilling to do pleasant, light or fun things.

To express anger that he would repress and seek his legitimacy, he uses educational and moralizing techniques. By avoiding it, repressing it, or covering it under guilt, he distances himself from his needs, the satisfaction of which he tends to postpone.

"My anger has to do with not satisfying my desires, which I don't even recognize."
It should "occupy my life, and when someone breaks the rules and cheats, I think they deserve punishment."

BLANCA MARTÍNEZ

Unmet needs provoke even more anger and resentment, touching the wound, the anger of the unrecognized and abandoned inner child. This resentment of anger is caused by his character as a good, obedient, helpful child, for not knowing how to set limits, and when it is not expressed, it ends up generating even more anger, which feeds the overdemanding inner judge.

"Without even being Japanese, I tend to bow my head from time to time, as a sign of respect, although others say submissive. My voice is soft and I try to serve, to help, not to obscure the heart of the other. When I became conscious, I knew that one part of me really wanted to be good, but the other observes and calculates, sustains itself and arms itself against the other. The mask is so believable that few have seen through it."

CRISTIAN MORENO

In this character, fragility is more touched, the risk of making mistakes, the feeling that bad things can happen if mistakes are made, which is his main fear. They may exhibit avoidant, controlling, or counterphobic patterns, but they will pass through the filters of the enneatype, and the experience of fear will not be paralyzing, but will help them take care of what worries them, even if that worry is irrational.

In addition, he thinks a lot, is very obsessed, but he is a person made for action. Your neurotic need can be defined emotionally as the sum of anger and fear, or the use of anger as a way to channel and resolve a fear that is almost never exposed to consciousness. The fear of guilt, or the feeling that twists when he is doing nothing, moves in the realm of sensations not clearly experienced. Since he is a character who follows his impulsiveness mechanically, his actions will tend to be rigid rather than flexible. Somatotonian tendencies will arise automatically following rigid schemes, and the most common thing will be to question them from an external and superficial perspective; Thus, he will end up looking for an external change that calms him down by achieving an apparent improvement.

An easy way to realize the uselessness of this whole system is the degree of anxiety you may feel. The "*to-do lists*" that are repeated in the mind several times, the attempt to fit more and more projects, the need to attend to others, the justification if the day was productive enough or not... They generate a constant state of tension, which can end up "*somatizing*", thus being buried in ideas and concerns that lead them to meaningless acts.

Instead of fantasizing, this character tends to obsessively reflect on the usual themes. The gaze, the attention, is directed to observe what is wrong in order to improve it. He also reflects on the consequences of acts he considers wrong or wrong. It may happen that in his innermost thoughts and fantasies there appears from time to time a transgressive, disrespectful, and dissolute character which his "*daytime personality*" disapproves, represses, and rigorously conceals.

Hypercontrol influences psychological functioning, as a whole, to suffer a loss in terms of fantasy and creativity. On the other hand, the control of feelings not only entails difficulty in expressing emotions, but also a real alienation from emotional experience. Fantasy is oriented towards the creation of an ideal world, towards the idealization of the other or towards one's own idealized image. In its origin, idealization appears as an escape from the real world. It is used to escape from a reality experienced as harsh and imperfect, imagining better worlds. Conservation tends to sublimate from idealization, it tends to pursue impossible beauties or unattainable ideals, often with a sense of paradise lost in early childhood. Sublimation also translates into an excessive attachment to ethical values, ideals and imagined principles, through which it seeks to order the world and human reality. On the contrary, from his critical eye, nothing reaches the height of the ideal and nothing reaches his ideal of beauty and perfection.

Except for the tendency to idealization, where they move more in the realm of fantasy than reality, imagination is not very present in conservation as a result of the hyper-control and inhibition of emotions. When uninvolved, it can appear distant, cold, or aloof, even though it is the warmest, most maternal, and closest of the three subtypes of E1.

6. CHILDHOOD AND RELATED PROCESSES.

The attachment model expressed in adulthood by conservation E1 is that of a worried person who keeps his distance. This attitude is related to the influence of distant and ambivalent parental figures. Parents have been very demanding with the child's behavior. On the one hand, they punished "*inappropriate*" expressions of attachment, spontaneous expressions of the child's needs, failure to attain high standards of independence and performance; and, on the contrary, they approved and rewarded obedient and accommodating behavior that met their expectations. The result is that children try very hard to be good children.

"Don't move!", "Behave well!" were constant. My needs were totally left aside. At that time, I wasn't aware of the need for a hug, but I wanted to play or hang out. I never satisfied these needs. "*Be quiet, don't move, stay in your chair!*". I was constantly ceased; my needs were non-existent. I think if I left, they would have to worry about me and they weren't willing to worry about it. But the "*don't move!*" is etched in my mind. Sitting in a chair and just sitting there was annoying to them, because they told me, "*Don't move!*". I couldn't even move in my chair! That's what I have in my veins. As I was the oldest, I had to show my sisters the way, what it was like to behave well. I felt very much in demand in that sense."

QUIQUE SEGUÍ

"In my childhood, no one heard me or saw me, I was an obstacle, so I became invisible. They came to me to run errands, I was the "piece for all trades" of the adults around me. When I think about what I was to adults, in addition to being a nuisance, the image that always comes to mind is that of dogs, who hear: "*Give me your paw*". For a while, I identified with a dog. All the adults were in charge of me, I didn't feel demanded only by my parents, but by everyone. My feelings were of loneliness and lack of communication, of having to do everything right, of not causing problems."

BLANCA MARTÍNEZ

"I was a restless child, with a lot of energy. I couldn't stop talking, telling stories to everyone. I liked to jump and fight, like a little warrior. My mother wanted me to be good, and my father wanted me to be stronger and more aggressive than I could and wanted to be. They pulled in two directions. They didn't teach me how to move, they didn't play with me. Over time, I became a taciturn, withdrawn boy with a clumsy body who barely knew how to do anything for himself. Some thought I might have *Asperger's*."

CRISTIAN MORENO

In childhood of conservation subtype E1, an early experience of affective dissatisfaction is observed due to the pressure of excessive demands, associated with little recognition and a small range of approved behaviors. In the hope of obtaining more approval or intimacy, the child strives to be better and often finds himself in a situation of constant frustration, which triggers his excessive concern with being good, perfect. In short, these are children who, due to the unattainable demands of their family

environment, end up with an internal hate speech against themselves, because they do not feel capable of meeting their parents' expectations.

"Get out of your gut, because it makes you so angry... I used to be like this when I was little, and they wouldn't let me do anything: *"That's why I say that."* > "But why can't I...?" > *"No! Because I say that! Stop standing still! Don't do that!"* *"Because I say that! Period."* It was like this constantly. *"Don't do that!"* Well, now you have to go buy, I don't know what. And they were six adults above me. And I had to do everything the adults said, I couldn't oppose anything. *"Go away, I forgot to buy it, I don't know what!"* *"Go to me I don't know where!"* *"I don't know how many!"*

BLANCA MARTÍNEZ

"My mother ordered me continually. *"Bring me! Look at me! Put me down! Take it there!! No, down here! Don't you know I always keep you there?!"* *"What are you stupid or what!"* *"You just don't listen to me!"* *"You would go to the sea and not even find water!"*, *"Get away from there, leave me, you're worthless!"*. The screams were continuous; In my case, it was verbal abuse."

MERCE FALCÓ

"Although I saw the opposite in my parents, I had to control my emotions, to always be as they wanted. I knew that the more I needed them, the more they would reject me, that they would blame me for being wrong. They had greater sadness and anger. They were both controlling, and I dreaded their questions. I knew they didn't really care what happened to me. A bad answer, a wrong opinion, a strange way of speaking..., could lead me to greater emotional pain, so I learned to measure, to avoid, to control myself."

CRISTIAN MORENO

It is common for the perfectionist's family to have the parents in turn, or for one of them to have an *excessive sense of duty*.

In other cases, we find parental figures who legitimize their position through anger, or family members with experiences of madness, tantrums, or with a strong tendency to overvalue themselves. The effort to improve oneself is stimulated not only by the climate of little love, but also by the desire to make one's own the perfectionist model of one of the parents.

In some, it is a common experience to experience one of the parental figures as cold and distant, or feared for their severity and authoritarian and devaluing behavior on the one hand and admired for their strength and power on the other. In general, childhood is denied and, deep down, humiliated.

"It was military training. At home there was constant training: *"Don't move! Pam. Stay here! Pam"*. And then when you left, they would give you the instructions before you came in: *"Hey, we're right here."* So, you played your part and had your share of approval, of love..., let's say it's just "approval". I remember my mother being proud because they would tell her, *"Oh, look at this boy, how small he is and how serious he looks."* This was encouraged, which was rewarded: *"See how well the child behaves, like a man! With how small it is and how big it looks."*. And they always give another booster dose and another dose, and so on..."

SERGIO ISLA

The relationship with the mother is usually cold and distant, or they are very demanding and normative maternal figures, or clumsy in the expression of affection, with little emotional expression; or, in the other polarity, they are people with a lot of emotional expression, usually anger, hatred or pain. They can be very emotional characters, but the relationship with the child is cold, without physical contact or a warm emotional expression in the bond. In this sense, we are talking about an emotionally neglected child.

This "*self-reforming*" structure is developed to face a relationship of excessive demands and expectations, either due to the rigidity of one of the parents, or due to parental figures with a dissatisfied character or with a feeling of lack of oral tendency, which will end up generating high levels of stress and frustration in children.

"I was a child who had to be invisible, and no one took care of my emotional aspect. They took care of other things... My mother never approached, she never tried. And if I was going to say something to her, she wouldn't pay attention to me."

BLANCA MARTÍNEZ

"When your mother hates you, you feel like you have no reason to exist, the world is very difficult without love, life becomes a desert where plants don't grow. You don't deserve life; you feel a very deep concept of devaluation."

MERCE FALCÓ

Conservation EIs are usually children who grow up in very normative and demanding environments, with direct or indirect disqualifications, and in all likelihood relate to parental figures given to criticism, emotional blackmail or offensive sermons, so they are aware that any act or expression of emotion can generate disproportionate responses in parents that hurt their sensitivity or question their worth. On the other hand, he is usually the eldest child, or only child, or is usually compared to his siblings.

"Look at your brother, how good: he studies, he doesn't move, he's obedient, he does this, that." Always with external standards to compare. From a young age you had to do things well, behave well. I have engraved it in the fire since my first education. It was a "look at your brother," and I was very rebellious, rebellious, and restless. Later, possibly, what I did was to suppress it. I felt that they didn't love me, or not the way they loved my brother. And besides, "the one who loved me," who was my father, died when I was 11 years old.

So, I withdrew much more and adapted to this expectation they had of me. "Well, I'm going to be studious"... At that moment, the change of my personality to a more serious, more responsible, autonomous, correct one was forged."

LOLA REBOREDO

Often, the father is a background figure, quite absent, whether due to real absence, focus on work, divorce, death or emotional absence. Other times, he is a model of a strict and hardworking man, an emotionally unattainable father or experienced as a threatening figure.

"My father worked from seven in the morning to ten at night, and it was like that for years. He got up early and arrived when I was already asleep. I find it curious that, despite not being at home, my confrontations were with my father, perhaps because my mother "referred" to him in moments of conflict: "I'll tell your father when I arrive."

QUIQUE SEGUÍ

Many were parented children, who cared for the physical or emotional needs of one parent. It can happen when there is a divorce: the child realizes that the father is not available to the mother, or vice versa, or receives messages such as: "*Now that mom is gone, you have to help me*", which generates a feeling of great responsibility; or it is an older sibling who has exercised the parental role with the little ones. Perhaps there were problems at home, a separation, an illness, or the death of a parent. Perhaps he realized that his father or mother needed to be cared for and protected; Be that as it may, he put himself in the role of savior and ended up believing in that role. *Parentalized children* take their responsibilities very seriously, they feel honored to assume them, which can lead them to feel omnipotence, to feel older, hence its seriousness.

However, the price to pay is disconnection from your own emotional needs and the feeling of obligation to meet expectations that are far ahead of your evolutionary growth.

Leaving aside the role of a child to adopt a role of an adult, with the responsibility that this implies, prevents them from developing emotionally, which will affect their self-concept. In addition, the process usually generates resentment, given the accumulated anger that he does not discharge, and also fear of not meeting expectations, since he compares himself to adults and ends up not feeling well enough. Therefore, they will tend to achieve their goals through preparation and effort, working long hours, and have a hard time disconnecting.

"Before getting married, my mother was a piano teacher and gave lessons, but she gave up when I was born. So she started working with my father, she was the one who ran the administration, the two of them threw themselves into it. It was later, with my father absent, I think, because of the work I've been doing, that my mother made me a little bit of his substitute."

SERGIO ISLA

"When my parents divorced, I was about six years old. My father, when he came to pick me up after school, told me: "*Take care of your mother*". From this "*take care of your mother*", I am putting myself in my father's place. And also, because my mother is very emotionally intense, I have to take care of her, someone has to keep her sanity at home."

MERCE FALCÓ

"I have the feeling that I have already had children. As I am the older brother, with my brothers I have always been aware of them. They have been a responsibility for me, as I have worked so that the company has given enough so that we all have our savings guaranteed. It's always been like that."

SERGIO ISIA

GUILT IN LETTING YOURSELF BE IRRITATED:

In relation to a very normative and restrictive parental figure, children feel that they are a nuisance. In some cases, the mother, implicitly or explicitly, conveys this feeling to them. At other times, by positive reinforcement, they brag to others about how good their child is because he still is or does not cause problems; and in others, when the mother's expression is accompanied by the demand for silence or inactivity, either with screaming and anger, or with hatred, the children start to feel guilty for existing.

I was a restless boy who had to be a good boy, so I developed *bruxism*. When I was eight years old, my parents took me to the doctor. "*Look, doctor, this child wakes us up at night gnashing his teeth.*" "*This child needs activity.*" And they signed me up for a gym to practice martial arts, and something got better, but I always had that tension, which went there, on my chin. Maybe that's why, throughout my life, I've tried to practice risky sports, get on a bike and go very far, climbing, climbing, climbing, skydiving, bungee jumping, always looking for sensations. This lack of emotion covered her with bodily sensations.

SERGIO ISLA

The child does not clearly perceive and is confused about the reasons why the parental figure is so harsh and distant, or even hostile, and may have a difficult and incomplete identification with it. In some cases, she has a very close relationship with her mother, attentive, overprotective and with many expectations of the child. When the mother invades or is intrusive, an ambiguous and tangled relationship is established with her, on the emotional level, sometimes symbiotic, which will later involve problems in the child's individuation-separation process.

In other cases, a distant and very demanding father is accompanied by a symbiotic and shy mother, who obeys the dictates of her partner and repeatedly causes the child to live an experience of betrayal.

Many children of this subtype develop adult responsibility and seriousness from an early age. Very quickly, that space in the children's world made up of games, freedom and carefreeness is limited, which will be increasingly occupied by duties and responsibilities. Playing and having fun will then be transgressions, while it will become normal for the child to take responsibility, taking care of and caring for minors. Thus, the judicious and well-bred little man or woman is formed, who prematurely becomes autonomous and responsible, and who aspires to be only good and diligent, or, even more, virtuous like a saint. All of this becomes a way to distinguish yourself, to feel better than

you are, and to obtain special privileges; and its intentional virtue becomes the means with which to buy love.

The character structure is completed at an advanced stage of development, while in the dialectic of parental education the child becomes independent early, denying the normal needs of love and dependence.

"There was a sister before me, who was born seventeen years ago. At that time there were no incubators and, after a little more than a month, he ended up dying. And I was born just eleven months after her. The only thing I know is that in my house I always had the feeling that I was on the way, and for as long as I can remember, the only thing I wanted was to get out of there."

BLANCA MARTÍNEZ

"You raised me to hate me, mom. The why is your topic. Mine is that I have to take the fear, the distrust, the control of not leaving myself alone. And to pass by them, to observe them, to put them aside, not to listen to the judge. My thing is to feel the girl's innocence inside."

MERCE FALCÓ

THE ESCAPE:

One of the ways to escape from an oppressive relationship or environment, so normative and deprived of freedom of movement, is to leave home very early; most E1 conservationists, in their teens, are already independent and live outside the family home, with the feeling of having come out of a cage where they felt imprisoned.

"I moved to another city to continue studying, and it's not like I went out a lot to party too, living away from my family, my mother, didn't make me let my hair down excessively, but I did what I wanted, I felt free and independent, and I didn't have that voice inside me that told me: *"This, that, stop here, there."* It was a relief."

LOLA REBOREDO

In some cases, in the face of a conflicting family environment, other types of escape may occur, such as the choice to flee into oneself, in a kind of inner exile.

I have always felt attached to my home. In it I had daily family conflicts, with my parents, with myself, with my brother or with the world, a feeling of angry suffocation and that everything was wrong. But it was my safe place, and I didn't really want to leave, because I didn't feel like I had the resources and teachings necessary to leave for a world that could be even worse. I locked myself in my room, with the computer I work with, and with a view of the mountain and the repeater of my city. There I moved away from everyone's blackness, so that I could focus on myself and my projects. The only solution I found was not to fix anything at home, but inside, to mature to be free: both from my environment and from myself.

CRISTIAN MORENO

INJUSTICE:

The E1 of Conservation defines itself as basic ethical people, specialized in understanding whether something is fair or not; Their inclination toward ethics, justice, or morality, that belief that they know what is right or wrong, comes from the childish feeling of living an injustice.

They grow up with the feeling of not being seen or recognized. Their defense mechanisms, by repressing, containing, and rationalizing their emotions, lead them to disconnect from their need. Thus, they end up, from several different fronts, cutting with their instinct and their emotions.

"What was unfair is that I was constantly compared to my brother and was not accepted as I was; The greatest injustice was this, feeling that you were not suited to the norms set by your parents, and that you were not allowed to do what you wanted. *"A girl has to be good, quiet; she doesn't have to respond."* And of course, I was the opposite of the canons they had of a child."

LOLA REBOREDO

"There is a situation that I remember with bitterness, and that is that my father got mad at me and said to me: *"You have to be grateful because I gave your life"*, and it came from my soul to answer that *"I had not asked, I could not choose"*. You cannot imagine the one who fell upon me: *"Unthankful, punished."* Well, I don't get it."

QUIQUE SEGUÍ

Inside, the child feels innocence and is aware of the efforts he makes to do things well, which is not seen or recognized by his parental figures, while anger is forming internally, the true engine of his character, which is generated from a prolonged feeling of injustice.

I had to solve things that *"went out of me"*, and my parents never went out to do anything with me. What seemed to me most unfair was that I owed them my life, after I had put a suicide note in front of them, and that my father blamed me, and my mother did nothing. Years later, I understood that love does not begin with *"justice"*, but simply with acceptance.

CRISTIAN MORENO

On an emotional level, the child feels that the treatment he receives is not fair, and from there arises the engine of internal anger that arises in the face of the feeling of injustice. Thus, the resentful reaction of the child who decides to do everything on his own is born, abandoning and repressing the needs for tenderness and dependence, with an impulse towards perfection that tries to respond to the high expectations of his parents. That's why he usually doesn't ask for help and always tries to fend for himself. Unmet needs cause more anger and resentment to be generated and accumulated, which on a deep level expresses the cry of the ignored and abandoned inner child.

7. PERSONA AND SHADOW: THE TWO SIDES OF THE COIN.

BY MERCE FALCÓ in collaboration with the group.

The concept of shadow includes the unconscious aspect of the personality, composed of characteristics and attitudes that the conscious self does not recognize as its own. Claudio Naranjo speaks to us of the shadow as the destructive and toxic part of the character, both for himself and for others. It is clear, then, when we speak of shadow, that we are facing the darkest part of the personality, the one that is most difficult for us to see and recognize.

In conservation subtype E1, the shadow is totally linked to its intimate sensation of imperfection, by feeling that "*it is due*" to be perfect and to demand perfection. To get caught up in the idea that you have to be perfect all the time is to self-improve in an endless spiral of neurotic demands. Perfection is an unattainable end, to which he will never have access, and in pursuit of which he hurts himself and others, alternating between self-control, self-demand, criticism and chronic dissatisfaction derived from his actions or ways of doing things that he always considers insufficient.

"She {the shadow} did not accept me, there is an anger towards me that has turned her into a hyper-demanding judge. The energy of anger, turned inward, is the judge I feel, who sometimes blocks me with his hypercritical violence, everything I do is wrong."

MERCE FALCÓ

"The projection and *negative feedback* that mirrors me, and even the shame of others, always have to do with what I reject in myself or what I would wish for myself. My shadow is to accept myself as I am. It is also mixed with anger, envy, or my judgment for what they do or allow themselves to have, and that I do not allow myself to have, or do, and that is desirable. Control and rigidity."

BLANCA MARTÍNEZ

The darkest shadow in the subtype of conservation is that of **self-rejection**, continually doubting oneself, asking oneself if one has done well, blaming oneself for what one has done or reproaching oneself for what one should have done, always reforming oneself, because one does not value what one is. There is, deep down, a need for confirmation, with the illusion of compensating for a deep low self-esteem. masked by his image as a virtuoso and by his constant criticism of others. The deep need to be loved cannot emerge in the relationship with others, nor with oneself, because it would be touching a pain and a lack, and this would mean not being perfect, with the consequence of losing any possibility of being loved. In this vicious circle, he remains "*in the desert*", because any expression of warm and tender love is linked to not being worthy of value.

In affective relationships, with this prohibition of tender love and the request for love for oneself, others often find a cold person, who in order to be in the relationship has to be continually seen as "*perfect and just*", that is, a person "*who does not make it necessary*." There is little room for the other to claim their need to "*be useful*", or their need to suffer and manifest what they do not receive.

"My shadow is the fear of not doing well and accepting the rejection of the other, and it is linked to demand and perfection."

BLANCA MARTÍNEZ

A shadow of **excessive demand**, together with a fierce self-criticism, which does not tolerate the slightest error, leads him to a great inner torment; a hell that consumes a large part of his energy and puts him in a blind alley that only leads to obligation, to the neurotic search for perfection.

"My perfectionism made me ineffective, because my projects were not feasible or had an impact on the world; my search for lead, and my contempt for pleasure, light, and beauty, have turned my life into a desert; my obsession and my judgments prevented me from understanding the laws of life; my aggressiveness, the closing of my heart, has become the sword and armor that others face; My unloving righteousness and resentment hurt the people I loved. My selfish ideals, impossible to fulfill in my real circumstances, whispered to me that it was better to be dead.

CRISTIAN MORENO

Another aspect in the shadow that is difficult for him to recognize is that he **likes to command**. He always wants to be right, and he starts from the initial position of being in possession of the truth; Especially when it comes to subjects, he masters, he can become totally inflexible and impossible to convince. From an ethical point of view, he believes that he relates on an equal footing, but ends up placing himself above others. Deep down, there is a connection between love and power in this character: a lack of confidence that he can be loved if he does not have a certain power over the other.

"Where I feel that the dark part manifests itself in relationships is with my son, there I get very rigid with the way he "*has to do*" things, with what is best for him, with telling him what is not right... I tell you this by explaining to you, but I am very insistent, repetitive, with the idea that things "*have to be done this way or that way*", in reality as I think they should: be done, not how they go well for you."

MERCE FALCÓ

Another of the great shadows of this character is **self-sufficiency**. Being very decisive and independent, accustomed to fending for himself, he believes that he does not need anyone and easily achieves arrogance and omnipotence. Behind this dysfunctional belief of "*being able alone*" hides a fear of touching helplessness, a difficulty in being in the relationship without having an indispensable and effective role as a person; a deep fear of being rejected and feeling worthless.

He usually feels relaxed and comfortable in solitude, because in human relationships he feels very pressured by his self-demand and rigidity. In solitude, he can rest and be himself. He is used to being self-sufficient and feels good alone with his book work or various activities. But the feeling of loneliness increases because judgment distances you from people. He thus isolates himself in his ivory tower.

In this way, a good part of the richness of relational life is usually lost, and in this solitude, he reinforces his self-image of being sufficient, of a narcissistic position that takes pleasure in not needing anything or anyone. Basically, there is an unconscious devaluation of the other.

"My shadow never asks for help, and behind it is perfection, demand, all of it. I never ask for help, I survive no matter what, and along the way you leave what you have to leave so you don't ask for help. And when people ask for help, I turn away from them, as if to say, *"Well, fix yourself, like everyone else."* I almost never complain, and I can't stand people who complain and cry, they are so unbearable to me that it shows in my facial expression. In my house they never let me complain, just like they told me 'You don't cry', and I didn't cry."

BLANCA MARTÍNEZ

An important shadow is that of the **accusation**. This character, instead of giving an opinion, an assertive expression, a *"I don't like this, or I don't agree with that"*, tends to use an accusatory, ethical or moral tone. Meanwhile, in his head, a simulator of perfection is generating realities that do not exist, and he deceives himself into believing that he will find in the world the ideal that his mind generates. When observing reality, of course, he does not resist comparison with his ideal image and *reacts with criticism and judgment*.

The rejection of oneself, or even the non-acceptance of the other or of life as it flows, distances him from others and puts him in a state of permanent frustration, with a neurotic predisposition to row against the current.

"I was a pain in people's ass. When I arrived at the company, I questioned everything, *"and why is this done?"* "It's been done that way for a long time." *"No, no, that's not the answer. Take a look and tell me how it can be improved, because repeating this process four times seems barbaric to me."* It's not leaving the other person alone until I have clarity on things, it's like an exercise in continuous efficiency. And that burns the other."

SERGIO ISLA

Wrath provides neurotic benefits. Being angry gives you a sense of power and puts you in possession of justice or truth. The conservation subtype also uses Anger as protection, to isolate itself, generating distance and coldness with others. They may cling to anger to make the other person feel guilty and also to avoid feelings covered by anger, such as sadness, fear, or pain. And he will often use anger to avoid taking responsibility for what happens in his life, so that he can blame others, the world, or God for what happens to him.

"Anger isolates me a lot from others, I stay in my world and say: *"Bah, I don't want to know anything about you"*.

BLANCA MARTÍNEZ

Conservation seeks power through secondary strategies, such as moralism and the hypocritical concealment of its personal gain, for which it expects almost an investiture. On the other hand, although he wants to be a leader without declaring it, he fears that he will not live up to his expectations. Identified with his role as a *"good boy"*, he does not validate this quest for power; on the contrary, he does not even realize it, he deceives himself by telling himself that *power does not interest him*, while unconsciously he uses occult maneuvers to achieve it. Its place of comfort is that of secondary power, not the foreground. He does not feel comfortable being a public image, he prefers to command discreetly. He likes to be the advisor to the principal, he is interested in influencing, in becoming the real power behind the image of power. Internally, their satisfaction lies in the *"power"* of being right of *"knowing what is right"* and where to go.

"The strategy to enter power from behind is to become a kind of model of a certain social group, be it family, friends... And from there, take that step."

QUIQUE SEGUÍ

In the conservationist subtype, the taste for dominance continues to exist, even if it appears camouflaged. Understanding fixation leads us to wonder how he discerns between what he believes to be *"better"* and what he believes to be *"worse"*. In the case of sexual and social subtypes, the answer is not so interesting, because if they have an idea, they will feel it impeccable in itself. But in someone with a persecuting, self-accusing ego, whose sense of self can be hurt by criticism, you have to be much more careful about choosing what's perfect and what's not; From this, certainly, arises his particular sense of ethics and justice.

Once again, we find in this subtype the compensation for the childhood wound in the need to be recognized, which they obtain through the result achieved with their work, or to show the group what they know, or through the construction of a public image worthy of admiration. They are not people who seek power at any price, they need compensation, whether economic, recognition or prestige.

"Power, without good economic compensation, does not interest me. Without days off, energy doesn't really interest me. Power for power's sake, no. But power, if there's something that comes to me, that interests me, then yes. There has to be an exchange that interests me."

LOLA REBOREDO

Judgment is a great generator of internal anger that imprisons you, while the real difficulty is not seeing or respecting the other with their priorities, peculiarities or degree of involvement. When the goal of a job is a priority – *and the job itself is a high priority for a conservation worker* – it doesn't consider their needs and they can spend hours and hours working nonstop, without even realizing their physiological needs. This same internal demand is what he transfers abroad, to others.

"When I do things as a team, where tasks are distributed, I notice that. I'm seeing how others are doing. I judge the little responsibility, the little concern for doing the good that others have. I demand it of myself, and at the same time, I also find myself asking for it and demanding it from the outside."

LOLA REBOREDO

The hypocrisy that pervades the character structure of conservation falsifies relations with others, in which he is not very interested, because he is alien to the living experience of contact. In reality, he hides an oppositional rage and a desire to dominate through his feigned benevolent attitude. Benevolence is useful, indeed, to gain admiration and respect, by which one places oneself on a higher plane.

"When I was a supervisor, they blamed me a lot: the manners, the toughness, the demands... There's a hardness of its own, a very unique look that you don't notice."

LOLA REBOREDO

From all of the above, it is evident that the virtue of the person with this type of character is not a true virtue, *but rather the result of an obsessive compulsion and a struggle to do things better through the manipulation of anger*. It is, therefore, a *forced virtue*, consolidated from premature self-control and resistance to frustrations, with a renunciation of pleasure, which is established so as not to touch a need for love that is continually frustrated.

According to the enneagram, the passion of Wrath is linked to the passion of Gluttony, representing an evolution with regard to the frustration of the need for recognition or tender intimacy. The consequent repression of receptive oral needs marks the sacrifice of pleasure and the elimination of self-indulgence, which, on the other hand, in a greedy character supposes very visible traits. In this sense, enneatype 1 is also defined as a failed "craving for sweets." Oral expectations, however, are not abandoned, but are rationalized and transformed into legitimate demands in the name of moral justice. In this way, *this strategy of seeking love fails from the beginning, as the search turns into a search for a right and respect*.

In short, the obsession with improving oneself and being a virtuous person ends up worsening one's own and others' quality of life. The inner child is completely trapped inside a perfectionist egoic machine that feeds hyper-responsibility and worry.

8. LOVE AND THE LOVE SPHERE:

When we speak of love, if we take into account the background of anger directed at oneself in self-preservation, we will observe that the difficulty is not so much to love the other, but to love and accept oneself. To do this, he needs to demean his demanding inner judge.

"I ask myself many times, 'How do I accept myself, what do I need to accept myself?' In reality, allowing myself to feel that I accept myself is already loving myself. I accept who I am now. Acceptance heals me, leads me to love. To love myself inwardly, I need to be, not only benevolent, but self-indulgent with myself.

MERCE FALCÓ

With a strong tendency to idealization, it is evident that, in people of this character, the type of love that predominates in their relationships is admiring love: in general, the tendency is to admire and idealize the partner. Among the subtypes of E1, in which *admiring love predominates* according to Claudio Naranjo's vision, the conservation subtype is the most compassionate. Compassion is expressed in caring for the other from a neurotic point of view: doing everything possible to solve the problems of others, getting the other to act according to their perfectionist vision, and assuming a *politely* directive posture, convinced that they are right. We might say that compassionate love for conservation is affected by its impulse to action and the passion of anger, which make it a very warm, cold-hearted compassion.

The least developed love in this character is Eros: love for oneself cannot make its way, because it has criminalized the entire instinctive world, and in love for the other, in tenderness, it does not find the pleasure of abandoning itself.

"In my case, I didn't idealize the couple, but I idealized the woman in general. They were all perfect, from the beginning. I idealize in the abstract. When there is proximity, there is a shock of reality."

QUIQUE SEGUÍ

"The feeling is that I idealized the figure of the absent father, and that was what led me for a long time to idealize the man."

MERCE FALCÓ

In affective relationships, it is healthy for them to accept their partner as they are, to love them for who they are, without idealizing them, because when they do, they end up putting themselves in a position of inferiority in the relationship; In some cases, he even confuses love with idealization for a long time.

"If I idealize the other, I put him on a pedestal, I leave this one, and this begins to develop the feeling that "I'm worth less", "I have to deserve it". If I idealize someone, then the fall is tremendous, and I always have something to do with it, that I made a mistake, that I was foolish to trust..."

BLANCA MARTÍNEZ

When they have the dominant role in a relationship, they usually feel that their partner does not meet their expectations, so criticism appears quickly, more or less covered up. The less is expressed, the more it stays inside itself spinning and generating a continuous inner anger; In these cases, he usually ends up "*cutting off his partner's head*" for not living up to the ideal he has built in his imagination.

"This anger is very corporeal. You have to do something to get rid of this feeling of discomfort. In my case, it's about "cutting off someone's head," and then I get over it a little bit. It's like an escape, but deep down I don't talk, I don't address the issue, I don't express my anger, and it hurts me, because in the end, I behead everyone."

LOLA REBOREDO

He seeks an idealized image of love in relationships, which he never achieves, nor does his partner.

"Most of my experiences with women have been traumatic and I write as a virgin. I idealized a partner who was affectionate with me, who allowed me to be myself, but I only found ambiguities, manipulations and lies; For me there were no precious opportunities or love stories, just the confirmation that someone like me was not enough for someone to desire him. From being romantic, I became cynical and bitter, but I never stopped wanting the same thing. I invented my own beloved to calm me down before bed, and I had no room in my sexual fantasies. I idealized myself as a lover, I tried to "improve" myself in one way or another, to try to escape the obsessive weight of guilt for what I saw as my love failures, while moralizing against women and society at large. I fell into the poisonous world of 'seduction', because it offered opportunities to improve myself and express my resentment against women at the same time, but I had the good sense not to believe in much."

CRISTIAN MORENO

From their education and their social introjections, in men of this subtype we do not find so much idealization: they do feel a love of admiration for their partner, although deep down there are different gradations of the same tone, that of the need to admire.

This is not a character of intense emotions, he prefers soft sensations; What's more, he runs away from intensity, either because he grew up in an emotionally cold environment or because he's afraid of the emotional chaos experienced in childhood. Consequently, the feelings of love, both for oneself and for others, are calm, kind, caring, and in correspondence the expression of one's affections is warm, warm, and welcoming.

"When people were very affectionate, they scared me and I was worried about hugs, until I joined the SAT Program and then, as it is all loving, in the end you become familiar with it. At the beginning of the SAT I was always on the periphery, I went to bed immediately, I was emotionally exhausted, I couldn't be with anyone after dinner, I slept a lot and a lot, I needed to recover my energy."

LOLA REBOREDO

In affective relationships in general, and even more so in the relationship with their partner, they tend to play the role of caregiver: a role that, as a child, they realized was required of them and with which they identified. They tend to be overly overprotective of their partner and even believe that they know better than their partner what they need. Being a person of action, fast and efficient, always willing to take care of things, he often anticipates and takes up a lot of space, leaving little room for decision to his partner, to the point that, from the umbrella of his paternalism, he does not let him grow. A loving care for the other thus becomes control, placing oneself in the role of savior.

