

THE 27 SUBTYPES

Subtypes exist within each of the nine types, broken down into three distinct versions according to how the passion of each type combines with one of three instinctual biases or goals that all social creatures share, directed either toward Self-Preservation, Social Interaction, or Sexual (or One-to-One) Bonding.

When the passion and the dominant instinctual drive come together, they create an even more specific focus of attention, reflecting a particular insatiable need that drives behavior. These subtypes thus reflect three different “subsets” of the patterns of the nine types that provide even more specificity in describing the human personality.

For each of the nine types, there is a “countertype” subtype. In every case, with each of the nine points of the Enneagram, there are two subtypes that go with the flow of the energy of the passion and there is one that is upside-down: one that doesn’t look like the others and goes against the main energetic direction of the passion. This “counter-passional” type is called the “countertype” of the three subtypes. For example, the “counter-phobic” Sexual Six is the most well-known of the counter-types. It’s a Six who is unafraid. The passion of the Six is Fear but the Sexual subtype goes against fear by being strong and intimidating as a way of coping with fear.



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THE TYPE ONE SUBTYPES

SELF-PRESERVATION ONE: WORRY

Self-Preservation Ones are the true perfectionists of the three Ones. They express the passion of anger through working hard to make themselves and the things they do more perfect. In this subtype, anger is the most repressed emotion; the defense mechanism of reaction formation transforms the heat of anger into warmth, resulting in a friendly and benevolent character.

SOCIAL ONE: NON-ADAPTABILITY

Social Ones (unconsciously) consider themselves to be perfect; they express anger through focusing on being the perfect model of “the right way” to be. They have a teacher mentality that reflects an unconscious need for superiority. In the Social One, anger is half-hidden—there’s a transformation of the heat of anger into cold. This is a cooler, intellectual personality type in which the main theme is control.

SEXUAL ONE: ZEAL

The countertype

Sexual Ones focus on perfecting others; they are more reformers than perfectionists. The only One who is explicitly angry, they act out anger through their intense desire to improve others and get what they want. They feel entitled in the way a reformer or a zealot can feel entitled: they believe they have a right to change society and get what they want because they have a higher understanding of the truth and the reasons behind “the right way to be.” The countertype of the Ones, they are more impulsive and outwardly angry—they go against the “counter-instinctive” tendency of the One to repress anger and impulses.



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THE TYPE TWO

SUBTYPES

SELF-PRESERVATION TWO: PRIVILEGE

The countertype

Self-Preservation Twos “seduce” like a child in the presence of grown-ups as a way of (unconsciously) inducing others to take care of them. Everyone likes children, and the SP Two adopts a youthful stance as a way of getting special treatment well beyond childhood. As the countertype, it’s less easy to see pride in this Two because they are more fearful of and ambivalent about connecting with others. The title “Privilege” reflects this Two’s desire to be loved and prioritized just for being who they are, not for what they give to others. Related to the youthful stance, these Twos are playful, irresponsible, and charming.

SOCIAL TWO: AMBITION

The Social Two is a seducer of environments and groups—a powerful, leader type whose pride manifests as a sense of satisfaction in the conquest of an audience. This is a more adult Two in whom pride is the most obvious; the Social Two cultivates an image of being an influential, super-competent person worthy of admiration. The name “Ambition” reflects this person’s desire to “be on top,” and as a result of this lofty position, receive advantages and benefits. This Two “gives to get” the most and always has a strategic angle when expressing generosity.

SEXUAL TWO: SEDUCTION/AGGRESSION

Sexual Twos seduce specific individuals as a way of getting needs met and feeding their pride. Similar to the “femme fatale” archetype (and male equivalent) this Two employs the methods of classical seduction to attract a partner who will meet all their needs and give them whatever they want. The name “Aggressive-Seductive” suggests a character who is appealing, but who also wants to wield some power. Energetically like a force of nature, this is a person who becomes irresistible, who inspires great passions and positive feelings as a way to meet needs in life.



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THE TYPE THREE

SUBTYPES

SELF-PRESERVATION THREE: SECURITY

The countertype

Thee Self-Preservation Three has a sense of vanity for having no vanity. This Three also wants to be admired by others but avoids openly seeking recognition. Not just satisfied with looking good, the SP three strives to be good. They are determined to be a good person—to match the perfect model of how a person should be. Being the perfect model of quality implies virtue, and virtue implies a lack of vanity. SP Threes seek a sense of security through being good, working hard, and being effective and productive.

