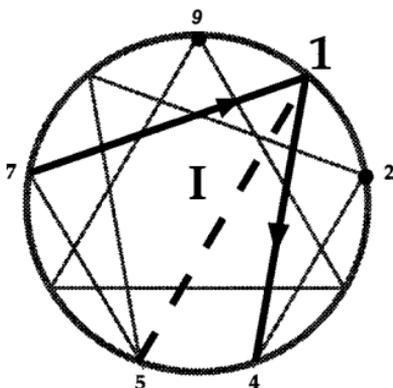


## Chapter One



# ANGER AND PERFECTIONISM

## ENNEA-TYPE I

### 1. Core Theory, Nomenclature, and Place in the Enneagram

"We may consider wrath in three ways," says Saint Thomas in *Questiones Disputatae*: "Firstly, a wrath which resides in the heart (*Ira Cordis*); also, inasmuch as it flows into words (*Ira Locutionis*), and thirdly, in that it becomes actions (*Ira Actiones*)." The survey scarcely brings to mind the characteristics of the perfectionistic type as we will be portraying it here. Yes, there is anger in the heart, mostly in the form of resentment, yet not so prominently as anger may be experienced by the lusty, the envious, or the cowardly. As for verbal behavior, it is most characteristic of the anger type to be *controlled* in the expression of anger, in any of its explicit forms: we are in the presence of a well-behaved, civilized type, not a spontaneous one. In regard to action, ennea-type I individuals do express anger, yet mostly

unconsciously, not only to themselves but to others, for they do so in a way that is typically rationalized; in fact, much of this personality may be understood as a reaction formation against anger: a denial of destructiveness through a deliberate, well-intentioned attitude.

Oscar Ichazo's definition of anger as a "standing against reality" has the merit of addressing a more basic issue than the feeling or expression of emotion. Still, it may be useful to point out at the outset that the label "anger type" is scarcely evocative of the typical psychological characteristics of the personality style in question—which is critical and demanding rather than consciously hateful or rude. Ichazo called the ennea-type "ego-resent," which seems a psychologically more exact portrayal of the emotional disposition involved: one of protest and assertive claims rather than mere irritability. In my own teaching experience, I started out calling the character's fixation "intentional goodness"; later I shifted to labeling it "perfectionism." This seems appropriate to designate a rejection of what is in terms of what is felt and believed should be.

Christian writers who shared an awareness of anger as a capital sin, that is to say, as one of the basic psychological obstacles to true virtue, mostly seem to have failed to realize that it is precisely under the guise of virtue that unconscious anger finds its most characteristic form of expression. An exception is St. John of the Cross, who in his *Dark Night of the Soul* writes with characterological exactitude as he describes the sin of wrath in spiritual beginners:

"There are other of these spiritual persons, again, who fall into another kind of spiritual wrath: this happens when they become irritated at the sins of others, and keep watch on those others with a sort of uneasy zeal. At times the impulse comes to them to reprove them angrily, and occasionally they go so far as to indulge it and set themselves up as masters of virtue. All this is contrary to spiritual meekness." And he adds: "There are others who are vexed with themselves when they observe their own imperfection, and display an impatience that is not humility; so impatient are they about this that they would fain be saints in a day. Many of these persons purport to accomplish a great deal and make grand resolutions; yet, as they are not humble and have no misgivings about themselves, the more

resolutions they make, the greater is the fall and the greater their annoyance, since they have not the patience to wait for that which God will give them when it pleases Him."

On the whole, this is a well-intentioned and overly virtuous character arisen as a defense against anger and destructiveness. It would be a mistake, however, to conceive of it as a violent character—for it is on the contrary, an over-controlled and over-civilized interpersonal style. Striking in this style is also an oppositional quality, both in regard to others and to experience in general. While every form of character may be regarded as an interference with instinct, the anti-instinctive orientation of this "puritanical" style is the most striking. A good name for the character (and one applicable beyond the explicitly sick region of the mental health spectrum) is perfectionism—for in spite of the fact that people in some other characterological styles may appropriately refer to themselves as "perfectionistic," this is definitely the orientation in which perfectionism is most prominent. This involves an obsession with improving things that result in making their lives and those of others worse and a narrow-minded concept of perfection in terms of a matching of experienced or events with a pre-established code of values, standards, ideas, tastes, rules, and so on.

Perfectionism not only illustrates the fact that the better is the enemy of the best (and the search for the best is the enemy of the better) but may be said to involve a cognitive bias, an imbalance between the allegiances to duty and to pleasure; to gravity and to levity; to work and to play, mature deliberateness and child-like spontaneity.

As a sequel to the word perfectionist—more colloquially I have caricatured the character as one of "angry virtue," a label that has the advantage of including both the emotional (anger) and the cognitive (perfectionistic) aspects.

Though I personally appreciate Erikson's re-statement of anality as an issue of autonomy that arises at the time of learning sphincter control and walking, I think Abraham and Freud deserve the homage of having for the first time drawn attention

to the connection between the prohibition of soiling oneself and obsessive cleanliness.<sup>1</sup>

The position of the anger type in the enneagram is neither at the schizoid nor at the hysteroid comers, but in the group of the upper three characters pervaded by "psychological laziness." It is my experience that, contrary to the fact that many obsessives declare themselves extroverts, this very statement reveals their lack of psychological mindedness and a desire to be introverted rather than either psychological mindedness or an aptitude for psychological insight. The position of ennea-type I between ennea-types IX and II in the enneagram invites a consideration of how perfectionistic character is not only "anti-intrceptive"<sup>2</sup> but also proud. Indeed the word pride is sometimes used specifically to describe the aristocratic and haughty attitude of the perfectionist rather than the attitude of the type here designated as "proud," whose priding is not so much to be respectable and admirable but to be needed, loved and exalted as very special.

From a survey of many thousands of entries in the literature since 1960, I find that the obsessive-compulsive personality style is the most frequently written about. I imagine that this may be due to its being the most clear cut and recognizable, and yet I also think that a confusion has slipped into the use of the term "anankastic," by which the obsessive-compulsive is frequently designated in Europe. Also, in regard to the "anal personality" syndrome of psychoanalysis I think that sometimes the term has been applied to the obsessive-compulsive proper and at other times to the more controlled and obsessive-like schizoid individuals.<sup>3</sup> In my experience it is the schizoid personality which is more frequently found as the background of ego-dystonic obsessions and compulsions, and

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<sup>1</sup>Abraham, Karl, Leonard and Virginia Woolf, editors, *Selected Papers on Psychoanalysis* (London: Hogarth Press, 1965).