In general, in conservation, love for God is more of a desire for His existence, an unattainable ideal, than a faith in His existence or a sense of the certainty of faith. In the case of this subtype, wounded in the conservation area, it is difficult to believe in something beyond, or to feel love for God, for the universe, for Mother Earth... There is a basic distrust of love through his childhood experience: a sense of injustice that causes him to feel angry at God. The God who appears to her is imperfect and does not save her from suffering, which prevents her from approaching with an open heart to feel his love.

"I consider that I experienced things that I didn't have to experience. In that sense, God did not do His work, so to speak."

QUIQUE SEGUÍ

His excess of internal attribution, his high sense of responsibility, easily puts him in omnipotence, and when he does not achieve something, or does not achieve it at the time or in the way he expects, he becomes frustrated, which leads him to speak to God individually, rebuking him.

"I feel like I'm struggling with God." A fractured foot for a year, what's wrong, God? What do you want to teach me? Because I don't see it, huh? Haven't I learned my lesson yet?" The answer is not to know and to have patience. And that frustrates me a lot."

MERCÉ FALCÓ

"I do not believe that any God, whatever color or size, if he existed, would subject us to what subjects us to life."

QUIQUE SEGUÍ

The conception of love for God for the E1 transforms when he is in difficult moments of life and, in general, when he accepts his vulnerability, he can connect with humility and is able to feel gratitude for everything that life has given him, for everything he has received, which is the purest form of love for God. The feeling of gratitude takes you out of harsh judgment of yourself and others.

"It's not in my power to know. It's not that I'm rebelling against God, it's just that I don't understand why I'm suffering so much. And of course, with my human mind I'll never understand that. That is not the way. All that's left is to accept, forgive, and move on, grateful to be able to see him."

MERCE FALCÓ

He has a great inner fear of not being worthy of being imperfect, reinforced by his crazy idea that *"if I'm not perfect, they won't love me."* In the relational dynamics, there is fear of the other's gaze, because, identified with their needy and imperfect part, they feel that if their partner sees them as they really are, he will not love them.

"A friend of my parents said to me at home, in front of them and without them defending me: "You are ugly" – I am nearsighted and wore glasses with thick lenses – "hostile and bad, you will never get married, nor will anyone love you in your life, you will always be alone". I believed that. When a boy I liked came to me and wanted to be intimate with me, even though I wanted to be with him, I would run away because I thought that if he knew me completely, he wouldn't like me, he would despise me, and he wouldn't want to be with me.

BLANCA MARTÍNEZ

Likewise, it is difficult for them to express loving emotions, conditioned by the fear of the harm they may receive if they show their fragility, as happened in childhood. Thus, it is rarely vulnerable. As with other facets of their life, they may come to understand the couple as a responsibility or obligation of their perfectionism.

"There are times when, in the couple, even the children are, first and foremost, a responsibility, more than a pleasure or a relationship, such as realizing that I look so much at everything from the responsibility that there is a moment that can be weighed in that sense, and by the responsibility of doing it well."

MERCE FALCÓ

In the absence of eroticization with which love lives, the servant offers benevolence and protection, and seeks admiration and respect in return. Her love has a maternal, protective and affectionate function. In general, they are usually a caring and affectionate partner, and they are usually there for whatever the other needs.

The contact and expression of sexuality are experienced in an ambivalent way: on the one hand, there is a strong attraction to pleasure and eroticism; on the other, a difficulty in letting sexual energy flow without blocking or controlling it. In the background of his relationship with sexuality, one can perceive the childhood conflict between the impulse to follow his instincts and the need for control due to the fear of punishment. Despite being an instinctive character, he has learned so much to divert and restrain his impulses that he ends up disconnecting from the vitality of the body. He feels the natural instinctive impulse and enjoys sex and, on the other hand, from the disconnection with the body and emotions, tends to postpone pleasure; or, from obligation and *"duties,"* he represses it without listening to it. From the head, there is always something else that is more important or that comes before pleasure. In the other polarity,

we find extreme states of sexual activity tending toward compulsion, for which he usually feels guilty later on.

"I'm not seductive at all, I always thought it was a shame, just like I was taught. Until I realized that this game to attract the other was desirable. I threw away the absurd taboo that sex was bad and, on the contrary, began to think that it was desirable and good. I've never allowed myself much sex in my life."

BLANCA MARTÍNEZ

"On a sexual level, I had to learn, because I didn't know what I liked. After my first relationship, I had a few sporadic relationships. It also coincides that I entered the theater. You can imagine: go to the theater for the Navy! I had to learn to play, I didn't know how to do it. I longed for it, but I didn't dare, I felt the impulse and cut it... I pursued the naturalness of being spontaneous and had a lot of fun.

QUIQUE SEGUÍ

People with this character have internalized so many parental rules and prohibitions that they have created their own ethics or morals, with a strong self-demand.

Therefore, they tend to judge and be critical, both of themselves and of others. As this is a character who can become very cruel to himself, sexual pleasure can often be compromised, both physically and energetically. Its psychophysical rigidity hinders the circulation of erotic and sexual energy, making sexual exploration difficult and unintuitive. Performative anxiety, together with the expressed search for pleasure, in turn, generates problems for the available energy to circulate freely. The absence of self-love, kindness and self-care are missing ingredients for sexual pleasure to have its proper place and for its fire to awaken, so that it can access a fully meaningful sexuality.

"When we arrived in Madrid, one of the inmates was from there and introduced us to her group of friends. Couples were formed and what I wanted most was to have someone who kissed me, touched me, desired me. However, this scared everyone. There was a recurring thought that didn't disappear from my head: "You're going to behave like a prostitute, when they find you, they're going to abandon you, no one is going to love you. Go before they notice and despise you deeply.

BLANCA MARTÍNEZ

In general, conservation is opposed to pleasure, and it does so for reasons that are far from rational, such as fear of emotional chaos or firm family authoritarianism. Religious or philosophical beliefs can also contribute to this. In some cases, it can take to the extreme its opposition to pleasure, which can be seen as an open door to illness or to physical and moral debilitation.

Especially in adolescence, the conservationist subtype is someone who controls their sexual tastes and who consciously represses them, who questions what they should be doing with their sexuality and who, as always, takes it for granted that they are right when judged harshly, they do not have time to experiment and get to know other perspectives, to see sex and pleasure in an integrative way. and not in an obsessive and critical way.

The self-control and repression you exert on yourself and your emotions, like steam from a pressure cooker, will eventually come out the other direction. In times of high pressure or repression, he may end up having a double life that allows him to disconnect from the dictates of the Superego, whether he is "right" or "wrong." Then that "nun by day, prostitute by night" becomes real: while he develops an impeccable public life during the day, where he respects the rules and is an exemplary citizen, he maintains a secret private life in which he gives free rein to what is forbidden, to his promiscuous sexual fantasies or behaviors, to the abuse of alcohol or substances...

"I can be serious, reliable and such. I didn't take a vacation for four years, but on the weekend, I had some parties... He had to seek compensation. At work, full steam ahead. But then, at the party, perfectly extravagant. The "requeté", ³the "hyper". With a small group of friends, we had a party and there was a joke... It was the opposite, it was disinhibition. It was to seek and explore the limits."

SERGIO ISLA

No matter how much criticism and self-persecution you are subjected to, you can have compulsive sex as a way to compensate for the absence of healthy pleasure in daily life. But that's not all: repressed aggression, whether against others or against oneself, permeates one's sexuality in an equally contradictory way. In this way, the person can generate an idealization of eroticism, where certain things are not done, or are not said, and where love acquires a mental and, at most, gently emotional character, because the erotic part itself has not been integrated. Self-demand makes him sell himself badly, when he does not feel sunk at the least opportune moment, and fear, accepted or not, complicates the approaches or the possibility of turning them into a sexual encounter, because he is afraid to take control and show the aggressive impulse openly.

Similarly, your own expectations of your partner are very high, which can give you a lot of trouble in satisfying your sexual and emotional desires.

If the bond with his parents is not healed, all this, added to his obsessive tendencies, in certain cases can generate a strong resentment towards the other sex, which never ends up rewarding him with what he believes he has achieved by being good. In

³ O Requeté é uma expressão utilizada principalmente no Brasil, especialmente na região Nordeste, para se referir a algo excessivamente exagerado, extravagante ou exuberante. É uma palavra que teve origem no francês "recherché", que significa "buscado", e foi adotada pelos brasileiros com um sentido de exagero.

this way, for example, in men, the woman can be desired and hated at the same time, perhaps repeating the pattern of the relationship with the mother. We will not find the typical patriarchal machismo of those who would like to overthrow daddy's tyrant to have mommy's love, but we will find a moralistic, perhaps insidious, contempt against "women".

At this point, as part of your healing, it will be necessary to review the relationship with the mother and father, as the former may have been very close, and the latter very distant. And to work on a healthy masculinity, based on inner strength, assertiveness, and a genuine, unrestricted love and desire for the Other Sex. By allowing yourself to be yourself, as well as taking responsibility for your tastes and decisions in the field of the couple, you will open the way to the end of resentment, as well as all the possibilities that were previously vetoed by the Superego itself and by the lack of an authentic expression of yourself.

The conservation subtype, in general, has difficulty establishing limits in its relationships. When he manages to express his anger, he will never be satisfied with having expressed it – "it wasn't the right thing to do" – or in the way he did.

"Most of the time I don't express it, but when I did, then I regretted how I did it, not having expressed it. I do not regret having expressed it, I regret the ways I have used to express it, that it may be modeled.

LOLA REBOREDO

It is a character who tends to take responsibility in all areas, and in the case of the couple they also take all responsibility for the relationship. Underneath, in an underlying way, we find the arrogant attitude of believing that everything depends on your actions.

When the level of anger is high, given the difficulty of expressing it, they usually opt for silence and internal rumination, or go directly to give explanations, to convince their partner that they are wrong; at other times, from his particular criterion of perfection that prevents him from showing this emotion, he contains, endures; and on rare occasions, it explodes and gives you a way out.

"It's hard to contain, it's hard for me to contain it without overflowing. I have to put out the fire and then say what's wrong with me, but I have to put out the fire, if I let myself go, goodbye! And, besides, it's a heat... I usually go out, restrain myself or close myself off, because in that moment of heat it is difficult for me to find a way out of this anger."

LOLA REBOREDO

"When I got angry at my partner, what I did was shut up, I could spend two days on my nose, they were physically noticeable, nose almost half a meter ahead, but I didn't say anything. I was addicted to the other person recognizing my truth, seeing my pain... He kept knocking on the same door, hoping for this result. Over time, I understood that only I can feel my truth, validate it, and from then on, I don't need to be addicted to the other being able to see me.

MERCE FALCÓ

9. TRANSFORMATION PROCESS AND THERAPEUTIC RECOMMENDATIONS.

BY LLUÍS SERRA, with the help of the group.

The conservation E1 hides its shadow very well, so it does not notice its selfishness, which sometimes even others may not realize. Blindness and lack of awareness about the rigidity of character and the dimension of the ego represent an obstacle to personal growth. Overcoming this obstacle implies descending into the depths of oneself or falling into the abyss of one's own emptiness. The price is high and painful. It is quite common for him to feel very bad, before he ardently and determinedly desires freedom and allows himself to get out of the cage that surrounds him. Resigning oneself to living limited and conditioned by the character structure that produces suffering is easier than struggling to get out of it.

It often happens that self-preservation, when embarking on a spiritual journey, scrupulously pursues its goal, as if it were another way to perfect oneself and become the "*holiest of saints*." This search for absolute purity is, in reality, fueled by a motivation of lack, no matter how much we delude ourselves into thinking that we are on the right path of transformation. Therefore, instead of an authentic aspiration to the divine, we are moved by idealizing instances or by the need to escape from certain conditions of life considered unacceptable; Or sometimes, after a crisis, there may be a need to rebuild a good, presentable image, or to regain a valuable role that serves to regain power.

The defense mechanism of reactive formation helps this lack of self-awareness. The effort that the conservation E1 makes to improve herself and her effort to improve herself make her believe that she has reached a good dose of consciousness. Moreover, the choice to perform duty at the expense of pleasure confers upon him that his steps are the right ones. His consciousness of the ideal, the sacrifice to achieve it, the inner judge who discriminates severely between good and evil, make him think that what he has done favors him. Rather, this is self-deception that obscures your consciousness and prevents you from perceiving your state of development.

If the process of growth involves beginning to know oneself and becoming aware of the egoic mechanisms, continuing means awakening to consciousness and finding the courage to dissolve the ties that keep us imprisoned in the usual existential script. But awakening is traumatic, and the help and guidance of a therapist or teacher is essential. The breaking of the rigid armor can be traumatic, as if the earth opened up beneath his feet and he was dragged into the abyss of annihilation.

This dramatic condition of ego collapse and loss of control can be transformed into an opportunity to have enlightening and renewing revelations. The E1 conservationist, who is terrified of loosening his grip and manifesting "crazy" behaviors, has a healing experience when he realizes that he can allow himself to relinquish control and that, in doing so, he opens the door to new potentialities. It is a descent into hell itself, where terrifying encounters take place with greedy and hungry monsters, evil and furious dragons, repulsive archaic entities, before which one can retreat at any moment and flee, or be paralyzed by impotence, a condition that this character totally avoids. One tries to avoid the pain of recognizing and accepting the unpleasant aspects of oneself, but there is no transformation if one does not renounce and abandon the ideals of purity and perfection that nourish and give life to the ego. The inner child must integrate with the ego; Without this passage it will not be possible to open the heart to love.

Descending into hell, the conservationist begins to regain his sight, hitherto affected by the blindness of rabies. Opening one's eyes to one's own imperfections and welcoming them with an open and compassionate heart heals the judgmental mind and leads to serenity. Letting go of the perfectionist compulsion leads to acceptance of oneself for who one really is and opens spaces of inner peace. Therefore, the experience of losing control is a fundamental stage of liberation for the conservation of E1. To obtain the security of conservation it is necessary to lose all security. When there is nothing left to lose, worry dissolves and anguish disappears.

"I'm worrying less, I still take responsibility, I'm more and more irresponsible: I've learned to leave myself alone and to leave the other and the world in peace."

MERCE FALCÓ

An indicator of transformation is the fluidity and spontaneity of emotions that stop interfering with personal growth. Control decreases and feelings arise more naturally. They gain more self-confidence, there is more surrender, and control is loosened. The achievement of perfection is not the goal, and therefore, by disabling the defense mechanisms, feelings arise more naturally. Perfectionism no longer polarizes the person's energies, which allows them to regain vitality by not wasting and having available all that energy previously used to repress emotion. This change translates into greater sensitivity and attention to others. Acceptance of your reality and confidence in your possibilities prevail. He begins to heal when he disidentifies himself from judgments, when he stops eating to follow the dictates of the severe inner judge.

I can say to myself, "*What there is, is fine as it is!*" This became a way to stop perfectionism, the one that told me that everything could "*be better*", and self-demand. To say "*Wow, I'm happy to go back to the beginning, and because x thing could be better*" I don't face part of my life anymore, I say: "Well, just like it is, it's perfect!".

BLANCA MARTÍNEZ

Judgment disappears and gives way to appreciation and gratitude. As conservation undergoes this transformation, it modulates its action, worries less, occupies itself more and more unoccupied, leaving itself alone and leaving the other and the world in peace.

"To be perfect, now, is to be with what is in each moment, to run to my "imperfection" and say to myself: *"I've done it again, okay, next time I'll do better"*, to give myself time and not get entangled with what, if I do it wrong, or with the things I didn't solve. It is self-benevolence and humility in accepting what exists, hence peace, confidence in myself and that what I do not know, I will learn along the way. When I give myself time, benevolence and indulgence appear, and from then on everything is fine, me and the world. Validating my way of doing things, seeing what's working in my life, resting on who I am, on what the path brings me, the message is in motion."

MERCE FALCÓ

The process of liberation requires continuous work: to review the world of feelings and instincts so that they are worthy, to strengthen compassion so that the judging mind calms down, to assiduously cultivate the virtue of serenity and the *holy idea* that everything is perfect as it is, as antidotes to the dominant passion and to the crazy ideas that sustain the apparatus of character and that continue to produce suffering. Gradually, the perception of reality changes, which becomes less and less imperfect; one learns to be at peace, to do nothing, abandoning the tendency to strive and go against the current of the river,

"With him *"it's perfect"*, now I leave myself a little more in peace and acceptance. I even stop putting myself in the figure of the father in front of my brothers, now I leave myself alone, and I leave them alone. I have to first leave myself alone with the noise of it and stop worrying so as not to be invasive with them. I'm getting freer and freer, but it's still there. And I see a way to do that, but I don't go into that; before it was very radical. With the personal process, I lost this radicalism. He used to go with a machete, he was a samurai. And now I'm like the conductor who has the baton and every now and then he takes it off, and other times he has it behind him."

SERGIO ISLA

Conservation transformation involves modifying your tendency to force events and your lack of trust in the natural rhythms of life. Overexertion, obsessive control, and the inability to rely on organismic self-regulation, the body's rhythms, and life in general are the main obstacles in their path.

The image of pushing the course of the river reflects well the ego of the conservationist, who usually thinks: *"I am convinced that it is necessary to intervene in the river, to get its attention, to push it, to criticize it because it is late, because it does not conform to the bed that I indicate, it does not obey me; He could do things better, not waste time, not be distracted and concentrate on his task, which is to get to sea, quickly and well, in the best way, without mistakes."*

For everyone, meditation is the antidote to the ego. In the case of conservation E1, it would be appropriate to immerse yourself in a **meditation practice** that, by its nature, offers the experience of "*being*" in the here and now, and that can contribute to taming the impulse.

The practice of *vipassana* can be very appropriate for sensitizing oneself to the awareness of the subtle, and also for Zen, which introduces us to calm the mind and get in touch with the spacious emptiness, where there are no rules or expectations. Through meditation, this character can achieve a serene and receptive attitude, his true virtue.

The transformation is in letting the river flow. You don't have to do anything. The river will reach the sea. No rush, but no pause. The river does not need to be pushed. Just respect it for it to follow its course. Seeing things according to this perspective deactivates this character's perfectionism, his effort at control, his great demand. It opens the horizons of freedom and confidence in life. Worrying about the river reaching the sea no longer makes sense. Hence the beneficial effects of personal transformation: acceptance and serenity, which are the essential qualities of the higher emotional center of anger.

Acceptance is the virtue opposed to anger. The question is to open oneself to reality, to the dynamics of things in themselves, not to force events, to accept oneself, to give oneself the right to be, with one's own mistakes, and also to accept the rhythm of things; losing exaggerated control and worry. The childish desire for omnipotence gives way to the acceptance of reality without the need to manipulate it or submit it to one's own models. In this way, the implacable judge, the chronic inspector, the unredeemed perfectionist is deactivated. Automatic mechanisms are accepted without judgment, just by observing them. Things are as they are. It takes more energy and virtue to accept reality than to change it, without forgetting that acceptance is the first step of a profound transformation, because there is no deep metamorphosis that is not rooted in love. What peace of mind for the obsessive E1 to know that the river will reach the sea without having to push it!

"I "lubricate" myself as I am. Let me feel that I have oil and love coming from me to me. I accept who I am now. Resting this oil tells me about it, it leads me to love."

MERCE FALCÓ

If he no longer needs to convince anyone, not even himself, that he is doing well, conservation can simply allow himself to exist, and he will have no need to prove anything, to give powerful reasons, to talk about his past tests, or to take any tour of the trophy gallery of his virtue. The absence of the need to feel like talking about how good he is so that no one can criticize him, that's what will really show that he's healed.

Serenity, understood as overcoming the self-critical attitude and letting events flow without intervening, is also the virtue that contrasts anger. It implies the relativization of things, events, results. Worry, then, loses consistency, as do the cognitive deformations that fuel perfectionism. Emotions change gradually; anger and resentment are diluted; You can rest in inner peace.

"I'm paying more attention to the things that worry me, seeing if they really need that excessive attention, that worry, that worry in advance. I'm releasing the worry."

SERGIO ISLA

"Perfection, how do you evaluate that what you are doing is perfect? I started to evaluate it by the level of pleasure it gives me, if I feel comfortable. Now I trust that when I stop taking pleasure in work, it's over. That meant recognizing myself in my abilities and trusting them. Many times, I had more recognition from others than from my own.

QUIQUE SEGUÍ

Anger awareness reorients a person and rebalances his tendencies. It is no longer denied, and the person is aware of it; What's more, anger is expressed without the need to maintain the patina of a good and correct person. Educational or moralizing behaviors are no longer used to vent an indescribable anger, nor are they just causes sought to justify an anger that explodes from within. When anger arises, the mechanical response is to take action. On the contrary, the conscious – and therefore transformative – response is to be with the emotion, to see where it comes from, to express it and, if necessary, to calm it.

The pleasure dimension of conservation is sacrificed full of prohibitions. Therefore, it is healing for him to give himself permission and learn to forgive himself more. Therefore, it is important to teach them to get in touch with the playful child and the inner animal and expand the spaces of fun, freedom and creativity.

"I've been doing this for a while, I had fun. Above all, if I'm in the trust group, then I allow myself and we all allow ourselves to clown, and also with my partner at home: we dance, I clown... I need this change, it's much easier in the trust group, but yes, I love doing it. It's totally liberating."

SERGIO ISLA

The transformation also manifests itself in the decriminalization of instinctive life and openness to pleasure. The preoccupied and anxious view of the conservation subtype considers pleasure as something forbidden, a path to get lost in chaos or immorality, as if the enjoyment of life did not have many nuances. In some cases, going through the forbidden can be the door through which the bonds of repression are broken. In this way, space is created for play and fun; You learn to enjoy the holidays, to live your sexuality more freely, to appreciate the pleasure of being with friends, to share more intimately, but also simply to listen to music or go for a walk. Duty is taken into account, but without it being imposed at the expense of pleasure, which ceases to be a threat or a risk that leads to the loss of control.

"I'm working on how to slow down all the impulses and direct everything more to the pleasure part, to do more things that I like, like going to the mountains

Dedicate time to pleasure. I'm really in the "*parties*", that is, in those of enjoying, traveling, doing what I want, the *hobbies* that bring me, weighing everything else there. And I'm happier. But yes, the automatic is in the "*get into everything*" mode, in taking up time on many things that in the end are not pleasure."

LOLA REBOREDO

"First, the obligation, and then the pleasure, it happens to me and will continue to happen to me. But I spend days without planning, or only planning activities that give me pleasure, well-being, growth, what I consider to be for me. It's really giving you things that are important to you, but that we always put aside because obligation comes first. And we have to get out of there, we have to get out because our lives are going away."

SERGIO ISLA

The work of conservation consciousness passes through the instinctive body. Given their visceral energetic structure, they are very sensitive to the physical; And contact with the body, relaxing the muscles, becoming flexible through movement and dance also facilitates the connection with emotions.

"The connection with emotions, there are times when it's complicated and it's easier to do it through the body. Dancing heals me a lot; she does not dance ballroom, but dances loosely, to my ball.

SERGIO ISLA

An appropriate experience for this character is therapeutic bodywork, focused on sensory sensitivity and the revitalization of instinct. For conservation E1 it is very important to reconnect with your subtler senses, to value your body and to give dignity to the pleasure of the body. The spiritual practices of the Tantric tradition can also be very fruitful, helping to connect with a non-normative spiritual dimension.

These changes have repercussions on social relations and on the view of reality. More importance is given to people and their humanity, rather than to the norms in which interpersonal relationships should be framed. Now you can live the experience of fraternity, leaving behind the loneliness of being above others and managing to give a warm and genuine hug. Flexibility and fluidity take the place of rigidity that no longer makes sense. The heart is open to compassion and love. They give themselves more And let themselves be guided, they accept things even when they are not understood.

Some useful tools for the conservation subtype to become more aware of its dominant passion are: personal therapy, meditation, journaling, character study through the enneagram, regression experiences, work with crazy ideas, therapeutic theater, gestalt work, body work, etc.

El healthy conservation when it does not need to make an effort to be loved, when it listens to and respects its own needs and those of others, when it accepts reality without demands of perfection; when it evaluates things for what they are, without making comparisons, when it abandons attachment to the norm and moralism, when it relativizes solutions, because there is not just one.

And he also improves his state when he has faith in life and its natural rhythms, when he does not see rejection or aggressive intentions in others, when he relinquishes control and surrenders to spontaneity, when he is in touch with his own needs and desires, when he understands anger as a need that has not been expressed, when he gives himself permission to enjoy, to ask, to show oneself, to have confidence and to dialogue with one's instinctive force and, finally, when one feels a spontaneous spiritual feeling that flows from within.

"Now I'm realizing that I need to honor my anger, because it brings me news of where my limits are being crossed, of 10 that is hurting me; If I stop and acknowledge it, I take my place and my exterior to express myself and say what I want."

MERCE FALCÓ

The transformation is carried out in phases, following a process. Qualitative setbacks or leaps can be verified, but in any case, the itinerary has a line of continuity. St. John of the Cross speaks of a purgative path, a path of enlightenment and a path of union. To purify the ego, to remove the encrustations of character from oneself, is hard work. The changes seem imperceptible. The angry man, according to Dante, could not open his eyes. The smoke that blinds him symbolizes the anger that obscures the intellect, preventing him from discerning good and evil, blinded by anger. The indications of a guide are fundamental: *"Like the blind man who goes after his guide so that he does not get lost or stumble over any obstacle, or perhaps die"* (Dante). Which means letting the other get closer, letting yourself be led, letting go of control. Despite this, many doubts manifest themselves internally. In the "illumination" phase, vision is recovered until it reaches a high intensity. In the darkness of the ego there is a concern to take a wrong step, to not recognize obstacles or to fall into the abyss. On the other hand, serenity appears in the light, although with each new stage new risks are faced. The dominant passion is transformed and adopts other subtle forms that escape consciousness, but now one knows one's own mistakes and imperfections better, and it is possible to work on them, while being careful not to fall into the automatisms of character.

True progress consists in letting oneself feel anger and having learned to live with it, seeking, however, constructive forms of transformation and overcoming. Giving rise to anger means connecting with one's inner child, and also with the child that was: connecting with the wounds, with the feeling of abandonment. In this way, the right and dignity to feel one's needs can be regained, especially by recognizing the needs denied in childhood. By acknowledging pain, we can give space to anger and, with that, make room for the right to enjoy life.

For this transformation, the process of restoring the inner family known as the Hoffman Process is incredibly effective.

In addition, being a group work, it opens the doors to understanding the pain of others and relationships of equality and compassion can be established.

Ancient trends and customs are perceived as a great burden and an obstacle to life. We want to abandon them, but we need more strength, courage and, above all, compassion. The phase of union opens up new horizons and the fragments of the mosaic of the person tend towards integration.

"I've learned to notice when I'm getting angry because the first thing that happens is that I clench my jaw; Before I consciously realize that I'm getting angry, I start squeezing the masseters. Paying attention to that, I move on."

QUIQUE SEGUÍ

We feel connected to life and aligned with Spirit, and that brings light and happiness. He continues along the path with trust and gratitude, and abandoning himself to the "*divine*" will. It is a grace that consists in perceiving with clear awareness the perfection in all things, even in oneself, as they are. You begin to feel the perfection that everything is perfect now, from an indulgent and benevolent look at yourself, others, or the world.

"My great discovery was to realize that I am only perfect when I am self-indulgent with myself, when I reduce the demands. If I don't lower the demands, I'll never be perfect. Perfection comes when I decrease the demand and then everything is as it should be."

MERCE FALCÓ

Unlike the other subtypes of enneatype 1, it is common to resort to psychotherapy for an existential disorder or discomfort, which will be favored by contact with the needy part of yourself and the passion to improve yourself. When he decides to take this step, it is already a sign of change because it is not easy for him to overcome resistance, ask for help and surrender.

From the experience of the evolutionary process and transformation of conservation, other indications and suggestions can be deduced, which are also useful for the psychotherapist when he has to deal with people with this typology. A welcoming, neutral and non-judgmental, but warm attitude is essential for him to feel at ease. On the other hand, the slightest criticism can arouse susceptibility and resentment in him and activate obsessive thoughts.

Precisely, the judging mental attitude represents a very problematic aspect that must be taken into account. The conservation subtype is so overwhelmed by the criticism of its cruel inner judge that it has a very low tolerance for the judgments and criticisms of others. In this, he must be helped to improve and trust his intuition and his sense of smell, to let himself be guided more and more by what he feels instinctively.

"In my relationship I try not to make the mistakes I made in the past, I am more understanding, I try to understand where I feel an attack from; We often apologize, but no one is attacking us, so what I try to do is see my partner, put myself in his shoes, understand why he said it, what he felt, and then we talk about it. I don't keep quiet about things anymore: being quiet means you have an ulcer, no! First you have to be respectful and loving to yourself, if not, we're not going anywhere..., but I have to find that balance."

SERGIO ISLA

In therapy, it will be improved to recognize and maintain contact with negative emotions and feelings such as anger, greed, terror, feelings of helplessness, allowing their expression and making their gradual integration conscious. It is always necessary to point out when he rationalizes emotions. Aggressiveness will be welcomed with tenderness and compassion, so that you can establish an empathetic contact with the angry inner child and thus establish an intimate and open dialogue with it so that it finally takes into account needs and desires. In addition, the tendency to criticize and criticize oneself will be dealt with, and by inviting each time this happens to exchange it for a more positive attitude, it will help to transform destructive aggressiveness into greater self-affirmation.

For this, gestalt-therapy is an appropriate method. The Gestalt approach is based on sensitization and contact with the emotional world, and the entire Gestalt practice of expressing emotions is fundamental for this character. In addition, it is convenient to complement it with group therapy, where the EI conservation can feel stimulated by the emotional work of others and learn that feeling is not being in a state of inferiority. In a group, you can also experience, with the therapist's guidance, the direct expression of your anger.

The Gestalt technique of confrontation is important for this type of person because there they can see the self-deception of the false identity of "*virtuoso*". In this case, the therapist will have to approach the confrontation carefully so that the person does not interpret the confrontation reflex as an attack, and so that he can, at the appropriate time, disidentify himself from his false superiority.

Humor is a very effective resource that can be used during therapy, and with the conservation of E1 in particular, it is a vehicle that shakes off the greater rigidity of the base. In fact, liberating laughter works very well, at which point we can realize the absurdity of some of our crazy ideas.

Therapeutic theater can contribute a lot to this type of character, as it will allow you to experience other ways of living, feeling, or thinking, within a safe framework. And, above all, it would be very useful to experience the clown's theater because it unites the ridiculous *metavision* of one's own ego with the pleasure and great practice of not taking oneself so seriously.

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ENEATYPE 1 SEXUAL

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1. PASSION IN THE SPHERE OF INSTINCT: HOW ANGER ACTS ON THE SEXUAL

BY JURDEN KRAMER

E1's passion is anger. But anger is not one simple trait among many others: we can consider it as the original root of the structure of this character, and sexual enneatype 1 is the one that shows the greatest access to it. In this subtype, the attitude of "*pushing the river*" is the most manifest among the subtypes of anger: it wants to modify the situation rather than try any strategy of adaptation to it, and it does so according to a feeling of superiority that derives from this generalized maladaptation, and which takes the form of a fiery energy that drives it: Here, the emotional aspect of anger is left aside, since contact with the feeling is avoided in order to move on to direct action. In the case of the sexual subtype, all these tendencies are exacerbated, because there is even more heat, more fire: it proves to be the most ardent of the E1 subtypes.

As we see, it is important to distinguish here between anger as passion, as the motivational core of character E1, and anger as emotion, which is felt as a feeling of resentment and injustice. For a simpler differentiation between the two types of anger, we could simply call anger an emotional reaction, with anger as passion being that internal energy, that physical and irrational drive that puts this character in front of an existential void in the face of the loss of the "*earthly paradise*", which has the consequence that he considers that he has the mission of repairing this "mistake", that loss, and that he is led to thoughtless action, disconnected from emotion and reason.

Faced with this emptiness, when in contact with suffering and fear of loss, this character reacts with superiority and clinging to the certainty that his action is "*perfect*", "*fair*" and concrete, he will repair the mistake, this is his egoic strategy to escape from pain, and he expresses himself with warlike ardor, with anger, with impulsiveness and often without a filter. This, coupled with their strictness, perfectionism, control, and demands to try to "*eliminate mistakes*," makes relationships extremely complicated for them, especially since their perfectionism is predominantly other-oriented.

"Since I was a little girl, I have felt immense anger for being born and for being born a woman. I was angry at my parents who brought nine children into a world that my mother described as a vale of tears. The reason was a fanatical religiosity, and the function was to gain heaven. I felt anger at a religion that preached love and that after two thousand years maintained empty rituals, wars and corruption."

- PALOMA CERVERA

E1, in general, was forced since childhood to behave like an adult, assuming responsibilities that were not consistent with his age, and for this he had to renounce playing, the spontaneous, the instinctive. He grows before his time. He develops a special sensitivity, a radar to detect the suffering of his parents, and adapts in a pathogenic way

to the needs of his caregivers, trying to solve and take care of their problems. In this relational dynamic with his parents, he develops a view of himself and the world as in need of improvement. Again, in the sexual subtype, this tendency is exacerbated.

"When I was born, my parents were in mourning, immersed in a lot of sadness. Somehow, I felt it was my obligation to take care of them, to behave well, to get the best grades, to be a diligent student, who didn't cause problems and didn't add anything of my own to their suffering. I remember that my mother was always sad, and my life mission was to get a smile from her. My father was an authoritarian man who calmed his fear with his rules, rigidity, and structure. He repressed anything in me that was not study and good behavior, although he allowed himself to have fun... when he was not at home. He told me to take care of my mother when they argued. He forced me to go to Mass and take communion, but he never set foot in a church. I remember being afraid because God was going to punish my father. As time went by, I saw that this did not happen, God did not punish my father, and father allowed himself what he forbade me.

When I cried, I was told that I did it with such anger that I couldn't breathe for seconds. Anger enters my childhood memories with an inner force that rebelled against my father's command, and as an inner sense of wanting to teach him to do things well, correctly, just as I did them. As a teenager, this led to a war: my rebellion against him was my arrest, I passionately surrendered to everything he forbade me, making it clear that the rules were dictated by me and that my code was absolute."

ROZA PICAZZO

E1's anger is usually expressed, as we said, in a rationalized way and not as explicitly, as one would expect when we imagine an outburst of anger. In fact, much of this character can be understood as a reactive formation against anger, which, as stated in the corresponding chapter, occurs especially in the case of Conservation E1 and Social E1: they deny anger after well-intentioned actions (denying one thing with the opposite), such as the search for perfectionism through criticism and demand, with a controlled and civilized, disciplined and dominant appearance, or with an attitude of imperturbability or arrogance. However, Sexual E1 does not have this "*sizzle*": he shoots his anger undisguised, explodes with rage, attacks in a fiery and disproportionate way, to the point that others are sometimes greatly harmed and hurt by his provocations, criticism and contempt.

Claudio Naranjo described E1 as imbued with an intentional goodness, which he later called perfectionism, characterized by his rejection of what is, what one is, in favor of what one believes one should be. Thus, E1 often appears as a virtuous person to the world, rather than as an angry person. His is the angry (false) virtue, which puts him in the domain of being right, of possessing the truth, of the only right way of being. His mission is to make the world be and behave as he sees it, since that is the only possible way, according to his neurosis. Perfectionism, of course, dominates everything and becomes an obsession with improving everything, which ends up worsening one's own life and that of others.

