

A Compiled Version of Enneagram 1 Information from "CARACTERÍSTICAS DE CADA SUBTIPO" book.

SP1 / CARACTERÍSTICAS DE CADA SUBTIPO

1. Moralist, Puritan

An excessive concern arises for anything that may evoke a sense of taboo or violation of absolute moral principles. Modesty and morality are activated to contrast any form of "wickedness" and "vulgarity." Aggression, rebellion, indulging in sexual instinct, surrendering to pleasure, giving space to aspects conceived as selfish, all become true taboos, just as they were prohibited in the family home. To oppose these, traits and tendencies such as inner moral perfectionism, moralism, puritanism, intentional goodness, anti-hedonism, etc., are structured.

2. Virtuous

In the end, the task of repressing instincts and inhibiting the free flow of their energy results in a well-educated, well-intentioned person with the appearance of virtue. Reactivation also serves to keep unacceptable impulses out of consciousness and to keep emotions, including anger generated by the mechanism itself, unconscious.

While on one hand, the effort to be better implies self-frustration that keeps anger burning, on the other hand, the good intentions that sustain intentional goodness, kindness, and personal disinterest conceal the perception of being angry and being bad or selfish; thus, a deceptive self-image of being a virtuous and well-intentioned person is formed. Virtuosity is supported by the belief that one does what is good to do, with behavior consistent with what is said.

3. Helpful, Benevolent

There is a servile attitude evident in the character of the SP1, as Claudio Naranjo defines it as an "excessive readiness for obedience." Not feeling worthy of love, they strive to please from

their mask of compliance, even servility. Generally, in childhood, they were good children, not rebellious, some out of fear of excessively severe authority, others because they observed obedience or submission as behavior from one of the parents.

I felt that if I did everything my mother told me to do, she would love me. And that never happened. I'm sure I tried it in every possible way, and still, I never reached my mother's love or approval.

-- MERCÈ FALCÓ

Being servile is a way to gain the attention and affection of others.

-- BLANCA MARTÍNEZ

In a family environment of high demand and rigidity, the child seeks approval from their parents through good behavior while constantly feeling frustrated for never meeting the ideal expected of them. Thus, they become even more servile in the attempt to gain the love and approval they need. "I have behaved well, according to the rules, I have done what you asked. Will you love me now?"

Placing oneself at the service of others or the group is part of the "programming to goodness" found in this character, an intentional goodness that seeks to feel love through the appreciation and respect of others. This programming to goodness eventually becomes a mask that feels tight and constrictive; moreover, in many cases, they suffer from their own goodness. Being servile becomes an unconscious seduction strategy to obtain love and feel acknowledged, valued, and needed.

Their tendency to idealize also leads them, in interpersonal relationships, to take a servile position towards the other person or cause, attributing ethical or moral greatness to them that prompts them to be of service. In childhood, they maintained an idealized relationship with one of the parents, or they idealized them in their absence, or they perceived them to possess exceptional qualities of strength or virtue.

Attached to their image of being a "good child," they seek approval from this servile attitude. Their obedient, compliant behavior gives them security; they can nod automatically while rebelling inside. They act servilely while the judgment towards the other and the unexpressed self-judgment fill them internally with anger.

"I'm good with my hands, doing carpentry or anything; well, people asked me for help and I did it, but there's a difference between help and vice, and in the end, I would say: 'You try to do it yourself, at least give it a try, right?'. Learning to say 'no' has cost me a lot. And the filter, in the end, was asking myself: 'Do I want to do it?', and answering myself has been really difficult to figure out what I wanted."

-- QUIQUE SEGUÍ

"I need the other to approve of me—it's my pending subject, what I didn't achieve with my mother—and I seek their approval by becoming the servile child: 'Tell me what you want and I'll

bring it to you'. I want nothing more than 'love to be taking care of the other', for you to love me for what I do for you, and I precisely foster that because I become servile as a seduction mechanism. I 'sell' myself as servile to attract the other, when in reality I like to do my own thing and let the other do theirs. I accept that this is my strategy."

-- MERCÈ FALCÓ

Many received the message, either directly or indirectly, that "to love" is to obey, or to care for the other, or to serve them. Hence, their own authority, too often questioned by their internal judge, is placed in others in search of approval. At the same time, it becomes their own ego trap, leading them to constantly strive, trying to act correctly in order to earn the love and respect of others.