<sup>2</sup>Henry Murray's word for a motive directed toward the avoidance of inwardness.

<sup>3</sup>The fact that ennea-types I and V have been confused is, I think, an expression of similarity beyond the constructing characteristics. We may also speak of a similarity in the case of those characters mapped at the end of the other two antipodes in the enneagram: IV-VIII and VII-II.

not the obsessive, in which cleanliness and order are ego-syntonic.<sup>4</sup>

## 2. Antecedents in Scientific Literature on Character

I learned from Kurt Schneider's *Psychopathic Personalities*<sup>5</sup> that it was J. Donath who introduced the concept of anankastic personalities in 1897. Writing in the early twenties Schneider reports that literature on "obsessive state is almost impossible to encompass," yet he doesn't draw a clear distinction between what until recently was called an obsessive neurosis<sup>6</sup> and obsessive personality. Though there is no doubt that he was acquainted with our "perfectionist" and the picture of this character was in his mind as he wrote part of his chapter on the "insecure"<sup>7</sup> the very fact that he did regard the anankastic along with the "sensitive" as varieties of the insecure disposition suggests to me that he fell for the same confusion that became later apparent in the concept of anal personality—a confusion between our perfectionist and the schizoid, which have some common characteristics and yet contrast sharply in other respects.

Reading Von Gebattel on anankastic personality<sup>8</sup> I have the distinct impression that it is a schizoid form of obsessiveness

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<sup>4</sup>Psychiatric jargon for psychological characteristics that are welcome or not to the individual's consciousness. In Kurt Schneider we find the "anankastics" described as a form of a broader category of the "insecure" that mostly corresponds to what in the U.S. is being called schizoid. See also my comments on Karl Abraham's and Wilhelm Reich's descriptions of anal and obsessive character below.

<sup>5</sup>Schneider, Kurt, *Las Personalidades Psicopaticas* (Madrid: Ediciones Morata, 1961).

<sup>6</sup>Today in DSM III "obsessive disease."

<sup>7</sup>German term.

<sup>8</sup>Von Gebattel, V.E., "The World of the Compulsive" in *Existence: A New Dimension in Psychiatry and Psychology*, edited by Rollo May (New York: Basic Books, 1959).

that he has in mind, which inclines me to think that up to this day the confusion survives. Since the ICD-IX,<sup>9</sup> which still has not been superseded by DSM-III in some countries, includes Kurt Schneider's system of classification in regard to personality, it is pertinent to point out that there is no place in this classification for our perfectionist except possibly as a variety of the "insecure." Although theoretically it is admissible that an excessive formality may be a reaction to a deeper insecurity, the terminology leads to a further confusion since it obscures the clear contrast between the assertiveness of our ennea-type I and the withdrawn timidity of ennea-type V at its antipode.

"On the expressive psychology of the anankastic it must be said that, externally they often strike us by their exaggerated meticulousness, pedantry, correctness, and scrupulousness."

In the realm of psychological literature it may be said that the type of person we are discussing was the first of all personality patterns to be observed, when Freud wrote his famous essay on anal character. Karl Abraham picked up and elaborated the idea in the anal character<sup>10</sup> which he begins with a concise summary of Freud's observations:

"Freud has said that certain neurotics present three particularly pronounced character traits, namely, a love for orderliness which often develops into pedantry, a parsimony which easily turns to miserliness, and an obstinacy which may become an angry defiance." Among his original observations is that persons with a pronounced anal character are usually convinced that they can do everything better than other people: "they must do everything themselves."

The next important contribution to the understanding of the ennea-type I syndrome was that of Reich, who writes of it:<sup>11</sup>

"Even if the neurotic compulsive sense of order is not present, a pedantic sense of order is typical of the compulsive character." "In both big and small things, he lives his life according to a preconceived, irrevocable pattern..." In addition,

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<sup>9</sup>*International Classification of Diseases*, ninth edition (Salt Lake City, UT: Med-Index Publications, 1991).

<sup>10</sup>Abraham, Karl, M.D., *op. cit.*

<sup>11</sup>Reich, Wilhelm, *Character Analysis* (New York : Simon & Schuster, 1961).

Reich points out the presence of circumstantial, ruminative thinking, indecision, doubt and distrust hidden by an appearance of strong reserve and self-possession. He agrees with Freud's observation of parsimony, especially the form of frugality and also shares the interpretation of the character as deriving from anal eroticism. More importantly, however, he underscores what might be viewed as the other side of self-possession: emotional blockage. "He is just as ill-disposed towards affects as he is acutely inaccessible to them. He is usually even-tempered, lukewarm in his displays of both love and hate. In some cases this can develop into a complete affect-block."

It is not surprising that Freud and others have been more aware of thriftiness than of anger in "anal character," for parsimony and austerity are behavioral traits, while anger is mostly an unconscious motive in the personality under discussion. Yet, true as it may be that the tendency to economize and to amass wealth can be present in ennea-type I, I believe that Freud, Abraham and Reich were inadvertently considering together two different syndromes when they discussed anal character: two syndromes (our anger and avarice ennea-types) mapped at the antipodes of the enneagram, and which yet share the quality of being superego driven, rigid and controlled.<sup>12</sup>

If "anal character" is not an unambiguous concept, we also find in Wilhelm Reich the description of a personality that corresponds more purely to our perfectionist: his case of "aristocratic character," discussed in *Character Analysis* in support of some general ideas on the function of character. He describes his patient as having "a reserved countenance," and being serious and somewhat arrogant; "his measured, noble stride caught one's attention...it was evident he avoided—or concealed—any hate or excitement...his speech was well phrased and balanced, soft and

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<sup>12</sup>I find support for this in that some of the traits attributed by Abraham and others to "anal character," such as the conviction that they can do everything better than other people, correspond to ennea-type I, while others—such as procrastination—are typical of ennea-type V. Also relevant is the fact that the expression "compulsive personality," originally equivalent in reference to "anal character," has come to designate ennea-type I in American usage but most commonly ennea-type V in Europe. (See, for instance Von Gebattel's analysis of an anankastic, included in Rollo May's *Existence*.)

eloquent... "As he lay on the couch, there was little if any change in his composure and refinement"... "Perhaps it was merely an insignificant ...that one day 'aristocratic' occurred to me for his behaviour," Reich comments, "I told him he was playing the role of an English lord" he proceeds, and goes on to discuss in this patient, who has never masturbated during puberty, being aristocratic served as a defense against sexual excitation: "A noble man doesn't do such things."