On the other hand, E1 Sexual does not spare expressions of violence, both physical and verbal: he does not hide, but shows himself to be very genuine when crossing the taboo of aggression. E1 is said to be someone "*angry with God*" for not having made the world as he should, and E1 Sexual has no qualms about showing it. Thus, he can appear publicly as someone violent, mean, quarrelsome, and even quarrelsome, without apparently caring much about how this violence affects others, since, as a "perfecter" of the world and others, he thinks it is justified. This hides a (not so much) secret drive: that of self-validating your desires, putting them first, making them the norm or perfectionism of the other (we will return to this a little later).

"There was a moment in my process that marked a deep gap, a before and after in my life. I was meditating in a beech forest, there was no wind, and I was sitting on a rock, high up. I saw the treetops, tall, sharp, thin, aligned... Suddenly I found myself thinking that if that tree was a little closer, that one a little further away... They would form a perfect barcode. Nature wasn't perfect enough and I could improve it."

ROZA PICAZZO

"We constantly argue with my partner. She was very aggressive and quarrelsome. She also ended up getting the worst out of me. I left her, but she kept the relationship. Then I imposed my conditions: I made her sign a document where she agreed not to fight, not to scream, to behave correctly, not to manipulate, not to lie, to stop doing many things that muddled the relationship and that, in addition, made me aggressive."

-ANONYMOUS

Anger in contact with the sexual instinct neurotizes intimate relationships in such a way that the person needs to be recognized in the partner through submission: the partner is someone to be "*perfected*", corrected and transformed, with all that this implies in terms of humiliation and repression of the other. It is precisely in the intimate relationship that this character invests his energy, where we can most see his neurotic impulse to improve the other and try to control the feelings of others, either by dominating them or by expressing his anger.

"Sometimes I feel like I have a super tuned radar to detect the mistake, what's wrong, what, in my madness, I think the other needs, even if they don't realize it. In intimate relationships, the other must be and behave according to my criteria, and if this does not happen, a clear attitude appears to correct the partner in an authoritarian and demanding way. Throughout my process, I was able to clearly observe two issues: my moralistic tendency towards the behavior of others, specifically with my partner. I apply behavioral and attitude criteria to the couple that I can afford not to meet. The other must be perfect (according to my criteria) so that I can be by his side, or perhaps it would be more correct to say: so that the other can be by my side. The other issue that I now see very clearly is that, in order to refine this radar, I was in a continuous analysis of the world, and in my process, I shifted this gaze to my own observation, to contact with my need, and to be less attentive. of others, which allows me to feel inner peace."

ROSA PICAZZO

In these last testimonies we can see how the Sexual E1 demands that the other be in a certain way, that he behaves according to the way he understands what is right, fair and effective. To achieve this goal, Sexual E1 exercises an angry authoritarianism that can reach extremes of aggression, denial of the other, and very painful intimidation.

Anger in the sexual subtype has been described as vehemence (Naranjo) or zeal (Ichazo). Although this vehemence is described in more detail in Chapter 2, this preview serves to emphasize the character of sexual arousal that this subtype brings with it, understood in its broadest sense. Just as the animal in heat seeks its object of instinct, the Sexual E1, with its way of denying one thing with the opposite, shows itself to be dedicated, applied, does things perfectly, is narcissistic, even fervent in its efforts. He is impatient and action-oriented in a determined way.

"Impatience gets the better of me. It's something I haven't been able to change in my 70 years of life. I can't stand having my time wasted anymore. I still see it as a denial of efficiency. I love to do nothing, and now that I have achieved that, when my time is stolen from me, I get very angry, because it is time stolen from contemplation, from amazement. The feeling of wasting time has to do with feeling surrounded by inept people or feeling like a victim of an inefficient and bureaucratic system. I don't like to relate to inefficient people or structures."

PATRICK GENARD

This connection with desire and strength makes this subtype have an extremely dominant character, with a special intensity in their desires that makes them press, especially in intimate relationships, in couple relationships and in the closest ties, and, of course, also and especially when they have workers or teams in their charge. Zeal gives his desires an urgent character, which makes him feel strongly impelled to try to satisfy himself. As a result, he appears to the world as strong, conquering, dominant...

"At the age of 20, I remember working at the camper with whom my girlfriend and I were going on vacation. A plate had to be cut to fit in a window. I corrected the cut several times and it didn't fit. The fourth time, I couldn't take it anymore, I took a gigantic hammer and broke the plate. I couldn't stand making mistakes in my calculations anymore."

PATRICK GENARD

As expressed, a few lines above, this subtype feels especially authorized to satisfy its desires, regardless of the fact that this may involve, for example, the exploitation of others. In addition, he easily exonerates himself, blaming his victims, thinking that his desire satisfaction justifies aggressive acts. Claudio Naranjo reflects on the subject: "*We live in a repressive culture of desire. But for a Sexual E1, the force of the impulse is enough for the person - as in the case of the lascivious enneatype - to be more willing to question the censorship of authority than the strength of his desires.*"

What differentiates E1 from E8 is that the drive comes from the angry perfectionist need to intervene in the reality and lives of others to direct them to where he believes to be fair or appropriate; E8, on the other hand, is driven by the drive for immediate satisfaction of what it needs and wants, and therefore its drive is more self-centered.

I can clearly feel this strength, this desire in my body. I visualize it as a volcano in the belly region that erupts and rises from here, invading the entire body. This lava can have a form that I call "good" and that for me is enthusiasm, initiative, leadership, sensuality, dance, playfulness... And the "bad" one, on the other hand, is an aggressive rage, short-lived but great in intensity, and I feel like a panther about to attack... or, sometimes, attacking".

ROZA PICAZZO

This destructive anger is difficult to control: it hurts others and ourselves. The damage is clear in couple relationships, with their willingness to subjugate and mold the other at will, without being able to accept him as he is. But how could one accept another as he is, when one is not able to accept oneself as one is? In this madness of wanting to make the other be as one wants, since it is understood as the only correct way of being, the Sexual E1 becomes angry, critical, demanding and censorious, all this from superiority, apparent virtuosity and a great capacity for intimidation, so that others feel effectively intimidated and even awkward. His way of dominating and becoming the owner of the absolute truth is so overwhelming, his ability to argue and fight if he is not given reason, that sometimes we speak of a type of person difficult to bear in the intimate sphere, let alone as a hierarchical superior, however much he can compensate his desire for domination with sympathy, charisma and protection.

"In the sphere of sexual instinct, I felt sex as power, with a desire for domination. Striving for perfection in lovemaking techniques would make me an unforgettable lover. "I couldn't consider that anyone could fall in love with me because of my virtues, perhaps convinced that I didn't have them. The instinctive relationship was disconnected from the emotional. I had a lot of difficulty in contact: I don't like to be touched; it makes me rigid. One of my process teachers once told me at the beginning: "You go out into the world in search of love, protected from feeling it". I think he defined my way of relating very well."

ROZA PICAZZO

In terms of attachment, this search for love that has turned into perfectionism, fair, fair, respectable, and respectable, makes sexual E1 a hard-looking person, which keeps her away from her repressed tenderness.

Not only is he a type of character who gets angry easily, but it seems that the power of anger endows him with enormous ferocity and aggressiveness, which results in an even greater vehemence in his words and actions.

"How to have loving and affectionate sex, accepting the other as he is? I was only able to experience certain moments of tenderness (and only at the beginning) in the post-coital moments. Later, with more maturity, "I was able to enter into tenderness, from a sexual approach, perhaps less passionate, slower and enjoying greater sensitivity".

-ANONYMOUS

By approaching his partner with the desire to perfect him, with a strong competitive impulse and with a great need to put himself in a place of superiority, Sexual E1 reveals himself as a character far from tenderness when he lets himself be carried away by the neurotic. It is as if tender impulses put him in contact with vulnerability and this, in turn, with a fragility that activates vehemence as a defense.

In short, vehemence presents itself as a hyperdesire that makes the person impatient, aggressive, dominant, and hyperassertive. Anger summons an excessive power of realization and a great difficulty for renunciation.

2. THE CHARACTERISTIC NEUROTIC NEED: VEHEMENCE.

BY ROSA PICAZZO

The original Freudian vision explains neurosis as an interference with instinctual life. Although this view now has little support, it has the merit of having pointed out that neurosis is an almost universal phenomenon.

Claudio Naranjo agreed with Karen Horney's idea that neurosis is a distorted way of seeing the world and oneself, determined by compulsive needs rather than a genuine interest in the world as it is. Horney proposed that neurosis is transmitted to the child from an early age in different ways. Upon reaching adulthood, the person determines particular "solutions" to deal with all internal conflicts and vulnerabilities with expansive mechanisms (which express symptoms of narcissism, perfectionism and revenge), self-indulgent and compulsively satisfying (which demonstrate symptoms of need or codependency) or resigned (with schizoid tendencies).

According to Horney's ideas, both mild anxiety disorders and personality disorders generally fall into his basic scheme of neurosis as variations in degrees of severity and individual dynamics.

There are numerous neurotic needs that affect the functioning of the Sexual E1, but here we will focus on the ones indicated by Claudio Naranjo: Vehemence and Zeal.

Oscar Ichazo used the term "*zeal*" to refer to the passion characteristic of E1 Sexual. Among a variety of potential meanings, particularly related to the animal world, we use it here in a broader sense, analogous to the intensity with which an animal pursues the object of its instinct. This internal saying can be a bit radical and, in general, bets less on real change than on immediate and absolute realization. Thus, we can say that the Sexual E1 is characterized by a special intensity in relation to their desires, which become urgent and vehement. If we want to understand why anger gives rise to this zeal behind the action, we can say that it reinforces the desire and gives it aggressiveness.

"When I was young, I was shy. I accumulated a lot of frustration and there was a moment when it erupted like a volcano. I remember a holiday with friends in *Salou* when I was 19. There was one of the groups that had fun playing with me. Suddenly, in the middle of an outdoor dinner, I couldn't contain myself and attacked him. I didn't touch him, but I made him tremble. When my outburst of anger subsided, the boy was devastated and the group of friends, as such, never recovered from that scene. It broke completely."

PATRICK GENARD

"The relationship with my father, an E8, was a real battle. I felt the need to confront him about anything. I also discovered the strength in my hands and arms, from so much aggressiveness accumulated over the years wanting to repay every blow he gave me."

ISABEL HERRERA

The fortitude acquired, combined with a particular intensity, forcefully impels the person to seek the fulfillment of his desires. In addition, this person experiences a sense of entitlement for their own satisfaction.

"During a weekend workshop, my ex-partner, who seemed very angry that I would never be in a relationship with him again, threw a jug of water at me. I saw everything as if I were in slow motion: I was sitting and looking at the empty wine bottle that was on the table in front of me. My knee-jerk reaction was to smash the bottle on his head. But I backed off."

ISABEL HERRERA

This vehemence of action derives from a conviction of the right to dominate and conquer. There are several examples of collective manifestations of this type in history, and Claudio Naranjo cites some of them, such as the total and brutal exclusion of the right of blacks in Africa to exploit diamond mines, since the white man places himself superior and, therefore, has the right to exploit them. Another example is the Spanish and Portuguese conquests in the Americas, when these countries robbed and killed in the name of Christianity. Another is seen in the occupation of the western parts of the United States, behind the Louisiana Purchase, with little or no regard for the rights and lives of the indigenous peoples who populated these regions for so long.

"But on a more personal level, that spirit also manifests itself in the spirit of the girl who, in order to survive, made a deal with the potential warrior in her to take her place in the world of the violent father."

ISABEL HERRERA

The vehemence that is observed in this type of aggressiveness is based on the belief that such behavior is justified, either by a supposed right of one's own, or by the desire to do good to others. In some cases, you are liable to think that you are contributing to the well-being of humanity as a whole.

However, at its core, such an attitude is fundamentally exploitative. While this behavior can often be presented as altruistic or justified, it can also be delusional, hypocritical, and a form of self-exculpation. In this context, the neurotic refusal to follow rules or accept limitations is not always negative and can have a constructive aspect. An almost obsessive-compulsive desire to make the world a better place is manifested, which is reflected in the conviction that improvement must begin with the people themselves, who should aspire to the realization of the "*high ideals*" proposed.

For many years, I separated the world between those who struggled to achieve a "greater goal" and those who did not, the losers. Observing an apparent humility and lack of ambition generated in me contempt for that person, not considering him worthy of my support or of being promoted to a higher position in the company's hierarchy.

JÜRGEN KRAMER

We live in a world that already in childhood tends to suppress sexual behavior. But, E1 Sexual follows the attitude of "*why not?*" and questions the restrictions that are imposed when parents try to correct the child's innocent sexual behavior according to their repressive norms. The strength of its impulse leads the sexual E1 to question and often also to disobey the restrictions of rules, customs, or authorities, instead of questioning the reasons for their desires. Especially when it comes to sexual intercourse, the sexual E1 often describes his impulse as similar to the vehement eruption of a volcano, even in the strength of the erotic act. It certainly seems like an elemental force that is very difficult to resist even if you want to, which is usually not the case.

If I feel sexual desire for someone, it doesn't matter if they have a partner or not, it doesn't matter if I have it or not, I have the right and I assume it. Of course, if someone else does the same thing, I apply moral criteria that I wouldn't apply to myself.

ROZA PICAZZO

For this subtype, the need for control can be channeled into an enthusiastic expression of skill in the art of loving, both in pleasuring and in receiving it. In extreme cases, it can border on narcissism, due to the desire to intensify the pleasure of the encounter by controlling one's own impulses and, consequently, the partner's reactions.

While the sexual may express its anger more openly than other E1 subtypes, its fervor may also take the form of an almost fanatical commitment to a cause or manifest itself in the expression of vehement opinions about perceived actual injustices for which they feel deep disgust. They have the energy and determination to "*move mountains*." The fervent impulse of the sexual E1 seeks immediate, powerful and decisive action. While E1s typically like to maintain control over themselves and their environment, sexual E1s excel at exerting that control with a fiery passion and undeniable steadfastness.

When I'm in a store or business, I'm often bothered by the lack of respect of many people for not granting passage.

Even the store employees usually pass right in front of it. On many occasions I had to exercise very strong control, not to put a foot on that person. Similarly, in line somewhere or on an escalator, I have been a "victim" of the cultural differences between countries when it comes to granting personal space, both in the old and new worlds. Deep down, I feel a strong temptation to conquer my space aggressively. At airports, I often put my backpack a safe distance behind me, forcing the next person in line to give me space.

JÜRGEN KRAMER

E1 presents himself as a person who is trustworthy and trusted by others, as he gives the impression of being someone who knows what is good for everyone and acts accordingly. In his morals, guided by a sense of justice and the conviction of possessing the truth, he is able to use violence to maintain the good and preserve the rules. He may participate in a crusade in which he saw her. Violence is an instrument of a greater good

for humanity: *"Only one point of view is valid, mine. I know how everything must be. I'm very self-referential, I comply with laws and regulations, but only those that I consider fair"*, he places himself above others: *"I'm the best in my life, I don't feel arrogant, but fair"*.

It's hard for me not to judge others for not keeping commitments, demanding perfectionism from them. I know it's generally not well received, of course, but I still have a hard time getting out of that neurotic need. I've made some progress: sometimes I just think about it and I don't always say more.

JÜRGEN KRAMER

Zeal and vehemence were behind Luther's statement, *"Be a sinner, and let your sins be strong, but let your trust in Christ be stronger."* This statement also reflects the commitment of the American Protestant Founding Fathers and their fierce pursuit of truth, spiritual purity. This extremism of the intransigent rebels is truly exemplified in the zeal that underlies the extraordinary feat of traveling nearly three thousand miles from England to the United States to create a utopia, such is the character and motivation of these staunchly furious people.

"Other discoveries of the process consisted, for example, in realizing that my madness was to think that I was less crazy than the others. Or to see the murderous force of my anger, the feline drive and the agility of my body. Lately I have been delving into the idea that I have to prepare myself to die and, from then on, I discovered that this way of seeing the world and what happens in it in a childish, curious and naïve way, is the same look of the old woman that I am, an old woman who, by the way, no longer pushes the river... I'm savoring that when I came into the world, the curious girl, the angry warrior, and the old woman with a sense of humor were already together. The girl, in order to survive, made a pact with the warrior, who is the one who protects her, although he sometimes exceeds his duties."

ISABEL HERRERA

3. INTERPERSONAL STRATEGY AND ASSOCIATED IRRATIONAL IDEAS.

BY ROSA PICAZZO and JURDEN KRAMER

Claudio Naranjo characterizes fixation as a cognitive distortion in the view and understanding of reality, whereby the interpretation of what happens in the internal and external world is affected by the defensive structure of character. Fundamentally, this fixation originates in the rationalization of passion, which is an emotion emanating from the sphere of impulses, and to which the ego tenaciously clings. In other words, fixation is the core of a distorted cognitive program, an interpretation of experiences in a manner consistent with passion; Thus, a circuit is installed where passion and fixation are sustained. In the context of E1, the passion that emanates from the sphere of impulse is anger, which – seen through the prism of fixation – turns into perfectionism. We have to understand perfectionism not as a behavior or attitude, but as an epistemology, a program that defines and gives meaning to any phenomenon; and also, as an existential condition: *"If I am not perfect, if you are not perfect, if the world is not perfect, nothing is worth, I cannot exist"*.

This distorted core is articulated in conscious and unconscious beliefs that Claudio Naranjo calls *"crazy ideas"*, as they deviate from a complete and multidimensional view of reality. We can identify them as beliefs, principles, and values that are created throughout life and that support the construction of a false identity, which we call character or neurosis.

The irrational or crazy idea in the context of enneatypes originates from a rigid and predominantly unrealistic belief, anchored in the fundamental values that form identity. This belief extends beyond mere subjective experience and rises to the status of a universally valid assumption. Over time, however, it transcends even the category of assumption and comes to be perceived as an absolute truth that underlies very deep convictions.

These irrational ideas often develop in childhood, as defense mechanisms to adapt to the environment. Crucially, such ideas persist despite significant changes in the environment, reinforced by their longevity and the support of having been accepted for an extended period. This persistence suggests a disconnect between changing reality and the rigidity of ingrained beliefs.

The perfectionism of the E1 enneatype has three basic traits: hypercontrol, self-criticism, and discipline. These crazy ideas are underpinned by the three basic traits of dominant passion: criticality, demand, and compulsion to dominate, which, unlike the self-preservation and social subtypes, sexual E1 expresses in a non-complex way.

Crucially, because fixation inevitably leads to the formation of erroneous judgments, E1 operates under the belief that he cannot trust his natural impulses (and must control them), and places duty over pleasure as a priority, bringing the Apollonian to the fore at the expense of the Dionysian, which he considers a deviation on the path to perfection.

Before I started my process, I often thought that everyone got what they deserved. I sacrificed my youth in the effort of study (Apollonian behavior) and, therefore, I deserved to have a comfortable and recognized life, unlike those who incessantly complained about not having good living conditions when in their youth they had chosen fun (the Dionysian). While I stayed at home studying, they were partying.

ROZA PICAZZO

The fixation on sexual perfectionism E1 configures an obsessive-compulsive personality, which is detailed in the list of fixations presented below:

IDEALIZATION OF THE COUPLE OR RELATIONSHIP:

Sexual E1 individuals tend to idealize both their partner and the nature of their relationship, focusing intensely on the depth and quality of their interpersonal connections. These individuals tend to have high expectations in their love relationships, fueled by the belief that a perfect relationship is achievable. However, this idealization can lead to frustration and disappointment when confronted with the inevitable reality of human imperfection.

INTENSE FOCUS ON INTIMACY:

In the case of individuals of sexual type E1, there is a marked focus on the intensity of sexual intercourse. These individuals invest a considerable amount of energy in the effort to make the relationship as seamless and meaningful as possible. This intensive focus reflects your desire to achieve a high ideal in all aspects of romantic connection. We can identify the crazy idea here as *"If I want it intensely, I can achieve my ideal."*

HIGH STANDARDS FOR THE PARTNER AND FOR YOURSELF:

In their affective relationship, the individual of the sexual type E1 generally aspires to excellence and mutual commitment to personal and collective growth, and continuously seeks to be for their partner the best version of themselves, the one they consider to be the best, reflecting an impulse not only to improve themselves, but also to promote and contribute to the joint development in the relationship, with the crazy idea that he knows how to perfect his partner.

PASSIONATE ADVOCACY FOR JUSTICE IN THE RELATIONSHIP:

Individuals of the sexual subtype may evoke a strong need for fairness and fairness in interactions with their partner, distortedly believing that the only true principle of justice is their own, without the ability to recognize the other as a person with their criteria, principles, and needs.

IDEALIZATION OF PERFECTION:

Individuals of the E1 sexual type tend to hold an ideal of how things should be, applying it to both their internal and external worlds. They rely on the belief that they know how things should be done.

I could give many examples of this throughout my life. I can walk into my house as soon as the cleaning lady leaves, after she's done her job, and spot a small stain on a piece of clothing that no one notices, or I can love shoes, and when they no longer look perfect, I stop liking them. I can't stand to enter my house and see it dirty according to my cleaning criteria. It makes me uncomfortable and angry, and no matter what time it is, I have to vacuum. I often say that I like to walk barefoot around my house. It's actually my way of making sure the floor is perfectly clean.

ROZA PICAZZO

A HARSH INTERNAL CRITICISM:

The individual of the sexual type E1 usually has a very severe internal critic, who constantly evaluates his actions and thoughts. This inner scrutiny intensifies when circumstances do not conform to their idealistic vision or when they perceive some injustice.

In such situations, they may experience anger, which can manifest internally as self-criticism or externally as resentment towards others. They are convinced that they have the right to get angry and criticize the other if he does not fit their criteria, which is the only valid one.

COMPULSION TO IMPROVE:

Type E1 individuals with sexual subtype feel a constant compulsion not only to improve themselves, but also to improve the world around them. They channel their energy into causes they are passionate about, driven by a desire to make a positive impact on their environment. They seem unaware that the need to improve themselves is a neurotic compulsion to feel that they are worthwhile, that they exist, and not an objective need. The crazy idea underlying it is: *"everything can be improved; I know how to improve it."*

"There is a clear difference between the 20-year-old and the 70-year-old man. Recently, one of my employees noticed that the main beam of a building under construction was placed incorrectly: he asked the construction manager to remove the entire roof and place it correctly. The poor man came to me in desperation: that would have ruined the budget. At that moment I thought about what I would have done a few years ago: no doubt, I would have been ruthless, I would not have cared about the price of correcting the mistake. However, today I know that the best is the enemy of the good. The goal post remained as it was, and everything went well. I educated my character to relativize my impetus.

PATRICK GENARD

MORALIZE INTIMACY:

Sexual E1 can tend to moralize about the nature of intimate relationships and set high standards for themselves and others. In relation to intimacy, they sustain a distorted idea that intimacy cannot rely on spontaneity and what one feels in the present moment. Everything has to be planned and controlled. The intimate relationship "*works*" if it has a clear organization and fair rules.

EMOTIONAL VIGILANCE:

The E1 sexual type person tends to be very attentive to the emotional dynamics of their relationships. This attention translates into constant vigilance over potential problems or areas for improvement. He is often looking for ways to strengthen and enrich the relationship, with a focus on problem-solving and continuous improvement of the emotional bond. He is convinced that if he solves the problems, the bond will be good, believing that by arranging things, feelings are fixed.

DENIAL OF PERSONAL NEEDS:

Apparently, the sexual E1 can deny or minimize his own needs and desires, which he considers obstacles to the realization of higher ideals. "*What I feel is not worth it, what I do to achieve my ideals is worth it.*" In reality, this often hides a betrayal of one's feelings, which are not clearly acknowledged. The desires themselves, of course, often come first, only converted into "*moral truths*."

My first therapist, in the first or second therapy session, told me: 'You are like a devil: a lot of head, very well-organized, a lot of stability and connection with the world, many principles of reality, but no feeling. "I had internalized intelligence and a sense of reality naturally, but I didn't deal with emotion as well: I had difficulty expressing myself, or I said things when they were no longer relevant, or with an intensity that wasn't right. Modulating emotional expression, allowing it, has been a great challenge.

PATRICK GENARD

FEAR OF LOSING CONTROL IN RELATIONSHIPS:

The sexual E1 individual may harbor an irrational fear of losing control or stability in their intimate relationships, leading to a desire for predictability and order. *"I have to predict everything."* There is often a strong desire to dominate the partner or the bonds.

FEAR OF IMPERFECTION:

The sexual E1 individual may experience a significant fear of imperfection, both in themselves and in their relationships. This fear often leads them to avoid or hide aspects that they consider defective or that fall short of their ideal of perfection. The belief may arise that your own personal worth is intrinsically linked to the success and perfection of your romantic relationships. This association between personal value and perfection in the relationship increases the fear of failure and generates additional pressure to maintain an ideal relationship image.

DIFFICULTY IN MANAGING CONFLICTS IN RELATIONSHIPS:

For an E1 type with a sexual subtype, dealing with conflict in relationships can be especially difficult, due to this character's intense desire to avoid discord. This tendency can result in repression of emotions or avoidance of conversations that are essential for conflict resolution. The fear of disturbing the harmony of the relationship can lead them to avoid confrontation, even when addressing these issues would be beneficial to the well-being of the relationship. The crazy idea can be formulated as *"if there is conflict, something is not perfect; and if I perfect it, there will be no conflict. "Emotions produce chaos."*

The E1 sexual type tends to project his own self-criticism outwardly, demanding that others meet his rigid standards of perfection. This attitude often manifests itself in contempt for those who do not meet these standards, with a tendency to disdain and, in return, an enlarged self-image that resembles moral superiority. The sexual E1 often believes that the person responsible deserves to be treated fairly by life, as if perfection could control the environment.

Despite achieving their goals, the sex-type often does not allow themselves to fully enjoy their successes. This is because he tends to see his achievements simply as the fulfillment of his obligations, which prevents him from fully recognizing and appreciating his own efforts and successes. This approach extends to his expectations of others, whom he pressures to follow his same moral code of right and wrong. What the sexual E1

considers irrational or immoral, according to his worldview, is unacceptable to others, with no room for exceptions.

A few years ago, I had a serious adverse health event, and instead of focusing on what had happened, my focus was on how unfair it was, since I was leading a healthy life, without tobacco or alcohol, with a healthy diet, with physical exercise, a "perfect" lifewhere that disease did not fit. At the same time, I externalized, pointing the authoritarian finger at all those people who ate badly, did not practice sports and whom, however, what had happened to me did not happen to them.

ROZA PICAZZO

CONCLUSIONS AND JUSTIFICATIONS:

In situations where an individual of sexual type E1 is faced with doubts about his actions or decisions, he may resort to irrational conclusions to comfort himself and confirm his identification with the character. These conclusions can take various forms that reflect your perfectionist outlook and focus on correction. Below, we will include some examples of these conclusions.

- I. *"Why didn't they accept that this was the right way to do it?"*, a conclusion by which E1 questions the lack of agreement of others with his method.
- II. *"They should realize this isn't right,"* a phrase E1 says to himself when he expects others to see situations from his rigorous perspective.
- III. *"I had to put other people's things in the right place"*, a conclusion by which sexual E1 justifies his intervention in other people's affairs.
- IV. *"They'll thank me for taking care of their carelessness,"* a conclusion by which sexual E1 anticipates the gratitude of the other when he intends to correct the mistakes of others.
- V. *"Since I did things right, they will follow my example,"* a phrase E1 says when she expects her behavior to serve as a model.
- VI. *"He's going to thank me for teaching him how to do better,"* concludes E1 as he believes in the benefit of his guidance.
- VII. *"It's okay, because I had less fun than the others, because my work was valuable,"* a conclusion according to which sexual E1 values work over personal pleasure.
- VIII. *"I was able to stay in the left lane, as I was driving at the speed limit,"* the conclusion by which the sexual E1 justifies its behavior on the road.
- IX. *"It's not my fault, I did everything that needed to be done"*, a conclusion by which sexual E1 shirks responsibility for the bad results.
- X. *"Since I've been through this, next time I won't be so weak,"* a phrase with which sexual E1 minimizes his vulnerability and emphasizes his personal strength.

4. OTHER CHARACTERISTIC TRAITS AND PSYCHODYNAMIC CONSIDERATIONS

BY JURDEN KRAMER

In his description of E1, Naranjo elaborated the perfectionist character structure in terms of the underlying traits resulting from a conceptual analysis based on about 170 descriptions. Following this comprehensive overview, this chapter describes some additional and more specific characteristics of the driving forces of the SX1 subtype.

APPROPRIATION OF THE TRUTH

The concept of truth operates as a central force in SX1, constituting itself as the epicenter around which the distinctive characteristics of his personality orbit. In situations of doubt or conflict, the truth becomes the beacon that lights your way. Under its light, hesitations melt away, providing a sense of lucidity and a sense of direction. This conviction becomes especially relevant when others show indecision.

Truth not only guides your path to perfectionism and what's right in a rule-structured universe, but it also sustains a restrained, attentive anger. In addition, it can be metamorphosed into an "educational" instrument for those who hesitate or choose simpler routes or shortcuts. Ultimately, truth becomes the only discernible horizon and an excuse to correct.

His amalgam of openness and vulnerability leads SX1 to wield truth not only as a shield but also as a sword, dressing in an armor of convictions and securities that protect and strengthen him. When this fervor for truth merges with their obsession with perfecting, rectifying, and dominating, it can be transformed into a legitimizing energy that gives the individual a leadership role, embarking on the mission of "improving the world" through their prism of truth. and justice.

Their only goal was to tear off the absurd masks that religions had planted over the face of God, one over the other, over the centuries. We and our usefulness, our virtue, our happiness, all come down to this simple truth, which I have understood after 32 years of life: as long as we have the desire to discover the truth and to tell it, we continue to try to discover it and tell it.

CONTRADICTION – DUALISTIC:

The mind of SX1 is one of extreme duality: good and bad, winners and losers, valid and invalid, right and wrong. The SX1 can be a two-sided Janus, one side of light and one of darkness. He can speak wonders of virtue, sacrifice, and courage, but be at the

same time incoherent and wasteful, consorting with prostitutes and denying what he preaches.

How to understand the merits and inconsistencies of this remarkable and disconcerting character? On the one hand, the love of the truth, the love of humanity, the love of God and of the Master, whose glory he does not want or cannot admit. On the other, pride, darkness, lack of faith and the abyss.

"I think for a while there were patriarchal elements in my behavior toward my children, which manifested as control and domination. Fortunately, the mother of my three children had the wisdom to accept this tendency of mine without much confrontation but knowing how to counter it and thus reduce the impact of my behavior on our children. When I realized this, I learned to accept (in the vast majority of cases) what I came to recognize as healthy influences. But it didn't make a significant change in my behavior."

JURGEN KRAMER

ANTISOCIAL:

Instead of perceiving his childlike loneliness as an emptiness and using it as a defensive shield, SX1 sees himself as powerful, competent, and worthy of recognition for his achievements. Since childhood, he often finds himself struggling with himself, which teaches him to be autonomous and self-sufficient and not to rely too much on the support of others or communication. However, he has an underlying desire for his efforts to be validated and wants at all costs for them to be recognized as excellent (or at least above what is considered normal). SX1 lives with the contradiction of being comfortable in his own company, while yearning for acceptance from others or a group he sympathizes with. However, he is not comfortable being part of a collective without a purpose or identity that resonates with him. Sometimes when he faces rejection, emotions of frustration and anger arise, and then he directs the blame onto others instead of taking it as his own.

"It's easy for me to relate to people I like. In groups, I just participate with the things I consider important or with my favorite people. I think I express myself easily, I'm good at listening and understanding what the other says. I used to be very critical, but now I'm much less (I've discovered the advantage of using polarities independently and usually only speak when I think I have something to say). Before, at parties, I often went next to women, because I wasn't interested in talking about football, or anything that men should talk about. "

JURGEN KRAMER

INITIATOR:

In the private sphere, the sexual E1 suffers the consequences of his inability to relate, to surrender - and, ultimately, to love - because he cannot see himself, he is far from accepting himself, much less the other. In the family environment, they tend to want to control everything and act according to their criteria, often believing that it is for the

well-being of others, without really considering their needs or desires. When their effort and sacrifice are not recognized or thanked in the way they expect, they often do not reflect on their behavior, but tend to blame others.

I'm the one who starts the family gatherings. Of course, since I don't want to look like I'm imposing my ideas, I usually come with the best place and time. I like the opportunity to create incentives for them to agree to a family reunion. So I can "do something good" for others, and I can do it by being "just and equitable"

JURGEN KRAMER

LUST:

Historically, feeling sexual lust has been considered sinful. An extreme example might be that, until recently, in many Western countries, homosexuality was considered a crime. For example, an estimated 49,000 people were convicted before homosexuality was decriminalized in England in 1967. Sexual E1 tends to have a more liberal attitude due to sexual desire, including a thought of "*why not?*" that helps him justify the strength of his desires.

And then the miserable carnal side took hold of me again, and just an hour later I was hearing the voice of vice, ambition, vanity, and life. I knew where those voices were coming from, they were destroying my happiness. Fought. Missing. I fell asleep, asleep, offended by fame and women. One day, when I was eight or nine years old, I was playing with some friends in the piles of sand at a construction site and tried to insert my small penis into a younger girl. I don't remember anything other than not having succeeded. However, some twenty years later, when she was about to be married in a neighboring village and visited my family, the memory of that "erotic experience" did not arouse in me any censorious remorse, but rather a secret smile of satisfaction.

JURGEN KRAMER

IN SEARCH OF ACCURATE AND SUITABLE WORDS:

E1's yearning for perfection is also reflected in the intense search for the right word to describe situations or formulate thoughts verbally. Strakhov helped Tolstoy prepare the book *Anna Karenina* for hardcover publication. "With regard to my corrections, which almost always concerned linguistic issues," Strakhov wrote, "*I found that Leon defended his choice of words to the death and refused to make the slightest modification. I could tell from his remarks that he cared very much for what I had written, and that, despite the apparent carelessness and strangeness of his style, he had weighed every word and every sentence with the same care as the most exacting poet.*"

As long as he refers to words or writings from his own jurisdiction, his attitude may be justified, but, of course, sexual E1 does not limit his action to the personal realm. In conversations—and whenever the opportunity presents itself—he finds considerable satisfaction in correcting others.

POSSESSIVE TENDENCIES:

The E1 can exhibit possessive tendencies in their relationships, often faces an internal struggle with jealousy and worries excessively about their partner's loyalty and fidelity, seeking certainty of their commitment and dedication. This can constantly lead him to become a bedroom tyrant, and in any case, he is patriarchal and domineering in front of his partner, whom he belittles, which applies to both men and women.