4. Responsible

The assumption of a series of responsibilities begins early in childhood and continues throughout life; therefore, it is a character that revolves around responsibility and obligation, which takes on the sense of "doing what needs to be done" and, later on, becomes automatic, leading to taking on obligations that are not theirs or creating responsibilities that no one has asked for. Being a responsible child is a family mandate given from the early years to someone who has suffered the consequence of having lost their childhood early. Simply asking oneself what they want or need is completely unknown to them, it does not enter their vocabulary.

As soon as I wake up and open an eye, the first thing that comes to mind is, "What do I have to do today?" and a whole list of obligations appears before me. It impresses me to realize that I move through the world from a place of action energy, linked to work, responsibility, and obligations. I realize that the place from which I view the world, what motivates me to act, the place from which I do things, is obligation.

-- MERCÈ FALCÓ

Obligation is obligation! I move through obligations. That loyalty at its core is duty, the duty of "this must be done." It's what needs to be done, what needs to be done now is... And there's the fact that everything must be done well, and the responsibility to do it well.

-- BLANCA MARTÍNEZ

I discover the girl underneath all the obligations I impose on myself. When I lose contact with myself, I get hooked on the automatism of obligations, from that machine of self-importance of doing, doing, doing, I don't see what I need.

-- MERCÈ FALCÓ

5. Hardworking

The effort and expenditure of energy used are enormous, and they invest it tirelessly in trying to

be better than they are, by compulsively trying to conform to their own inner dictates.

I don't take compliments well. I also find it hard to give them. Things should be done well just because, without expecting any reward. It's about demand and perfection.

-- BLANCA MARTÍNEZ

It's never good enough, I never feel satisfied because I can always improve it, so it's like a river that carries you away, and you have to say, "That's enough!" Because the deadline was approaching, and it was very good, but I kept perfecting it, kept improving it, kept getting articles, kept changing commas, looking for synonyms, to make it as good as possible, but it was all very neurotic. And it was good! But it could be better. So, it's a current that needs to be stopped. Otherwise, I wait until the last day, not because I'm not satisfied, but because I can still do better.

-- LOLA REBOREDO

6. Dissatisfied

The antagonism with reality and the non-acceptance of what one is nourishes and accumulates further resentment, making these individuals dissatisfied, serious, and sometimes even gloomy.

I need to accept myself as I am. If I let go of the demand, from self-benevolence, from self-indulgence, I am perfect; the other and the world are perfect, and I can rest.

-- MERCÈ FALCÓ

It is quite common for subtype SP1 to encounter frustration, in the sense of not having their expectations met, mainly due to their high self-demand. This is a rigid character with a tendency to not accept reality and cling to idealism, which ultimately becomes a continuous source of frustration.

They believe that instead of adapting to reality, it is reality that must adapt to their ideal, so they struggle to accept that life imposes limits on them, and as a result, they feel frustrated again due to the frustration of a very rigid upbringing, where they received many "noes."

I get angry because I don't accept the limits that life is now placing on me, or I don't accept the actions of others; I feel that I don't deserve to be limited because I have behaved well, just as it happened to me as a child, and that's what fuels the anger and frustration.

-- MERCÈ FALCÓ

They believe themselves to be quite flexible, which is not true, as they struggle to accept reality. Therefore, they need to reform it, modify it, push the river.

When a situation frustrates them because it is not as desired, SP1 can become very angry, but they are not even aware of it: since anger is their most common emotional background, they

don't even perceive it.

At its core, there is a great anger, a "there is no for me" that harks back to the repeated occasions when the only answer they received was "no." More than a low tolerance for frustration, it is that, having repeated many consecutive courses in the subject of frustration in the family university, they are filled with resentment to encounter it again. Furthermore, frustration is related to the obsessive tendencies of this enneatype: they try and fail, try again and fail, getting entangled in the attempt to prove over and over again that they can succeed.

7. Frustrated, Resentful

In the conservation subtype, with this energy directed towards oneself, when frustrated, self-judgment begins. This is how the well-oiled mechanism of demand, control, frustration, powerlessness, and worry is set in motion, engaging the gears in an endless cycle. They need to give themselves some leeway, learn to make mistakes; they are children who have not been allowed to make mistakes, which is why they struggle to handle frustrating situations and get entangled in them.