The syndrome we have been discussing is today identified in the American DSM III<sup>13</sup> as compulsive personality disorder. The following cues are offered by this manual for the diagnosis of this personality:

1. Restrained affectivity (e.g., appears unrelaxed, tense, joyless and grim; emotional expression is kept under tight control).

2. Conscientious self-image (e.g., sees self as industrious, dependable and efficient; values self-discipline, prudence and loyalty).

3. Interpersonal respectfulness (e.g., exhibits unusual adherence to social conventions and properties; prefers polite, formal and correct personal relationships).

4. Cognitive constriction (e.g., constructs world in terms of rules, regulations, hierarchies; is unimaginative, indecisive and upset by unfamiliar or novel ideas or customs).

5. Behavioral rigidity (e.g., keeps a well-structured, highly regulated and repetitive life pattern; reports preference for organized, methodical and meticulous work).

Here follows the picture of the behavioral features of compulsive personality in the words of Theodore Millon:<sup>14</sup>

"The grim and cheerless demeanor of compulsives is often quite striking. This is not to say that they are invariably

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<sup>13</sup>DSM III will be the abbreviation used in this book for *Diagnostic and Statistical Manual of Mental Disorders*, Third Edition, Revised (Washington, D.C.: American Psychiatric Association, 1987).

<sup>14</sup>Millon, Theodore, *Disorders of Personality: DSM-III: Axis II* (New York: John Wiley & Sons, 1981).

glum or downcast but rather to convey their characteristic air of austerity and serious-mindedness. Posture and movement reflect their underlying tightness, a tense control of emotions that are kept well in check....The social behavior of compulsives may be characterized as polite and formal. They relate to others in terms of rank or status; that is, they tend to be authoritarian rather than equalitarian in their outlook."

This is reflected in their contrasting behavior with 'superiors' as opposed to 'inferiors.' Compulsive personalities are deferential, ingratiating, and even obsequious with their superiors, going out of their way to impress them with their efficiency and serious-mindedness. Many seek the reassurance and approval of their position. These behaviors contrast markedly with their attitudes toward subordinates. Here the compulsive is quite autocratic and condemnatory, often appearing pompous and self-righteous. This haughty and deprecatory manner is usually cloaked behind regulations and legalities. Not untypically, compulsives will justify their aggressive intentions by recourse to rules or authorities higher than themselves."

In the final elaboration that Karen Horney left us of her clinical experience, *Neurosis and Human Growth*, she groups together three character types under a general label of "the expansive solutions." These are approaches to life through mastery, in which the individual embraces early in life as a solution to conflicts a strategy of "moving against" others (in contrast to the orientations of those who move seductively "toward" and fearfully "away from" others). One of these three forms of the "solution of mastery" (or "moving against") she calls "perfectionistic" and though she describes it without reference to the earlier "anal" and "compulsive" types in the literature, she contributes substantially to the psychodynamic understanding of the syndrome in question. I quote her: 15

"This type feels superior because of his high standards, moral and intellectual, and on this basis looks down onto others. His arrogant contempt for others, though is hidden from himself as well—behind polished friendliness, because his very

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<sup>15</sup>*Neurosis und Human Growth* (New York: W. W. Norton & Co., 1990).

standards prohibit such 'irregular feelings.' His way of beclouding the issue of unfulfilled shoulds are twofold. In contrast to the narcissistic type, he does make strenuous efforts to measure up to his shoulds by fulfilling duties and obligations, by polite and orderly manners, by not telling obvious lies, etc. When speaking of perfectionist people, we often think merely of those who keep meticulous order, are overly punctilious and punctual, have to find just the right word, or must wear just the right necktie or hat. But these are only superficial aspects of their need to attain the highest degree of excellence. What really matters is not those petty details but the flawless excellence of the whole conduct in life. But since all he can achieve is behavioristic perfection, another device is necessary. This is to equate in his mind standards and actualities—knowing about moral values and being a good person....The self-deception involved is all the more hidden from him since, in reference to others, he may insist upon their actually living up to his standards of perfection and despise them for failing to do so. His own self-condemnation is thus externalized.

"As confirmation of his opinion of himself, he needs respect from others rather than glowing admiration (which he bends to scorn). Accordingly his claims are based less on a 'naive' belief in his greatness than on a 'deal' he had secretly made with life. Because he is fair, just, dutiful, he is entitled to fair treatment by others and by life in general. This conviction of an infallible justice operating in life gives him a feeling of mastery. His own perfection therefore is not only a means to superiority but also one to control life. The idea of undeserved fortune, whether good or bad, is alien to him. His own success, prosperity or good health is therefore, less something to be enjoyed than a proof of his virtue."

We may discern the personality under consideration in Jung's extraverted thinking type:<sup>16</sup>

"This type will, by definition, be a man whose constant endeavor—in so far, of course, as he is a pure type—is to make all his activities dependent on intellectual conclusions, which in the last resort are always oriented by objective data, whether these be external facts or generally accepted ideas. This type of

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<sup>16</sup>*Psychological Types* (New Jersey: Princeton University/Bollingen Books, 1976).

man elevates objective reality, or an objectively oriented intellectual formula, into the ruling principle not only for himself but for his whole environment. By this formula good and evil are measured, and beauty and ugliness determined. Everything that agrees with this formula is right, everything that contradicts it is wrong, and anything that passes by it indifferently is merely incidental. Because this formula seems to embody the entire meaning of life, it is made into a universal law which must be put into effect everywhere all the time, both individual and collectively. Just as the extraverted thinking type subordinates himself to his formula, so, for their own good, everybody round him must obey it too, for whoever refuses to obey it is wrong—he is resisting the universal law, and is therefore unreasonable, immoral, and without a conscience. His moral code forbids him to tolerate exceptions; his ideal must under all circumstances be realized, for in his eyes it is the purest conceivable formulation of objective reality, and therefore must also be a universally valid truth, quite indispensable for the salvation of mankind. This is not from any great love for his neighbor, but from the higher standpoint of justice and truth. Anything in his own nature that appears to invalidate this formula is a mere imperfection, an accidental failure, something to be eliminated on the next occasion, or, in the event of further failure, clearly pathological. If tolerance for the sick, the suffering, or the abnormal should chance to be an ingredient of the formula, special provisions will be made for human societies, hospitals, prisons, missions, and so on, or at least extensive plans will be drawn up.