RELATIONSHIP WITH SHAME AND GUILT:

Sexual E1 can have an intensified relationship with shame and guilt, particularly as it relates to sexual or sensual desires. You may find it difficult to reconcile your high moral standards and values with your more instinctive and passionate nature.

The shame in me is linked to my shyness. I remember that, in high school, I had to give a lecture in front of the class. As he spoke, he grew redder and redder. My mind was blurry, and I felt more and more foolish. However, he was an expert at dissembling. Years later, at the age of 21, I hitchhiked to the Avignon Festival. I was stopped by a car with four girls inside. I sat between them and one of them put his hand on my ass, inside my pants. It was like this the whole trip, touching me... I, unperturbed, did not move an eyebrow, pretended that nothing had happened. I insisted on getting off at my destination, and they didn't want me to leave. The girl didn't let go of my ass until the last moment. I was calm. In fact, inside I was dying of embarrassment.

PATRICK GENARD

PSYCHODYNAMIC CONSIDERATIONS:

As Claudio Naranjo pointed out, the Passions arise from a background of "covered" obscuration; The loss of the sense of "*I am*" sustains the desire to be. In the case of sexual E1, the "covered" obscuration is something that is at the forefront of the psychological style. In other words, there is in the vital attitude of the sexual E1 a loss of the sense of being that manifests itself as an "*unconsciousness of unconsciousness*" that gives him a particular self-satisfaction. Unconscious dissatisfaction, however, becomes the most ardent of the passions that, although ignored by active unconsciousness, underlie the quality of interpersonal relationships. In sexual E1, the "covered" obscuration is concealed by excessive refinement, and it can be said that the reactive formation also occurs at the "*covered*" level: the perceived "*covered*" deficiency becomes a stimulus for

compensation through activities aimed at the promulgation of perfection. The search for the self can thus become a wave toward being a substitute for the good life.

Sometimes, for the sexual E1, the quality of life is directly related to the quality of righteousness, a harmony between conduct and the world of principles. This manifests itself in the whole person, possessing the strength to resist temptations and stand firm in what he considers right, the motivation to make an effort can often be traced back to an early experience of affective dissatisfaction and the resulting defense mechanism of the desire to prove that I will be better than you and rise above your ability to evaluate myself. I'll prove it to you. Thus, it constitutes a defense against its recognition, in addition to constituting the underlying mechanism of perfectionism. moralism, conscious benevolence, well-intentioned criticality, the anecdotal ethics of hard work, etc.

The result of this process, in which the search for love ignites a perfectionist craving, turns into a relentless search for what is right and respectable, making it difficult to satisfy a still latent - although repressed - need for tenderness, recognition and respect.

5. EMOTIONAL SPHERE AND FANTASY

BY ROSA PICAZO

With zeal or vehemence being the passion of this character, we can anticipate the intensity with which the sexual E1 lives his instinct, and how this strength is reflected in the power with which he lives his emotions. When the instinct is activated vehemently, the fire it generates invades your emotional world, directing your attention towards obtaining your desire, with the added nuance of being a personality who feels entitled to get what you want.

"I had to reflect on what my emotions were like before starting my process, when I started writing this testimony and it wasn't easy for me. I realized how my emotions have always been under control, rigid, repressed, always prioritizing duty and what is right, what is socially appropriate. I suppressed the fear because, as a precocious adult, I felt that everyone expected me to know what to do, turning the fear into a false determination and fantasizing that this was my mission in life."

ROZA PICAZZO

From this condition of a child who became an adult at an early age and who therefore had to repress his emotions, the fantasy of a sexual E1 usually flows into the feeling that he has a mission in life; From this, it is easy, then, to deduce the dominant, competitive and conquering spirit of this character.

As an enneatype belonging to the visceral triad of action, emotion usually originates and is experienced from an explosiveness that ascends, in the form of a tube (as described by bioenergetics with the obsessive rigid character), from the intestine to the head. If he is overwhelmed by "good manners" and education, he will suppress anger and most likely turn it into recurring thoughts about what is right or wrong, with judgments about how things should be, rather than accepting or experiencing how they are; In addition, it will focus on criticizing others for not realizing their mistakes, for how they can live in such a carefree, joyful, and, of course, misguided way. David Barba defines this exactly, in his book "*The Enneagram of Mullah Nasrudin*", when he says that E1:

"... He's usually a civilized, well-mannered guy: he presents himself to the world as a well-meaning being, he controls himself, he suppresses his anger. So much so that sometimes your interlocutor may have the feeling that smoke is coming out of your ears. The E1 is like a Ferrari with the handbrake on. Others tend to notice their anger sooner or later because something so central is hard to hide. Either way, he tries to hide it, swallow it, and in the end ends up expressing it unconsciously or in the form of outbursts and a great tendency to scold others."

The sexual subtype is the one that has the easiest contact with anger: therefore, sometimes not only does it not repress its anger, but it expresses it more freely than in the other subtypes, or it transforms it into a desire to change the world, which becomes that stereotype of the great reformer who considers himself perfect and who, From the point of view in which he puts himself, he dedicates himself to perfecting everything that, in his indisputable opinion, does not work.

According to Claudio Naranjo's Trinidadian framework, E1's sexual subtype is the most emotional among the angry. But let's not be too quick to think that this character has had deep access to his emotional world: this is not usually the case, nor does he usually take emotion as a compass to guide him in the world. Instead, it is a personality type that tends to get involved in their relationships, while subjecting their partners and loved ones to the free expression of their anger, as they have all the access to it that the other subtypes of this character do not. And that anger is the emotion that obscures all others.

This characteristic of the "*reformer*", which some "*enneagram fans*" have pointed out, applies above all to the sexual subtype. From this posture towards life, he allows himself everything: he is a possessor of the absolute truth. Things are as he sees them, with no possibility of discussion, and they cannot be otherwise; To persuade those who disagree, he will use his vehemence to fight for what he considers to be the truth, without paying attention to nuances or other possible truths or interpretations of reality, taking for granted the null possibility of being wrong.

This attitude puts the sexual subtype in an extremely fantastic situation: it is the fantasy of omnipotence, of a feeling of superiority, of a feeling of possession of the absolute truth, and if there is one thing in which he feels he is failing, it is in any case not controlling the other enough to prevent him from spoiling the situation.

Thus, the main fantasy of the sexual E1 is to believe that he is endowed with a natural perfection that life has bestowed upon him. Secondly, there is the fantasy that with effort he can achieve everything and become even more perfect.

"I remember that, at the beginning of my process, I had the fantasy that therapy sessions were a kind of private lessons, where I could take advantage of it to learn things that I had not yet mastered. I took the therapist's feedback as something I needed to improve in order to be even more perfect. As I got to know the enneagram and saw the "imperfections" of my therapist, I felt that I should look for someone who was not so affected by his character, who was more "perfect."

ROZA PICAZZO

In this testimony you can appreciate this fantasy of perfection, and as we delve deeper into personal work and character knowledge, the sexual E1 becomes aware of the belief that he is really useless if he doesn't do everything perfectly, the fantasy that he doesn't deserve love if he makes a mistake, and that this feeling of superiority covers up a deep fear of not being enough, of being bad.

In relation to the other emotions, sadness and fear are undoubtedly the ones that repress the most. For this character, feeling fear would mean questioning his identity as a strong, valuable person who can face anything. Moreover, his crazy idea is that letting oneself be carried away by fear is the condition of weak people without resources, and allowing oneself to fear would put one's omnipotence to the test. Obviously, when he was a child he had no room for fear, because he was educated to be an "adult" where "adult" is synonymous with a responsible person who has to solve problems without wasting time and without getting carried away by emotions.

"Even today, at the age of 70, I can't recognize my fear. I'm not afraid and I never have been. At least, the kind of paranoid fear. When they tried to attack me, I defended myself without any extravagance and without panicking. I've always been good at dealing with situations of violence."

PATRICK GENARD

"I was my parents' firstborn and the eldest of five siblings. I had a very free and egalitarian upbringing for the time, but the main requirement was that you had to be responsible, learn to control your instincts, do your homework at school, learn to be autonomous... They instilled in me a strong sense of responsibility. So much so that it would be difficult for me to live otherwise."

PATRICK GENARD

This character interprets it as weakness and complaint, which is nothing more than sadness. A "*strong man*" – and this statement is also valid in the case of women – does not let himself fall. In addition, sadness can open the door to depression, which for this character would mean not being productive, not being able to make and accomplish goals that define their existence.

In the end, everything related to the inner world, including joy and pleasure, ends up silenced, without being able to hear its voice, because relaxing in interiority would be interpreted as an attack on an ego that identifies with omnipotence and insensitivity. In addition, it can be said that any trait close to the child's internal world that was directly devalued or denied by the adult sexual E1. This ideal of a conquering adult leaves no room for tenderness, tears, or doubts. Your emotional world is therefore radically disconnected from your instinctual world.

6. CHILDHOOD AND RELATED PROCESSES.

BY JURGEN KRAMER

It's a virtually universal truth that we're born into a world that's not made for children. Despite the myth that children are happy, childhood is a period when we fall from the original natural harmony and begin the development of a personality. Developing a personality is a universal tragedy. So, let's say that the first stage of life is deformation. And if we catch a glimpse of having been deformed, we become seekers.

At the beginning of the journey of self-discovery, the first thing is to acquire a certain degree of self-knowledge and rekindle that spark of consciousness that belongs to us by nature. The first rung on the ladder of consciousness is simply to tune into what is occurring in the present.

At this early stage, our passions simply occur to us. We are passive spectators of the emotional forces that govern our lives. Often, the underlying passion is entangled by what psychoanalysis calls reactive formation, a defense mechanism in which a quality is hidden behind its opposite. Claudio Naranjo characterized the Enneagram E1 personality tendency as a reaction to a persistent pattern of excessive expectations and a feeling of frustration linked to a lack of recognition in childhood. In this sense, a group of people from sexual E1, summarizing the origin of their shared character, reported the following:

"Almost all of us agree that we have taken the very ready responsibility that we have. They didn't give it to us, we took it on. We remember him from the age of three, until we were nine, and then through adolescence and adulthood. It was often about things like taking care of the brothers, making sure they were fed and clothed, and getting them where they were supposed to go. It was like taking on part of the role of mother, or sometimes more, and wanting to be recognized for it. Almost all of us felt that no matter how hard we tried and tried harder and harder to be good, we did all of this because we wanted to get some kind of recognition or thanks from our parents, and we never felt like we could."

Sexual E1 not only grew up in an environment where she is required to do her best to achieve certain desirable standards or behaviors, but she also developed a strong reaction of rebellion against any form of control, both external and self-imposed. This guy learns to distance himself from his own consciousness and to inhibit his anger through the mechanism of reactive formation. The sexual subtype aspires to gain the approval or closeness of a parent. However, this effort evolves over time, acquiring a competitive dimension in adult life. The underlying message for the father is, *"I will be better than you and exceed your ability to judge myself. I'll prove it to you!"* In this sense, sexual E1 not only seeks to be the best version of oneself to achieve success or approval, but also involves a process of claiming that carries with it a tone of defiance and contempt for the parental figure.

Sexual E1 often develops in an environment that is not only demanding and perfectionistic, but also lacks enough affection. In addition to the desire to gain parental approval through accomplishments and perfection, this type also seeks to assert their moral worth as a way to claim recognition and affection. In other words, attitude is not just a claim to love ("*Look how good I am, can you love me?*"), but also a claim to moral justice ("*Look how good I am, you owe me respect and recognition*").

"They gave me a lot of freedom; they didn't even ask me what I had done during the day. When he was very young, he already ate soup perfectly with the spoon. He knew how to quickly integrate the rules. If we didn't follow orders, the second time we got a slap in the face. In my house there was perfectionism, demands, but also freedom. On my mother's side, I received a lot of affection. My father was very demanding, he was a doctor and had no time to waste. Love was a matter of fact, and if I did something right, I wanted it to be known: I liked to make it clear that I had fulfilled my obligation."

PATRICK GENARD

This quest for righteousness and respectability can often interfere with the individual's deepest emotional needs, such as the pent-up need for tenderness and genuine affection. Parents are often emotionally unavailable, don't offer the necessary level of affection to meet the child's emotional needs, or send ambiguous messages that can be manipulative. These messages can be implicit ("it doesn't satisfy you") or explicit ("get on with your business, make a living" or "you don't know yourself").

As a result, sexual E1 often sees themselves as primarily responsible for their own well-being, leading to self-deception that can manifest as indirect direct satisfaction for having "done the right thing," even when it involves neglecting their own emotional needs. Ultimately, this attitude can create a defensive layer of protection that protects the individual from deeper vulnerabilities, but also limits their ability for more authentic emotional connections.

"When I was 17 months old, a sister arrived, and I remember my mother showing up with her in her arms. The nurse used to tell how I stiffened, looking at my mother. Since then, I have developed a strategy of rigidity, of disconnection as a defense mechanism to protect myself from pain, and it is something that even today, at times, continues to manifest itself."

CATERINA RUBINAT

"I grew up with this belief system that you have to fight, which gave me a high sense of responsibility and duty: Once, when I was six, I woke up my mom at 5 a.m., in uniform, ready to go to school. I didn't want to be late, because she was always late. I cried because I was afraid that the school would '*hold a meeting*,' which meant she would be called to the principal's office, even though I was not guilty of anything."

VERÓNICA BAEZA

HOW TO SURVIVE AND HAVE A PLACE IN THIS WORLD:

The messages that the sexual E1 received from their parents or significant figures in their life often guided them to subconscious defense mechanisms. These messages, direct or indirect, encouraged responses designed to make their lives more bearable by reducing or minimizing experiences of pain and suffering. As a result, sexual E1 learned to be more self-sufficient, to rely on their own resources, and to avoid emotional involvement.

E1's sexual interpretations of these experiences were often irrational and resulted in widespread and distorted attitudes about relationships and trust. Ideas such as "*I can't trust people because they can hurt me*" or "*no one understands me*" are examples of these internalized beliefs. Such attitudes act as emotional barriers that can inhibit their ability to form deep and meaningful connections, thus perpetuating their sense of isolation and self-sufficiency.

"I remember being four or five years old, sitting in one of those children's chairs, in a corner of the big kitchen at home. There are several women cleaning vegetables and fish, laughing at trivialities and talking, talking, talking. I feel distressed and useless and start to caress and hug myself. One of them sees me and laughs. Then the others also laugh and make fun of me. My mother doesn't say anything, neither to them nor to me. I feel very intense pain, loneliness, sadness and shame for the provocation."

ROBERTO GISLON

"I was looking for love and they told me 'Be *serious and good*'. It is so natural that the illusion has been born in me that "*if I am good and serious enough, I will receive love*" and, as a corollary, "*if I do not receive it in the desired amount, it is because I am not serious and good enough*". And when I am sure that I could, if I do not receive love, I feel that I have a right to receive it, because I have earned the reward for all my efforts."

ROBERTO GISLON

The adult has developed a fine sensor for injustice and falsehood that activates a bodily impulse, a need to unveil, and a compulsion to act, discovering the latent conflicts in a moral stance. However, he acts from his own view of what is true and what is just, completely ignoring what happens inside the acute other and coming to recognize them.

He has a keen sensitivity to recognize what is crooked, what does not work, what is false, and feels impelled to correct and denounce. It sounds authentic, but it is a false authenticity, because it responds to a part of your ego, to your patriarchal mind. He is not able to recognize, much less to express his own subdued and suffering interior.

"My family was very religious, bordering on fanaticism. I soon began to realize that there was very little coherence between what they preached – love, fraternity, justice, solidarity – and the gestures of everyday life. For example, my parents spoke with special contempt of the mother of a friend of mine, who was divorced, puffing up with her irreproachable; Ambiguity was his way of doing it."

CATERINA RUBINAT

"The obvious contradiction between what they said and what they did soon put me in opposition: I became a small judge, severe, implacable and intransigent, always ready to take the slightest sign of inconsistency to condemn him without the possibility of appeal. In reality, I just wanted a foothold, some excuse to start a war against anything, against anyone, or for the truth. My war was all internal: an explicit rebellion was not allowed, and I incubated anger; Then, all of a sudden, she would explode in a wild run from school to home, escaping *AYA's control*, and then she would be punished."

CATERINA RUBINAT

The reactive and defensive attitude of the sexual E1 can manifest itself in a predisposition to confrontation and conflict. Being in a constant state of vigilance against injustice and falsehood, as he perceives, the sexual E1 can adopt an offensive posture as a defense mechanism. This tendency to lash out can be a projection of your own internal violence and frustration outward.

HOW THE PATRIARCHAL MIND SHAPES SEXUAL E1:

The formation of sexual character E1 occurs in childhood in an environment where one parent exercises an authoritarian dominance, while the other adopts a submissive role. The child develops a keen perception of this power dynamic. Driven by an innate inclination toward justice and protection, the child identifies with the parent perceived as more vulnerable, oppressed, or submissive, and takes a stand against the more domineering and authoritarian parent.

This pattern of behavior is not simply a demonstration of loyalty; it is a strategy of self-protection. By aligning with the *weak* parent, the child takes on a role of power that gives him a sense of security and control. In this process, two distinguishing characteristics of sexual E1 develop: *a deep sense of justice and an aura of omnipotence*.

As the child grows into adulthood, these character traits are cemented and expressed as a willingness to challenge authority. Adult sexual E1 tends to resist authority figures, challenging them, unless they have validated them themselves and consider them fair and legitimate. This attitude reflects a desire for autonomy and to be in a position where they feel in control and protected, evoking the role they took on in childhood to safeguard their emotional well-being and sense of justice:

"My relationship with the authority is one of shock, running the risk of always staying. Where he lived, he didn't play with the police; However, whenever he could, he gave them arrogant, derogatory or false answers, for the pleasure of challenging authority. I have always felt on an equal footing with the military, the police and the religious.

Until a few years ago, it happened to me that I would go into a church to attend Mass, go ahead and stand up, refusing to kneel because I considered it a humiliating, sheep-like attitude.

At school, when I was five or six, I turned my back on the principal when she called me to her office for indiscipline, because I wanted to confront her."

As a child, they can be subjected to a rigid, harsh, and demanding environment. He assumes responsibilities in the care of his siblings and in household chores, as well as in obtaining the best results at school and in social life, demands to which he responds with seriousness and commitment:

I have always hated my father's patronizing attitude, which triggered moments of anger in me. But I never had any reaction, I didn't say anything: I didn't have the words; besides, I wasn't allowed to do it.

CATERINA RUBINAT

At the age of six, I started the time when I was the man of the family {I lived with my mother and my younger sister} and I always heard that I had to behave like an adult and do things the right way. And I did, without showing much reluctance.

JURGEN KRAMER

The child strives to fulfill his duties and focuses his intelligence on excelling to obtain love in the form of recognition and appreciation. He puts duty before pleasure and considers that in this way one sacrifices himself with it, others must also do so. The criterion he imposes on himself is the only possible one, and he despises what he considers mediocrity:

"I was angry because others didn't do things as well as I did.

I learned to do things on my own, without much need to ask. I've always made them better than usual.

I was a teacher's assistant, I left myself in charge of the classroom when she left, I helped correct the tests.

Firstborn, with a father who was not present and an invasive and very controlling mother, I spent my childhood wanting to please my parents so that they would accept me and fearing to transgress the rules of the house, which resulted in disorderly and transgressive behavior."

In an environment where parents may be emotionally distant or physically absent, sexual child E1 faces loneliness and abandonment with remarkable determination. Thus, premature autonomy is born; The child decides that he can and must fend for himself, relying on his own abilities to survive. This forced autonomy implies the creation of an emotional armor, a defense mechanism that allows the child to hide and, over the years,

forget his own weaknesses, needs, and fears. Vulnerability is buried under an idealized image of oneself as capable, strong, confident, and independent, detached from the innate need for affection, vulnerability, and openness.

Instead of confronting and fully feeling the lack and loneliness of their childhood, the sexual E1 perceives themselves as powerful and capable, a perception that is often reinforced and celebrated by their environment. Internal dissociation from his world not only makes him forget his own need for empathy but leads him to adopt a cold posture in relationships, externally the same demand and harshness that he imposes on himself.

As a teenager I became serious, I didn't laugh at anything. Give it to me tomorrow and I saw that they threw me a balloon party in my room. My father noticed me and put on a show when I was sleeping to draw my attention to the seriousness of the matter. More than getting excited, my jaw dropped: that he wanted to give me a strong message and, of course, note. But instead of appreciating it, I took it as a morality, as a teaching.

PATRICK GENARD

Gradually, a personality structure is formed that distances you from emotional contact, both with yourself and with others. *"I keep a space between myself and others, I often notice an emptiness around me,"* the sexual E1 may think. In an attempt to overcome shyness or any sense of weakness, she may have adopted a predominantly masculine stance, leaving aside more archetypal feminine qualities such as tenderness and compassion. *"To overcome my shyness, I sold myself to the masculine and did not integrate the feminine."* Thus, sexual E1 is often caught in a cycle of mental work and action, often at the expense of compassionate love and emotional connection.

It may happen that the child grows up in an environment of conflict or scarcity that permeates his worldview:

"Since I was a child, I learned that there are good and bad and that we must fight for it. I was formed with a belief system that gave me the power to judge. I know and there is another who doesn't know, and knowing puts me on a higher level. He had a high sense of responsibility and duty.

The sexual E1 often develops a sense of austerity and self-discipline that becomes the core of their moral framework. These moral principles become the cornerstone of their identity, through which they seek to maintain control and perfection in all aspects of their lives. This moral rigidity tends to suppress your natural drive toward pleasure and spontaneity, as these experiences may be perceived as confusing, unpredictable, or potentially dangerous to your sense of control.

7. PERSONA AND SHADOW: THE TWO SIDES OF THE COIN.

BY ROZA PICAZZO and JURGEN KRAMER

Swiss psychiatrist *Carl Gustav Jung* developed the concepts of "*persona*" and "*shadow*." The *persona* is the mask or social role that we adopt to be accepted in our environment, *representing the image we want to project to the world*. It includes aspects such as our profession, interests, hobbies, and relationships, and can be seen as a defense mechanism against the expectations and pressures of the social world.

The *persona* is also the face we show to others, often unconsciously. This can manifest itself in our work role, the way we present ourselves in our relationships, or how we return to our childhood roles with our parents, even as adults. This facet not only affects how we see ourselves, but also how we want to be seen and treated by others, often without being fully aware of it.

On the other hand, the *shadow* refers to the unconscious part of the psyche that houses all the aspects of ourselves that we have repressed or rejected. This includes negative traits, weaknesses, and impulses that we don't want to acknowledge or accept, but that are still part of our identity. It is not limited to just negative aspects but can also include positive qualities that we learn to distrust, not to pursue, or not to believe.

According to *Carl Gustav Jung*, we are often unaware of certain parts of our personality that we reject and that include behaviors, emotions, and thoughts that we consider dangerous and from which we distance ourselves psychologically. Even the traits that we perceive as negative are so mainly because we are afraid to recognize them in ourselves. This fear of recognition and lack of awareness of these rejected aspects is a central problem in our understanding and acceptance of ourselves.

In addition, our rejection of certain aspects that are ours can be so intense that we end up projecting them onto other people. This can be directed at specific individuals, such as someone we don't like or instinctively distrust without even knowing them, or it can extend to entire groups, such as Jews, blacks, conservatives, liberals, atheists, theists, women, men, the disabled, children, homosexuals, heterosexuals, among others, broadly categorized as "*them*" or "*that class of people*."

The shadow can manifest as feelings of fear, guilt, anger, or shame, but it can also take the form of negative stereotypes or prejudices, which we unconsciously adopt.

Our mind often chooses to ignore what it doesn't like, pretending it doesn't exist. Examples of these dark aspects that we prefer not to face include aggressive impulses, taboo mental images, embarrassing experiences, immoral impulses, varied fears, irrational desires, and sexual desires that are considered unacceptable. All these elements, which we avoid and deny, make up the shadows of our psyche.

In Jungian psychology, the shadow and the person are considered to be two sides of the same coin. While the person represents the conscious self that we show to the world, the shadow is the unconscious self that we repress or reject. In this shadow lies a core of inner pain, surrounded by every thought or behavior that is part of it. Thus, our traumas, which include fears, humiliations, moments of rejection or abandonment, are buried under layers of reactionary behaviors.

Regarding the traits of sexual E1, detailed and discussed in Chapter 4, some attributes stand out for their particularly destructive nature, both for oneself and for others:

- ❖ **Criticality:** authoritarian, in search of guilt, inquisitorial, prejudiced, vilifying.
- ❖ **Demanding:** controlling, corrective, disciplinary, preacher, vindictive.
- ❖ **Dominance:** aggressive, autocratic, condescending, dismissive, controlling.
- ❖ **Excessive control:** unemotional, censorious, rigid, regulatory.
- ❖ **Self-criticism:** self-contempt, frustration, defamation.
- ❖ **Discipline:** corrective, self-demanding, masochistic, overly serious.

The shadow represents an entire universe within us that has yet to be explored. The unconscious mind, often plunged into darkness, harbors the blind spots of our personality. These blind spots become significant obstacles on the path to true self-knowledge, hindering our ability to fully understand ourselves.

Fortunately, it is possible to identify the symptoms of the shadow to determine its limits, allowing us to illuminate this uncharted territory with the light of our consciousness. There are several telltale signs that we are facing an encounter with our shadow, which help us recognize and address these hidden areas of our psyche:

- ❖ **Irrational anger or explosive temper:** One of the most common cases is when we get angry quickly. We may become sharply angry with others or even physically attack before we even have a chance to think rationally about the situation. Later, we may realize that our anger or actions were unwarranted, but we still can't get rid of the feeling of anger despite our reasoning. This attitude is destructive for the other, who does not feel that he is given space or the right to express himself, and who ends up feeling threatened. This behavior induces fear in others and often establishes a dominant/submissive relationship.
- ❖ **Guilt:** Guilt is a complex emotion, and the process of manifesting it is hampered by its prevalence in Western culture. We often feel guilty about

things we shouldn't feel guilty about, while ignoring the guilt we should feel when we harm others. In any case, guilt is a clear indicator that something is going on beneath the surface. For this character, it is easy to project guilt onto the other, despising them and placing them in an experience of disability.

- ❖ **Fear or anxiety:** The shadow contains all of our survival instincts. When we feel threatened, the shadow is ready to come to our defense. So, when feelings of fear or anxiety arise, it's time to do a little introspection and become aware of how this extreme defense doesn't allow for a relationship where the other can express themselves freely, or even get angry. In addition, the lack of expression of one's weaknesses produces a cold relationship, where there is no room for mutual care.
- ❖ **Impulsive behaviors:** acting or speaking on impulse means that our shadow has jumped and taken the wheel for a while. Impulsive behavior can disarm another, even annihilation.
- ❖ **Unjustifiable hatred:** it seems that there is always a person we can't stand at all. Everything about it drives us crazy, and we probably don't even know why. In fact, they have never done anything wrong to us, but there is something about them that bothers us. This is our shadow. What is destructive to others can be seen in a lack of empathy for others' emotions and a general lack of respect.
- ❖ **Avoidance:** This is perhaps the trickiest area, because we can be very good at avoiding people and things that make us uncomfortable, without even realizing it. Changing the subject, changing the channel, avoiding eye contact, or going another way becomes second nature to avoid facing something we don't want. Whether we avoid music or places because of the memories they hold or avoid people or conversation topics because they challenge us, the confrontation with the shadow is inevitable. It is not easy to be aware that this attitude hides an attachment to the maintenance of power, not giving the other the opportunity to confront or question.
- ❖ **Obsessive behavior:** Are you one of those people who needs things done a certain way? Or are you obsessed with the way others pronounce certain words? Are you a "*backseat driver*"? All of these impulses are reduced to an obsessive need, which is the need to control, one of the main areas of the

shadow. Control conveys the message that "*you are worthless*" and leaves the other in a state of helplessness.

- ❖ **Self-destructive behavior:** While self-destructive behavior may be evident when it comes to substance abuse, risk-taking, or seemingly boisterous behavior, this dark impulse also has its more subtle side. Negative self-talk, self-sabotage, and defensiveness that kills relationships and prevents true intimacy are also self-destructive behaviors. This self-destructive way also does not take into account the presence of the other or the relationship we are in, as it is so intense that the other can feel totally useless.
- ❖ **Strong adverse reactions to criticism:** no one likes to be criticized. It's perfectly natural to get angry when you receive criticism. However, if we find ourselves reacting strongly to criticism, i.e., becoming fiercely defensive, freaking out or yelling, deflecting the conversation, or reversing criticism in a counterattack, our shadow has probably been set in motion. The human shadow is an extensive and complex phenomenon that manifests itself in countless ways. Despite its vast nature, there are some common symptoms that arise when we are faced with an encounter with our shadow. One of them is judgment toward others, especially when it arises impulsively. E1 has a natural tendency to judge those around us by instinct, which often reflects an uncontrollable drive to "improve the world." It is evident the attitude of contempt and superiority that, again, can destroy the other, who feels that his emotions or thoughts have no value.
- ❖ **Messiah Complex:** Some believe they are so enlightened that they believe they can't make mistakes. Everything they do is interpreted as an effort *to save* others, to help them see the light, so to speak. These are examples of *spiritual deviance*, another manifestation of the shadow self.

In this context, the repression of desires and the angry expression of rebellion become mechanisms to avoid the recognition of certain emotions. Everything that is repressed finds its way to the shadows, from where the sexual E1 neurotically demands that others reach perfection, always following its rules and a pre-established code of norms.

"Previously, my mindset was focused on perfection, always giving my best and demanding the same from others. If things didn't go as she expected, she was quick to criticize or lose her temper. He firmly believed that we could solve the injustices of the world with a collective effort. Faced with situations of obvious injustice, my response was an instant aggressiveness, facing them without hesitation. He had the fantasy that he had the power to make the world a better place."

ISABEL HERRERA

"Navigating the world of interpersonal relationships has always been a challenge for me, especially in intimate and couple relationships. This difficulty extends to all forms of interaction and connection with others.

This internal struggle arises from a neurotic need to avoid feeling and avoid pain. As a result, my knee-jerk reaction has been to end relationships rather than risk showing emotions like hurt, anger, or the admission that I really needed and valued these people. Showing these feelings made me feel vulnerable.

Also, when it came to interacting, I turned my personal needs into demands for others. Phrases like "things should be like this" or "you should do it like this" were common in my mouth. Instead of openly expressing that something was a personal need or desire, he turned it into a kind of moral rule or duty.

"So I found it easier to leave, often without warning, than to stay and face difficult conversations that required exposing my vulnerability, needs, or feelings. Faced with the possibility of having to express my need, my pain, intimacy, love, or say "*I love you and I need you*", I opted for distancing, for cooling the relationship, running away from the situation."

SILVIA BERDULLAS

Claudio Naranjo says, quoting Karen Horney:

"When we talk about perfectionist people, we often think simply of those who maintain meticulous order, are overly punctual and punctual, need to find the right word, or wear the right tie or hat. But these are only superficial aspects of their need to achieve the highest degree of excellence. What really matters is not these insignificant details, but the impeccable excellence of every contact in life, since all that can be achieved is behavioral perfection, another device is needed. It's about equalizing standards and realities in your mind: knowing moral values and being a good person. The self-deception which this entails is even more hidden to him, for, in reference to others, he may insist that they actually live up to his standards of perfection and despise them for not doing so. In this way, he externalizes his own sentence."

ORIGINS OF THE 'SHADOW SELF':

Our society teaches us that certain behaviors, emotional patterns, sexual desires, and lifestyle choices are inappropriate. Now, humans are highly social creatures; The last thing we want is to be excommunicated from the rest of our tribe. So, to avoid being kicked out, we do whatever it takes to fit in. In the early years of our childhood, we figure out where the line lies between socially acceptable and unacceptable and spend the rest of our lives trying to respect it. People judge us, condemn us, gossip about us and the unpleasant emotions that accompany this experience can quickly become overwhelming.

However, in reality, we don't need people to observe our deviations in order to suffer for them. In the end, we internalize society's reaction so deeply that we inflict it on ourselves.

The only way to escape this perpetual and recurring pain is through the construction of the self. We create stories about our identity, who we are, and what we would never do, all for the purpose of protecting ourselves from the consequences of being rejected by society. Over time, we begin to internalize these stories, and once we develop strong beliefs about ourselves, we unconsciously tend to dismiss any information that contradicts them. This mental process is known as confirmation bias, a tendency in which people interpret or ignore information in a way that supports their pre-existing beliefs. According to *C. G. Jung*:

"Unfortunately, there is no doubt that man is, in general, worse than he imagines or wants to be. Everyone wears a shadow, and the less it is incorporated into the individual's conscious life, the blacker and denser it is. If an inferiority is conscious, one always has the opportunity to correct it. In addition, it is constantly in contact with other interests, so it is continuously subject to modifications. But if it is repressed and isolated from consciousness, it will never be corrected.

A common E1 trap is to use self-knowledge as a false source of power to judge and condemn others. In this process, the inner search can become a compulsion that blinds the person to intuition and the revelation that they have reached a point where they must let go of even their prior knowledge and surrender to a deeper spiritual search and connection.

Understanding oneself, others, and the mechanism of the self is crucial to developing a deeper sense of humanity and recognizing that we are all in the same boat. In our blindness, we are all equally ridiculous in our own unique way, leading to an early version of the appreciation of uniqueness. This understanding can help cool a person's perfectionist drive.

It is interesting to observe how, as one better understands oneself and others, the perception of difficulties changes and the look at one's own challenges and those of others becomes *warmer*. Transformation is in the relationship that is established with oneself. Instead of seeing it as an enemy to be defeated, the self becomes an indispensable ally in the acquisition of full and enlightened consciousness, an awareness of consciousness, and in obtaining the nature of the mind.

"I remember that on my "SAT 2" I had a crying fit. I couldn't identify that I needed a handkerchief to blow my nose. Recognizing what everyone saw seemed like a world to me. The therapist had to point out my need for me to realize this. I'm not used to needing it. Even today, I do everything alone, without asking for help. I have to reach my limit to recognize my need, to say "*I need you*". I'm so used to being strong, to protecting others that it's very difficult for me to do it any other way. They taught me to be independent, autonomous, responsible..."

PATRICK GENARD

It's true that when we reject our feelings and thoughts (even disturbing ones), we often experience behavior that doesn't conform to the image we have of ourselves or the one we think others have of us.

Projecting our shadow onto others can lead us to refuse and possess ourselves, to lose ourselves in the process. Recognizing and embracing our shadow is an important step towards *authenticity and self-reflection*.

According to Jung's perspective, this process is the way in which neurosis finds an opportunity to take root in the psyche, *gradually taking control over important aspects of a person's mind and behavior*.

The fundamental purpose of psychological development lies in the integration of the shadow into the leg. This implies that in order to achieve wholeness and authenticity as individuals, we must learn to embrace and accept our own darkness. In this process of self-acceptance, we can overcome the barriers of neurosis that limit our personal growth and our understanding of ourselves.