The conservation subtype emerges from frustration when they let go of control and move towards humility, allowing them to understand that not all desires are fulfilled, or not as they expected, and that life also brings us lessons through its limits; every frustration implies a lesson, it is a limit that life sets for us to learn and change our perspective.

Resentment is a psychological mechanism that arises in this character by systematically repressing the discharge of certain emotions, mainly anger; it occurs when they experience pain again that they cannot express due to their inability to react to aggression. In general, anger is reactive to a present situation, while in the case of SP1, anger is felt as an accumulation from the past, from all the unexpressed anger at the time.

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

-- QUIQUE SEGUÍ

When I feel angry, I tell myself: "It's not that big of a deal, take it easy," and I convince myself, but only my rational part. The emotional part remains hooked on the injustice received and anger.

-- MERCÈ FALCO

In general, resentment has its origin in an experience of continued injustice, having assumed responsibilities in childhood and made efforts far beyond their possibilities and which have not been seen or perceived. She sacrifices and muzzles her "child" part and, therefore, barely develops the playful dimension and enjoyment. The hypercontrol that is exercised at the behavioral level determines the inhibition of spontaneity. He is terrified of losing control over himself, as surely happened to one of his parents.

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

The resentment comes from not having expressed myself assertively in my life. It is not what is happening right now, but what I relive 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 know, I already 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 you have to shout, I know too.

-- MERCÈ FALCO

I have always assumed that nothing hurts me, because I have experienced so much pain, and such a feeling of being reprimanded or humiliated by others for feeling it, that I thought I would break if I let it out. But I am "good", and I do not take revenge on the one who has harmed me. From so many poorly closed wounds, and from so much repressing what is truly in me, I have 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 had been able to resist, and to have the means and authority to take revenge.

-- CRISTIAN MORENO

Maintains a behavior of avoiding conflict, which is not faced directly, but through criticism and judgment, which produces distances of coldness in relationships; This, at first, reduces the feeling of anger, except that the unexpressed resentment remains internally retained, like an anchor that does not allow him to 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 for as long as they wanted." And I was there, but that didn't last long, because I said: "Okay, I could have studied, but the reality was not like this. And I have the need, to continue moving forward, to put this in its place. To say, okay, it wasn't like that, but what now? Do I want to study now? In other words, if I put responsibility first, resentment for what could have been is not worth it, I try to get out of that situation and take responsibility and tell myself: "Hey, yes, that's how it happened. It could have happened differently, that they would have 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 book for stomach pains. If there is someone who has the ability to make my stomach hurt, it is my partner or, rather, the me interacting with my partner. It is the only medicine that I take with any regularity, every week or every fifteen days.

-- QUIQUE SEGUÍ

I somatize any tension directly through the stomach, I was unable to eat dinner for years due to the tension that was generated with my ex-partner, food felt terrible to me and it took hours and hours to digest; My stomach expressed the discomfort that I did not express.

-- MERCÈ FALCO

8. Fearful, Tense

In this enneatype, fear is an emotion that is not registered, it bypasses it and, thus, ends up becoming a generalized bodily tension, which takes over the energy generated from fear. Already as a child, by repressing the energy of anger, he becomes accustomed to tense, twitch and block muscle groups, tendons and viscera in the stomach, intestines, gallbladder, kidneys... Tension and twitching end up becoming his defensive system. . He lives in a contracted body, with repressed energy, that does not know what freedom of movement is.

His body suppressed all the emotions that could not be shown in the familiar environment; In this way, emotions such as fear and anger are not perceived. This is how twitching and muscle contraction become the way you feel them. They are people who exercise great control of their body. 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, SP1 maintains this static energy, based on inhibition and blockage, feeling that it was what ensured survival. While he displays great psychic strength, linked to the childhood introject of "I can do everything", in return, 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 energy stasis through movement and body expression. Nourish the body with sensations of freedom.

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

-- BLANCA MARTINEZ

The shoulders, generally very tense, carry a great sense of responsibility. The neck appears more tense in the cervical area, where emotions are controlled, and also accentuated by the pressure of the masseters 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 areas 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 have had two operations on my left knee, two operations on my

back, I am awaiting surgery on my right knee... The feeling is a bit like a tin soldier, that if you bend his arm it will break.