Generally the motive of justice and truth is not sufficient to ensure the actual execution of such projects; for this, real Christian charity is needed, and this has more to do with feelings than with any intellectual formula. 'Oughts' and 'musts' bulk large in this program. If the formula is broad enough, this type may play a very useful role in social life as a reformer or public prosecutor or purifier of conscience, or as the propagator of important innovations. But the more rigid the formula, the more he develops into a martinet, a quibbler, and a prig, who would like to force himself and others into one world. Here we have the two extremes between which the majority of these types move."

In the domain of testing applications of Jungian typology the best fit is to be found in the "ESTJ" (extraverted, with

predominance of sensation over intuition, thinking over feeling, judgment over perception). David Keirse and Marilyn Bates say of these scorers that the best adjective to describe them would be "responsible."<sup>17</sup>

In the domain of homeopathic medicine the personality picture similar to ennea-type I has been described in connection with individuals who are specifically helped by the use of *Arsenicum*. Thus, in *Portraits of Homoeopathic Medicines* Catherine R. Coulter writes of *Arsenicum* personality as "the perfectionist par excellence."<sup>18</sup> She describes in detail the *Arsenicum* child's conscientious and thorough nature.

Corollaries of perfection are to be found in the adult proper compulsively reworking things, never satisfied with results, as in the case of the professor who endlessly rewrites his lectures, and a concomitant anxiety of feeling unprepared, which makes the *Arsenicum* disposition the very antithesis of relaxation. Another corollary is ordinationness, and still another self-criticism. She also describes a strong competitiveness that goes hand-in-hand with the ambition to be the best.

Another word Coulter introduces in the description of *Arsenicum* is fastidiousness—applied to compulsive orderliness, thus: "...In all spheres he is ultra-'picky,' and, in his intolerance of everything slipshod, irritated at any clumsiness—dropping a dish, overturning a glass, spilling food—his own as well as another's." Still another aspect of perfection mentioned in the case of *Arsenicum* is meticulousness—" 'conscientious about trifles': Kent." Says Coulter: "his work manifests that particular 'finishing touch'—that final polish—that reveals a meticulous attention to detail."

Very characteristic of ennea-type I is the anxiety described in connection with *Arsenicum Album*—an anxiety that has to do with the anticipation of troubles and with fussy meticulousness that contributes in making the patient a driven and driving person. Frequent object of concern to *Arsenicum*,

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<sup>17</sup> Keirse, David & Marilyn Bates, *Please Understand Me* (Delmar, CA: Prometheus/ Nemesis Book Company, 1984).

<sup>18</sup> Quoted by permission of the author, Catherine R. Coulter, all excerpts in this section are from pp. 235-300, *Portraits of Homoeopathic Medicines*, Vol. 1 (Berkeley, CA: North Atlantic Books, 1986).

according to Coulter, is money. "Whether or not he has any, he thinks and talks about it a great deal, frequently lamenting his poverty or the high cost of living. His liking for money is stronger than that of most constitutional types, and he can even be 'avaricious' (Hering)..."

Also congruent with ennea-type I is the description of *Arsenicurn* as a domineering type: "He takes the lead in personal relations, determining their scope and tone, and leaving others no choice but to comply...The domineering *Arsenicurn* cannot abide others being in charge and insists on making all decisions himself..."

Further remarks in Coulter's description of the *Arsenicurn* type are the over-intellectualizing tendency, a concern with "the meaning of every symptom," and a medical "one-upmanship" that "makes him distrustful even of those from whom he is seeking help." She reports that, while "Many constitutional types dislike any dietary restrictions...*Arsenicurn* loves being placed on a diet and will religiously follow the most Spartan regime. He not only delights in nutritional fads, but the necessity of a special diet certifies the seriousness of his condition...."

The correspondence of the *Arsenicurn* personality of homeopathy to our ennea-type I is made even more explicit by Coulter's mention of a literary example—Dickens' Miss Betsey in *David Copperfield* "whose snippy, persnickety, and at times fearsome exterior conceals a highly developed moral delicacy and integrity."

I see the reflection of ennea-type I not only in *Arsenicurn*, but also in *Carcinosin* (a remedy "made from the scirrhus cancer of the breast"), inasmuch, as Coulter points out, it is related to a "patient where there is a strong history of excessive parental control and pressure...or an excessive sense of duty (Foubister)."<sup>19</sup> Since *Carcinosin* also fits the treatment of an over-responsible, "preoccupied" (Templeton) individual, it particularly seems to relate to a sub-type within ennea-type I characterized precisely by an over-responsible perfectionistic anxiety.

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<sup>19</sup>Catherine Coulter, op.cit., Vol. 2, pp. 242-248

### 3. Trait Structure

In what follows, I have undertaken to show something of the structure of the perfectionistic character in terms of the underlying traits that may be discerned through a conceptual analysis of some hundred and seventy descriptors.

#### Anger

More than a trait among others, "anger" may be regarded a generalized emotional background and original root of this character structure. The more specific manifestation of the emotional experience of anger is resentment, and this is most commonly felt in connection with a sense of injustice in face of the responsibilities and efforts the individual undertakes in larger measure than others. It is inseparable from the criticism of others (or significant others) for displaying less zeal, and sometimes it involves the adoption of a martyr role. The most visible expression of anger occurs when it is perceived as justified, and can in such cases take the form of vehement "righteous indignation."