SOCIAL THREE: PRESTIGE

Social Threes focus on achievement in the service of looking good and getting the job done. They act out vanity through their desire to be seen and have influence with people. They enjoy being on stage in the spotlight. Social Threes know how to climb the social ladder and achieve success. These are the most competitive and most aggressive of the Threes. They have a driving need to look good and possess a corporate or sales mentality.

SEXUAL THREE: CHARISMA

Sexual Threes focus on achievement in terms of personal attractiveness and supporting others. In this Three, vanity is not denied (as in the SP Three) nor embraced (as in the Social Three), but is somewhere in between: it's employed in the service of creating an attractive image and promoting important others. These threes have a harder time talking about themselves and often put the focus on others they want to promote. They put a lot of energy into pleasing others and they have a family/team mentality.



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THE TYPE FOUR

SUBTYPES

SELF-PRESERVATION FOUR: TENACITY

The countertype

The Self-Preservation Four is long-suffering. As the countertype of the Fours, SP Fours are stoic in the face of their inner pain and they don't share it with others as much as the other two Fours. This is a person who learns to tolerate pain and to do without as a way of earning love. Instead of dwelling in envy, SP Fours act out their envy by working hard to get what others have and they lack. More masochistic than melodramatic, these Fours demand a lot of themselves, have a strong need to endure, and have a passion for effort.

SOCIAL FOUR: SHAME

The Social Four suffers more, feels more shame, and is more sensitive than the other two Fours. Envy fuels a focus on shame and suffering as they employ a strategy of seducing others into meeting their needs through an intensification of pain and suffering. They experience a sense of comfort in feeling melancholy. Envy also manifests in lamenting too much, taking on the victim role, and focusing on a sense of their own inferiority. Social Fours don't compete with others as much as they compare themselves to others and find themselves lacking.

SEXUAL FOUR: COMPETITION

Sexual Fours make others suffer as an unconscious way of trying to rid themselves of painful feelings of deficiency. In denying their suffering and being more shameless than shameful, they express their needs more and can be demanding of others. In seeking to be the best, they express envy in its manifestation as competition. They express "an envy that wants," unconsciously turning their pain at inner lack into feelings of anger about not getting what they need from others.



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THE TYPE FIVE SUBTYPES

SELF-PRESERVATION FIVE: CASTLE

The Self-Preservation Five expresses avarice through a focus on boundaries—a need to be “encastled” in a sanctuary where they feel protected from intrusion and have control over their boundaries. SP Fives have a passion for being able to hide behind walls and know that they have everything they need to survive within those walls. They are the least expressive of the three Fives and they try to limit their needs and wants so that they can avoid being dependent on others.

SOCIAL FIVE: TOTEM

The Social Five expresses avarice through a need for “super-ideals,” relating to others with common interests through knowledge and shared values (rather than emotional connection). In this Five, avarice is connected to knowledge. Needs for people and for the sustenance that relationships provide get channeled into a thirst for information. “Totem” refers to a passion for high ideals, the need to idealize experts and seek knowledge connected to whatever ultimate values this Five adheres to. Social Fives engage in a search for the ultimate meaning to avoid experiencing life as meaningless.

SEXUAL FIVE: CONFIDENCE

The countertype

Sexual Fives express avarice through a search for ideal exemplars of absolute love. This is a Five with a romantic streak. the name reflects their need to find a partner who fulfills an ideal of trust. The most emotionally sensitive of the Fives, they suffer more, resemble Type Four more, and have more overt desires. They have a vibrant inner life that may be expressed through artistic creation but are still cut off from others in many ways.



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THE TYPE SIX SUBTYPES

SELF-PRESERVATION SIX: WARMTH

Self-Preservation Sixes express the passion of fear through a need for protection, for friendship, and for banding together with others. In seeking protective alliances, SP Sixes endeavor to be warm, friendly, and trustworthy, which is why they bear the name “Warmth.” This most “phobic” of the Sixes has difficulty expressing anger, feels uncertain, and engages in a lot of self-doubt. For SP Sixes, fear manifests as insecurity, and they focus on relationships as a way of feeling safer in the world.