-- QUIQUE SEGUÍ

I had to break a vertebra to understand it, I was so used to pushing my body to the limit that I didn't even realize it. I felt pain walking and the next day I said: "Oh, it hurts here, I don't understand, I haven't done anything!" And my partner was dying of laughter: "Damn, with the beating you got yesterday! Don't you remember?" I didn't remember, nor did I realize, nor did I understand the relationship between what I did yesterday and what I did today.

-- MERCÈ FALCO

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, norepinephrine or cortisol increase; In addition, there is an excess of bile secretion in the liver, which is expelled through the gallbladder, so the latter becomes resentful.

I physically realized how anger works. Before having surgery, my gallbladder was very swollen and very sensitive. I could notice, when I got angry, how my gallbladder hurt and became hot, with an internal purr. Then I looked at my thoughts, and I was hooked on something my son had done: "Again, there is no right, it can't be that I do these things..." As soon as I realized it and let go of the obsessive thought, the pain suddenly calmed down, and I understood how I stay clinging to the anger in an internal resentment, I don't let it go and it stays there, with its hum, spinning around, physically harming me while I am harboring emotions of anger and resentment.

-- MERCÈ FALCO

9. Orderly, Obsessive

The obsessiveness of maintaining order in one's things and in the house reflects an intolerance to chaos, especially the internal chaos of emotions and instincts. The "disorder", which is intrinsic to life, is experienced as an error, as if things were not working well, and he thinks that everything can be fine if it is in order, according to his logic. Even interpersonal problems can be solved by putting them in order, he believes.

Obsessive behavior gives you 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 longing for purity, an ideal of a "sinless" person.

10. Severe

A severity also emerges 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 in relation to oneself and others leads one to be serious and disciplined.

SX1 / CARACTERÍSTICAS DE CADA SUBTIPO

In his description of the EI, Naranjo elaborated on the structure of the perfectionist character 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 traits of the driving forces of the SX1 subtype.

1. Appropriation of truth

The concept of truth operates as a central force in the SX1, constituting the epicenter around which the distinctive characteristics of their personality orbit. In situations of doubt or conflict, truth becomes the beacon that illuminates their path. Under its light, hesitations fade away, providing a sense of clarity and a sense of direction. This conviction becomes particularly relevant when others show indecision.

Truth not only guides their path towards perfectionism and what is right in a universe structured by norms, but also sustains a contained and attentive anger. Additionally, it can metamorphose into an "educational" instrument for those who hesitate or choose simpler paths or shortcuts. Ultimately, truth becomes the only discernible horizon and an excuse for correction.

Their amalgam of frankness and vulnerability drives the SX1 to wield truth not only as a shield but also as a sword, donning armor of convictions and securities that protect and strengthen them. When this fervor for truth merges with their obsession for perfecting, rectifying, and mastering, it can transform into a legitimizing energy that confers upon the individual a leadership role, embarking on the mission to "improve the world" through their prism of truth and justice.

Their sole objective was to tear off the absurd masks that religions had planted upon the face of God, one upon another, throughout the centuries. We and our utility, our virtue, our happiness, everything reduce to this simple truth, which I have understood after 32 years of life: as long as one has the desire to discover the truth and to speak it, one continues to try to discover it and speak it.

2. Contradictory — Dualistic

The mind of the SX1 is one of extreme duality: good and bad, victors and vanquished, valid and invalid, correct and incorrect. The SX1 can be a Janus with two faces, one of light and the other of darkness. It can speak wonders of virtue, sacrifice, and courage, yet be simultaneously inconsistent and wasteful, consorting with prostitutes while denying what it preaches.

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

I believe that for some time there were patriarchal elements in my behavior towards 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 counteract it and thus mitigate 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 that did not lead to a significant change in my behavior.

-- JURGEN KRAMER

3. Antisocial

Instead of perceiving his childhood loneliness as an emptiness and using it as a defensive shield, the E1 sees himself as a powerful, competent person worthy of recognition for his achievements. From his childhood, he finds himself frequently battling against himself, which teaches him to be autonomous and self-sufficient and not to rely too much on the support of others or on communication. However, he has an underlying desire for his efforts to be validated and he strongly wishes for them to be recognized as outstanding (or at least superior to what is considered normal). The E1 lives with the contradiction of being comfortable in his own company while longing for the acceptance of others or a group he sympathizes with. However, he does not feel comfortable being part of a collective without a purpose or identity that resonates with him. Sometimes, when facing rejection, feelings of frustration and anger emerge, and he then directs the blame towards others instead of taking it upon himself.