In addition, anger is present in the form of irritation, reproach and hatefulness that remain largely unexpressed, since perceived destructiveness conflicts with the virtuous self-image characteristic of the type. Beyond the perception of anger at an emotional level, however, we may say that the passion of anger permeates the whole of ennea-type I character and is the dynamic root of drives or attitudes such as we discuss in connection with the remaining clusters: criticality, demandingness, dominance and assertiveness, perfectionism, over-control, self-criticism and discipline.

#### Criticality

If conscious and manifest anger is not always one of the most striking characteristics of this personality, the more common traits in the type may be understood as derivatives of anger, expressions of unconscious anger or anger equivalents.

One of these is criticality, which is not only manifest in explicit fault finding, but sometimes creates a subtle atmosphere that causes others to feel awkward or guilty. Criticality may be described as intellectual anger more or less unconscious of its motive. I say this because, even though it is possible that criticism occurs in the context of felt anger, the most salient quality of this criticality is a sense of constructive intent, a desire to make others or oneself better. Through intellectual criticism, thus, anger is not only expressed but justified and rationalized and, through this, denied.

Moral reproaches are another form of perfectionistic disapproval and not just expressions of anger, but a form of manipulation in the service of unacknowledged demandingness—whereby "I want" is transformed into "You should." Accusation thus entails the hope of affecting somebody's behaviors in the direction of one's wishes.

A specific form of criticality in ennea-type I is that bound to ethnocentrism and other forms of prejudice, in which case there is vilification, invalidation and the wish to "reform" inquisitorially those who constitute an outgroup to one's race, nation, class, church, "Crusader," and so on. [Displaying the mechanism of "authoritarian aggression" (described by Adorno, Sanford, et al.) anger towards the ingroup's authority is repressed, inhibited, and displaced onto those below in the hierarchical ladder and especially those in the outgroup—who then become scapegoats.]

## **Demandingness**

Demandingness also can be understood as an expression of anger: a vindictive over-assertiveness in regard to one's wishes in response to early frustration. Along with demandingness proper we may group together characteristics such as those which make these individuals the most disciplinarian both in the sense of inhibiting spontaneity and the pursuit of pleasure in others as well as exacting hard work and excellent performance. They tend to sermonize, preach and teach without regard for the appropriateness of such a role, even

though this compulsive characteristic of theirs may find its niche in activities such as those of school teacher and preacher.

Together with this corrective orientation is that of being controlling, and this not only in relation to people but to environments or personal appearance: an obsessive is likely to prefer a highly "manicured" garden, for instance, where plants are in clear order and trees pruned into artificial shape, over one that conveys a "Taoistic" organic complexity.

## **Dominance**

Though already implicit in intellectual criticism, which would be without force if not in a context of moral or intellectual authority, and implicit also in the controlling-demanding-disciplinarian characteristic (for how would that be effective without authority), it seems appropriate to regard dominance as a relatively independent trait, comprising such descriptors as an autocratic style, a self-confident and dignified assertiveness, an aristocratic self-concept and a superior, haughty, disdainful and perhaps condescending and patronizing demeanor. Dominance, too, may be regarded as an implicit expression or a transformation of anger, yet this orientation towards a position of power entails subordinate strategies as the above and also a sense of entitlement on the basis of high standards, diligence, cultural and family background, intelligence, and so on.

## **Perfectionism**

Most characteristically, however, the pursuit of mastery in the anger type implies the endorsement of the moral system or human hierarchy in which authority is vested. It may be said that the perfectionist is more obedient to the abstract authority of norms or office than the concrete authority of persons. Also, as Millon remarks, "people with obsessive personality not only do adhere to societal rules and customs, but vigorously espouse and defend them." Such vehement interest in principles, morals and ideals is not only an expression of submission to the demands of a strong superego, but, interpersonally, an instrument of manipulation and dominance, for these enthusiastically

awareness and inhibit the manifestations of this anger through the mechanism of reaction formation.

It is easy to trace back the motivation to strive hard in the perfectionist to an early experience of affective dissatisfaction so that seeking to be a better person represents a hope of gaining more approval or closeness from one of the parents. Later in life, however, such striving also takes on a competitive implication, as if saying to father or mother: "I will be better than you and rise beyond your capacity to evaluate me: I will show you!": a vindictive turn in which there is not only in success a hope but also a claim and a vindictive denigration.

I find ennea-type I somewhat more frequent among women. And among them I find that the parent for whose love the little girl has striven and who has been perceived as cold is more often the father. Besides an atmosphere of love scarcity, however, there is also in perfectionistic striving an element of modeling, a taking on by the subject of the hard-working, perfectionistic personality of one or another parent. Frequently there is a perfectionistic father or mother in the family of the perfectionist, and when not, there is commonly an ennea-type VI father of an over-dutiful disposition (which has much in common with the demanding perfectionist).

The over all situation is one of excessive demands coupled with scant acknowledgment, so the child has felt the need to push on and on in an atmosphere of sustained frustration.

It is my impression that an over-accommodating mother (ennea-types IX or VI) may contribute to the unmitigated power of an over-demanding and distant father. It would seem that in these cases an excessively symbiotic or an excessively timid mother betrays the child out of a comparatively greater need to accommodate her excessively demanding mate.

The individual's response to the situation thus far described involves not only an attitude of "See how good I am, will you now love me?", but also one of claiming a recognition or affection through an appeal to moral justice, a protest: "See how good I am—you owe me respect and recognition." Towards earning this recognition and respect that are felt to be missing (at first from parents, later in people in general) the child learns to

become a little attorney for himself or herself, as well as a moralist who specializes in making others play by the rules.

As an outcome of this process, the search for love that kindled perfectionistic development becomes the search for right and respectability—which characterizes this hard and distant personality style and interferes with the satisfaction of a still latent—though repressed—need for tenderness.

## 6. Existential Psychodynamics

Before considering the existential psychodynamics of ennea-type I, it may be well to reiterate the postulate that is to be articulated through the contemplation of the nine characters in the book: that passions arise out of a background of ontic obscuration; that the loss of a sense of I-am-ness sustains a craving-for-being that is manifested in the differentiated form of the ego's nine basic emotions.