SOCIAL SIX: DUTY

Social Sixes express fear through a need to deal with anxiety by relying on abstract reason or ideologies as a frame of reference. Obeying authority through knowing the rules helps them to feel safe in the world. Unlike the SP Six, this Six has more certainty and can be “too sure” of things as a way of dealing with the anxiety of uncertainty. Social Sixes focus on precision and efficiency. They adhere to whatever the guidelines are as a form of having a protective authority.

SEXUAL SIX: STRENGTH/BEAUTY

The countertype

Sexual Sixes express fear by going against fear—by becoming strong and intimidating. Trusting themselves more than others, these Sixes have the inner programming that when you are afraid, the best defense is a good offense. They take on a powerful stance, both in what they do and how they look, as a way of holding the enemy at a distance. Their anxiety is allayed through skill and readiness in the face of an attack.



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THE TYPE SEVEN SUBTYPES

SELF-PRESERVATION SEVEN: KEEPERS OF THE CASTLE

The Self-Preservation Seven expresses gluttony through making alliances and creating opportunities for gaining an advantage. Pragmatic and self-interested, these Sevens find safety through networking and being alert to opportunities that support their survival. The name “Keepers of the Castle” refers to their way of establishing a partisan network of allies through which they create safety and satisfy their needs. Cheerful and amiable, they have a love of pleasure and tend to get what they want.

SOCIAL SEVEN: SACRIFICE

The countertype

As the countertype, Social Sevens go against gluttony through conscientious efforts to be of service to others. Conscious of wanting to avoid exploiting others, they have a need to be good and pure and to sacrifice their own needs in supporting the needs of others. They have a passion for being seen as good for the sacrifice of their own desires. They express an ascetic ideal and make a virtue of getting by on little. They express idealism and enthusiasm as a way of making themselves feel active and valued in the world.

SEXUAL SEVEN: SUGGESTIBILITY

Sexual Sevens express gluttony through a need to imagine something better than ordinary reality. Gluttons for things of a higher world, they are idealistic dreamers with a passion for living in their imaginations. Sexual Sevens look at things with the optimism of someone who is in love; they see the world through rose-colored glasses. “Suggestibility” refers to being somewhat naive and easy to hypnotize. Light-hearted and enthusiastic, they focus on exciting possibilities and pleasurable fantasies, and they believe they can do everything.



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THE TYPE EIGHT SUBTYPES

SELF-PRESERVATION EIGHT: SATISFACTION

Self-Preservation Eights express the passion of lust through a focus on getting what they need for survival. SP Eights have a strong desire for the timely satisfaction of material needs and an intolerance for frustration. SP Eights know how to survive in difficult situations and feel omnipotent when it comes to getting what they need. They are the least expressive and the most armed of the three Eight subtypes.

SOCIAL EIGHT: SOLIDARITY

The countertype

Social Eights express lust and aggression in the service of others. A social antisocial person, this is the countertype of the Eights, a helpful Eight who appears less aggressive and more loyal than the other two Eight subtypes. The name “Solidarity” emphasizes their tendency to offer help when people need protection.

SEXUAL EIGHT: POSSESSION

Sexual Eights express lust through rebellion and the need to possess everyone’s attention. Sexual Eights are intense, charismatic characters who want to have control and influence. Instead of seeking material security, they try to get power over things and people. The name “Possession” refers to an energetic takeover of the whole scene—a need to feel powerful through dominating the whole environment.



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THE TYPE NINE SUBTYPES

SELF-PRESERVATION NINE: APPETITE

Instead of feeling an ongoing connection to their feelings, desires, and power, Self-Preservation Nines focus on

merging with physical comforts and routine activities, such as eating, sleeping, reading, or doing crossword puzzles. SP Nines are practical, concrete people who focus on everyday things rather than abstractions.

SOCIAL NINE: PARTICIPATION

The countertype

Social Nines fuse with groups. They act out laziness when connecting with their own inner life by working hard to be a part of the different groups in their lives. Fun-loving, sociable, and congenial characters, Social Nines can be workaholics, prioritizing the group's needs above their own. This high level of activity makes them the countertype of the three Nine subtypes.

SEXUAL NINE: FUSION

Sexual Nines express the passion of laziness by merging with the important people in their lives. Sexual Nines unconsciously take on the attitudes, opinions, and feelings of others, because it can feel too hard to stand on their own. These Nines tend to be kind, gentle, shy characters who are not very assertive.



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