I find it easy to relate to people I get along with. In groups, I limit myself to participating in things that I consider important or with my favorite people. I believe I express myself easily, I'm good at listening, and understanding what the other person is saying. I used to be very critical, but now I am much less so (I have discovered the advantage of using polarities independently and generally only speak when I believe I have something to say). Before, at parties, I often found myself gravitating towards women because I wasn't interested in talking about football or any of the things that men are supposed to talk about.

-- JURGEN KRAMER

4. Initiator

In private, the SX1 suffers the consequences of their inability to relate, to surrender—and

ultimately to love—because they are not able to see themselves, far from accepting themselves, let alone others. In the family sphere, they tend to want to control everything and act according to their own judgment, often believing it is for the well-being of others, without really considering their needs or desires. When their efforts and sacrifices are not recognized or appreciated in the way they expect, they usually do not reflect on their behavior, but tend to blame others.

I am the one who initiates family gatherings. Of course, as I don't want to appear to impose my ideas, I usually come up with the best place and time. I enjoy the opportunity to create incentives for them to accept a family gathering. This way, I can "do something good" for others, and I can do it by being "fair and equitable".

5. Lust

Historically, feeling sexual lust has been considered sinful. An extreme example could 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. SX1 tends to have a more liberal attitude toward sexual desire, even a "why not?" mentality, which helps you justify the strength of your desires.

And, then, the miserable carnal side took over me again and, barely an hour later, I was listening to the voice of vice, ambition, vanity and life. I knew where those voices were coming from, they were destroying my happiness. Fight. I missed. I fell asleep, dreaming of fame and women. It's not my fault, he was stronger than me!

One day, when I was eight or nine years old, I was playing with some friends among the sand piles at a construction site and tried to insert my small penis into a younger girl. I don't remember anything other than not having achieved it. However, some twenty years later, when she was getting married in a neighboring town 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

6. In search of precise and appropriate words

The longing for perfection of the E1 is also reflected in the intense search for the precise word to describe situations or to verbally formulate thoughts. Strajov helped Tolstoy prepare the book *Anna Karenina* for its hardcover publication. "Regarding my corrections, which almost always referred to linguistic matters," Strajov wrote, "I found that Leo defended his choice of words to the death and refused to make the slightest modification. I realized from his comments that he cared deeply about what he had written and that, despite the apparent carelessness and clumsiness of his style, he had weighed every word and phrase as carefully as the most demanding poet."

While this attitude may be justified when it comes to words or writings within his own jurisdiction, of course, the SX1 does not limit his action to the personal sphere. In conversations—and

whenever the opportunity arises—he finds considerable satisfaction in correcting others.

7. Possessive Tendencies

The E1 can exhibit possessive tendencies in their relationships. They often struggle internally with jealousy and excessively worry about the loyalty and faithfulness of their partner, constantly seeking to ensure their commitment and dedication. This can turn them into a bedroom tyrant, and in any case, they appear patriarchal and domineering towards their partner, diminishing them—this applies equally in the case of both men and women.

8. Relationship with Shame and Guilt

SX1 may have a heightened relationship with shame and guilt, particularly as it relates to sexual or sensual desires. You may have difficulty reconciling your high moral standards and values with your more instinctive and passionate nature.

Shame, for me, is connected to my shyness. I remember, in high school, I had to give a talk in front of the class. As he spoke, I became more and more red. My mind became cloudy and I felt more and more stupid. However, he was an expert at dissimulation. Years later, at 21, I hitchhiked to the Avignon Festival. A car stopped me with four girls inside. I sat between them and one put her hand in my ass, inside my pants. He was like that the entire trip, touching me... I, imperturbable, didn't move a single eyebrow, I acted as if 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 remained unperturbed. In fact, inside I was dying of shame.

-- PATRICK GENARD

9. Psychodynamic considerations

As Claudio Naranjo pointed out, passions arise from a background of ontic obscurity; The loss of the sense of "I am" sustains the desire to be. In the case of the SX1, ontic darkening is something that is near the foreground of its psychological style. That is to say, there is in the vital attitude of SX1 a loss of the sense of being that manifests itself as an "unconsciousness of unconsciousness" that provides a particular self-satisfaction. Unconscious dissatisfaction, however, becomes the most ardent of passions that, although ignored by active unconsciousness, underlies the quality of interpersonal relationships.