In the case of ennea-type I, the proximity of the character to that of psychospiritual laziness (indeed the fact of being a hybrid between it and pride) makes the issue of ontic obscuration something that lies near the foreground of their psychological style. This is to say that there is in the life-attitude of ennea-type I a loss of the sense of being which, as is the case in the three characters at the upper region of the enneagram, manifests as an "unconsciousness of unconsciousness" that gives them a particular self-satisfaction, opposite to felt deficiency or to "poverty in spirit" of those at the bottom of the enneagram. Unconscious dissatisfaction, however, is converted into the hottest of the passions, which, however ignored by active unconsciousness, underlies the quality of interpersonal relationships.

While ontic obscuration involves a sort of psychological coarsening in the case of type VIII and type IX psychology as will be seen, in type I it is covered up by an excessive refinement; it could be said that reactive formation also takes place at the ontic level: perceived ontic deficiency becomes stimulus for compensation through activities purporting to sustain false abundance. The main activity that promises abundance to the

constitutes a defense against its recognition, in addition to constituting the underlying mechanism for perfectionism, moralism, conscious benevolence, "well-intended" criticality, anhedonic ethic of hard work, and so on.

## 5. Etiological and Further Psychodynamic Remarks<sup>20</sup>

I find that generally speaking ennea-type I individuals are pyknics and most commonly ectopenic mesoendomorphs.<sup>21</sup> There are exceptions, however, mostly among those of the social subtype who tend to be athletic but slender and wiry. It is possible to think that the aggressiveness of ennea-type I is supported by somatonia in their inborn temperament.

Freud, who was the first to observe the character disposition that we are here labeling as ennea-type I, was also the first to formulate a theory concerning its etiology: the toilet training theory, according to which an excessive concern with cleanliness and orderliness, as well as the retentiveness in individuals with an "anal personality" is explained as a result of premature or exaggerated demands of cleanliness at the toilet training period, and also understood in terms of the attempt to

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<sup>20</sup>According to Oldham and Frosch, writing on compulsive personality in Cooper et al.'s *Psychiatry*, some studies suggest that "a genetic fact may be a predisposition to the development of obsessional traits." Also many clinicians, from Freud onwards, have proposed that constitutional factors play a role in the development of the disorder. The authors quote Rado suggesting that "compulsive patients had constitutionally excessive amounts of rage inducing power struggles with others from an early age." We also quote Erikson suggesting that "the future compulsive patient, as a child, was either inherently excessively autonomous, or that the parents doled out inordinate reproof and control." And conclude that "variations of the latter formulation seem to be the most frequently proposed psychodynamics of this disorder in the current clinical literature." They also quote Ingram suggesting that "the compulsive patient's need to control represents identification with authoritarian parents." And Millon thought that "they need to keep impulses, mainly hostile ones, at bay due to overcontrolling parents." And Lidz stated "one might surmise, for example, that the parents of obsessional patients tend to be obsessional themselves, unable to tolerate expressions of instinctual drives and autonomy in themselves or in the children..." Cooper, Arnold M., M.D., Allen J. Frances, M.D., and Michael H. Sacks, M.D., *Psychiatry*, Vol. 1: *The Personality Disorder and Neurosis* (New York: Basic Books, 1990).

<sup>21</sup>That is muscular but with rounded features and not delicate or fragile

deny through over-compensation an angry desire to soil and let go of control. Later psychoanalytic observation also recognized that the "retentive" individual harbors an ("oral aggressive") desire to soil and let go of control and defends against the forbidden wish with an over-compensatory, over-formal goody-goodyness.

Since Freud's time this theory has been mostly revised by Erikson, who proposes that it is not only the issue of sphincter-control that we should see as being the focus of parental over-control and rebellion, but that of locomotion, mastered during the same stage. Underlying both, Erikson claims, is the issue of an autonomy that asserts or over-asserts itself. I think that we can even go further and say with Fromm that this, like every other personality orientation, is a way of coping with life in general; that has arisen in response to a broader situation than sphincter control—a generalized situation of excessive demands and frustration in regard to recognition. I quote from a group reporting on the origin of their shared character:

"Almost all of us agreed that we all took responsibility early. It wasn't given to us, but we took it. From the age of three all the way up, you know people remembered early in childhood up to the age of nine and then of course continued it through our adolescent and adult life. Often it was around, being, taking care of the children, I mean being that person that saw that the kids got fed and clothed and sent where they were supposed to be sent. Kind of assuming almost in a sense the mother's role a little bit and a lot of, and then wanting to be recognized almost all of us felt that no matter how hard we tried what we did and tried harder and harder to be good and to do those things because we wanted to get some kind of recognition or acknowledgment from our parents, and we never felt it."

Even so, we may continue to speak of the toilet training situation as paradigmatic and symbolic of the personality disposition, for the perfectionist has not only developed under stringent demands of striving harder for some desired behavior and exerting utmost control over his own organism, but is one who inwardly rebels angrily in face of both external and internalized control, and who has learned to alienate from his

not only to the blocking of emotional expression but even to alienation from emotional experience.

## **Self-Criticism**

What the criticism of others is to anger, self-criticism is to perfectionism. Though self-disparagement may not be apparent to the outside observer and tends to be hidden behind a virtuous and self-dignified image, the inability to accept oneself and the process of self-vilification not only are the source of chronic emotional frustration (and unconscious anger) but an ever present psychodynamic background for the perfectionistic need to try harder in the pursuit of worthiness.

## **Discipline**

What angry demandingness is to anger, an implicitly hateful and exploitative demanding from oneself is to perfectionism. Beyond do-goodism proper, i.e., an orientation toward correction and moral ideas, self-demanding involves a willingness to strive at the expense of pleasure, which makes ennea-type I individuals hard-working and disciplined as well as over-serious. And just as a vindictive element may be discerned in interpersonal demands, a masochistic element may be discerned in the postponement of pleasure and natural impulses, for beyond a mere subordination of pleasure to duty the individual develops, to a greater or lesser extent, a "puritanical" disposition of being opposed to pleasure and the play of instinct.

## **4. Defense Mechanisms**

There is wide spread agreement as to the close association between the mechanisms of reaction formation, reparation and undoing with obsessiveness. These three constitute variations of a single pattern of doing something good to over-compensate for something felt to be bad, and I will concentrate on reaction formation, for reparation and undoing

are more specifically connected to the symptoms of obsessive-compulsive neurosis, while reaction formation may be regarded as the more universal of the three and the most intimately connected with obsessive personality or perfectionistic character.