Acceptance plays a crucial role in our ability to help others, both individually and on a global scale. In the context of what is discussed in chapter 12, it is important to recognize that we can aspire to be people who experience certain feelings and thoughts without self-criticism or condemnation. This approach allows us to be more compassionate to ourselves and ultimately empowers us to offer more genuine and effective support to those around us.

Jung's proposal to deal with this internal division is what he calls "*parallel work*". Jung maintains that what we repress never remains repressed; instead, it lodges itself in the unconscious and exerts a significant influence on our lives. Despite the narrative our selves try to maintain, Jung suggests that it is the unconscious that actually plays a key role in determining our actions and behaviors. Therefore, "*shadow work*" involves exploring and reconciling ourselves with these repressed aspects of ourselves in order to achieve greater wholeness and authenticity in our psychological life.

Western Theosophy is often characterized by filling the consciousness with ideal conceptions and spiritual aspirations. However, according to Jung, true enlightenment and personal development are not achieved simply by imagining figures of light or high ideals. Instead, it is achieved by facing and becoming aware of the darkness that resides in the shadow of the psyche. Jung emphasizes that the process of self-exploration and confrontation with the repressed and dark aspects of oneself is fundamental to achieving an authentic transformation and understanding of human psychology. Rather than avoiding darkness, it is about embracing it and understanding it as an integral part of the journey to inner enlightenment.

"I was stunned when I discovered my dark side in describing the characteristics of the Sexual Being. This awareness led me to follow the path to the good side indicated during the Introduction to the Psychology of Enneatypes course. This was followed by a long series of SAT courses and related activities (in Brazil, USA, Canada, Germany, and Italy), such as the three-year Gestalt therapy course with many capable and dedicated therapists.

JURGEN KRAMER

Through shadow work, we become aware of our unconscious impulses and gain the ability to choose how we wish to act based on that awareness. The first step in this work is to take a step back, recognize our habitual patterns of behavior, and observe the processes that take place within us. Meditation is a valuable tool for developing this ability to step back and observe our emotions and thoughts from a more objective perspective.

When we accept our "*shadows*", we unlock the wisdom they contain, fear can be transformed into courage, pain can become a source of strength and resistance, and aggression can be transmuted into passion, this wisdom informs our actions, decisions, and the way we interact with others. We develop greater empathy towards the feelings of others and respond with compassion, recognizing that everyone is dealing with their own shadows.

An important aspect of shadow self-integration is the healing of emotional wounds, especially those that originated in childhood and later experiences. As we embark on this work, we begin to understand that much of our shadow originates from past wounds and in an attempt to protect ourselves from future harm. We accept what happened to us, recognize that we did not deserve evil and that receiving it was not our fault, and reclaim those lost parts of ourselves to return to wholeness.

8. LOVE AND THE LOVE SPHERE:

BY JURGEN KRAMER

"The birth of the Self is the beginning of love."

TÓTILA ALBERT

In the chapter on triads in his *Essays on the Psychology of Enneatypes* (Ediciones La Llave, 2017), Claudio Naranjo talks about the three basic loves that make up all other forms of love. According to the triune brain theory, each of our three internal instances—rational, emotional, and instinctual, or "*father*," "*mother*," and "*child*"—is in relation to a particular kind of love: the father's love is admiring or appreciative, the mother's love is empathetic, affectionate, and compassionate, and the child's love revolves around pleasure and instinct satisfaction.

But when we analyze the personal structure of the different types of enneagram through their thinking, feeling, and action, we don't always find a direct correlation between the structure and the expected love patterns. For example, it is not necessarily true that an intellectual type (E5, E6, and E7) is particularly admiring, nor that an emotional type (E2, E3, and E4) is inherently benevolent, just as visceral characters (E8, E9, and E1) often experience problems with self-love and the expression of their instinctiveness.

In Naranjo's theory, we must understand this correspondence in the sense that each enneatype has a certain ease in opening up to one of the three basic loves, always considering that we are talking about characters, so this priority does not mean an authenticity in love, but rather an investment of energy in one of the three types of love, as well as a devaluation or lack of openness for the remaining two types.

After all, we are talking about a style of love that, resting on a single leg, attests to the lack of capacity to love.

However, if we try to understand E1 through the lens of paternal, maternal, or filial domination, we can approach an interpretation of its modes of love. It is evident that E1 stands out, among instinctive characters, for his capacity for admiration, although he is also remarkably critical of those who do not reach an admirable standard. Here is a character who has difficulty recognizing the value of the other, but his aspiration to an ideal world is associated with the admiration of love. At the same time, he wants to be admired, and that is his underlying motivation.

What is particularly striking about E1 is not so much that compassionate love occupies a secondary place in his hierarchy of affections, but the remarkable repression of erotic love. This repression is indicative of a lack of empathy, compassion, and connection to instinctual life.

We observed that E1 is characterized by appearing *good*, in the sense that he does not show his hatred but tries to profess love. However, E1's love is made up of intentions and actions devoid of emotion, it is an almost affectionate love, and can even be considered rigid.

In the E1 personality, aggression is denied and, to some extent, overcompensated, especially in their love life and in the love aspects of their relationships and human situations. The E1 tends to position himself as a giver, a generous subject, which in turn leads him to feel worthy of certain rights.

However, this does not eliminate their aggressiveness, but metamorphoses into demand and superiority, into dominance and control over others, and tends to disguise itself in the eyes of the subject himself as something justified by impersonal and even altruistic reasons. E1's deep self-deception as a lover of justice makes him feel different from the amoral and lustful "avengers" and thus disguises his desire as supposedly selfless and justice-filled demands.

This "*disinterested*" desire of the Puritans is dedicated to the service of words and wants to pretend that it will never be corrupted. The way to affirm desire is, therefore, its transformation into rights and virtues that rest on its higher morality. It is a transformation of "*I want*" into "*you must*".

The conceptualization of love as a "*higher love*" inherently carries with it the notion of a "*contemptible*" love: one who, in theory, is the recipient of altruistic acts of this character, is stripped of moral virtue or spiritual greatness. It is denigrated, dominated and subjected to strict demands. E1's propensity to demean the other can take various forms of criticism. Such criticism can be explicit and conscious, focused on the actions, decisions or attitudes of the other, highlighting perceived defects or failures committed. Alternatively, it can manifest itself in a more subtle way, as a general dissatisfaction with the other's expressions that fall short of the ideal of perfection and superiority that the E1 envisions.

In the case of E1, admiring love - a love of greatness, of the ideal - is the most dominant of the three loves. In second place is compassionate love, a love in the name of ideals and that adheres to duty (and that, at the same time, tenderness). Underneath is self-love, which is unconscious and denied. E1's moral rigidity often implies strong pressure from his own impulses and desires, which E1 considers "selfish". This same rigidity extends to the desires of others, imposing a restrictive control that can be considered an anti-life attitude, given its excessively repressive nature. In interpersonal relationships, whether in the role of parent or partner, this control can manifest as overprotective or possessive love. Rather than allowing freedom and spontaneity, E1 can create an environment in which he and the people around him are caught in a web of unwritten constraints. As a result, these relationships lose their naturalness and fluidity, as both the

E1 and their loved ones are limited by an oppressive atmosphere and an invisible repressive field that prevents the authentic expression of desires and emotions. Unaware of this destructiveness, the E1 usually assumes the parental role not to support, but to interfere with the inner child of the other.

However, these general characteristics may have individual variations, depending on the family and cultural environment. In particular, the history of the different privileges granted to children and adolescents of both sexes or their absence may have had a formative impact on the development of the three loves

For the sexual E1, the three loves manifest themselves in the specific ways that we will analyze below.

COMPASSIONATE LOVE:

Compassionate love can be considered a higher form that goes beyond the needs of the ego. It involves letting go of judging and criticizing and adopting a compassionate and forgiving attitude towards imperfections, thus transcending personal desires and attachments. It involves a sense of empathy, understanding, and care for others, often accompanied by a desire to alleviate suffering and promote the well-being of others. This type of love encourages growth, healing, and connection. This loving maternal attitude has no place in sexual E1 in its natural and understanding form of the other's needs, and is expressed more as control and as a paternalistic eagerness to solve the needs of the other without giving space to listening and empathy.

When it comes to experiencing and exercising compassionate love, sexual people can approach it in a unique way: They recognize that true compassion requires the acceptance of imperfections—both in themselves and in others—and that true compassion begins within themselves. This is how they have to work to cultivate self-compassion, self-acceptance, and forgiveness. By developing self-compassion and being emotionally present and supporting their partner, the E1 can experience more fulfilling and harmonious relationships.

The sexual E1 may have a passion for addressing social injustices and fighting for equality. Your action-oriented nature can propel you to make a tangible difference in the world, which can manifest through practical endeavors such as volunteering and engaging in activism.

In general, the sexual subtype of enneatype 1 experiences and exercises compassionate love through their sense of duty, upholding justice, acting directly, and committing to personal growth. Your inherent desire for moral rectitude and your desire for self-improvement can contribute to your ability to positively influence the world.

"Today I feel that benevolence is genuine when it appears. In fact, if they don't point it out to me, I don't even know when it happens. I know that the two poles have been integrated in me: confrontation and benevolence, which coexist side by side. Perfectionism has become a "it's okay with me as it is", and that's a break with my polo shirts and taking them for a walk like someone who takes the devil for a walk makes me laugh and sparks appear in my eyes. This girl has no desire to play or see the wonder of the world."

ISABEL HERRERA

CHALLENGES:

The sexual subtype's desire for perfection sometimes leads to rigidity and excessive criticism, which complicates the full expression of compassionate love. Their high standards and expectations can cause them to struggle to accept imperfections, both their own and those of others, which can lead to certain types of judgment that lead to a lot of frustration.

It is essential, therefore, that you learn to show compassion for yourself, accept your own imperfections, and extend that acceptance to your partner. The ability to recognize that growth is an ongoing process, and that compassion should be both for oneself and for others is crucial. It can be challenging to open up emotionally and show vulnerability, for fear of being judged or criticized. But through introspection and personal development, he can adopt a more tolerant and gentler stance, generate empathy for the mistakes of others, and create for himself a genuine disposition for compassion.

"When I heard that "Carlo" had been diagnosed with cancer, I violently broke a stack of plates on the floor. That day, in the therapy group, I began to cry desperately: I wanted, at that moment, to be welcomed in someone's arms. The next day, I decided that Carlo would certainly live and, totally convinced, I stood by him, firm and strong, talking about the future, dreaming together. A new intimacy was born between us, facilitated by the circumstance of having begun a therapeutic journey together.

CATERINA RUBINAT

EROTIC LOVE:

Among the subtypes of E1, the sexual has more access to erotic love, and we can see how this disposition manifests itself in their greater ability to express passion and seduction. Because of his desire to dominate and his belief that *he knows* how things have to be, in the sentimental relationship he presents himself as paternalistic and possessive.

In addition, he tends to have a very definite view of love, often based on his ideals and personal ethics. For this reason, he is inclined to seek out partners who resonate with his convictions and who share his ambitions and goals. He is selective in his choice of partner, placing great emphasis on finding someone who meets his high criteria for moral

rectitude and personal development. It is distinguished by an intense desire for connection, sensuality, and emotional bonding. Physical attraction plays a crucial role in your love relationships. When you fall in love, you aspire to establish a passionate relationship that is harmonious (in the sense of not being questioned by your partner), as well as lasting.

Sexual E1 craves emotional and physical closeness with their partner and tends to idealize meeting partners who are reliable, understanding, and able to provide stability. Therefore, they highly value loyalty, dedication and fidelity in their affective bonds. The problem is that he determines these values from his self-concept as a person who accumulates merits to establish how things should be, which obviously must be done in his own way.

The sexual E1 may consciously or unconsciously regard their love relationship as a path to self-improvement and may make active efforts to correct the imperfections or deficiencies they perceive in themselves or their partner.

"Whenever I meet a woman for the first time, if I find her attractive, I evaluate the possibility of a conquest. The guideline is to engage in a conversation of varied content to be able to assess whether it excites or even fascinates me intellectually, emotionally, and physically. As my attraction grows, so does the intensity of my desire. However, I hesitate to express it without reservation, waiting for signs that encourage me to do so. In a way, the volcanic eruption of my passion is waiting for permission."

ANONYMOUS

"In my relationships, another characteristic of my ego became evident: I fell in love alone and always with men who loved me."

CATERINA RUBINAT

CHALLENGES:

Sexual E1 may have a tendency to seek control and possessiveness in relationships. Your high standards and expectations for your partner and yourself can seek a sense of perfection in your intimate relationships. This can manifest as a desire for your partner to conform to your ideals and for the relationship to meet your exacting standards, without relinquishing control.

You may have a vision of what you consider an ideal romantic connection and fantasize about finding the perfect love that embodies your ideals and values. This can lead to a constant search for the ideal partner and dissatisfaction with real-life relationships, which do not meet their unrealistic expectations.

ADMIRING LOVE:

Admiring love is a fundamental aspect of human nature and an essential ingredient for personal growth and spiritual development. It is a type of love that is neither possessive nor exclusive, but is based on respect, compassion, and understanding, an altruistic form of love that recognizes and honors the inherent worth and potential of others and that involves admiring someone, appreciating their qualities and accomplishments, and trying to imitate or imitate them in some way. A form of love, finally, that involves a deep admiration for another person and that encompasses a deep sense of reverence, respect, and admiration.

Claudio Naranjo taught that admiring love can serve as a catalyst for personal transformation and spiritual growth. When we truly admire someone, we are drawn to their positive qualities and inspired to develop them in ourselves. This process of admiration and emulation can lead to self-improvement and a greater understanding of our own potential. By cultivating this form of love, people can overcome selfish tendencies and develop a greater capacity for empathy, compassion, and understanding.

However, admiring love can have its pitfalls. While beneficial for personal growth, it can also lead to unhealthy attachment and dependence on the admired person. In extreme cases, individuals can lose their own sense of self and become overly dependent on the object of their admiration. That's why it's important to strike a balance between admiration and maintaining individuality. For the sexual E1, the biggest challenge is not being empowered by their "spiritual merits" to nurture their narcissism and feel more power in wanting to change others by becoming a preacher of the supposed truth.

"When I first learned of Claudio Naranjo's explanation of the three loves, already at an advanced stage of my adult life, I placed erotic love in the highest position and the love of admiration in the lowest. This was because I felt that I did not love my father, who had been absent from my life for almost six years, from four to ten. Then, in a meditation during a course of the SAT Program, I realized that I could stop the search for my father's love, because he was already in my heart, but overshadowed by the love for my mother."

JURGEN KRAMER

"The most demanding and critical paternal energy does not push me anymore. Admiring and devotional love appeared, which was initially represented in Claudius and then expanded to that mystery that sustains everything and everyone, to the divine and sacred that is in each one of us and in nature as an expression of sublime beauty. I went from fighting and rejecting a god who looked like my father, to feeling that I am part of that divinity."

ISABEL HERRERA

"More and more I accept feeling like a father to young people, who come to me mentioning some connection with their father or grandfather, sometimes "like what I would like to have". It's a feeling I've always reserved for my family, and I have to get used to women no longer looking at me as a man, but as a dignified old man. I'm starting to like the role, because it seems to make them happy."

JURGEN KRAMER

9. TRANSFORMATION PROCESS AND THERAPEUTIC RECOMMENDATIONS.

We will start with a beautiful text that explains by itself a large part of the sexual E1's searches and needs:

"When I started loving myself, I discovered that heartbreak and emotional distress are just warning signs that I was living against my own truth. Today I know that this is *authenticity*.

When I started loving myself, I understood how much it can offend someone when I try to force my desires on that person, even though I knew it wasn't the right time and the person wasn't ready for it, and even if that person was me. Today I call it *respect*.

When I started to love myself, I stopped longing for a different life and I could see that everything around me was inviting me to grow. Today I call it *maturity*.

When I started to love myself, I understood that, above all, I am always in the right place at the right time, and everything happens at the right time. That way, I could have peace of mind. Today I love my *self-confidence*.

When I started to love myself, I stopped stealing my own time and stopped designing big projects for the future. Today I only do what gives me joy and happiness, things that I love to do and that make my heart happy, and I do them in my own way and at my own pace. Today I call it *simplicity*.

When I started to love myself, I freed myself from everything that is not good for my health: food, people, things, situations, and everything that was knocking me down and pulling me away from me. At first, I called this attitude healthy selfishness. Today I know it's *self-love*.

When I started loving myself, I stopped trying to always be right and, since then, I have made fewer mistakes. Today I found out that it is *modesty*.

When I first started to love myself, I refused to live in the past and worry about the future. Now I just live in the moment, where everything is happening. Today I live every day, day by day, and I call it *fulfillment*.

When I began to love myself, I recognized that my mind could disturb me and make me sick. But when I connected it to my heart, my mind became a valuable ally. Today I call this connection wisdom *of the heart*.

We no longer need to fear arguments, confrontations, or any kind of problem with ourselves or others. Even the stars collide, and new worlds are born from their confrontation. Today I know that this is *life!*"

KIM MCMILLEN

The poem reminds us of that E1 has a hard time admitting that he needs help because he feels he has the truth and is *self-sufficient*. He is full of judgments and prejudices and puts his security in his thoughts in his ability to reason logically, of which he is very proud. He has little contact with feelings, of which he knows very few, such as

impetuous and aggressive anger, sadness, and depression. It is very unlikely that he will recognize that he needs help and admit that someone could help him, because it is almost impossible for him to recognize that there may be someone above him. To acknowledge such a thing is to give up power and hand it over to someone else who is, in principle, untrustworthy. This makes him feel very vulnerable. The E1 has a lot of difficulty with people who exercise authority because the experience of their past has taught them that they are not trustworthy. In that case, how do you submit to an authority you don't trust?

When the sexual E1 is able to recognize the therapist and have professional respect, he usually greatly softens his inclination for the struggle for power and places himself in the condition of a learner, willing to listen to the therapist's interventions. He then uses his capacity for understanding and mental agility to articulate ideas – *which he has used in an evil way before in the struggle for power and in the desire to annihilate authority* – and to understand the mechanisms of the ego. The therapist's loving firmness opens the doors of emotions, with their different nuances, and presents him with a world that until then was totally unknown to him.

In its positive version of the inner path, the obsessive-compulsive tendency of the sexual enneatype 1 becomes determination, an indispensable element for a seeker who longs for a distant goal. This characteristic guarantees the sexual such firmness and willingness to seek, extracting the energy he needs from the immense source that makes up his repressed anger. This, in itself, has a great transformative effect, because — *like someone looking for a lake of clear and clear waters* — the E1 manages to drain the energy of anger and set out on the path of searching for himself. He then begins to deepen his contact with this other dimension of his being, and after an initial moment of alarm, he finds himself and strengthens himself on the path.

This unwavering determination in the search and aspiration of an integral transformation, overcoming once and for all the traps and distractions of the ego, materializes when the inevitability of the egoistic nature is assumed, and a state of inner harmony is achieved. It is then understood that the ultimate metamorphosis will be achieved by forging a new interaction with the egoistic facet, which, although it does not have an autonomous existence, turns out to be an essential factor for existence and establishing relationships in the material realm. Another pitfall of the sexual is to take it as a false source of power to become more skilled in the way it judges and condemns others.

The truly essential first step in the transformation of a sexual E1 is for him to recognize that he wishes to move from his obsessive-compulsive situation "*on autopilot*" to the heavenly fields of serenity. Most likely, the next steps will consist of absorbing the psychology of the enneagram and the teachings and experiences that can be obtained during your process of self-knowledge. However, the process will certainly have to go

through the stages of *self-observation* and *self-reflection* to achieve the desired self-development.

Naranjo summarized the process during an interview in June 2019, shortly before his death:

"What we call '*working*' with the enneagram is no different from what used to be called work for the cleansing of sins. All of this can be said without the religious terms: we are trying to find shadows. We don't call them sins in our modern language. Ichazo used the word passions instead of sins, and when I started teaching, I emphasized passions, because sin is a nuance: sin is tainted with the idea that God gives us these, because of our mistakes. The word passion is them, but it does not include an accusation. It also suggests that it incites us to fight against certain enemies, because pride, lust, and anger are our enemies in the sense that they interfere with our lives.

It's one thing to try to be ourselves, and another to try to satisfy this or that passion. So I tried to create a directory and introduce the modern notion in psychotherapy of doing away with neurosis instead of the old term [of sin], which is more or less how God treats, and is based on moral rules."

Those who feel guilty are the best seekers, the ones most brought to the fullness and pain of conscience. It's easier to remain unconscious... The ego, which until then has been an enemy to be fought fiercely and obstinately, becomes an indispensable ally to acquire a full and enlightened consciousness, a deep knowledge of consciousness, to reach the nature of the mind of which Tibetan Buddhism speaks to us through the lamas and realized masters.

"My search began when a friend gave me a description of the characteristics of enneatype 1 to read. I was stunned when I discovered my dark side, clearly exposed for me to see. This recognition exploded virulently into my consciousness, and I was so relieved when she assured me that there was a path I could take to the light side.

Soon after, in 2007, I started to learn more during the Enneatypus Psychology course. A long series of SAT courses and related activities followed (in Brazil, USA, Germany and Italy), with the support of Claudio Naranjo and many capable and dedicated therapists. An additional important step toward the "*nature of the mind*" was to complete the three-year course of Gestalt therapy."

JURGEN KRAMER

"Discovering the enneagram as a tool for self-knowledge was for me the spark that ignited everything else. I have always been a seeker of knowledge and now I have found it. In SAT I, even with a broken leg, I gave myself to work. Then the desire arose to expand my training as a therapist, and I started training in body therapy and gestalt."

ISABEL HERRERA

The psychology of enneatypes is not merely a descriptive system and an education in the recognition of character types. It offers a psychodynamic interpretation particularly appropriate to each type according to the emotional background underlying the behavior and the notion of particular strategies and visions of oneself and the reality implicit in each type of character.

As Naranjo repeatedly pointed out on the SAT. To identify the predominant passion and related fixations, *writing an autobiography* constitutes a crucial component in the practice of self-observation and introspective study. Such an autobiography should include childhood memories, especially those linked to difficult situations and experiences in the family nucleus of the early years. It is evident how, throughout the narrative of childhood, the personality was shaped, highlighting how it was configured as a coping mechanism in the face of painful challenges.

After the story of childhood, it is worth observing both personal growth and self-growth during adolescence, a time when the pain of childhood becomes aware of itself, a time when the longing for what was missing in childhood shapes the first dreams and life projects. This stage is particularly important for sexual enneatype 1, because he had to disconnect from his needs as a child and it is essential to be tactful also with the innocence of his child, integrating the feelings of tenderness and delicacy into the love relationship.

Once the study of the past life has been carried out, the person is prepared to perform a continuous self-analysis. In addition to noting the painful episodes and analyzing them, it is fruitful to examine the conditioned nature of one's own personality, the lack of an ultimate reality, and, above all, the lack of a sense of true self.

The combination of self-study with meditation, in particular guided *vipassana meditations*, which emphasize the mental absence of sensations and emotions, helps in this process. The practice of *shamatha meditation*, with its emphasis on tranquility, is more appropriate for the second stage of the work, in which the focus is on behavior and the development of virtues.

The process of observation is significantly facilitated in the group setting of SATs and in the therapeutic experience, where perspective is broadened and sharpened through the experience of others and, perhaps even more importantly, through the integration of *others' feedback* with one's own perceptions and revelations. Group work makes it easier for this character to question his belief that he is right and has the merits of deciding how the world should be. In addition, they may become aware of the relational difficulty they have and their posture of contempt for others. Essentially, he is an individualist who needs to learn to listen to each other's feelings and learn to share and live together.

From here, a process of serenity can occur, during which the person of this character can renounce the expression of his anger, perhaps replacing it with a new affability and a renewed confidence in the natural processes of life, finally avoiding the usual gesture of "*pushing the river*", or, in its worst version, mistreating people close to them, censoring, disqualifying or attacking them directly. This process of serenity will mean focusing on the more celebratory and even Dionysian aspects of life, trying to develop gratitude for the gifts that a strong and energetic character like this has received in life. It is also a process that implies a renunciation of power, or at least an authoritarian or tyrannical exercise of power, which can be replaced by a new willingness to reconcile, recognize difference, and rest on collective authority.

It is important, therefore, that the sexual E1 learns to recognize *Otherness*. What is useful here is the cultivation of the *Buberian philosophy* of the I-Thou, the non-objectification of others, the development of sensitivity and listening in all its forms. These goals are put at the service of the connection with the heart and, therefore, the emotional awakening of a character who has lost himself in disconnected action and in the excessive vindication of his own desires, above the rights of others.

In the process, you will increase your understanding of not only yourself but also the people around you, especially in your relationships. A newfound spontaneity and serenity in everyday life can be part of the transition to the higher feelings of virtues. In practical terms, self-observation and understanding of the existence of passions and their desired opposites - understood *as virtues* - can help in the process of transformation.

The antidote to anger is *serenity*. Serenity means to stop judging and habitually act according to the typical traits of sexual E1 and simply allowing oneself to act without the usual defenses. It also means letting go of tendencies to act on what should and shouldn't happen. For the sexual E1, practicing serenity does not only mean accepting reality as it is, but learning inner stillness and stopping the impulse to intervene vehemently in the world.

Then he can open up to the truth of the moment and try to see himself as he really is. Then you can leave behind the suffering and pain, come into awareness of the growth process, and enjoy the release of these burdens.

"The SAT Program taught me to put things in perspective, to be more spontaneous, to enjoy life more. My years of practicing *Kashmiri Shivaite tantra* with Daniel Odier have also been very helpful: "*If you don't marvel a hundred times a day, you don't live*," Daniel always repeats... At 70 years old, I feel full of energy, I usually spend it when necessary. But I am not interested in dedicating my life to ordering and controlling. I want to dedicate the rest of my life to beauty and benevolence. I am an architect, and my job is precisely to create beauty: beauty is, for me, to appreciate and create it. Benevolence is the best attitude to face this life that we have to live, in a crazy world. Instead of getting angry at everything that is not going well at all this social madness, I prefer to dedicate myself to welcoming with my heart all the people I meet in life. It's a healthier way of living, and these people, surprised, give me back everything I give them, although that's not what moves me.

It is, rather, my small contribution to pacifying the collective madness we are experiencing, on a level that you know will not change the world, but that helps to start somewhere. It's like the story of the old man who went to move a mountain with a spoon. They accused him of being crazy, and he replied, "*Someone has to start.*"

PATRICK GENARD

The psychodynamics typical of the sexual will become clearer and make it easier for him to leave behind defensive attitudes towards what he experiences as criticism and the eventual relaxation of the need for self-criticism and self-control, and gradually make him more open and less reactive. He will learn to be more tolerant and to accept that he has relaxed. He will have much less to defend himself; he will accept to be corrected and he will live with increasing satisfaction this new vitality and vivacity. Thus, instead of trying to be perfect, you will realize more often that serenity is not a mental attitude, but the natural expression of wholeness, which will lead you to accept your emotional calm more and more.

Specifically, the transformation and growth process of the enneatype 1 sexual subtype involves recognizing and addressing the underlying fears, desires, and motivations that drive your behavior. This means cultivating self-awareness, self-acceptance, flexibility, self-compassion, emotional openness, and letting go of the need for perfection.

BE AWARE OF YOURSELF:

Developing *self-knowledge* is crucial for growth. Encouraging the sexual to explore their motivations, fears, and unconscious patterns can help them better understand their behaviors and reactions.

The process of transformation begins with becoming aware of this passionate impulse and recognizing how thoughts, emotions, and actions influence. This involves recognizing the influence of E1 personality traits {e.g., perfectionism, criticality} and the sexual subtype's emphasis on passionate connections and intensity.

This may involve becoming aware of repressed emotions and allowing yourself to experience and express those feelings in a healthy way. By delving into their own desires and tendencies, the sexual E1 can understand the underlying causes of their actions and reactions.

Integrating and channeling instinctual energy into creative or personal growth activities can be transformative. Engaging in mindfulness practices, meditation, or body-centered therapies can also help you develop a healthier relationship with your instincts.

Working on the integration of the bodily centers through activities that promote physical presence and grounding, such as yoga, *Kum Nye*, meditation, authentic movement, or other forms of body-oriented practices, can help the sexual E1 reconnect with their instincts and find a balance between their intellect and physical sensations.

"I hear a kind of voice in my mind that puts me in front of the three words that are becoming my mantra in the following days: **pride, vanity, prejudice**. These are my three monsters, the enemies I must always keep in check if I want to grow.

Pride: I was raised to live with pride, the pride of those who do what they should, what others expect. And often do better than others, with more determination, more spirit of sacrifice, more renunciation! **Vanity:** Yes, because I am not like the others, I am more intelligent, more cultured, more educated, stronger. I can endure, I can break, but I can't bend, I can resist everything. **Prejudices:** Because I know what is right and what is wrong, I know what respect and seriousness are, what is trivial and what is not."

ROBERTO GISLON

"The knowledge of the Enneagram was a shock to me: having a theoretical reference point in the light of which to observe my character made me understand that I had finally found what I was looking for. Among other things, this system of work allowed me to see my character from a neutral position and to overcome the horror of what I saw of myself."

CATERINA RUBINAT

BALANCE BETWEEN PASSION AND CONTROL:

The sexual may also have problems with the need for control and rigidity. It is important for them to strike a balance between their passionate desires and their need for order and structure. This implies that they must learn to embrace spontaneity, allow themselves to experience pleasure and vulnerability without becoming too obsessed with control or perfection. It's crucial for E1 to recognize and examine their idealistic expectations – *such as the expectation of one day finding a "perfect" partner* – and ultimately understand how they can create unnecessary pressure and disappointment. Sexual E1, in fact, shows a certain tendency to idealize their partner and have high expectations. It is important for them to recognize and accept that no one is perfect, not themselves or their partner. Learning to accept differences and resolve conflicts constructively can lead to healthier and more fulfilling relationships.

"And here a small miracle happens: for me, SAT 1 represents a turning point. Or rather, the beginning of a great process, still ongoing, which makes me rethink my rigid convictions, and the models that are so dear to me begin to crumble, which gives me moments of extraordinary awareness and openness."

ROBERTO GISLON

"In the process of transformation, E1's angry aggressiveness is transformed into determination, not without warmth, judgment and criticism are "*alchemically*" transformed into acceptance, control into awareness that controlling is an illusion, vehemence becomes temperance, zeal becomes sincere love and idealism becomes loving compassion."

ISABEL HERRERA

BALANCE BETWEEN INTENSITY AND SELF-COMPASSION:

When they don't meet their own standards, the sexual E1 tends to be self-critical and self-critical. It is essential that E1 develop self-compassion to balance the intensity and channel it into healthier expressions of passion and desire.

This implies that you should treat yourself with kindness and understanding {as you would a close friend}, acknowledge mistakes and learn from them, rather than blaming or criticizing yourself. It would even be healthy if he could laugh at himself more often.

ACCEPT THE VULNERABILITY:

All E1s, and especially the sexual subtype, can find benefits in embracing vulnerability and greater emotional openness. This may mean letting go of the need to appear to be a constant force and opening yourself up to greater authenticity and transparency with your partner. Recognize and accept your own emotional needs, and you can strengthen your relationships and foster a closer bond.

EXPLORE SENSUALITY, PLEASURE AND PRACTICE SELF-CARE:

Sexual E1 may have a greater inclination toward fulfillment and performance than toward indulgence in sensual experiences and pleasure. Therefore, it would be beneficial if she allowed herself to explore and embrace her sensual side, giving importance to pleasure in her intimate encounters and fully immersing herself in the now.

Adopting self-care practices that encourage relaxation and disconnection is also essential. This can range from regular exercise, spending time in natural settings, practicing mindfulness or meditation, to exploring creative avenues. Taking care of their physical and emotional well-being is essential for their development and integral health.

"That's when I realized that the type of energy that moves me is that of sexual E1 and that's how I rediscovered my sexuality. It all happened in a second, as if an external insulating element had broken, and my way of being in the world suddenly changed. I discovered not only the fact that it took on a fundamental part of me, but also something that had to do not only with sex itself, but with all aspects of my daily life, from reading to listening to music, meetings with other people, writing, speaking, singing, cooking... The world is sexual in all aspects and I, totally unaware of it, suddenly found myself totally immersed."

CATERINA RUBINAT

CULTIVATE FLEXIBILITY:

Sexual E1 tends to experience a strong sense of good and good and may struggle with flexibility and adaptability. To grow, you will need to work on the possibility of being more open-minded AND receptive to different perspectives. Developing the ability to consider alternative viewpoints, let go of the need for control, as well as being willing to compromise, can improve your relationships and help you resist or even avoid your rigid thought patterns.

INTEGRATION OF THE QUALITIES OF ENNEATYPES 7 AND 4:

The E1, and especially the sexual subtype, can benefit from the integration of Enneatype 7 qualities such as spontaneity, joy, and a sense of adventure. Embracing play and being open to exploring new experiences can help counteract the tendency toward seriousness, responsibility, and rigidity.

You may also benefit from integrating some qualities of enneatype 4 to encourage the practice of self-acceptance, creative expression with less evaluation, and thus gain greater emotional freedom.

THERAPEUTIC RECOMMENDATIONS:

Therapeutic recommendations for sexual E1 are based on Claudio Naranjo's fundamental recognition that self-knowledge is the key to growth, as promoted in the SAT Program and *gestalt therapy*.

- a) **Group therapy and support:** Group therapy can be extremely helpful for sexual subtype E1, providing a safe environment in which vulnerability can be exercised.

Additionally, it fosters a sense of community and shared experiences. Joining a support group or attending workshops with other types of enneagram can provide a space for introspection, the opportunity to learn from other people's

experiences, and the benefits of receiving feedback. Not only does this make it easier to gain new perspectives and tactics for personal development, but it also provides a sense of belonging and support.

"It was the SATs and the work with Claudio that gave meaning and possibility to my journey, the continuous alternation of theoretical references and concrete preparatory experiences between them: it was necessary for me to find my father, forgive him and ask him for forgiveness, putting me at peace with the masculine. It was necessary to reintegrate the missing parts, sexuality and heart, so that I could find my father."

CATERINA RUBINAT

"Already in the first session I was surprised to have an incredible depth experience. From the beginning, as soon as I closed my eyes and came into contact with the room, I felt very pronounced physical sensations: at first, I almost choked, my body rebelled, I screamed. Then, little by little, the symptoms subsided, but the awareness that something was happening in me took on more and more, without any voluntary participation, as a full realization of the "*completely spontaneous*" technique."

ROBERTO GISLON

- b) **Cognitive restructuring:** Cognitive restructuring strategies, such as those employed in cognitive behavioral therapy, may be effective for the sexual E1 in their fight against that inner critic who perpetually evaluates and condemns their actions.

These techniques will allow you to modify your inflexible thought patterns and automatic judgments. This process should facilitate a more adaptable approach for yourself and others, helping you create a more balanced and compassionate self-image.

- c) **Working with the inner child:** Exploring and healing the wounds of the inner child can involve connecting with your playful and spontaneous side and giving yourself permission to make mistakes and experience joy.