In SX1, ontic obscurity is masked by excessive refinement, and reaction formation arguably also takes place at the ontic level: perceived ontic deficiency becomes a stimulus for compensation through activities aimed at the enactment of perfection. . The search for being can thus become a surge towards being as a substitute for the good life.

Sometimes, for the SX1, 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 effort to be a person of integrity, to possess the strength necessary to resist temptations and stand firm in what one considers right. The motivation to try hard often dates back to an early experience of

emotional dissatisfaction and the defense mechanism resulting from the desire to demonstrate that "I will be better than you and rise above your ability to evaluate me." I'll show 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 anhedonic ethic of hard work, etc.

The outcome of this process, where the search for love ignites a perfectionist desire, transforms into a tireless search for what is correct and respectable, hindering the satisfaction of a still latent but repressed need for tenderness. recognition and respect.

SO1 / CARACTERÍSTICAS DE CADA SUBTIPO

MICHELE: It wasn't easy to prepare this document, as the working group of SO1 had two peculiarities: a not particularly numerous participation (only three people), and a partial divergence of views on how SO1 contributes to social harm.

One trait of this character is coldness, an extreme coldness to avoid feeling their "fallibility." At least, that's how it appears within the social sphere, with an elegant, restrained manner of presenting oneself, of showing oneself, to feel socially acceptable, because they don't see their own limits, which, according to them, would subject them to unbearable judgment. This makes SO1 an maladjusted individual who lives on the edge.

Fallibility refers to the state or quality of being capable of making mistakes or being incorrect. It acknowledges the inherent human characteristic of being prone to error or fallaciousness in judgment, perception, or action. Embracing fallibility involves recognizing and accepting one's potential for error as a natural part of the human condition.

In a regressive experience with the timeline, I found myself in a group situation where I realized I was an observer, participating in what was happening, but not fully engaging in anything. Several times, I found myself in group situations, perhaps at a dinner with people, and while others talked and discussed, I held back and felt almost blocked from expressing my opinion, my idea, to the point of seeming distant and cold. In reality, fear of being inadequate held me back, fear of saying unacceptable or criticizable things. That's why, while I was in the context, I maintained a position of detachment, a result of a sense of inadequacy, of a feeling of ineptitude and incapacity.

This attitude aims to create difficulties for the other person and diminish their self-esteem. In this

way, a person who feels incapable, guilty, or 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 mentioned earlier, with which I agree, for me, coldness is also a way to distance myself from someone I don't like, who for some reason rubs me the wrong way, or whom I find invasive. This could apply even to colleagues who secretly don't follow my instructions, or perhaps someone who wants to dominate me... So, I become rigid, maybe lower my gaze, pretend it doesn't affect me, and ultimately avoid contact and try to rid myself of the presence of the person who bothers me. At other times, however, I unleash my anger. Therefore, coldness for me and for other SO1 individuals is often a way to react to discomfort in relationships. Other times, I become "cold" out of shyness, though less so nowadays. I close up and withdraw so others don't discover my worthlessness, but inside, there's emotional turmoil that doesn't shine through. The shyness of SO1 is also the result of a kind of shame. In me, it's also a manifestation of fragility that showed itself in childhood through blushing, in everyday life situations, and even over minor events. In those cases, the dominant feeling for me was a sense of inferiority.

MICHELE: Another trait is distance, which is functional in maintaining a feeling of superiority over others. Feeling superior (intellectually, in reasoning ability, in one's outlook on life situations) doesn't encourage others to approach the SO1 (whom they might consider unworthy of esteem, uninteresting, incapable, or foolish).

Distance is the result of displaying superiority towards people who criticize or judge ironically, or who assume positions of superiority, or against "know-it-alls," or against those who scorn my paths of personal growth, mock my lifestyle, and fail to understand the depth of what I do. In general, I act with distance when I feel devalued.

ANTONIO: The feeling of superiority Michele talks about is the belief that one is right, the idea that they have some kind of natural connection to the truth. The fact that they are sure their position is always the right one (and that facts always prove it) leads them to develop a sense of separation from others, whom they can never see as equals.