The notion of reaction formation was proposed by Freud as early as 1905 in his three essays on A Sexual Theory, where he observed that "opposing psychic forces" arise in the service of suppressing uncomfortable sensations through the mobilization of "disgust, modesty, and morality." As is well known, his interpretation posits that a drive toward soiling during the child's anal sadistic stage of development is defended against through disgust and will result in an excessive concern with cleanliness. I think a consideration of obsessive personality suggests that reaction formation is not only a matter of covering up something through the opposite, but a distracting oneself from the awareness of certain *impulses* through opposite *activities*. Even when it is not exactly the case that morally approved action serves to distract the person from the awareness of sexuality and angry rebellion, we can say that it is intention-  
i.e., a disposition to action that serves the function of remaining unconscious of emotions.

We may say that reaction formation underlies and is also the mental operation through which the psychological energy of anger is transformed into that of obsessive "drivenness." Moreover reaction formation may be regarded as the process indicating the transformation of gluttony into anger. For the self-indulgence of gluttony constitutes a most avoided attitude of the perfectionist—whose character is the least self-indulgent of all, the most highly endowed with a "virtuous austerity."

It is not only the case of a *repression* of oral passive needs in view of the active and self-reliant attitude of anger, but a *transformation*: for we may consider anger as an alternative way of getting a selfsame underlying love-need satisfied—not through a hedonistic regression, but through an anhedonic progression to a premature self-control and increased tolerance of frustration. Rather than being a mere issue of relinquishing oral expectations, as it might superficially seem, the case of anger is one in which expectations are assertively endorsed, yet at the same time rationalized as legitimate demands. According to this analysis, then, reaction formation both generates anger and

endorsed norms are imposed on others and, as was commented above, serve as a cover for personal wishes and demands. Yet ennea-type I individuals are not only oriented to "Law and Order," and themselves obedient to norms, they also subordinate themselves to people in the position of unquestionable authority.

The emphatic endorsement of norms and sanctioned authority usually implies a conservative orientation or, to adopt David Riesman's language, the tendency to be "tradition directed," (a trait shared with ennea-type IX). It is hard to separate, except conceptually, two aspects of perfectionism: the cathexis of ideal standards, i.e., the vehement endorsement of norms and the "perfectionistic intention," i.e., a striving to be better. Both kinds of "good intention" support a sense of personal goodness, kindness, and disinterestedness, and distract the individual from the preconscious perception of self as angry, evil, and selfish. (Among the descriptors grouped in the cluster are included "good boy/girl," "goody-goody," "honest," "fair," "formal," "moral," and so on.)

Not only is compulsive virtue a derivative of anger through the operation of reaction formation, it is also the expression of anger turned inwards, for it amounts to becoming one's own harsh critic, policeman, and disciplinarian. Also, we may conceive a group of traits, ranging from orderliness and cleanliness to a puritanical disposition, as a means to evoke affection through merit and a response to an early emotional frustration.

Particularly important for the therapeutic process, is the understanding of how perfectionism serves anger by preventing its acknowledgment. More specifically, it serves (by supporting felt entitlement), the unconscious expression of anger as dominance, criticality, and demandingness. The image of the crusader may serve as a paradigm for this situation: one who is entitled to break skulls in virtue of the excellence of his cause and his noble aspirations. When the strategy maneuver is visible enough, we find it appropriate to speak not only of "compulsive" virtue but of "hypocritical" virtue—for even though (as Horney points out) a certain level of honesty is characteristic of the perfectionist, his obsessive preoccupation with right and wrong, or good and bad, entails an unconscious dishonesty in its intent.

From the preceding analysis it is clear that the psychodynamic relation between anger and perfectionism is reciprocal: just as we may surmise that the strategy of striving to do better has been preceded by anger in the course of early development and continues to be fueled by unconscious anger, it is easy to understand how anger itself continually arises from self-frustration and from interpersonal consequences of the irritating activity and rigidity of the perfectionist.

While I have grouped together under the single label of "perfectionism" those traits ranging from "love of order," "law abidingness," and "an orientation to rules," to "do-goodism" and "dutiful nurturance," such as make people adopt fathering or mothering roles toward others, I have grouped the three traits of "over-control," "self-criticism," and "discipline" separately below. These traits stand in the same relationship to perfectionism as "criticality," "demandingness," and "dominance" stand in relation to perfectionistic anger directed toward others. Just as criticality, demandingness, and dominance are hard to separate, over-control, self-criticism, and discipline—three attitudes toward oneself that constitute, we may say, the underside of perfectionism—are closely related as facets of a single underlying disposition. Perfectionism may be singled out, along with anger, as a pervasive dynamic factor in the character and as its root strategy.

## **Over-Control**

What dominance—a transformation of anger—is to others, self-control is to perfectionism. Excessive control over one's behaviors goes hand-in-hand with a characteristic rigidity, a sense of awkwardness, a lack of spontaneity with the consequent difficulty to function in non-structured situations and whenever improvisation is required. To others the over-control may result in boringness. Excessive control over one's self extends, beyond outer behaviors to psychological functioning in general, so that thinking becomes excessively rule bound, i.e. logical and methodical, with loss of creativity and leaps of intuition. Control over feeling, on the other hand, leads

out the polarity between hypersensitivity and insensitivity in this personality: sometimes it is one or the other that is the chief characteristic, while in others an alternation or a transition from early "hyperaesthesia" to late apathy. More generally, I think, we may say the individual is characterized by an exaggerated vulnerability and by a self-protective distancing from his excessively fine and vulnerable feelings. I quote Kretschmer again:

"He alone, however, has the key to the schizoid temperament who has clearly recognized that the majority of schizoids are not either over-sensitive or cold, but they are over-sensitive and cold at the same time, and, indeed, in quite different relational mixtures." "Out of our schizoid material we can form a continuous series, beginning with what I call the 'Holderlin type,' those extremely sensitive, abnormally tender, constantly wounded, mimosa-like natures, who are "all nerves"-and winding up to those cold, numbed, almost lifeless ruins left by the ravages of a severe attack of dementia praecox, who glimmer dimly in the corner of the asylum, dull-witted as cows."