"During an exercise, I received very favorable comments, because they saw in me solidity, firmness, will to live, clarity of analysis, inspiration. One of the comments, in particular, made me very happy: "*She has the ability to let herself be enchanted.*" It's true, my ability to be '*enthralled with life*' may explain why I sometimes manage to embody the inner child."

JURGEN KRAMER

LIBER TERTIUS:

ENEATYPE 1 SOCIAL

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1. PASSION IN THE SPHERE OF INSTINCT: HOW ANGER ACTS IN THE SOCIAL

BY ANTONIO FERRARA

According to Claudio Naranjo, the social subtype E1 presents notable differences in relation to the other subtypes of rabies. The main characteristic of this personality is what Oscar Ichazo called non-adaptability, although Naranjo preferred to use the word rigidity to refer to a teacher's mentality. One of the common characteristics of E1 is the repression of anger, which manifests itself in various forms, depending on the subtype. For example, Social E1 and Conservation E1 suppress anger, but while the former does so by seeming distant and cold, the latter appears warmer and friendlier. The social E1 is obsessive and tends to be against everything and in spite of everything. He firmly maintains his point of view, sometimes in an exaggerated way, and starts to consider that nothing is going well for him and that everything can be criticized and improved. These characteristics, common to all E1s, are especially evident in the social subtype, to the point that their ideas and ideals of perfection become a filter for the concrete reality that makes their lives and those of others difficult.

PASSIONS AND FIXATIONS:

Character formation occurs through the combination of particular emotional aspects called "passions" with cognitive structures that become inflexible and give rise to what we know as "fixations." *"Passion is an emotional and pathological coloring of personality,"* says Naranjo in a concise, clear, and evocative definition.

In the case of the angry character, this is expressed distinctly in each of its three subtypes, possibly to a greater extent than in other types of characters. In a particular and paradoxical way, the anger that characterizes E1 is an emotional state that remains repressed. As a result of this repression, when the accumulated anger finally manifests, it does so suddenly and explosively, in a burst of energy, with specific nuances depending on the subtype.

In more technical terms – and following the psychoanalytic tradition to which Naranjo paid so much attention – we can say that E1, in general, adapts to a state of reactive formation, a defense mechanism that consists of converting a feeling into its opposite. In practice, anger is transformed into reserved, distant, prejudiced, critical attitudes, where the other is no longer seen as a stranger, but as a savage, and even more so in the case of Social E1. This occurs even in cases where anger would be a naturally appropriate emotion. Thus, the angry character is apparently accepted and obedient, but in reality, avoids – by repressing – falling into angry reactions or aggressive expressions.

The dynamics described are due to the child's decision-making process, which interrupts his impulses to repress needs and feelings that he considers not to be well regarded by his parents or other parental figures. As a consequence, the child hides certain parts of himself for fear of not being accepted and learns to behave in an "appropriate" way.

Anger can also find expression through a redirection of energy that was originally intended for the satisfaction of needs toward energetic and results-oriented actions. The Social E1 person demands a lot from themselves and others and can be especially frustrating and demanding. He always pursues a perfectionism that unconsciously becomes a goal and ideal and exhibits a marked aptitude for irony, which can also be caustic. These are all traits that develop over time, as in early childhood, Social E1 often manifests feelings of inadequacy and worthlessness, deep shyness, shame, and easy crying.

For some time, Naranjo simply called this inadaptability "*rigidity*." It is, he says, a kind of "*teacher's mentality*". Or what Wilhelm Reich called the "*aristocratic character*", the one who has the neurotic need to feel right, to always be right, which implies that this type of person implicitly considers that it is others who have to adapt to them. In this sense, the Social E1 is not a perfectionist, like the Conservation E1, dedicated to identifying errors; on the contrary, the social feels perfect, so it can even afford to make huge mistakes. Of course: he does not consider them as such but takes them as permissions that he himself grants using his own criteria, which he believes to be the most reasonable.

This passion for feeling that he is right and that the other is wrong implies that the Social E1 will tend to be in a position of dominance over others, making them feel that they are wrong, and relying on a supposed right to dominate things based on that. an error that systematically contaminated the other, but not himself. While the Sexual E1 simply asserts its dominance assertively and vehemently, without trying to justify it, the Social E1 usually prefers to argue it, reason it and, of course, impose it.

The background on which the Social character E1 is organized is a reaction to not feeling adequate to the world and the demands it imposes on it. In a sense, the expression of anger or rage is a form of healing, a permission to express oneself and assert one's right to exist, a "*here I am*." By entering the state of passion – and, therefore, exaggerated emotion – the Social E1 crosses the limits and, from a reactive formation, passes to what will later be read from the outside as an attitude of superiority. In fact, this image of superiority is a form of defense against deep devaluation, an anger that seeks to declare, "I was worth it, listen to me," an expression of strength. It is not necessarily a destructive anger, but one that hides the despair of not being heard and not receiving what one wants

and what is considered vital. "*A state of childish ego screaming*", as Eric Berne would say.

When anger takes shape, it becomes a neurotic need that hides an ongoing demand for recognition. The social subtype has difficulty adapting to the environments and realities in which it finds itself and easily falls into criticism and judgment. It is a maladjustment that manifests itself in a more evident way than that of the conservation and sexual subtypes, which also suffer from it, until it becomes so prevalent that it becomes a way of preserving and conserving oneself, adopting exaggerated precautions and placing barriers in relationships with others.

The social child E1 passively adheres to the demands of his parents and other parental figures, and since these figures have not been able to see and hear, nor adapt to his needs, he has likewise internalized a distance that does not allow him to hear the other. and from which the so-called maladjustment comes. This indirect approach is the Social E1's way of expressing their needs, feelings, and desires. One becomes a "*fake*" – as a friend called me when I was a child – or a "*Neapolitan disguised as an Englishman*", as I introduced myself to Claudio Naranjo in one of his first groups in Italy.

PASSION FROM THE POINT OF VIEW OF COLD ANGER:

In the following statement, Marisa Portanova and Fernando Gómez describe themselves schematically based on the following questions: how cold anger does, what motivates non-adaptability, what need does it satisfy.

"In my childhood I didn't feel that someone took care of me, I felt that I had to block my emotions and bodily sensations to become strong, being rigid. Screams and emotions were despised. I felt that only rigidity and anger could sustain me. I felt the rejection of my father, who I interpreted as not deserving of life. The way out I found was to become a good and "elevated" girl compared to the others. I adapted to the values of my family and after school. I adapted to the adult world, disconnecting from my childhood world. Thus, this character assumes a moralistic attitude and seeks justice. We are people who continually have to strive to improve ourselves and others. We are never satisfied with the level we have reached. This creates anger against us and others (we are never good enough). Our cold anger allows us to maintain the position of the right, and then"

– MARISA PORTANOVA

"If I review some of the episodes in which I perceive the strength of anger, at first as anger due to disagreement, when I come across something that I do not approve of, and I see how it turns into fire, often in fractions of a second, it seems like a "leftover" energy that cannot be channeled into reality, at the time and place in which the event occurs. Feeling internally the impotence to change the course of events and projecting it into the ignorance, laziness or stubbornness of others, I would say that you open the tap through which an energy overflows whose correct channeling you feel frustrated. As I was able to see later, my distrust also turned against my own spontaneity, in which I saw the source of many "mistakes", the trigger for situations over which I lost control. Thus I became a strict watchman of my own actions and words. Sometimes this "schoolteacher" attitude was more like that of a Protestant pastor..."

- FERNANDO GÓMEZ

In Social E1, anger emerges as an intriguing and complex facet. Their origin, motivations and satisfactions reveal a network of experiences and needs that shape the way the E1 relates to the world around them. Through this journey, we will discover how this anger is born, what drives it, and what needs it seeks to satisfy.

The seed of anger germinates when E1's attention and care are disproportionately focused on others, often to the detriment of her own aspirations and desires. Painful rejection by the mother, father or other authority figure can be a trigger, because, in the face of such rejection, the ingrained belief that he must "deserve" his place in the world is born in the E1, submitting, in a symbiotic adherence, to the imposed values and expectations.

To survive in a complex environment, Social E1 develops great mental strength and blocks emotions and the body to build a rigid structure. Rigidity becomes a refuge and anger becomes the force that sustains this structure, which gives it the energy it needs to survive and fight for space. Yet his expression remains restrained, relegated to the confines of silent thoughts. With a focus on maintaining a "*good boy*" appearance and standing out in comparison to others, Social E1 clings to the conviction that his way of feeling and acting is intrinsically virtuous. Adapted to the values instilled by family and school, he quickly distances himself from the childish world and forms an identity shaped by adult influences.

The oral character, characteristic of cold anger, is manifested in the difficulty that E1 experiences in expressing it openly. Emotionally blocked, they turn to the mental, replacing outbursts of rage with an attitude of icy contempt. This peculiar way of channeling anger seeks to fully live the values introjected into the being, giving them a character of morality and justice. Social E1 tirelessly strives to achieve constant improvements, both in themselves and in others, and never feels satisfied with the level achieved. They require an incessant effort that does not allow for concessions.

In conclusion, anger, with its origin in the needs of others, finds its impetus in the construction of a rigid structure and expresses itself through great mental restraint. It satisfies the need to live out the values that this character has internalized and instills a continual pursuit of self-improvement and justice in his interactions with the world. In the complexity of this kind, we find the struggle for place in a context in which one's own needs and aspirations have been relegated. By exploring the depths of this unique emotionality, E1 discovers how anger intertwines with our experiences and shapes her perspective on life.

However, this anger finds its expression in the silence of thoughts. We cling to the idealized image and compare ourselves to others to validate our own worth. Adapting to the values instilled by family and society gives us a sense of belonging and security in an adult world that seems far removed from the innocence and freedom of childhood.

In short, the cold anger of Social E1s is a response to a lack of attention to one's own needs. Trapped in the mind and masked by a semblance of righteousness, it seeks to satisfy the need to live according to its values and achieve a perfection that constantly eludes them. By understanding the complexity of this anger, the E1 can begin to unravel their constraints and explore healthier ways to channel their emotions and meet their needs in a more balanced way.

2. THE CHARACTERISTIC NEUROTIC NEED: INADAPTABILITY.

BY ANTONIO FERRARA

In Social E1, the dominant emotional fixation, passion Anger, is associated with a cognitive fixation called maladaptability. The emotional world is what feeds the cognitive facets, which in this case become a lack of adaptation to people, things and the world in general. This kind of thinking arises in response to the question, *"If this is the way things are, if they have reached this point, how can I move forward in life?"* Obviously, there is a relationship between this thought and situations and experiences that do not facilitate existence and prevent the growth and development of life. To survive, there is a kind of mediation that, in general, is put into practice for all children.

And if the child becomes a Social E1, he will demand from himself the posture of this enneatype: *"On the one hand I adapt and obey, and on the other I oppose and never carry the postures that my surroundings suggest"*. Thus, inadaptability translates into not feeling comfortable or favorable to the environment and, consequently, not fully accepting the imposed norms and schemes. It would be like saying that while an idea, a thought, is formed, exceptions to such an idea immediately arise. Unlike the character E3, who seeks security in more stable structures, the Social E1 feels safer when the word, the dogma, can be refuted. What, then, is your motivation? Distrust of the other, the conviction that one can never fully trust anything. This is the attitude of those who think, *"They will never give me what I expect,"* as a belief formulated by a childish mind that takes irrational values seriously.

In my case, I received a lot during my childhood, although it wasn't exactly what I wanted, which made me feel the need to fully control it. Over time, this idea became a fixation that I have unconsciously directed my entire life: *"Nothing will really support me, I have to defend myself."*

It's important to keep in mind that fixations are established cognitively from an early age, in my case, this made me believe that I could only rely on myself and that I would have to fix things on my own. This difficulty in depending on others also manifested itself in my tendency to see my needs and the sufferings of my parents when I was still young, since I didn't want to be a burden to them. This position often had a personal cost, which I did not recognize, and which even led me to reject invitations to enjoy a simple ice cream. In essence, I became accustomed to using the path of renunciation and the habit of not asking, all while striving to earn what I wanted.

This set of behaviors later took the form of a false autonomy that can manifest itself as a feeling of superiority, but which is, in reality, pure reactive formation. The feeling of inadequacy made him live a little on the margins of the most different groups with which he had to interact since childhood. At the same time, he always chose to be in groups, although he was, in my way of speaking, held back by shyness and fear of expressing himself and making a bad impression.

Maladaptation is usually related to the difficulty of accepting reality as it is and the constant need to improve oneself and others, which results in perpetual dissatisfaction. This ruthless approach does not allow you to enjoy the successes you have since you always have a bigger goal to achieve. Personally, I remember receiving numerous recognitions that, although they made me happy for a moment, did not satisfy me. In fact, I immediately thought that they had been casual and that I would never appreciate them again. These thoughts reinforce the underlying idea that persists to this day: *"It's not worth enough, I need to do better."* This obsessive search becomes an ideal of perfectionism, which in reality tries to compensate for the deficiencies of childhood.

Let's see a statement:

I have a different way of organizing my cognitive core. I begin by saying, "If I relax too much, I won't do my duty!" As a child, I always had to put a lot of effort into getting things done. As soon as I tried to share a wish with my father, he would say to me, "Are you sure you want to do this?" In fact, I wasn't always so sure and I would like him to support me. That phrase of his resonated with me like a great devaluation, as if he was really telling me, "Are you going to make it?" At first, although I wasn't sure, I was dedicated to getting things done regardless of fear or doubt. My motto was, "I'll do it myself. I'm going to show how capable I am and I'm going to do well." But, over time, it evolved into something else: "I don't need you, I'll do it myself. I'm not going to adapt to what you want me to do." This lack of adaptation manifests itself in my need to change things around me, as I often feel that they are not good enough or that they are poorly done. I often demand more from myself than from others, I feel that I am my own worst enemy and that the constant tension that this generates stiffens my body. I always feel that I need to improve some aspect of myself to better fit into this world that often seems strange to me. Sometimes in the past, I've said to myself, "I'm not fit for this world. I feel like an alien."

CAROLINA ALFANO

Here is another significant report on the experience with inadaptability in adolescence of a Social E1:

In my pre-adolescence, at the age of 11 or 12, I began to look for the look of admiration. I no longer just wanted to be recognized or comforted, I learned to jump off the trampolines in the pool, trying to outdo my peers, either by jumping from a higher position than them or by doing it in a riskier or more beautiful way. At school I defied the rules of conduct and flaunted my abilities, both intellectual and sporting, learning to avoid, and even underestimate, areas such as football, artistic design or music, in which my skills were quite scarce. Totally oblivious to the rejection that my attitude caused in a remarkable majority of colleagues and professors, my small share of popularity was more than enough for me to move forward. As you can imagine, the sum of disagreements with society became more

and more rigid for me. and took me to some strict boarding schools before I turned 15.

FERNANDO GOMEZ

Marisa Portanova tells us about her particular way of schematization, very characteristic of this character, and whose testimony we will use to close the chapter, as a synthesis of aspects that motivate the lack of inadaptability of the child E1 Social:

- ❖ Loneliness, lack of care and parental protection
- ❖ The need to take care of oneself (and, later, take care of adults)
- ❖ The intimidation of feeling and living like children
- ❖ The need for total adherence to the values that allow us to live to the exclusion of others
- ❖ Feelings of injustice, of need, of not being able to adapt to our way of being and our needs as children.
- ❖ Need for control over our lives: From the beginning, we decided to leave out everything that potentially leaves us far from deserving of life.

3. INTERPERSONAL STRATEGY AND ASSOCIATED IRRATIONAL IDEAS.

BY MICHELE BERTI, WITH SCORES OF
ANTONIO FERRARA, CAROLINA ALFANO AND FERNANDO GÓMEZ

In the social E1s we studied, we observed that there is a clear differentiation in certain directions more than in others. Although they all maintain the basic organizational core of this personality, each of the interviewees is characterized more by some traits than by others, which also creates marked differences between their own subtypes. In the social

subtype, obsessive-compulsive traits are particularly evident, resembling the Freudian oral character or what personality theories call obsessive-compulsive.

Fixation – that is, that fixed core of ideas and thoughts that are distorted and generalized interpretations of reality, with a component of irrationality – manifests itself in E1 as a perfectionism that becomes the goal towards which the world and the relationships that surround it are shaped. When a child forms irrational ideas, these are the basis of his subsequent vision of his life and the world, and a cognitive core is organized that remains fixed: who we are in the area of character structure and content.

In the life of a social E1, not even things that might seem more trivial and less important are left to chance. All of this is governed by "objective" criteria, applied with manic and obsessive care. In the home of a social E1, each object responds to a logical choice: plates and crockery, for example, are stacked and placed in their respective cabinets and drawers, knowing that they must all be used the same number of times, although there are some among them that no longer respond to their aesthetic taste. He has the firm conviction that it is merit to use an object until it is useless, for this implies having used the thing correctly, without waste. Living without lacking the essentials, but with a minimum of consumption and never wasting anything is the ideal condition for the social E1, who thus feels that he is fulfilling his duty to correctly use the resources at his disposal. An example of this is Ingvar Kamprad (a social E1), founder of the multinational IKEA and who specialized magazines refer to as one of the richest men in the world. Kamprad stated in a 2006 interview that he drives a 15-year-old car, flies in economy class, and encourages IKEA employees to always write on both sides of a sheet of paper. As a small detail, here's an example of this character's authoritarian drive: he was an active Nazi and member of the SS in his youth, although decades later he apologized for it.

Perfectionism, therefore, becomes primarily a method of doing everything in the best possible way. It must be taken into account that doing the perfect thing and not making mistakes are needs of the social E1 that help him not to experience that feeling of goosebumps, the pain in the heart related to the fear of rejection and error that occurs when someone does not do his task completely well.

Every choice, from buying some important asset (like a house or a car) to buying a mundane everyday object (like a pair of shoes or a dress), is made with the intention that it be "forever." Indeed, how could the perfect thing that someone has decided to buy, after a long and careful phase of study, be surpassed by something more perfect? If what one has chosen is perfect, how could there be anything more perfect than perfect in the future? And the "*perfect*" thing that has been bought will be used and maintained with great care by the social subtype, in order to preserve it over time, until after many years, and in spite of itself, it is no longer possible to use it. When that day comes, it will not be

uncommon for him to go, perhaps to the same store where he bought it (while it still exists), to try to buy it again, identical, to the astonishment and hilarity of the shopkeeper.

Perfectionism, however, far from being a mere personal choice, also becomes a method that imposes itself on others, since it is not enough for E1 to be the only one who does things according to his criteria of perfection. For the social subtype, others must also be as perfect as he is, since he strives daily to be so. Therefore, he is dedicated to initiating actions aimed at improving the way others do things. Of course, if others are not perfect – or cease to be – he will never experience the feeling of guilt and shame that he might experience if he himself were "*caught*" in the mistake, but the feeling of inner anger at the other's inability to achieve perfection is assured.

The social E1 is distinguished by its intense internal monologue, in which it constantly weighs the validity of its own beliefs, thoughts, and plans of action. Once the standard by which the veracity and correctness of all its initiatives is measured, social E1 compares its value system, which it considers the only correct and legitimate one, to evaluate whether and how it should act in life.

The social subtype tends to select a small number of people with whom it feels willing to confront. When you identify someone willing to contradict you about some kind of reflection, thought or doubt, you will hardly consider this person as a source of wisdom, but rather as a subject with whom he can relate on an equal basis and with whom he can compare his own ideas. In other words: it is very difficult for you to admire the ideas of others and give up your sense of superiority. This constant comparison allows you to assess whether you could benefit from overcoming your stagnation, doubt, or indecision. In these moments, the social subtype experiences a kind of "dizzying" pleasure in responsibility, an elitist feeling that results from the ability to discuss the fundamental mechanisms of reality.

This subtype tends to admire, acknowledge the masters they have had in their life, and feel gratitude for them for the teachings they have received and receive, although it is difficult for them to feel like an "*obedient disciple*." He does not give up seeing the authority he admires as someone equal, eliminating any kind of feeling that the other may be superior to him. You like to receive admiration from others, you have to recognize value in them. He tends to cultivate for a long time the feelings of admiration of others towards him and wants to be recognized for his intellectual appearance and his abilities.

The need to cope, this need to be in the "*control room*", characterizes social E1 since childhood, so that this subtype is often considered as a child, a subject that is difficult to cope with by those who have some kind of pressure on him. Educational responsibility. The parent, the teacher or the educator will feel systematically challenged by the social E1 boy or girl, because he feels obliged to understand everything that

surrounds him – and also what does not surround him, and this includes what he learns in textbooks – as if this were an inalienable responsibility.

Soon, however, this thirst for confrontation aimed at the ever greater understanding and improvement of one's own ideas and hypotheses, will be destined to be systematically frustrated by the high self-demand that one suffers and because perfectionism is a neurotic motivation and not a real goal to be achieved. What gives it meaning is the continuous search to feel perfect with the distorted belief that there is a chronic lack of valid interlocutors with whom to sustain the desired confrontation. The social E1 becomes autonomous because he learns that the answers to his thousand questions will not come from the "elders", but that he must give them to himself: only if they come from within him will he feel that he is validated, that he has power; If you accepted other people's opinions, your self-image would suffer a painful decline that you cannot allow.

From a very young age, the social E1 asks a lot of questions to understand this or that, and usually finds that their feelings, desires, and thoughts do not receive attention or listen, do not count for those they represent authority. He has to obey without questioning, accept the teachers, the parental figures from a passive listening, which does not allow questioning. And, through this process, he begins to identify with such authorities, becoming, over the years, an authority that also does not give space to the other.

He also seeks forms of "*autonomy*", a "*do it yourself*", and learns not to ask and not to seek help, but above all not to bother. He has a great curiosity and a need to learn. His autonomy is forced, because he believes that they do not want to give him what he needs and, therefore, he feels useless and lost. His shyness, which in reality hides a deep insecurity, predominates in front of people in authority: the anxiety of not being up to the demands takes over, anxiety that he tries to solve by dedicating himself to correcting himself, others, the world, often in a cruel way.

With others, in general, their reactions may be conflicting with the objective of being right of imposing their reasons; He may also be strongly argumentative or exhibit a passivity that conceals pent-up anger. Being right, in his irrational mind, gives him value, empowers him, and that is why he has so much at stake in having his authority recognized. Others may begin to perceive you as stubborn, dismissive, and with an air of superiority and arrogance.

ASSOCIATED IRRATIONAL IDEAS:

The crazy idea, in Claudio Naranjo's conception, belongs to the cognitive core of the self. We are in the realm of thoughts developed in early childhood that are fixed in time and accompany us in the different events of life. A possible explanation is the

connection that young children establish between the unsatisfactory or limiting experiences they experience in the family environment and the attempt to explain them. Being able to understand "*the reasons*" of what he experiences reduces suffering due to the deficiencies and limitations he experiences. In a creative way, he develops ideas that tend to provide an explanation for what happens, obviously conditioned by a vision that is the result of a still undeveloped mind. Eric Berne calls this process "*the little master*."

To give strength to his thoughts, he uses mechanisms of generalization and grandiosity that are then fixed in beliefs about himself, about others and about life, beliefs that will constitute the cognitive basis of his orientation to life and, therefore, of his character. In the specific case of social E1, it is based on the idea that "*only if I am perfect will I be loved and recognized*", depending on whether the limiting experience is located at a deeper or lower emotional level, that is, it manifests itself during stages of development in which the child demands greater parental presence, more emotional intimacy or more recognition of his or her value. For example, a child who does not feel sufficiently fed and who suffers physically and emotionally cannot explain why he is not fed enough or cared for enough, and with his rationality still underdeveloped he begins to formulate poorly outlined thoughts – "*it's not worth it*", "*I'm a nuisance*" and many others – and produced by a negative view of oneself, which, as they develop and take shape, lead to cognitive compensation: "*If I want to be loved and recognized, I have to be perfect*."

From there, E1 begins to organize behaviors and reactions that seek perfection. The pursuit of perfection implies a demand on oneself and others that imposes a continuous effort and requires that things go well to the point of obsessing and not taking time for oneself, renouncing all rest in favor of actions that he believes are important, that fill his life. In practice, he renounces the spontaneity and freedom of the natural child in favor of the achievement of merit and recognition. This pretense of perfectionism can keep alive, even if repressed, a generalized anger against imperfect reality, which makes it easier not to give space to the weaknesses and weaknesses that remain in the background.

Crazy ideas, as defined by Claudio Naranjo, are cognitive interpretations of experiences that derive from the distorted core of fixation, in this case perfectionism. A common crazy idea is the belief that you will only love someone if you are perfect. The child belonging to the social E1 seems to find confirmation in the very high expectations that his parents placed on him. To be loved is to be accepted in family and school, in friendships and at work. The mistake, the lack, the mistake or not having given everything, implies coming into contact with the anxiety of being unmasked, of discovering that, deep down, someone is worthless, with the fear of being a "*fake*" that has invaded him since childhood. To be caught in error is equivalent to being condemned without recourse and to be permanently and irretrievably removed from society:

forgiveness and remission are not considered possibilities. It is as if there is only one opportunity in life and, once it is seized, there is no possible recourse. It is a very unpleasant sensation, which can produce immediate bodily effects, such as tingling in the calf muscles or a general feeling of cold.

To avoid this chilling emotion, it is necessary to play with anticipation, study a strategy to prevent the problem, create a system that supports it. Thus, the social E1 begins to learn to be perfect, unassailable, and effective in everything it undertakes. Throughout his life, he will also develop an appreciable ability in dialectics. Deflecting blame from oneself with words becomes such a perfected art over time that it is effective even with those who simply want to test it. The social E1 is convinced that it is reliable, correct and responsible, and is aware that it is always meticulously prepared not to be put to the test, which makes it experience as intolerable the fact that someone can doubt it or question its preparation.

The discomfort of having to suffer a fate that he perceives as unfair can reach the point where he decides to reverse roles and challenge those who are judging, evaluating, or running away from him, to catch him red-handed in his weaknesses or inabilities. Then, a teacher, a parent, a boss, and even an employee become the target of the tacit anger of the social E1, who, by expressing himself always in an acceptable and socially composed way, begins to make life miserable for those who find him in a long-term relationship with him and put him to the test. This crazy social E1 belief prevents him from experiencing the affection, appreciation, and support he receives when he finally demonstrates that he is "*human*."

Other crazy ideas that are quite common in social E1 are: "*Cost more and you will be recognized*", "*If you don't do it, no one will*", etc. The feeling of being mayor implies a continuous desire to improve, a search for recognition that is never enough, so even when it is granted, he devalues it, believing that he received it by chance, not because I wanted it to be given to him or because I deserved it. Moreover, he is convinced that this experience will not be repeated because he will not be able to repeat those actions that by pure chance favored him. Thus, he starts again with new commitments in a continuous effort to do more, to achieve full satisfaction and the advantage of always keeping him active, alert, in search of improvement and, on the other hand, produces an obsession that generates suffering: "Others are more capable; they have done more and will do more"...

4. OTHER CHARACTERISTIC TRAITS AND PSYCHODYNAMIC CONSIDERATIONS

BY MICHELE BERTI, MARISA PORTANOVA and ANTONIO FERRARA

A trait of this character is **coldness**, an extreme coldness not to feel his "*fallibility*". At least, this is how he appears in the social sphere, with an elegantly restrained way of presenting himself, of showing himself, of feeling socially acceptable, because he does not see his own limit, which, according to him, would make him the object of an intolerable judgment. This makes SO1 a maladaptive subject who lives on the edge.

"In a regressive experience with the timeline I found myself in a group situation and I saw that I was an observer, participating in the things that were happening, but not fully participating in anything. Several times I found myself in group situations, perhaps at a dinner with people, and while others were talking, arguing, I restrained myself and felt almost prevented from expressing my opinion, my idea, to the point of seeming strange and cold. In reality, I was held back by the fear of being inadequate, of saying things that were unacceptable or objectionable, and that is why, while I was in the context, I maintained a position of alienation, the result of a feeling of inadequacy, a feeling of inadequacy and inadequacy."

- MICHELE BERTI

This attitude aims to put the other in difficulties and lower their self-esteem. In this way, a person who feels incapable, guilty, irrational, will be a much easier obstacle to overcome, compared to the goal of doing things in the only correct way possible.

ANTONIO: In addition to what Michele said above, with which I agree, for me coldness is also a way of distancing myself from the person I don't like, who for some reason I don't like or who I feel invasive, or even in the case of co-workers who secretly don't follow my instructions, or maybe someone who wants to dominate me... Then I stiffen, maybe lower my gaze, pretend it doesn't affect me and, finally, I avoid contact and try to get rid of the presence of someone who bothers me. At other times, however, I release my anger. Often, therefore, coldness for me and for other SO1 is a way of reacting to discomfort in the relationship. Other times I get "cold" due to shyness, today less and less. I close myself off and withdraw so that others don't discover my worthlessness, but inside me there is an emotional turmoil that doesn't shine. SO1 Shyness is also the result of a form of shame. In me, it is also the aspect of a fragility that manifested itself as a child through the redness of the face, in ordinary life situations and even through minor events. In these cases, the dominant feeling for me was a feeling of inferiority.

MICHELE: Another characteristic is **distance**, which is functional for maintaining a feeling of superiority over others. The fact that they feel superior (intellectually, as a capacity for reasoning, as a view of life's situations), does not favor the approximation of others to SO1 (whom they may consider unworthy of esteem, uninteresting, incapable or stupid).

"Distance is the effect of showing superiority towards people who criticize or judge ironically, or who assume their positions of superiority, or against the "know-it-all", or against those who despise my paths of personal growth, mock my lifestyle and do not understand the depth of what I do. In general, I act detached when I feel undervalued. "

ANTÔNIO FERRARA

ANTONIO: The feeling of **superiority** that Michele talks about is the belief that he's right, the idea that he has some kind of natural connection to the truth. Being sure that his position is always that of reason (and that the facts always prove it) leads him to develop a sense of separation from others, whom he can never see as equal to him.

I would add that SO1's superior attitude is demonstrated rather than experienced. If he wants to win or prove that he is right, even when he comes to understand that this is not the case, SO1 insists with his arguments and even climbs into mirrors to find reasons to support what he says, going beyond the data of reality, and all this has a very deep reason. If I'm not right, if I'm wrong, I fail. The world discovers that I am incapable and useless, which is a bit like dying. All this contributes to the ills of the world by not allowing forms of agreement or balance that allow for a more harmonious social life.

MICHELE: **Impertubality** implies that those who are superior do not cower. Even in dialectical difficulty, proving yourself right is always within reach. It is only a matter of waiting for the facts to prove it and for the dialectical confrontation to lead to this result. Therefore, emotional tantrums are neither necessary nor conceivable to convince or seduce others.

ANTONIO: I have never felt unperturbed and when I show myself as such I put on a mask. I easily fall into emotional attacks and get angry when my reasons are not acknowledged or when I feel hurt or "*mistreated*." I don't have the patience to wait for the facts to prove me right. In discussions I get hot and passionate and try to prove, even by force, that the other person is wrong or not right. I consider these characteristics an aspect of my "*asociality*".

MICHELE: SO1 avoids the outburst of anger through **intellect**, a tool that allows him to prevail over others in terms of "*always being right*." It's the way he found to avoid showing the visceral anger part, which is not socially acceptable. Moreover, on the basis of the "*logic of the intellect*," he can convince others that he is always right.

ANTONIO: The intellect is also very present in me. At the same time, the rational capacities and reasons I want to present can also be "*shouted*", so that the other hears what I say and does not devalue it or "*talk over*" me. So, my intellectuality is closely linked to emotions, especially those of anger. As a child, in my powerlessness to assert my reasons, I was sometimes overwhelmed by an internal tremor and the urge to cry. This was especially true in intimate relationships and friendships, but not in formal situations. I soon learned to enter the reaction training mechanism that protectively led me to consent,

perhaps by smiling, even if I had a different point of view and wanted something else. but only up to a point. Today, I'm more likely to let go of smiles and condescension and indulge in outbursts of anger that can later lead to feelings of guilt and worry about rejection.

MICHELE: In several situations, SO1 expresses itself relentlessly. He does this, for example, when dealing with a person he considers "*stupid*". Faced with such a person, his dialectic becomes so clear that he can literally destroy anyone with words. Thus, he does with dialectics what he would never have the courage to do through physical violence.

ANTONIO: As far as I'm concerned, I can express myself very harshly and ruthlessly with people who I consider having done me or are doing me harm. What I say is not entirely unfounded, but it can be very strong and devaluing for the recipient. It's a kind of ability I have to block the other person with words. This only happens to me with people who I feel are threatening me, who are maybe undermining my territory or not acknowledging my authority. In general, this extremely direct and incisive communication, although it has positive purposes, can cause fear or discomfort in the other person. I take as a general example a form of interaction theorized in Eric Bernel's psychological games. In general, a game leads to an abrupt and negative interruption of the relationship and ends with the conviction on the part of the character E1, but also others, that "you're not okay, I'm okay". Basically, "*I'm fine*" if I win, if I win. This gives him strength and a fictitious energy, an illusion of power that he doesn't really recognize in himself.

MICHELE: No situation, no guide, no group, and no person is perfect enough for SO1 to feel fully part of them or, in any case, in tune with them. There is always something wrong and something that needs to be changed, modified or corrected. This leads to a perpetual situation of disharmony in dealing with people.

ANTONIO: The E1 maladjustment is the result of a constant search for something more and something different, which reaches the point of not allowing oneself to live a satisfying life and, consequently, neither do others. We always seek the best: what already exists, what nature and the world offer, is not enough. It is a false need, that of the perfectionist who wants to change and transform people and things into something else, preventing himself from a quiet acceptance. It is an obsessive demand to improve oneself and others, losing sight of the possibility of enjoying the richness of what already exists in the here and now. The consequence is that SO1 always feels, illusorily, projected towards a better future.

MICHELE: I respect the way in which Social E1 contributes to the construction of social evil, we are inspired by what Claudio Naranjo wrote in his book *El enneagram de la sociedad*, where he argues that the social decadence of the character E1 in our society is represented by the aspect of repression.

This is a **repression** that does not take the form of physical violence, but rather the devaluation of the other. The E1's aptitude for perfectionism and his demand for the world to adapt to his vision of reality, produces as an enormous social evil the impoverishment of others and the discouragement of taking initiative. Instead of encouraging, supporting and accompanying others, it has taken on a more mature and fulfilled expression, the actions of E1 are directed towards the achievement of its objectives, thereby excluding the creative enthusiasm of others, perhaps because they only express in an inadequate way in its unique vision of things.

MARISA: The repression of the social begins and is particularly harmful in the private sphere, that is, with children and in the family or in intimate relationships, where it takes the form of "*moral violence*", either because it is directed at those who cannot defend themselves (children), or because it is directed at those who love us and are therefore more defenseless against us than against strangers. In these cases, it seems to me that we not only inhibit the creativity of others, but also prevent their freedom to be as they are, because, by devaluing them, we do not accept them.