I would add that the superiority complex of the SO1 is more demonstrated than experienced. If they want to win or prove they are right, even when they come to understand they are not, the SO1 insists with their arguments and even resorts to twisting facts to support their claims, deviating from the reality, and all of this has a very profound reason. If I'm not right, if I'm wrong, I fail. The world discovers that I am incapable and that I am not worth much, which is a bit like dying. All of this contributes to the world's woes by not allowing for forms of agreement or balance that would enable a more harmonious social life.

MICHELE: Imperturbability implies that the superior individual does not flinch. Even in dialectical difficulty, proving oneself right is always within reach. It's just a matter of waiting for the facts to demonstrate it and for dialectical confrontation to lead to that result. Therefore, emotional outbursts are neither necessary nor conceivable to convince or seduce others.

ANTONIO: I have never felt imperturbable, and when I show myself as such, I'm putting on a mask. I easily fall into emotional outbursts, and I get angry when my reasons are not recognized

or when I feel hurt or "mistreated." I don't have the patience to wait for the facts to prove me right. In arguments, I get heated and passionate, and I try to prove, even forcefully, that the other person is wrong or doesn't have the right. I consider these characteristics an aspect of my asociality.

MICHELE: The SO1 avoids the explosion of anger through intellect, a tool that allows them to prevail over others in terms of "always being right." It's the way they've found to avoid showing the visceral part of anger, which is not socially acceptable. Furthermore, based on the "logic of intellect," they can convince others that they are always right.

ANTONIO: Intellect is also very present in me. At the same time, the rational abilities and the reasons I want to expose can also be "shouted," so that the other person hears what I say and doesn't devalue it or "talk over" me. So, my intellectuality is closely linked to emotions, especially to anger. As a child, in my helplessness to assert my reasons, sometimes I was overcome by an internal trembling and a desire to cry. This happened mostly in intimate and friendship relationships, but not in formal situations. I quickly learned to engage in the mechanism of reactive formation, which, protectively, led me to consent, perhaps with a smile, even though I had a different point of view and wanted something else. But only to a certain extent. Nowadays, it's more likely that I'll leave behind the smile and condescension and give in to outbursts of anger that may later cause me feelings of guilt and concern about the rejection that may follow.

MICHELE: In various situations, the SO1 expresses themselves in a ruthless manner. They do this, for example, when dealing with someone they consider "stupid." Faced with such a person, their dialectic becomes so sharp that they can literally destroy anyone with words. Thus, they do with dialectics what they would never have the courage to do through physical violence.

ANTONIO: As for me, I can express myself in a very harsh and ruthless manner towards people whom I perceive to have harmed me or are currently causing 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 skill I have to block the other person with words. This only happens with people I feel are threatening me, perhaps undermining my territory or not recognizing my authority. Generally, this extremely direct and incisive communication, even if it has positive intentions, can provoke fear or discomfort in the other person. I take as a general example a form of interaction theorized in Eric Berne's psychological games. In general, a game leads to a abrupt and negative interruption of the relationship and ends with the conviction on the part of the EI character, but also others, that "you are not okay, I am okay." Basically, "I am okay" if I win, if I triumph. This gives him strength and a fictitious energy, an illusion of power that he doesn't actually recognize in himself.

MICHELE: No situation, guide, group, or person is ever perfect enough for the SO1 to feel fully a part of them or, in any case, in tune with them. There is always something lacking and something that needs to be changed, modified, or corrected. This leads to a perpetual state of disharmony in dealing with people.

ANTONIO: The maladjustment of the EI is the result of a constant search for something more and something different, to the point of not allowing oneself to live a satisfying life, and consequently, not allowing others to either. There's always a quest for the best: what already

exists, what nature and the world offer, is not enough. It's a false need, that of the perfectionist who wants to change and transform people and things into something else, thereby preventing themselves from peaceful acceptance. It's 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 the SO1 always feels, illusorily, projected towards a better future.

MICHELE: Regarding how the SO1 subtype contributes to the construction of social evil, we draw inspiration from what Claudio Naranjo writes in his book "The Enneagram of Society," where he argues that the social degeneration of the EI character in our society is represented by the aspect of repression.

This repression does not take the form of physical violence but rather of devaluation of the other. The EI's propensity for perfectionism and their demand that the world conform to their vision of reality produces as a major social evil the impoverishment of others and the discouragement of initiative. Instead of encouraging, supporting, and accompanying others toward a more mature and accomplished expressiveness, the actions of the EI are directed toward achieving their own goals, even extinguishing the creative enthusiasm of others, perhaps simply because they express themselves in a way that does not align with their unique view of things.