This polarity, Kretschmer emphasizes, is not to be found in the middle of the range. He finds individuals like Strindberg, who said of himself: "I am hard as ice, and yet so full of feeling that I am almost sentimental." "But even in that half of our material, which is primarily cold, and poor in affective response, as soon as we come into close personal contact with such schizoids, we find, very frequently, behind the affectless, numbed exterior, in the innermost sanctuary, a tender personality-nucleus with the most vulnerable nervous sensitivity, which has withdrawn into itself and lies there contorted."

The unsociable (or "autistic") characteristic of his schizoid is something that could be understood either in relation to hypersensitivity or to insensitivity toward others, as in the case of those sensitive natures that "seek as far as possible to avoid and deaden all stimulation from the outside; they close the shutters of their houses, in order to lead a dream-life, fantastic, poor in deeds and rich in thought (Holderlin) in the soft muffled gloom of the interior. They seek loneliness, as Strindberg so beautifully said of himself, in order to "spin themselves into the silk of their own souls'." Kretschmer's view on schizothymia was

further elaborated by Sheldon who endorsed Kretschmer's threefold conception of human constitution, interpreted the "aesthenic" body-build as "ectomorpha" (originating in the predominance of the embryonic ectoderm), and viewed the schizoid disposition as a variable in temperament that he called "cerebrotonia."<sup>6</sup>

Related to ectomorphy, "cerebrotonia" appears to express the function of exteroception, which necessitates or involves cerebrally-mediated inhibition of both the other two primary functions, somatonia and viscerotonia. It also involves or leads to conscious attentionality and thereby to substitution of symbolic ideation for immediate overt response to stimulation. Attendant upon this latter phenomenon are the "cerebral tragedies" or hesitation, disorientation and confusion. These appear to be the by-products of over-stimulation, which is doubtless one consequence of an over-balanced investment in "exteroception." Though Sheldon is more concerned with variables than with types, it is clearly in ennea-type V that we see the highest expression of both ectomorphic constitution and cerebrotonic traits, among which Sheldon lists the following twenty as most distinctive:

1. Restraint in Posture and Movement, Tightness
2. Physiological Over-Response
3. Overly Fast Reactions
4. Love of Privacy
5. Mental Over-intensity, Hyper-attentionality, Apprehensiveness
6. Secretiveness of Feeling, Emotional Restraint
7. Self-conscious Motility of the Eyes and Face
8. Sociophobia
9. Inhibited Social Address
10. Resistance to Habit and Poor Routinizing
11. Agoraphobia
12. Unpredictability of Attitude
13. Vocal Restraint and General Restraint of Noise
14. Hypersensitivity to Pain
15. Poor Sleep Habits, Chronic Fatigue

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<sup>6</sup>Sheldon, William, *op. cit.*

identifies with the overwhelmed and guilty sub-personality that is the object of super-egoic demands.<sup>3</sup>

The polarity between pathological detachment and the attachment of holding-on echoes the polarity in ennea-type I between anger and an over-civilized compulsive virtue. Neediness in ennea-type V is deeply hidden in the psyche, behind the veil of indifference, resignation, stoic renunciation. And just as perfectionism nurtures the anger that sustains it, we may also say here that the prohibition of needs (not simply from their satisfaction but even from their recognition within the psyche) must contribute to the impoverishment of life that underlies the urge to hold on.

Ichazo's word for the fixation corresponding to ennea-type V is "stinginess," which stands, I think, too close to "avarice" — the ruling passion or emotion. "Meanness" with its connotation of an unknowing failure to give would come closer to capturing the dominant aspect of the ennea-type V strategy in face of the world: self-distancing and the giving up of relationships. Still better, however, is to speak of being detached, withdrawn, autistic, and schizoid.

## 2. Antecedents in the Scientific Literature on Character

Just as the image of the anankastics that we find in Schneider smacks of a certain contamination with the schizoid (in that Schneider emphasizes formality as an expression of insecurity) there is in Kurt Schneider's concept of the "sensitive" — the personality disposition that most resembles our schizoid —

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<sup>3</sup>As I have pointed out in the discussion of ennea-type I, I think that what they have in common have caused them to be confused at times — notably in the observations of Freud, Abraham and Reich on anal and compulsive characters. While the ennea-type I individual is frugal, a consciously generous intent makes it quite different in regard to economic behavior from ennea-type V, where the main motive in stinginess is the fear of remaining without resources and the avoidance of effort and the loss of freedom or autonomy involved in work commitment.

some emphasis on the obsessive element, for he tells us that the more esthetic (i.e. assertive) among these have excessive "moral scruples." There is no doubt, however, that Kurt Schneider has in mind our schizoid when he describes the sensitives as those "subjects that have an increased capacity for impressions with regard to all kinds of experiences without the ability of expressing them." He speaks of a "retentive elaboration of all experiences that is turned against the self." And adds that "the sensitive individual seeks firstly the blame for every event of failure in himself."<sup>4</sup>

The syndrome of aloof retentiveness has not only been observed but also received much attention in contemporary psychology.

Aside from the possibility that the schizoid form of retentiveness probably contributed to Freud's abstraction of an anal character, it corresponds to the syndrome described by Ernst Kretschmer, pioneer of systematic characterology. When in his study of schizophrenic patients at his clinic he described the syndrome that he proposed to call schizoid, the following were the main group of traits he observed to be the most frequent:

1. Unsociable, quiet, reserved, serious (humorless)
2. Timid, shy, with fine feelings, sensitive, nervous, excitable, fond of nature and books
3. Pliable, kindly, honest, indifferent, silent

Groups two and three stand in certain opposition to one another, forming a contrast similar to that he described between depression and elation in his cyclothymic type.<sup>5</sup> "If we want to give a short account of the basis of the schizoid temperament," he says, "we must say: the schizoid temperament lies between the extremes of excitability and dullness, in the same way that a cycloid temperament lies between the extremes of cheerfulness and sadness."

Both among his patients as among the bearers of what he proposed to call "schizothymic" temperament (among his "normal" acquaintances), Kretschmer had the merit of pointing

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<sup>4</sup>op. cit.

<sup>5</sup>Kretschmer, E, *Korpebau und Charakter* (Berlin:Springer Verlag, 1925).