This, on the one hand, blocks the conscious growth of the other, and on the other hand, it generates a violent anger that does not always find the opportunity to express itself, for the reasons explained above and for the particular hidden form of our violence, disguised as suggestions.

ANTONIO: For me, another way of contributing to the evils of the world is the deep conviction that it is up to me to fix everything and complete the unfinished, which feeds the idea that I cannot trust anyone and that in the end I will have to solve everything myself. This attitude leads me to always demand more from myself and to an obsession with doing everything better and better, without ever being satisfied. It is a search for perfectionism that then also weighs on others, in fact it induces those around me not to do it or not to do it very well, because in the end I will always be the one who will fix and correct everything.

Other notable features:

- ❖ **Dualism.** A strong dualism is present in the desire to perfect social things: "Do I do this? Or is it better to do that?" The source of perfectionism is conflict. Ostensibly, the social E1 appears to have self-confidence, but in reality, its appearance of security allows it to cover up its discomfort, which comes from its attachment to Enneatype 6, which feeds its uncertainty, its difficulty of choice, and a subtle, fearful fear. it is his and

tacit, as Cláudio Naranjo proposed as the background of E1, and which translates into the attitude: "Am I doing it right or am I doing it wrong?"

- ❖ **Rebellion is a rather hidden characteristic that social E1 possesses.** If he does not rebel openly, it is because he is afraid of the risks he may take. In any case, his rebellion, although not clearly expressed, is quite evident in the positions he adopts, often contrary to those of others that he usually holds firmly. In my case, as a teenager, I began to rebel against my parents and the social model they passed on to me and I dedicated myself to studies and jobs completely different from what they wanted.
- ❖ **The E1's obsession is different from that of the E6.** Obsessive thinking in E1 does not engage in rituals or occupying the mind with ideas. It is a way to keep the mind busy, at the same time intellectually and creatively, even with dedication, to deal with complicated situations in which it is difficult to make sense. Its purpose is to capture the tangle and solve it. He gets into trouble to get through hardships and prove to himself and others how capable he is. Sherlock Holmes, who possesses this subtype, constantly says that he is unique in the world for his abilities and tends toward perfectionism. I also sometimes pride myself on being someone who knows their profession deeply, although I don't feel as confident as Holmes. And like Sherlock, when I "solve a case," I don't claim any recognition. The E1 needs coolness and lucidity. I remember an episode in which Holmes criticizes Watson for putting romantic elements in the story about Jefferson Hope. Even if they existed, he says, they should be eliminated because they take away the scientific nature of research, which is like an exact science, like a theorem. Social E1 (but also conservation) tends to cool your emotions and, in doing so, limits your potential.
- ❖ **Fixation for correction in the expression.** The "clear and distinct ideas", according to Descartes' expression. They must be expressed in equally clear texts, without ambiguity, without arousing subjectivities. Speaking had to be, as a friend joked, "exact, correct, perfect". This strict nominalism has accompanied me throughout my life, and although it often gives greater rigidity to my expressions, it has also given me the pleasure of immersing myself in etymology and appreciating the art of writing, even that of poetry which, with its feet tied to the meaning of words, with their cadence and singular syntax, reach that to which the heart points, but that it is not in them. The staging that accompanies these considerations is a slow walk and talk, with a barely disguised aristocratic air. I understand as a consequence of this rigid attachment to precision the difficulty I have felt in changing registers with agility in my social interactions. For example, moving from formality to mischief, picking up

a few jokes in the middle of a "serious" conversation seemed to require an effort that seemed like a natural gesture to others. This often made me feel inadequate, socially awkward.

- ❖ **Overcoming** is a gesture that everyone is obliged to perform continuously, especially in the face of adversity. Overcoming laziness, discouragement, anger and spontaneity. In my case, it is an overcoming of the sublime, the highest. An upward flight that finds idealized justifications (idealization shared by others, thus achieving their approval). Thus, the social E1 achieves a favorable way of being in the world.

Social E1 is also characterized by an attitude of **permanent correction**. In my case, this is based on the intimate conviction that one cannot simply be as one is, but rather overcome or adapt: that is, it is a just and necessary intervention that must be carried out by those who know, who can see. Often, in contexts of action, I seem to notice variables that others don't appreciate. The art of pointing them out for improvement is what makes the difference between repressing and stimulating improvement.

5. EMOTIONAL SPHERE AND FANTASY

By MICHELE BERTI, with the collaboration of CAROLINA ALFANO, ANTONIO FERRARA and FERNANDO GÓMEZ

EMOTION:

The E1 social personality type tends to suppress anger, especially in social situations, but this attitude extends to other emotions as well. For example, Carolina has a tendency to block out her emotions, as demonstrated by not allowing herself to feel pain when her grandmother died. Instead of expressing his excitement, he devoted himself to cleaning the house and giving instructions on what should be done. Antonio, on the other hand, remains unfazed even in the face of the death of his loved ones, and in other cases diverts his attention to other things, to mitigate the emotional impact. As a child, I used to suppress anger and sadness. She felt that her heart was about to explode, but she did not express her emotion, which probably led her to develop a reactive formation in which she replaced anger with a smile, shame was a strong impediment to expressing herself by communicating with others, both for Carolina and Antonio. Both feared that they would not be able to do it well and that their frailty or lack of intelligence would be revealed. This fear prevented them from asking for help even in situations where it was necessary, such as in case of illness. When Carolina tried to interact with others, the intense agitation and redness of her face often made her give up.

"The use of the verb "manage" to refer to the management of emotions seemed to me a discovery the first time I heard it. I felt that it helped to make the "manager" visible, since until then he was quite hidden, invisible, since what I did with emotions was what was supposed to be done. There were positive emotions and negative emotions. Among the latter would be fear, shame, anger, sadness and envy. All of them had to be fought; at least, its public expression. But I believed that it was not only necessary to avoid their public expression, but the very possibility that they would arise. The mixture of pain, sadness, and anger at not getting what she wanted was something that "couldn't be." "Men don't cry" was one of the mantras of my childhood and pre-adolescence. I would say that the rigorous way of introjecting statements like this is typical of enneatype 1. In the same way, I learned to 'manage' shame (shyness), fear and, much less successfully, anger."

FERNANDO GÓMEZ

This way of repressing and reworking emotionality decreases the liveliness of body and verbal expression. You often find yourself out of the picture. It also transforms subjectivity, strengthening scales of values and beliefs, intellectualizing experience at all times. Thus, emotions are intertwined with rationality, relegated (*"I think I feel, or that I should feel, this or that"...* *"I'll be excited later."* *"Once I understand, I will be able to surrender to the pain of loss or the joy of accomplishment."* *"When I 'put' this affection between you and me well, I will be able to enjoy it"*, etc.). In the chapter on love, this psychodynamic is developed more fully.

FANTASY:

As a child, Antonio dreamed of being an invincible, brave, and righteous hero who would fight villains to protect the weakest. He was inspired by characters such as Captain Miki, a *ranger* who has always triumphed in his adventures with his faithful companions Doble Ron and Doctor Salasso. Another of his heroes was the Nembo Kid, who later became Superman, and who represented his desire to acquire strength and omnipotence to solve impossible problems. These characters influenced the formation of their values and principles of life.

One of Caroline's favorite characters was Lady Oscar, a woman, raised as a man who becomes Queen Marie Antoinette's royal guard and who later betrays the crown to defend the people during the French Revolution. He also admired *Highlander*, an immortal who, to protect humanity, cut off the heads of other immortals who threatened to extinguish the human race.

The fantasy is that of a universal recognition: "*The whole world perceives the truth and the adequacy of my proposals.*"

For Fernando, if in childhood the ideation was projected on superheroes with superpowers (the Marvel universe, then only on paper), with maturity other figures emerged for him. The ideals of truth, goodness and beauty brought to the stage characters who embodied their achievement. The triad of saint, genius and hero emerges as the epitome of these ideations. The figures of consecrated individuals (Einstein, Bertrand Russell, Michelangelo, Leonardo, Aristotle, St. Augustine, Buddha, Jesus Christ, Confucius, Gandhi, etc.) seemed to orbit in this kind of cognitive stratosphere.

In this realm of fantasy, one sees more clearly how the idea of force can slide into its delusional version, into the crazy idea. Ideation becomes idealization, and idealization becomes delusion.

Psychiatric literature and popular knowledge warn us of the danger of entering *forbidden territory* (delusions of grandeur, messianic or delusions of interpretation).

In general, this character represses creativity, because as a child he was unable to express it in his family of origin, in which he was considered secondary with regard to efficiency in schoolwork. Suffering a significant repression of their emotions and instincts, it is obvious that, as a consequence, the child cannot leave their mind free to travel to surreal or fantastic worlds. Perhaps it is precisely because of this repression of fantasy that we often find in these people behaviors of escape from ordinary and disciplined life, situations of double life, sexual transgressions, etc., such as *the action* that they allow themselves and that gives them the possibility of discharging their accumulated energy.

As we have seen, the only imagination that the child allows himself is to consider himself a candidate for a superhero, at the service of a "*greater cause*", in coherence with the idealization of himself and of a just world, with little room for any fantasy of enjoyment and healthy rebellion.

6. CHILDHOOD AND RELATED PROCESSES.

BY CAROLINA ALFANO

The following is the biography of an E1 social woman that represents an example from the childhood of a boy or girl who will develop this character.

"I am the oldest in my family and I was born in a somewhat peculiar situation. My grandmother passed away two years before I was born, but my parents decided to honor her memory by naming me after her. Also, in an extended family full of men, I was the only woman. My arrival in the world was not easy, as it took me 20 days to be born and my labor was pharmacologically stimulated. Even though my parents never wanted to know my sex before I was born, I finally came into the world in a natural birth that tore my mother apart.

I remember that she always told me a story that made me feel a little out of place. After my birth, due to the postpartum complications she suffered, I spent three days in the nest without being able to be breastfed. My mother didn't want to hold me in her arms because of the labor fluids that still covered her body. He always told me, as a joke, that he might have been mistaken for another baby, since he had barely seen me in time at the nest.

I think that, from this first episode, which I heard over and over again, of these fluids, of this "*dirt*", a feeling of imperfection was born in me that fed, with the episodes lived afterwards, the desire to never be caught in default again and not to feel bad for my inadequacy. I have always warned and tried hard not to feel wrong, defective, polarized in the desire to "be perfect".

My uncles and grandfather on my father's side lived with us. They came to stay after their home was badly damaged during an earthquake in *Irpinia* in 1980. The presence of all of them made me attend to few signs of affection between my parents, as they felt shame and respect for my grandfather. This lack of intimacy has led to my relationships: I tend to have little physical contact with others, in a form of shame that manifests itself with great rigidity in my body.

Since I was a child, I was very sensitive and cried easily. I was very close to my mother. I remember the first time I separated from her, when she went to the clinic to give birth to my sister. When my father came home at night without my mother, I began to cry so inconsolably that he, exasperated, punched the wall. I was so scared that I stopped crying. It was the afternoon of my birthday, and my father had discomfort in his hand for months.

In those days, very little encouragement was needed for me to start crying. I was terrified when I yelled at myself or heard yelling, and I cried even when I looked at myself badly. While I'm still susceptible to loud voices, they only bother now. My father made fun of me a lot when I cried, and he even took pictures of me for laughs. I was very ashamed of this attitude of his.

This hypersensitivity in childhood, a trait of this character, always seems like a condemnation. They mocked me, said I was "*excessive*", that I was "*very*" sensitive, with all the adjectives that follow: capricious, complaining, stupid, fragile... When I felt bad, I immediately looked for solutions to stop feeling that way, especially in my father's eyes, cooling my emotions. I learned to be as little problematic as possible and grew up very early, typical traits also of childhood in social E1.

I knew I couldn't count on my mother, who used to cry inconsolably on the edge of the bed, and I began to develop a strong sense of protection towards her. Protecting her was the same as becoming an autonomous and responsible child. Since I didn't feel her present, I was constantly afraid that she would leave.

My father was a very strict, rigorous and dedicated man. When he was at home, he did nothing but spend hours in front of the television. I hated that he monopolized the use of the receiver, and I once told him that when he died, I would keep the remote control. With my mother, he behaved like some kind of evil father or teacher, treating her as if she were a stupid child. Thus, I began to think that my father was a devaluing ogre and to entertain the idea that I had to defend my mother against him.

The realization that my father was a harsh and violent man was later reinforced by my own experiences with him. I wasn't afraid of his violence, or rather, maybe he scared me when I was little, but then I started fighting him, as a challenge. I wanted to show him that I was better, maybe even better than him!

When my sister was born, I became the oldest and began to feel the pressure of being responsible for her. Increasingly, I cultivated the idea that I had to take care of everyone and that I had no right to be cared for; I couldn't lean on anyone, I had to do everything myself!

Over time, I began to move away from my mother and give more space to my sister, the little girl of the house, as she seemed more polite, fragile and gentle than me. To me, in fact, they often described it as serious and rusty. There wasn't much room for me or my emotions, or for my need for comfort, which they often considered a mere whim. I became my sister's third mother and was her reference in many situations, but we often fought because I tried to help her, and she felt judged.

As for my relationship with my father, I have few memories of his emotional closeness and have often had to interpret his emotions through his lack of expression. My mother used to act as her spokesperson. As I was the older sister, I was the one who received the beatings, both those that fell to me and those that corresponded to my sister. When I ran to avoid the slaps and my father couldn't catch me, he would ask me to hit me, and I did. In this, I also directed. He punished me often and was very demanding of me. I always hoped he would understand and lead by example, and I used to be ashamed of my behavior when I wasn't.

Over time, my intense emotionality diminished along with the tantrums, and everything gave way to duty: fulfilling responsibilities at school, at home, and in life in general. I think that's how my emotional freeze began. I also learned to block emotions in my body. I used to somatize a lot and kept these somatizations to myself. He rarely got sick as a child and as an adult: he had the idea that he couldn't get sick so as not to be a nuisance, so as not to cause worry.

I must say that, in general, I missed very little class throughout my education, except on the rare occasions when I had a fever. When I passed, I usually healed, quietly, with a thermometer and medicine on hand on the bedside table. There was only one period, when I was 11 to 12 years old, when I would get sick and faint frequently, which worried my parents a lot. Finally, it was discovered that she suffered from severe anemia of maternal origin that required the administration of iron intravenously. When my father was not present, I removed what was in my vein, because my mother was terrified of needles, as a consequence of my acute anemia, I was prone to faint; I learned to recognize the symptoms to ask for help. If my mother was around at the time of the impending fainting, she preferred to reach out to my father, even if it meant leaving me alone, with a pillow under my feet to raise my blood pressure. I took care of myself! I felt like I had to do everything myself...

When my mom got a job at the daycare, Dad, my sister, and I walked her to school one September morning. When I returned home, it was too late to go to class, at least for me. I was reluctant to enter the classroom because I was afraid of being placed next to an uncomfortable classmate and that everyone would look at me. "It was too late" and I felt guilty. Dad decided to please me by taking me out into the field to pick nuts and peanuts. The scorching sun did not offer much shade and, bucket in hand, I got to work. After a while, I felt hungry and thirsty, but my father denied me food and water as punishment for not wanting to go to school. He punished me with "duty," and I resisted and did not give in. He showed great tenacity!

Perhaps the lack of memories of my mother is because I decided to give up my relationship with her as soon as I became aware of her continual rejections and felt that I had no place by her side. If I examine the photographs of my childhood, I realize that I am always around her until I was eight or nine years old, when I began to give my place to my sister. The images always show me away from my mother, and I often appear alone.

It's like there's a constant idea of being self-sufficient, fixing myself, being alone. From a young age, I tried to give my mother as little trouble as possible. However, I felt that she was fragile and that she wanted to be more my friend than my mother. I couldn't stand it, it seemed like I had to take care of her, and that bothered me, I judged her a lot: "that's not how you make a mother!", as if I knew what I should or how a mother should be... I told her constantly!

My father, on the other hand, used to tell me not to end up like my mother and aunts, who raise frivolous and carefree women. All of them are beautiful women who like to dress well, who have had many suitors and who laugh like teenagers when they are together. Although I didn't want to be like them, I was sometimes drawn to their carefree lifestyle.

My mother's family is made up almost exclusively of women. But with my father's messages, I began to renounce my femininity and identify mainly with his family, which is made up exclusively of men. For me, lightness, femininity and sweetness have become synonymous with stupidity. So, I began to inhibit spontaneity, laughter, lightness, my pleasure, but also to limit the fact that I could be an object of desire and pleasure to others. I became very Spartan in the way I dressed, ate, lived: I didn't want to be seen as a woman or as a pleasant being, but for my intelligence and my capacity for action.

Every time someone complimented me on my beauty, I rejected it and thought that person wanted something ugly from me. Lightness, pleasure, fun have become for me synonymous with risk. Also, I had the feeling that as soon as I started having fun, Dad would get upset with me or end up punishing me for making too much noise, laughing too much, or getting annoyed.

Once again, I searched and found the solution: pleasure had to be completely eliminated, fun didn't count, only duty had value. That's how I got into my character's controlling spiral: after duty, there was always another duty, and so on. I remember the afternoons after school: I did nothing and was bored, and I almost regretted not having school commitments. At school I was committed: we formed a good group in primary and secondary school. But no matter what I did or ranked, even if it was the highest, I always had one sentence: "*You only did half of your homework!*"

Duty and duty again... I stopped attributing merit to myself, and this sobriety helped me not to relax, not to satisfy myself... I felt apathy, because I only fed on effort and control. Even when I got to college and got a high grade, the highest grade, the next day I would look at the booklet again to see if I had really taken the exam. This push was so strong that I never relaxed. Even today I find it difficult to relax; As soon as I finish the activity, I immediately start another one.

In high school, I met two twin sisters who became my best friends and remain close to me to this day. We participated in household chores together, such as cleaning and cooking, and her father participated in our jokes. A way to escape my environment, to experience another reality, to not feel inadequate all the time. I felt especially close to Carmela, the more talkative of the two, and we often dressed in similar outfits, which led to us being called "the three twins." Even though I was shy, they helped me overcome this barrier and feel more confident in social interactions. We built a world apart, I took them with me, I had a lot of influence on them, they listened to me in everything. I was good at maintaining a neutral position between my two best friends, especially when they argued, which happened often. If someone made a mistake, I would step in and try to be fair. This made them listen to me in everything, they had me as a reference, they recognized me as a leader.

In the summer, we used to go to the beach together and share the most fun and beautiful vacations. During my adolescence, I had a lot of energy and enjoyed playing sports, especially team sports such as tennis, volleyball, and gymnastics. I loved exploring the limits of my body in training and used to wear my tracksuit everywhere. However, I had to live through an unpleasant episode when I was about thirteen years old. They were the first posts where we went out to the square and met with groups of boys. There was a boy I really liked, and I jokingly touched his arm with my hand. In response, this boy started hitting me for no apparent reason, which made me feel humiliated and ashamed.

I think that there, once again, the idea that the pleasure of being a woman, feeling desire, having fun, put me at risk, was confirmed, so much so that I was slapped. Dad did it when, according to him, he was "overreacting", this time it was done to me by a boy, and I thought he was "overreacting". I never told my parents what happened. After this incident, I was afraid to walk alone on the street and felt uncomfortable seeing the boy at the gym, even though he was friendly and attractive. I never told anyone.

After finishing high school, I decided to study classical high school. At that time, some friends disappointed me (at least, that's how I lived), so I decided to focus on my studies. I thought that if I focused on them, I wouldn't have time for relationships or friendships that could end in disappointments. I see in this the germ of the reactivity typical of this character: instead of giving space to emotion, sadness or disappointment, here too I sought the "solution" that consists in surrendering to action.

I often felt disappointed and unable to adapt to what I didn't like. Over time, I realized how high my ideals were, even in friendship, the sense of right and wrong, which made me distrust, devalue, get out of the bond... This mismatch has often manifested itself in situations where I have ended up rejecting any alternative to my predetermined path. High school was an environment that I didn't like, I didn't like my classmates and I refused to belong to that world.

These situations, this isolation and this inflexibility, are typical of the social character in adolescence: extreme individualism, confrontation with power or authority, contempt for what is understood as common or mediocre, inadaptability, not making concessions... Leaving isolation is, therefore, a first step in the development of the consciousness of all social beings, in the understanding that one is one more, and that these understanding invites healing."

7. PERSONA AND SHADOW: THE TWO SIDES OF THE COIN.

BY ANTONIO FERRARA, with group scores.

Shadow is something that remains hidden in our psyche as a result of the choices we make to adapt to our surroundings. It is a part of us that is not conscious. To better understand the relationship between our person and our shadow, we must deeply explore certain specific aspects that characterize social E1.

An example of these aspects is the *"inexhaustible"* commitment. This attitude implies a constant search for perfection and excellence, which makes it difficult to be satisfied with the results obtained. For people with this trait, once they achieve a goal, they immediately look for another challenge to pursue.

Carolina is a good example of this, for her, the inexhaustible commitment manifests itself in her need to be right, her tendency to compete with others, and her desire to win. For her, life is a perpetual struggle to prove herself: *"If I'm not right and I feel small and I come into contact with inability,"* she says, *"but then if I'm right, I don't feel satisfied, as if it's the conflict itself that makes me live."* Carolina feels that great energy is activated when she is in conflict and, perhaps for this reason, she cannot give up the fight.

This competitive attitude and the constant search for perfection can be considered as a manifestation of the shadow. It's possible that behind your need to be right and win is a fear of vulnerability and the possibility of failure. By embracing their shadow and tapping into these hidden emotions, the social E1 can learn to accept themselves and others more fully and authentically.

In general terms, this character is motivated by an inexhaustible demand, a constant test that leads him to continuously strive without allowing himself to feel pleasure or enjoy the results. Obligations and duties are placed in the foreground, to the detriment of personal satisfaction. This attitude is based on the belief that only through continuous effort can you make up for your suspicion of a lack of skill and worth. The shortcomings that remain hidden in the shadows manifest themselves in their behavior as a feeling of superiority.

On many occasions, these people fear that they will not be able to repeat the previous result and constantly strive to improve themselves. Antonio, since childhood and adolescence, felt a deep shame when receiving compliments, because he believed that he did not deserve them and that they corresponded to something he considered a lie. His *Gestalt* was not ended, his needs were not met and his hunger for recognition became inexhaustible.

Antonio's shyness and embarrassment originate in the fear of judgment and of exposing weaknesses and incapacities. Although he has learned to better control these feelings, his apparent tranquility and serenity do not respond to his inner experiences, and sometimes this appearance is mistaken for a feeling of superiority. In short, in Antonio's shadows hides a world that seeks to hide to acquire the right to exist and be part of it, since the feeling of not belonging is something very present in this character.

The social E1 uses their apparent superiority as a shield to cover up their sense of inadequacy, but this strategy results in a sense of distance from others. By adopting a posture that consists of placing himself above the other, he implicitly distances himself and fails to develop a sense of belonging. On the other hand, if he puts his ability at the service of others and manages to be admired, he feels recognized, acquires value and feels a greater right to belong.

Antonio says he feels angry when he is criticized, or when his way of thinking and seeing things is not accepted, because he feels that his own inability is exposed. Unable to conceive that others can harbor different perspectives than his own, he reacts in defense of his positions. The underlying emotion, while dark, is actually the sadness that comes from feeling worthless in front of others. Getting in touch with the perception that others are worth more is what triggers anger. The cognitive aspect associated with this sensation leads to a strange idea: *"I will never be able to achieve full and satisfactory results; Basically, I have to be perfect."*

The social E1 feels that one small mistake is enough to undermine everything they have done impeccably. Your tendency to focus on error is a trap that leads you to constantly improve yourself, without allowing yourself to find inner peace at any time.

As for the shadow, there is a scene from the movie *Gran Torino* (Clint Eastwood, 2008) that is very illustrative. The protagonist, Walt Kowalski, dialogues with his priest, who urges him to free himself from the guilt of having committed crimes during the Korean War. That's what they forced him to do, his father tells him. But what torments Walt the most, a social E1, is having done what *he was not* obliged to do, that is, what he took out of his "pocket": those actions he considers his own. Those are in the darkest part of the darkness.

It is common to hear expressions such as: *"I was not the one who did this"*, *"I was alienated, out of myself"* (alienated? Was I someone else? How could this be possible?). Yes, of course, I was the one who did what I am now so ashamed of and regret about. I acted like that, I said those exact words, with that exact tone, with that precise way of looking. Just like what I did, the shadow is inhabited by what I didn't do when I should have.

"In my case, I see episodes where I can't fix my gaze on something that's unfolding in front of me awkwardly; A customer who takes a long time to get his wallet in line at the supermarket, a driver whose clumsiness or indecision causes a traffic jam, a co-worker who is late, my daughter putting the cutlery in the drawer... I feel the agitation growing in me and, many times, if I say something or try to redirect the situation, even if I try to sweeten the tone of voice or choose friendly terms, I usually express with my eyes, with the energy of my movements, an air of impatience or disapproval that arouses distrust and opposition in the other."

FERNANDO GÓMEZ

The most virulent expressions of the repressed contain a blind destructive intent, the rebellion of something within precisely against everything that, despite efforts, has gone wrong or is about to go wrong. The intention to destroy everything would be the dark reverse of the frustrated intention to do it perfectly; something like a tantrum with heavy weaponry.

Less intensely, this destructiveness is expressed in gestures of disapproval or tension at times or situations other than those that caused its origin, which are difficult for others to understand.

As we have already explained, the most fundamental shadow in people who recognize themselves in the social E1 is anger that they cannot express or show, as it would be destructive to their image as virtuous people; Moreover, they cannot express their instinctive life, although, as some testimonies have already reported, this instinct explodes from time to time in acts unrelated to emotion or intellectual elaboration.

Another aspect, already mentioned, is low self-esteem, associated with the devaluation he experienced as a child. The shame felt by many social E1s is the demonstration of *a feeling of social inferiority* and is accompanied by an experience of not living up to the self-demand and idealized self, understanding this as the internalization of an inflexible and cruel Superego in primary childhood relationships. Low self-esteem and helplessness are monsters that the social E1 tries to repress through its narcissism and its tendency toward grandiosity.

The paradox of light and shadow is how unique they are from each other. The light cannot know that the shadow exists, and the angry self simply sees nothing. Realizing this implies growth, being able to see it "*from above*", a perception that needs to be trained, because it does not come as a standard. For Jung, the process he called *individuation* consists precisely in the integration of the shadow into the totality of oneself. It's hard to achieve that without the help of an external third eye, and even more so in a character like the social E1, so imprisoned by his impeccable, unblemished pose of presumed integrity.

8. LOVE AND THE LOVE SPHERE:

BY ANTONIO FERRARA, with contributions from the group.

In general terms, the social E1 is perceived as a person lacking affection, cold, controlling and distant. Antonio says he sometimes experiences a sense of shame associated with the belief that showing affection diminishes his masculinity. In a way, the expression of emotions and affections continues to be for her ego a typical behavior of the female gender, understanding the feminine from a patriarchal perspective, that is, as weakness and superficiality (although this can also be applied to some women of this character, who sometimes exhibit a phallic posture towards life).

The fear of losing control, vulnerability, and dependence are associated with surrendering to the love and affection of the partner, and this is an additional difficulty in the bond. In the context of the work of the social group E1, a differentiation between the ability to give and receive love is observed. In the family, showing affection is frowned upon and shameful, so it is usually not expressed. Similarly, displays of affection may have been scarce in childhood within the family environment, and relationships were possibly influenced by modesty: "There are things that are not shown to others," says one member of the group. There is a social culture that supports the idea of social E1 that it is necessary to maintain a serene attitude.

During her childhood, talking about love embarrassed her. Relationships with his parents and siblings were based more on forms of recognition than on the expression of love, which was required but implicit and hidden. Perhaps it was difficult for him to receive or give a compliment, so recognition came through indirect means, as did the feeling of being seen and accepted. These forms are clearly substitutes for a love that has never been openly expressed.

In the relationship, the childish aspects of love experiences persist in the form of reserve and caution. The public expression of affection is scarce and is perceived against a backdrop of modesty and shame, as if showing feelings could be a reason for criticism. There is a belief that by demonstrating sexual or affective needs, strength will be lost and a situation of dependence will fall. This world of sexuality and affectivity must be kept hidden, including love, which belongs to the private sector and not to the public. This attitude has a lot to do with the idea that it's best to keep the inner world hidden because, if it's revealed, it can be ridiculous or criticizable. Falling in love is often experienced as a form of fragility and "a real man" shows no fragility.

Uncertainty about love leads the social E1 to question their capacity to love. It is possible that your conception of love is so idealized that the ability to give it is more of a construction than a reality. This inadequacy to satisfy love on different levels permeates your character, which can generate an emotional contraction and a generalized defense

that prevents you from engaging in experiences that may move you too much. In short, the emotional reserve of the social E1 can become an obstacle to experiencing love fully.

According to the theory of the three types of love proposed by Claudio Naranjo, in which erotic/childish, empathetic/maternal and admirer/paternal love are distinguished, it is precisely admiring/paternal love that presents itself as a more accessible option for individuals in the E1 social group. One of the participants explains:

"I identify with the admiring and paternal model, because my father conveyed to me the message not to become one of the women in my mother's family: fragile, frivolous and devoted to passion. I learned a more concrete love, without ornaments, made of actions."

For example: I don't say "*I love you*" with a loving voice, with warmth in my heart, with my body vibrating, no, that doesn't get into my way of showing you my love by taking care of your problems, your needs, your desires, giving you importance. Basically, saying: you are worthy. But since I am not aware of their real needs, I cannot perceive them with empathy; instead, I pretend to be the one who knows what your needs should be, what's "*best*" for you, what's good for you...

A man in our working group says that his model is his father, whose way of loving he himself adopts quite faithfully. This form of love is mainly related to the protection, care of the well-being of children and the family in general. He avoids physical contact and is inundated with a constant stream of worries that keep him in permanent tension. Afraid of the unpredictable and problems that he cannot control, in these behaviors there is an undeclared love aspect hidden. This characteristic is most evident in the conservation of E1, but it occurs in all subtypes of E1 and, of course, also in the social.

Admiring love manifests itself in a special way in the forms of idealization that society can promote for people considered teachers, spiritually evolved or great artists; individuals who, in general, have qualities that inspire admiration. In fact, these forms of admiration hide a desire to be admired that, subtly and secretly, feeds a rebellion that is often lived with ambivalence: on the one hand, one admires and follows the path that is pointed out to us, and on the other, one desires to improve that same path and make it one's own.

"The people I admire are few, they must have solid principles and really teach me something I don't know. My admiration for valuable people is never fully expressed, as if I always observe and admire from afar. The great fear of getting close to me is always that of depending on the other. On the other hand, in friendship and love relationships, I receive admiration for the things I do for them, and this reinforces me in action and in the idea that only if I do this, the other loves me, from the suspicion that love can come to me for who I am."

ANONYMOUS

In fact, there is little self-recognition in the structure of social character, as it is believed that he is incapable of remaining in family relations and, consequently, of entering social relations. He feels inferior and believes that he must hide his flaws. Therefore, there is usually a desire to receive admiration, to feel special. Sometimes this leads to the paradox of thinking that getting too much attention, even if it's critical, is better than not getting any at all.

Erotic love is implicitly understood as a connection with the natural that arises from energies that eroticize the senses and soul and lead to a more complete conception of life. In this character, however, erotic love is usually repressed, and the inner child has little room for it, which diminishes his freedom, pleasure and surrender to the present experience. Instead, control, duty, and norms dominate the organization of daily life as a result of parental domination that has replaced loving capacities with guidelines and rules. Thus, the social E1 interprets rules and guidelines as a form of love for others and, therefore, firmly believes that by giving precise instructions, the other can find greater happiness.

It also has a great capacity to offer care and protection, although it lacks the developed capacity to provide long-term maternal care. This character does not require care from others and prefers to fend for himself, although he feels sadness and suffering in moments when he does not feel sufficiently cared for.

Carolina says she has a great presumption of knowing what the other person needs at any given time and is convinced that she can provide it. Because she doesn't feel cared for in the past, she doesn't ask others for care, but she feels resentment and frustration when they can't perceive her discomfort in the same way she can. In addition, he tends to believe that his way of acting is the only correct one:

"I have the presumption of knowing what the other person needs at all times and I feel that I am able to give it to them. I don't ask to be cared for because I didn't feel cared for, because I had to do everything myself. In situations where I was very ill, I tended to lock myself off from being seen, and I felt regret and anger when I realized that the Other had not seen me or perceived my discomfort in the same way that I perceived theirs. Of course, I stated that his way of acting was not the right one and never would be.

CAROLINA ALFANO

A rather occult aspect of the social character E1 has to do with what happens when a romantic relationship ends. In this case, the pain is great. Everything seems uninhabitable to him and the desire to die is present. Lost love manifests itself as the loss of one's own being, which clearly reveals its narcissistic wound, expressed as an infinite emptiness in the heart, which is assumed to be irreparable.

Was the love so great? Over time, it is understood that this dominant form of love was only the result of a deep dependence, of a bond that never completely dissolved, creating great suffering, sometimes even with suicidal ideations. And it is from this scenario that the social E1 wanted to be saved, creating a strong, secure, decisive self-image: the invincible. And then, thanks to personal growth, the moment comes when you accept your own limits and find a certain serenity.

"What is it that closes an experience like love, what kind of internal gesture leads to replacing melting with becoming rigid? Once again, spontaneity loses and norms win. I can't stand so much vulnerability, so much lack of control. If one has not completely lost one's soul (that is), one learns to love and to let oneself be loved by guarding oneself, without surrendering to passion without a net. The ability to define the rules of the game in a way that is not always explicit is cultivated, what can and cannot be done in the relationship, what is expected of the other, what is willing to give, even if it is without guarantees. I have lived relationships with a tension manifested in this polarity, with one eye on finding guidelines to adjust my behavior and that of my partner (and keeping danger under control), and the other, on making it possible and enjoying the spaces of play and complicity.

FERNANDO GÓMEZ

9. TRANSFORMATION PROCESS AND THERAPEUTIC RECOMMENDATIONS.

With the scores of ANTONIO FERRARA,
JOSÉ MARCONI and FERNANDO GÓMEZ

Let's return briefly to the film *Gran Torino*, by Clint Eastwood, a clear representative of this type of character who, in addition, faithfully reveals his social E1 in some of his films. This film has exemplary value of this type of character through its main character, the misanthropic and right-wing former war veteran *Walt Kowalski*, an arrogant and hypercritical old man who, deep down, was left deeply alone.

Gran Torino is not only useful for us to show with total frankness the character traits of the social E1, but it also provides a restorative gesture, a profound transformation that takes the character out of his deep anchorage to the ego and feeds him with a new humanity, which not only makes him a humanized being and more aware of *otherness*, but allows him to relate to people in principle far from his class standards, as well as giving his ego in the service of a noble cause, as Walt not only places Tao, his young Vietnamese neighbor, above his own blood family in his will, but also gives his life for himself and his family. in an act where his *inadaptability* is transformed into a heroic impulse that sows life and freedom.