MARISA: The repression of the social sphere begins and is particularly harmful in the private sphere, namely, with children and in families or 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, therefore, are more defenseless against us than strangers. In these cases, it seems to me that not only do we inhibit the creativity of others, but we also prevent their freedom to be who they are since, by devaluing them, we do not accept them.

This, on 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 previously mentioned and because of the particular hidden form of our violence, disguised as wise suggestions.

For me, another way of contributing to the world's woes is the deep conviction that it's my responsibility to fix everything and complete the unfinished, which fuels the idea that I can't trust anyone and that ultimately, I'll have to solve everything myself. This attitude leads me to always demand more from myself and to an obsession with doing everything better each time, never settling. It's a pursuit of perfectionism that also weighs on others, as it induces those around me not to do it or not to do it very well because ultimately, I'll always be the one who fixes and corrects everything.

"Other Prominent Traits"

1. Dualism

A strong dualism is present in the desire for perfection in social matters: "Do I do this? Or is it better to do this other thing?" The source of perfectionism is conflict. Ostensibly, the SO1 appears self-assured, but in reality, their appearance of confidence allows them to mask their discomfort, which stems from their connection with the E6, feeding their uncertainty, their difficulty in choosing, and a subtle and implicit fear, as proposed by Claudio Naranjo as the background of the E1, and which translates into the attitude: "Am I doing it right or am I doing it wrong?"

2. Rebellion

Rebellion is a rather hidden characteristic of the SO1. If they do not openly rebel, it is out of fear of the risks they may face. In any case, their rebellion, although not expressed clearly, is quite evident through the positions they take, often contrary to those of others, and which they usually maintain firmly. In my case, as a teenager, I began to rebel against my parents and the social model they conveyed to me and dedicated myself to studies and jobs completely different from what they wanted.

3. Obsession

The obsession of the E1 is different from that of the E6. Obsessive thinking in the E1 does not involve rituals or occupying the mind with ideas. It is a way of keeping the mind busy, intellectually and creatively at the same time, even with dedication, to handle complicated situations that are difficult to make sense of. Its purpose is to grasp the tangle and resolve it. It gets into trouble to experience difficulties and to prove to itself and others how capable it is. Sherlock Holmes, who has this character, constantly says that he is unique in the world because of his abilities, and he tends toward perfectionism. I, too, sometimes boast of being someone who deeply understands their profession, even though 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 coldness and lucidity. I remember an episode where Holmes criticizes Watson for putting romantic elements into the story about Jefferson Hope. Even if there were any, he says, they should be eliminated because they detract from the scientific nature of the investigation, which is like an exact science, like a theorem. The SO1 (but also the SP1) tends to cool their emotions, and in doing so, limits their potential.

4. Fixation on correctness in expression

Fixation on correctness in expression. The "clear and distinct ideas," in the words of Descartes, must be manifested in texts that are equally clear, without ambiguities, without giving rise to subjectivity. Speaking should be, as a friend joked, "exact, correct, perfect." That strict nominalism has accompanied me throughout my life, and although it often lends greater rigidity to my expressions, it has also afforded me the pleasure of delving into etymology and appreciating the art of writing, even that of poetry which, with its feet tied to the meaning of words, with its cadence and unique syntax, reaches what the heart aims for but is not within them. The staging that accompanies these considerations is a slow and deliberate walk and speech, with a poorly 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, switching from formality to humor, grasping some jokes in the middle of a "serious" conversation seemed to require an effort that in others seemed like a natural gesture. Often, this made me feel inadequate, socially awkward.

5. Overcome

Overcoming is a gesture that everyone is constantly compelled to perform, especially in the face of adversity. Overcoming laziness, despondency, anger, spontaneity. In my case, it is overcoming even to the sublime, to the highest. An escape upwards that finds idealized justifications (idealization shared by others, thus achieving their approval). Thus, the SO1 achieves a favorable way of being in the world.

The SO1 is also characterized by a constant attitude of correction. In my case, this lies in the intimate conviction that one cannot simply be as they are, but must overcome or adapt; that is to say, it is a fair and necessary intervention to be carried out by those who know, those who can see. Often, in action contexts, I seem to notice variables that others do not appreciate. The art of pointing them out for improvement is what makes the difference between suppressing and stimulating improvement.