We are talking, perhaps, about an extreme example. But everything that has to do with building bonds of humanity, accepting the other, becoming one more in community, establishing dialogues, explaining oneself, cultivating closeness, opening one's heart and recognizing oneself as fragile, will greatly help a social E1 in its transformation process.

Much of this process has to do with how to achieve a greater degree of *serenity*, the virtue of E1. The central difficulty for this character consists in recognizing that, in reality, he is neither serene nor virtuous. We are talking about recognizing the false identity he has developed as a lifeline, ceasing to confuse it with the truth of his good principles and his supposedly healthy love of justice. This means opening your eyes to the distorted belief that "*there is a better world and a worse one*", "*the bad and the good*", "*the just and the unjust*" and the perception that all the energy investment you expend on creating an orderly world is actually a very elementary linear view that does not take into account the complexity and flow of events that cannot be controlled.

It is essential that the person's ability to *accept that they can make mistakes* grows, something that at a more primitive stage of human development can become unthinkable for any representative of this character. The social E1 will be able to approach this goal by becoming more flexible: giving more space to play, to its spontaneity, allowing itself to abandon its aristocratic pose to explore its comic side, its tears, its passion... The more it is allowed to explore these generally forbidden territories, the more rigidity it will lose.

Their fear of breaking the rules will be dispelled, they will abandon that permanent feeling of fear, shame, shyness and danger that they spend so much energy blocking. In addition, he will also relax in the face of the divergent opinions of others and learn to be more tolerant, he will lose his rigidity, his granite condition and exclusion, perhaps he will bring him closer to a new relationship with laughter and a sense of humor. We can consider that a social who can laugh openly is a person who is really advanced in his "*holy war*" against the ego: it is not easy, for someone with a body so accustomed to the rictus of seriousness and maintaining the status quo of his respectability and power through his harsh, aristocratic and meticulous expression.

The next step is the *additional delivery*. What for? To life, to erotic expression, to the enjoyment of the senses, to the commands and needs of the body. Perhaps, over time, the social E1 can adapt to the feeling that letting down their guard and relaxing their sphincters is not, in fact, dangerous behavior. And perhaps in time he will understand that, in addition, it is good not only for him, but for everyone around him, who will no doubt be grateful for this new condition of humanity. This work of surrender and trust will necessarily be accompanied by a "*letting go*" and "*letting go*" that will be very helpful in the process. Let go of self-importance. Abandoning high moral standards. Release control. Dropping the masks of power.

The evolving social one will realize his status as the *Wizard of Oz*, who was actually a little man who used illusionistic tricks to instill fear and respect in passersby. Once this neurotic need to "*be respected*" by fear, distance and recognition as an indisputable authority has been renounced, the social E1 can have access to a new form of integration in life and community, based on a natural, not moral, but virtuous respect, in which the merits are those of the heart and those of spontaneous dedication to life.

Realizing that you don't have to be perfect to love yourself is an inevitable consequence of this process. To do this, it is necessary to develop gratitude, to accept that life is the way it is, that things are the way they are. We can even refer here to *amor fati*, the love of fate that the philosopher Friedrich Nietzsche spoke of to us: a love for the facts of life as they are, as they have been taking the good and the painful: "*Not wanting anything to be different neither in the past nor in the future or for all eternity*, says Nietzsche. *Not only to endure what is necessary, and still less to hide it - all idealism is a lie in the face of what is necessary - but to love it.*"

In its most earthly sense, for the social E1, rather than constantly demonstrating his "*I know*," it is an achievement that he can accept that things are as they are and that it is okay to surrender to the ups and downs and purposes of life. From then on, a more Dionysian condition becomes possible, a more "*doing what I want*" and not "*what I should*", a more sincere, more joyful erotic love, with the healthy spontaneity that children feel for the simple fact of being alive.

The transformed social E1 takes pleasure in natural and simple things: "*the air, the people...*". Your greatest aspiration will be to replace duty with pleasure. He is admiring knowledge, but he is no longer so concerned with teaching others to gain recognition but enjoys the mere and profound epistemophilic impulse: the simple and rich love of knowledge.

He wants to understand. He looks at the divine, at the higher and realizes that things are perfect as they are. They do not need to be changed. No need to push the river. Nothing sinks if he's not watching. The Taoist rhythm of life, of nature, imposes itself in the face of its obsessiveness and neurotic compulsiveness. This step would be a major blow to his false image and his narcissistic personality: losing control, accepting his limits, dismantling the mask of "*Mr. Perfect*".

A significant transformation can be related to the recognition that the rejection of others has to do with one's own rejection of oneself. And that the fact that he is rejected is also related to his own self-censorship. To redirect these impulses towards light and life, theatre, creative expression, improvisation, dance, spontaneous movement, the development of the ability to experiment with different roles and work in groups help... Theater is, of course, an antidote to the shame and shyness that so much leads him to accumulate anger and distance himself from life and the world.

To be transformed, the social E1 requires a welcoming and loving position in the face of its own coldness and rigidity, and to be appreciated for its capacity, since it does not recognize it, as well as for its limits. He needs to resize the criticism and negative judgments he has about himself and that are reflected in the world with his furious criticism and his detachment and his airs of superiority.

It is important to develop the core aspect of spiritual experience, which for a long time was little felt, but which can gradually be transformed into something very meaningful. "*Spirituality helped me to detach myself from perfectionist whims and useless idealisms,*" wrote Antonio Ferrara in "**27 characters in search of being**. "*Selfless love leads me to be less demanding and more benevolent toward others.*" And later, he goes on to write: "*Today, even when I express my discomfort or anger, I do it out of behavior, I do not devalue or offend the person, even when there is a confrontation*"... "[Today] I don't care if I can sometimes look superficial or ridiculous; It is very difficult to always be serious, capable and intelligent. Now it's very pleasant to "make a mess" and find out that no one criticizes me, I like it and I'm also cool. More and more the "Neapolitan" is shown hidden behind the mask of "English", a metaphor with which many years ago I presented myself in a seminar led by Claudio Naranjo, and I like to use the colorful language of my city. For some time now my mood has been changing and I quickly move from seriousness to joy or sudden fits of anger that are quickly reabsorbed. Control has decreased a lot and I feel in a moment of change, change still? Than? I do not know...

Perhaps little and perhaps in an insignificant way. But for me it has to do with feeling alive. In general, I feel more at peace with life and, as I said, with a deep capacity for understanding and respect for others. I like to look for the motivations of people who hurt me or hurt me. I don't think about evil, I want to know your reasons. I don't like to break relationships. The greatest achievement is that I begin to reap the fruits of my meditative practice, and this also happens through greater acceptance when I don't do it well. If before I thought I had to be perfect to be recognized and be part of this world, today I can say: "What a gift not to be; so that I can grow up and enjoy life!" In recent years, my thinking has become volatile. Sometimes I lose track of what I'm saying or forget; I feel lost and then... So, I tell myself that it's okay that way, that it doesn't matter, I relax and maybe I'll laugh."

THERAPEUTIC RECOMMENDATIONS:

The E1 wants recognition: he has a neurotic need to be taken into consideration and always feels inadequate if he is not given priority in terms of authority and command. This hunger to be valued is an obstacle to their growth, and renouncing the image of grandeur, cleanliness, efficiency, and control will be a mandatory step in their transformation.

The claim to be perfect requires an executive instrument. How do I get perfection? Be demanding, and more demanding, more and more. Even torture. With sacrifice and using only my own means, because they are the only ones I validate. The goal is to improve, improve and improve... To show these parents, sometimes both, sometimes especially the father, but also the mother, what I am capable of. So, you have to stop the demand, realize that it is an inconvenience.

The challenge here, as in other characters with a high degree of narcissism, will consist of feeling one more within a significant community. The great obstacle will always be learning to ask for help, to recognize oneself as necessary. There is, deep down, a lack of trust in their fellow human beings. But the social E1 is also afraid of being nasty if it clearly says no. Consequently, when he does, he expresses himself with an often-excessive vehemence and determination, exploding through all that he has accumulated. The search for serenity, for an equanimity that allows the passage from one emotional state to another without attachment, is fundamental in its development.

It is especially recommended to cultivate any therapeutic, spiritual and emotional work related to tenderness and erotic love to recover and repair a childhood in which the child was not recognized as such and disconnected from his natural instinct and emotional world. Free games, crafts, dance, movement, therapeutic massage...

In the SAT Program, two virtues have always been recommended to cultivate for E1: *acceptance and serenity*. On these pillars, people of this character can explore the possibility of weaving a new repertoire of behaviors and attitudes, characterized by dedication to a higher will, that of life, but also to an earthly, material, spontaneous will: that of the body and the senses.

Inadaptability is organized around decisions like, *"If things go a certain way and I don't like them, I'll do it my way. Even when I need help, it is better not to lean on others; I certainly won't get what I need and in the end I'll have to fend for myself", "I have to work hard and strive to achieve it. I will be strong, so that I can face life and overcome my limits and my inability." "Neither fever nor sickness will deter me, I will always stand," "I will not disturb, and so they will love me." "I will strive to deserve it, to be recognized and to be able to have the right to live in this world."* The therapeutic recommendation would be to clearly break with each and every one of these decisions.

An important issue to be worked on is to face the failure inherent in their *"successes"*, especially in those work relationships in which the role of authority of the E1 appears very marked. In this, it helps to accept the views of some people who were previously considered clearly poor or insufficiently argued. This new appreciation of people and opinions that were previously not valued or heard can be a *laissez-faire* to experience new emotions and experiences: an unknown existential enrichment, and perhaps discover that they were not poor or lacking in arguments.

The feeling of loss of control that can accompany these gestures can, at the same time, generate a new liveliness and contact with instinctiveness.

Taking care of the tasks of service, delivery and help to the community, alternating them with leadership or professional development, also brings lightness in social relationships; It's like getting smaller, putting yourself out of the center of the scene.

There is a story by Stefan Zweig entitled *The Eyes of the Eternal Brother*, which is extremely revealing. As stated in the book review on the website of the publisher Acantilado, the book: *"narrates the story of Viraat, a just and virtuous man, the most famous judge in the kingdom, who after voluntarily living in his own flesh the condemnation to darkness destined for the most bloodthirsty murderers, discovers the absolute value of life and recognizes in the eyes of the eternal brother the intrinsic impossibility of any judicial act. Virata becomes, after his resignation, an anonymous man who, once dead, awaits an even more perennial oblivion, that of history that continues its course without the most just man of all time."*

The level of dedication of the once relentless judge could not be deeper. He manages to let go of everything, even his self-importance. He accepts his condemnation to oblivion lightly. *"He who has no homeland owns the world", we can read to him... he who has detached himself from everything has his whole life, and he who is blameless enjoys peace."*

The cultivation of serenity can go hand in hand with greater determination in meditative practice, as is the case with the *Viraat* by Stefan Zweig. Experiencing calm while visualizing triggering scenes of rejection and anger can have a real game-changing effect.

The cultivation of listening, opening oneself deeply to listening to the other, to accompanying him, giving me the time and space necessary to do so, can change the perspective with which to look not only at the other, but at the rest of the world; everything that is not me. Acceptance can be increased by penetrating the intricacies of the subjectivity of many who have not even been noticed before by the elitist social E1.

Possibly, the role in which the character of the social E1 manifests itself in the coarsest way is that of father {regardless of sex}; There the fixations are projected almost unnoticed, where introjection and projection are almost indistinguishable. He wants one for his son the best version of himself, that is, the Grand Cross. In any case, it is necessary to always remain attentive to the balance between the role of parental management, which is still necessary, and the acceptance of the uniqueness of children, with their challenges and their desire for freedom.

These two processes, listening to the other and educating the children, are the same, something like the inclusion in my space of the self-identity of the other: the old and wise commandment to consider others as oneself.

The classic Gestalt recommendation to exaggerate symptoms is a good aid in the process of a social E1. Exaggerating some of the characteristic interventions, such as arrogance, listening to oneself too much, high aspirations, etc., facilitates the evidence of the neurotic pattern and relaxes the consequences it usually entails. While it's not the same thing, it's similar to laughing at yourself, or at least smiling at being *caught red-handed*.

"After a good therapeutic session with a patient of the same subtype, he, egocentric, muttered to himself: 'loosen, loosen, let go,'" recalls Fernando Gómez, for whom meditation becomes very important in the process. *"The practice of self-observation and inquiry, maintained for years but still stimulated by a basic dissatisfaction, takes me back to a position very similar to that of the starting point of my adolescence: that of questioning existence in its totality, of the existence of the world and of my own. What I could call the healing process went hand in hand with a process of understanding the nature of the real and the very cognitivity that perceives and elaborates it."*

"As a philosophical development, this position opens up to an infinite number of paths that would have no place here, but the therapeutic potential of these analytical meditations seems to me to deserve a brief note. Repeatedly calling attention to the simple fact of existing as a singular and inexplicable event and remaining there, inhabiting wonder, has a transformative effect that deserves to be explored. I would say that it puts lucidity, calmness and order in the incessant flow of impulses, feelings and ideations.

» To some extent, this reminds me of what Fritz Perls recommended when working with dreams; When the message of a dream carries an excess of content, when it overflows the capacity for consciousness, he proposed the repetition, like a mantra, of the phrase "This is my existence, this is my existence". On the other hand, it also brings to mind the famous phrase with which St. Augustine begins his confessions: "Our hearts are restless; only in you, Lord, do they find rest."

Antonio Ferrara highly recommends theater: *"In Transformative Theater I change characters to give life to something unknown to the patient, outside the script. I take risks and experience moments of emptiness and anxiety. In this case, deductive logic does not work. I wait for creative inspiration, and when I put it into action, the actor experiences his transformation, and if that gives therapeutic results, I have proof that it worked. Real experience gives me proof that healing works."*

Many people of this type of claim that from a very early age they were older than their age. Thus, it is important to reconnect with being a child. Here too, the theater and any form of cultivation of spontaneity will help.

ENNEATYPE 1' ACADEMIC EQUIVALENCES: THE SUBTYPES OF CONSERVATION, SEXUAL AND SOCIAL.

BY CRISTINA BUSI AND JOSÉ MARCONI

In his exposition of the enneatypes, Claudio Naranjo offers a theory of personality development within a psychospiritual framework and does not treat the enneatypes with exclusively psychopathological connotations. However, it is useful to refer to some correlations between the theory of enneatypes and the description of neurotic personality types or personality disorders described in the academic literature.

In the psychological literature, the character traits attributable to enneatype 1 have been the subject of several etiopathological hypotheses. Naranjo, in *Character and Neurosis*, enucleates the concept of "*anankastic personality*" as early as 1987 and offers a global view of the evolution of the construct of obsessional neurosis. We will describe below some concepts by different authors that can provide us with useful information to understand the etiopathogenic dynamics of this personological model.

Freud, in his five-stage model of the child's psychosexual development, speaks of the *anal phase*. This refers to the one that varies between the periods of 18 months and 3 years of age, it refers to the child's acquisition of competence in controlling the functions of the sphincters. In this period, the control of excrement has an implicit relational correlate, expressed through the dynamics of retention and expulsion of parts of oneself. The child is interested in his own excrement; Expulsion is often accompanied by fear of loss and a feeling of incompleteness. The libidinal energy of evacuatory pleasure and the regulation of the sphincters is contextualized in a relational dynamic of autonomy/adaptation. The decision to urinate or defecate represents the first symbolic act, at the relational level, of denial or acquiescence, with respect to the need for self-control imposed by parental figures and, by extension, by social institutions, which require the individual to adapt to shared norms and self-control.

If the passage of the anal phase results in partial failure, in adulthood there is a lack of integration of this competence, defined by Freud as *anal fixation*. The adult individual who manifests anal fixation develops an anal character, with personality traits such as excessive tendency to order or disorder, and opposite behaviors on the give/take axis, such as saving and greed, excessive gathering or lack of possessions. Traits such as procrastination, perfectionism, inability to adapt to contexts, and anger can also be observed. On an emotional level, the anal nature manifests itself in the difficulty of fully expressing emotions. According to Claudio Naranjo in *Character and Neurosis*, Freud argues that in the obsessional neurosis typical of the anal character, there are three particularly pronounced traits: love of order (which often leads to pedantry), theft (which

easily turns into greed), and obstinacy, which can turn into distrust. All three are E1 compatible.

The passage from failure in the anal phase to the anal character itself implies the appearance of a peculiar defensive mechanism, the reactive formation, already identified by Freud and deepened by Anna Freud.

Sigmund Freud defines reactive formation as the mechanism by which "*contrary psychic forces arise to repress unpleasant sensations, mobilizing disgust, modesty and morality*" (Naranjo, *op. cit.*). Reactive formation is the defensive process by which the flow of libidinal energy is interrupted and directed to an entirely different compensatory object. In the specific case of E1, through reactive training, instinct is channeled into a form of idealizing rationalization. Instinctive-aggressive motivation is directed toward an unconscious destructive hatred of imperfection (waste, excrement, disorder) and is transmitted to upright, honest, and morally re-hygienic behavior. In this sense, Naranjo defines E1 as the result of an interference with instinct, in terms of the "*anti-instinctive orientation of this Puritan style*". Reactive training, according to Naranjo, acts radically, not only by directing aggressive motivation in a compensatory way, but also by denying access to one's own aggressive impulse.

In the enneagram, the type 1 enneagram positions itself as an instinctive character, although in reality it moves on the existential plane with a coercively virtuous behavior and a moralistic attitude towards the world, as well as with an intellectual stance.

The manifest plan of his lack of motivation is, in fact, diverted to actions aimed at the construction of a worldview totally adhered to idealistic and moralistic principles: the child moves in the world invested with the power of truth and justice, in order to realize, in the face of this currently unsatisfactory, petty and frustrating world, a world perfectly governed by laws that reward it.

This neurotic mode of functioning implies the repetition of an angry frustration that will infinitely multiply E1's existential condemnation and lead him to feed his own passionate anger in accordance with the moral and virtuous principles of chic.

To better understand this vicious circle between anger and perfectionism, it is helpful to turn to internal psychodynamics. Using the theme of the Ego, the Id and the Superego, in the Freudian interpretation of the obsessional neurosis, we see how the internal dynamism between the different instances is totally unbalanced in the internal Id-Superego relationship, with an evident weakening of the ego function of adaptation and pertinent reading of the intrapsychic and interpersonal reality.

The interpretive lens of the reality of Enneatype 1 is a lens of the superego, even more energetically invested in the compensation and partial negation of the drive instances of the Id (aggressiveness and pleasure). The identification of the superego is

related to the most sadistic persecutory parties, active internally in the form of iron repressive self-discipline, and at the interpersonal level with clear authoritarian tendencies.

In this harshly conflictual dynamic, the ego space is a space of neurotic behavior of hypercontrol, with different nuances within the different subtypes, of impossibility of access to a space of spontaneity and naturalness. Control behaviors are therefore, more than ever, the result and symptom of an internal conflict.

In this exasperated dynamic and in this relentless distancing of EI from its instinctive root, one captures the aspect frankly closest to the psychopathological descriptions offered in the literature.

C. Naranjo also finds correlations within *Carl Jung's Psychological Types* (vol. 6, pp. 3 51-3 52) in which the extroverted type of thinking is defined as follows: "*He will be a man who tends—naturally, only insofar as he is a pure type—to make all the manifestations of his life depend on conclusions of an intellectual nature, in the final analysis, oriented in the direction of their objective facts or universally valid ideas. Such a man confers on himself a decisive power not only for himself, but also in relation to his environment, to objective reality, i.e., to his object-oriented formula. From this formula, he evaluates good and evil, that is, he defines what is good and what is bad. Everything that corresponds to the formula is just, everything that is opposed to it is unjust, and everything that is indifferent to it is contingent (...)*".

Just as the extroverted type of thinking submits to its formula, so its environment must submit to it, for its own good, because whoever does not do so is in error, contradicts a universal principle, and is therefore irrational, immoral, and unconscious. In any case, his ideal must become reality, because it is, according to him, the purest formulation of objective reality, and therefore it must also be a universally valid truth, indispensable for the good of humanity. And this is not out of love for one's neighbor, but from the highest point of view of justice and truth.

Karen Horney also deals with the relationship of the type and the obsessional neurosis: "*The feeling of superiority of this neurotic type derives from the arrogance of his moral and intellectual ideals, and on this basis, he despises others. His arrogant contempt for others, however, is hidden behind the curtain of proper benevolence, because his ideals prevent him from harboring such 'irregular' feelings. Confirming his opinion of himself, this neurotic type demands respect from others, rather than a 'boundless admiration,' which he tends to despise. 'His exploits are based on a kind of modus vivendi that he has secretly negotiated with his own life. Being himself a loyal and upright observer of duty, he is entitled to fair treatment by others and by existence in general.'*"

Karen Horney, in *Neurosis and Human Development*, defines the perfectionist character as someone who approaches life through supremacy, which E1 adopts early in life to resolve conflicts, as a "*countermovement*". This detail is particularly useful in the differential diagnosis with E3, in some respects equally perfectionist, which moves through life "towards", while the movement of E1 is, broadly speaking, "*against*", of opposition to the status quo, expressed not in the form of rebellion, but in an impulse to improve reality, implicitly despised.

"This character feels superior because of its high moral and intellectual standards and therefore treats others with superiority. He harbors an arrogant contempt for others, though he hides it even from himself, since his rules forbid such irregular feelings.

"The resulting self-deception is even more hidden from him because, with regard to others, he may insist that they actually live up to his standards of perfection and despise them for it."

In *Neurosis and Human Development*, Horney describes three types of characters that differ in the way they approach life through domination, that is, through a strategy of opposing others. One of these three forms of domination solution is called perfectionism, which can be equated with E1.

Horney believes that the perfectionist tries to mold himself to become a superior being who fulfills his ideals, who creates an image of perfection. He tells himself, "*Forget the horrible creature you are now, that's how you're supposed to be.*" These are the internal dictates that Horney calls "*the tyranny of ought-to-be*" that dictates to a person how he should not be and what he should not do to achieve the ideal to which he aspires (and which only exists in his imagination).

In the field of body psychotherapy, we can find other contributions related to this personological framework:

Wilhelm Reich (*Character Analysis*, op. cit., pp. 229-230)' presents the case of a 33-year-old man who suffered from a profound inability to make decisions, but who, with remarkable insight and skill, devoted himself to analytical work. The presence of circumstantial and ruminative thoughts, indecisions, doubts and suspicions is also highlighted, hidden behind a strongly reserved and controlled appearance. The following description represents well the Social E1 subtype, which tends to turn anger against itself instead of directing it outward.

"The patient had a pleasant outward appearance, was of average height, reserved, serious, and somewhat arrogant. His noble and measured step was impressive: it took him a long time to get through the door and towards the sofa. It was evident that he avoided, or concealed, any excitement or precipitation. His speech was well articulated and balanced, fluent and eloquent. From time to time, he would insert a firm "yes" as he stretched out his arms in front of him and ran his hand over his forehead. He was lying on the couch cross-legged, very comfortable. Even when he

dealt with very delicate and narcissistically difficult subjects, his composure and elegance changed little or nothing. After many days of analysis, talking about his relationship with his dear mother, he very clearly accentuated his noble pose in an attempt to control the excitement that overwhelmed him. I told him that he had no reason to be ashamed of himself and suggested that he freely express his feelings, but it was useless. One day, when tears were welling up in her eyes and her voice was clearly muffled, she lifted her handkerchief to wipe her eyes with the same dignity.

It was already very clear: his behavior, whatever its origin, protected him from the violent emotions under analysis, protected him from emotional outbursts. Its character prevented the free development of analytic experience; had already become resistance."

Reich defines this coercive character: "*The neurotic compulsion to order may be lacking, but the meticulous sense of order is a typical characteristic of the coercive character. Their whole life usually develops according to a predetermined and indissoluble program. He has "a tendency to meditate circumstantially," to "irresolution, doubt, and distrust," he hides behind "pronounced behavior and strong self-control."*

He is the most rigid of the rigid characters and this rigidity leads him, in Reich's words, to "*his whole life, in all its main and secondary aspects, to develop according to a preconceived and inviolable program. Every change is experienced with displeasure, in the most pronounced cases it causes anguish. The meticulousness that accompanies this character trait can help an individual get many things done; On the other hand, it considerably reduces the work capacity, as it avoids any rapid change and adaptation to new situations. The more rigid and pathological this characteristic is, the more thought and attention will be focused on non-essential things, the more rationally important matters will be excluded from thought.*

Reich agrees with the interpretation of this character as a formation resulting from anal eroticism and broadens the perspective by emphasizing another aspect of self-control: affective blocking. "*The compulsive character avoids affections and is not very accessible to them, almost always in a uniform way; He is 'lukewarm' both when he loves and hates, which in some cases can become a complete affective block.*"

For Reich, the functioning of this type is such that the energy flows directly from the pelvis to the head and produces an overload in the frontal lobe, which contaminates and cognitively distorts emotional perceptions and expressions, giving rise to obsessive ideas that, in turn, will prevent pelvic secretion. Because the pelvis remains very rigid and charged, as it almost never discharges completely, a state of genital overarousal is maintained. Consequently, he lives with an imperative need to discharge, combined with guilt – conflicting with his rigid moral code – since his sexual activity, little linked to feelings of tenderness, tends to compulsion.

In order not to experience this energetic ecstasy as anguish, he resorts to the mechanism of using it intellectually in a defensive function, through an obsessive moral judgment; thus, it remains partially contained, although it gives rise to a psycho-emotional structure of lack of contact, since they are impulses of the same nature, but antithetical. The consequence is, on the one hand, that sexuality is experienced almost exclusively as a discharge of an excess of excitement and therefore hardly rewarding; on the other hand, there is a puritanism as a reactive formation.

In the same vein as body psychotherapy, Lowen also isolates obsessiveness as a subtype of rigidity, the typical characteristics of which are rigidity, including physical rigidity, excessive conformity to rules, repetitive patterns of behavior, and perfectionism. The cognitive style marked by judgment and criticism, moralism, lack of flexibility and adaptation to unforeseen situations, attention to detail, lack of spontaneity, fear of making mistakes...

Excessive adherence to behavioral norms, marked by perfectionism, can trigger anxiety in case of discrepancies between procedures and reality, and is particularly hostile in relational contexts, due to its characteristics of pedantry, agitation, and control. In Lowen we have, therefore, a description consistent with what Freud has already expressed about obsessional neurosis, although he differs in the etiopathogenic hypotheses.

In the bioenergetic reading, the formation of the rigid character, of which the obsessive is a subtype, occurs in the phallic phase and is therefore subsequent to the anal phase. In this reading, the formation of this character structure would be the result of a conflict over the possibility of expressing sexualized behavior and would lead to an expophobic approach (not only in the genital sense, but also in the libidinal sense). On the other hand, what the readings have in common is the repressive attitude towards the world of their own drives.

Following our historical course, we see how *Shapiro*, in recent years, has dealt with obsessive-compulsive personality disorder. He detailed the impulses of this disorder, which seem to motivate the individual beyond his or her own self-interest. There is always a kind of inner voice that dictates what one should or has to do, due to a hypertrophic Superego that demands perfection and can lead to depression if not satisfied for too long.

The complex personality structure of these people involves three aspects: a public sense of self, a private sense of self, and an unconscious sense of self. In public, they present themselves as responsible and kind to their superiors and as attentive guides or constructive critics to their subordinates. However, in private, they feel that they are not appreciated enough and torture and doubt themselves for lack of approval.

They believe in their own moral superiority over their subordinates and try to disguise it so as not to appear pretentious and hypercritical, although they activate sadistic control. In their unconscious sense of self, they show a slavish masochism toward superiors. They fear the humiliation of being dependent on and desirous of love in authority relationships and submit masochistically to their rigid moral models, which free them from the control, domination, and sadistic humiliation of others. However, the unconscious desire to inflict suffering on those who do not submit to their control is unacceptable to them and must be eliminated.

Another extension of psychodynamic theories is offered by G.O. Gabbard, who, in his work *Psychodynamic Psychiatry* (Gabbard, 1985; Gabbard, Menninger, 1988; Horowitz, 1988; José, 1992; McCullough, Maltzberger, 1995; Salzman, 1968, 1980, 1983; Shapiro, 1965), referring more specifically to obsessive-compulsive personality disorder, also highlighted interpersonal elements, self-esteem, anger and dependence control, cognitive style, and problems related to the balance between work and affective relationships. Individuals with obsessive-compulsive personality disorder suffer from a significant lack of self-confidence. As children, these patients experienced the feeling of not being sufficiently appreciated or loved by their parents. This perception may be related to a real detachment or emotional coldness on the part of parental figures, or, in other cases, the children may have sought comfort and affection excessively to feel the approval of their parents. As a result, a strong nostalgic desire for dependence and a dose of anger towards parents develops, who are considered guilty of being emotionally unavailable. These individuals consider both anger and dependence unacceptable, which leads them to defend themselves from these feelings by forming defensive reactions and denying affection. To deny their dependence, they strive to demonstrate their autonomy and individualism.

Intimacy gives rise to the possibility of being overwhelmed by intense desires to be loved, with the potential for frustration inherent in those desires, which can lead to feelings of hatred, resentment, and revenge.

Cognitive style is marked by rationality, thinking is logical only in certain narrow areas, and thought patterns can be described as rigid and dogmatic.

When the demands of the hypertrophied Superego are not met for a long period, depression can arise. This psychodynamic link between obsessive-compulsive character and depression has been observed by doctors for many years. Gabbard's contribution seems the most appropriate for the description of the sexual.

Let us now examine the description of obsessive-compulsive personality disorder expressed in the current psychiatric literature. The DSM V distinguishes obsessive-compulsive disorder from obsessive-compulsive personality disorder.

Obsessive-compulsive disorder (OCD) is an anxiety disorder characterized by *"obsessions that are recurrent and persistent thoughts, impulses, or images that are experienced as unwanted, and by compulsions that are repetitive mental behaviors or actions that an individual feels compelled to perform in response to an obsession or according to rules that must be strictly applied"*. Although it is a transversal disorder that can appear at different times in life in addition to the personality type, we can recognize in the conservation and social subtypes E1 a frequency of this symptomatology that characterizes the structure of the character.

Obsessive-compulsive personality disorder is characterized by *"a pervasive pattern of preoccupation with order, perfectionism, and mind control, at the expense of flexibility, openness, and efficiency, which begins in early adulthood and is present in diverse contexts."* Claudio Naranjo associates this type of disorder with the sexual subtype of enneatype One.

The criteria of the Diagnostic and Statistical Manual of Mental Disorders, edition (DSM-5-TR) are as follows:

A persistent pattern of concern for order; perfectionism; and control of oneself, others, and situations.

This pattern is evidenced by the presence of ≥ 4 of the following patterns:

- ❖ Concern with details, rules, schedules, organization and lists.
- ❖ Strive to do something perfect that interferes with the completion of the task.
- ❖ Excessive dedication to work and productivity (not out of economic necessity), resulting in the abandonment of leisure activities and friends.
- ❖ Excessive conscientiousness, meticulousness and inflexibility in ethical and moral issues and values.
- ❖ Reluctance to throw away used or worthless items, even those that have no sentimental value.
- ❖ Reluctance to delegate or work with others unless those people decide to do things exactly the way patients want them to,
- ❖ A petty approach to spending on themselves and others because they see money as something they must save for future disasters. Rigidity and stubbornness.
- ❖ Symptoms should begin in early adulthood.

In the ICD-10 classification, another taxonomic system, this constellation of traits is defined as anankastic personality disorder (F60.5). *"Anankastic personality - A personality disorder characterized by feelings of doubt, perfectionism, conscientiousness, control and concern for details, stubbornness, excessive prudence, and rigidity. The disorder may be accompanied by repetitive and intrusive impulses, which do not reach the severity of obsessive-compulsive disorder."*

- ❖ Requires the presence of at least four of the following symptoms:
- ❖ Excessive indecision and caution.
- ❖ Concern with details, rules, lists, order and organization to the detriment of the general objective of the activity.
- ❖ Perfectionism that interferes with the success of a job.
- ❖ Excessive awareness and responsibility.
- ❖ Dedication to work and productivity, with the consequent improvement of recreational activities and interpersonal relationships.
- ❖ Excessive pedonism and attachment to social conventions.
- ❖ Rigidity and stubbornness.
- ❖ Need for constant monitoring and for others to act exactly according to the subject's instructions.

People with OCPD tend to have strong emotional control. More or less consciously, they regard affectivity and emotions as a loss of self-control. Repressed emotions accumulate without the possibility of being released or experienced openly, giving rise to states of anguish. The most frequent negative emotions in obsessive-compulsive individuals are:

- ❖ Anxiety about the lack of order, control, or *"approved"* environment.
- ❖ Anger can follow the frequent criticism and disapproval that the subject directs at himself because of his rigid interpersonal approach.
- ❖ Frustration at not completing a task or meeting self-imposed standards.
- ❖ Envy of people who, without following the *"right"* method, get better results and recognition.

These individuals have difficulty expressing their anger publicly and therefore tend to repress it more and more, creating a vicious emotional circle. Their behavior may be overly subservient and enthusiastic towards superiors, while they may be overly critical and controlling of subordinates. Although they believe they have higher morals than others, unlike those who suffer from narcissistic personality disorder, they always

try to appear elegant and modest and avoid showing pride or arrogance. This is due to the fear of making mistakes and being reprimanded.

El's conservation subtype is specifically the type of character affected by a hypochondriac attitude. This subtype needs to restrain their distress through strict control of themselves and all the people they place their affections on. Through reactive training, you replace distress with concern for the safety of your loved ones. Hypochondriasis arises due to the displacement of anguish transformed into concern with a certain organ, developing the delusional idea of having a disease, which will be experienced as an intellectualized concern and not as an emotional experience of anguish.

Individuals with this type of disorder are stingy with their emotions and with their material possessions; For example, they rarely give compliments or gifts. Everyday relationships have a conventional, formal and serious quality. Others perceive these individuals as harsh or rigid.

Concern with rules, efficiency, trivial details, procedures, or form interferes with one's ability to take a broader view of things. Time is organized improperly, often leaving important tasks to the last minute. Although efficiency and perfection are idealized, in reality they are rarely achieved.

These subjects are always concerned with their relative status in domination-submission relations. Although they tend to resist the authority of others, they stubbornly insist that people conform to their customs. They are not aware of the feelings of resentment or offense that this behavior evokes in others.

Work and productivity are paid for to the exclusion of pleasure and the improvement of interpersonal relationships. When considering pleasure, it is something that must be planned and worked on to achieve. However, the individual usually tends to postpone pleasurable activities, such as vacations, so that they never occur.

Decision-making is avoided, postponed, prolonged, for fear of making mistakes. For example, it may happen that tasks cannot be completed on time because the individual tends to reflect on priorities.

People with this disorder may complain of difficulty expressing tender feelings. These individuals tend to be overly conscientious, moralistic, scrupulous, and critical of themselves and others. When they are unable to control others, a situation, or their environment, they often reflect on the situation and become angry, although anger is usually not expressed directly. They often show extreme sensitivity or susceptibility to social criticism, especially if it comes from someone with high status or authority.