

TYPOLGY in a multiple perspective

LUC SALA

# TYPOLGY

in a multiple substitute  
identity perspective



A critical view on psychological  
profiling approaches and how  
they can become useful tools to  
deal with PTSD and self-discovery

**LUC SALA**

*with an introduction by Stanley Krippner*

# **Typology in a multiple substitute identity perspective**

## **A critical view on psychological profiling and typing**

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# Table of Contents

Introduction by Stanley Krippner	1
1 Some interesting questions	5
What do we know or not?	6
2 The limits of typology	8
Identity, identification, and type	10
Use of typology	11
Arguments to support typology	13
Political correctness; ignore age, looks and background	17
Beauty and type	18
Personality theory, trait theory	19
The neurological basis of typology	23
Nature or nurture	24
3 Substitute Identity Model starter	25
4 Typology: summary	27
5 Typing theory	32
DID; Multiple personality views	35
Animal personality typing	37
Personality, body type, breath is the secret root	37
The emphasis on on the pathological, not the „normal“.	43
Trait theory	47
Behaviorist theories	47
The multiple identity perspective	53
Typology and radicalization, terrorism	55
Typology to the rescue	60
Typology and therapy	62
Can we switch	63
Conclusion	63
The ethical dilemma of this book	65
6 The various typology systems	67
Big Five: the human qualities	71
Dark triad	74
Systematic typologies	80
MBTI-Myers-Briggs	81
FIRO	83
Social styles typology	85
The Enneagram	86

The body-type, the face, the voice	90
<b>7 Comparing, overlap, diseases</b>	<b>102</b>
Typology and disease predisposition	102
<b>8 Multiples and the problems of modernity: PTSD, alienation, anxiety,</b>	<b>105</b>
Typology to customize and optimize therapy	105
The body ignored	107
Adrenal perspective	109
Gut Biome	109
New Perspectives	110
Biomarkers, psychomarkers	111
Posttraumatic Growth	111
Perinatal	112
Where therapy could go	112
<b>9 Alternative approaches, Putin</b>	<b>114</b>
Physiognomy, face reading, face-recognition	114
Face recognition, selfies, authentication	117
Chinese Taoist typology: Mien Shiang	122
The Human Design System	126
Vladimir Putin: Csar wannabe	129
Profiler	130
The Russkiy Mir worldview	133
HDS	141
<b>10 Appendix: Substitute Identity Model (SIM)</b>	<b>144</b>
More identities	145
The switch	151
SIM versus other personality models	154
Dissociation, the separation mechanism	160
Relevance and consequences	161
The purpose & functionality of substitute identities	163
The neurological angle; neuro-marketing	164
Identity and entity, states and domains of consciousness	166
Multi-state	169
Push or pull, nature or nurture?	169

## Introduction by Stanley Krippner

The conventional construction of typologies with instruments like the Myers-Briggs Type Inventory or the Big Five Inventory is based on questionnaires and self-assessment. This process may look old-fashioned, having been overtaken by the algorithms of digital profiling, but it is still used in many fields. It is relatively simple to administer, is cost-effective, and human resource professionals and therapists are familiar with it. These approaches are utilized to assess job applicants, analyze teams, and help in self-discovery.

There is a myriad of books, websites, and commercial endeavors on these measures, so why is another approach needed? The answer for the author of this monograph is that the current typing methodologies do not seem to realize that even relatively normal and average people can have multiple identities, usually unknown to themselves. This phenomenon is rarely considered in personality assessment and is usually ignored by psychologists in general.

There are few people as daring in challenging established psychological notions as my friend and colleague Luc Sala. He does not see himself as a revolutionary researcher, but he has produced an endless series of insights and observations about consciousness, culture, and humanity. His career has given him a keen understanding of entrepreneurship, media, legal matters, and anthropology. He is a multidimensional thinker and commentator, if not a truly renaissance man. His ideas are startling and innovative, even as he often points out that nothing is new in the universe, and that he is simply a channel.



He does not only present criticism of conventional opinions but offers a fresh and relevant alternative. His work shows how a precise analysis of a fundamental behavior can result in both theoretical and practical results. This stance is also obvious in this monograph about typology. I have been a member of a team that has worked with him about Identity<sup>1</sup>, and the existence of multiple, substitute identities. Indeed, this topic is evident throughout this monograph. His insights are always astonishing and innovative, but he takes care to show how they relate to the existing body of knowledge. His drive is not to criticize for the sake of argument, but to improve and complement current beliefs and models.

In this monograph, he applies the notion of multiple identities, which he named as substitute identities, to typology. This implies that people have an identity matrix rather than being a single, undivided identity with a single self. People can manifest a different personality type for each of their substitute identities. This is an important observation as he suggests that most people have such multiples. They might not manifest very often, simply lurking in the background, but can be triggered in situations, especially those that are potentially traumatizing. As more and more people are being identified as suffering from PTSD (Post Traumatic Stress Disorder) this is relevant, for both their diagnosis and treatment. Sala further suggests that some diseases and disorders can be attributed to specific identities and that effective treatment may differ for these identities. Some treatments may even be detrimental to patients with a specific identity and others may work best for various identities.

Sala also points to other shortcomings in the usual typology approaches. He notes that the developmental level (the evolution and growth of the individual) is usually not part of the typing process. Further, he challenges the omission of such relevant identifiers as appearance, movement, and voice. Sala sees the fallacy of “political correctness” in not including ethnicity, socio-economic background, and beauty – or the lack of it. In real life situations, these aspects do matter and are often decisive in actual job applications, promotions, and assessment by human resource personnel. To deny

1 Sala, Luc, Speer, Steve, Krippner, Stanley; Identity 2.0, the dance of our substitute identities and the illusion of digital identity ISBN 9789492079350 (2019) free download at [www.academia.edu](http://www.academia.edu)

this reality is to deny that people intuitively judge others by those criteria and that the claims of “fair play” and “equal opportunity” are illusory.

Sala’s earlier work concerning the magical dimension of Ritual<sup>2</sup> is a striking example of his approach to difficult subjects, where he is willing to look beyond the box and honor alternative views, like in this monograph he points to venerable traditions like the Chinese Mien Shiang face-reading and physiognomy analysis through the ages. He shows how they are linked with the modern technologies that employ face recognition, facial expression, and micro-expression technology. Security agencies and commercial marketeers use this information, creating complex algorithms and video-analyses for the purposes of profiling, strategy and profit.

Sala is not afraid to challenge prevalent notions; “looking outside the box” is his hallmark. At the same time, his remarks are often logical and relevant, as when he includes prayer, exercise, and walks in Nature as potential therapy interventions – procedures supported by considerable research evidence but not usually part of the protocols. Nor does Sala conceal his own positions; the reader will notice that he favors the enneagram approach to personality assessment, especially in the multiple identity perspective.

I applaud his work with the concept of multiple (substitute) identities, which he sees as a normal occurrence. I see this as an important extension of psychological and psychiatric insights. It has been mentioned in his previous works but is typically drowned in the multitude of novel insights in those much larger books. Sala places a gem in a separate adornment instead of combining many gems in a more complex jewel.

I also appreciate the fact that Sala mentions the ethical dilemma related to typing and the dangers of discriminating against people by improving the typing methodology. This is important, not only for the professionals in the field but for everyone, as newer and more advanced profiling has become a serious threat to personal privacy, public freedom, and civic rights. The corona-virus crisis has made it clear that governments can be all too quick to drop a veil over human rights in the name of protection, even when the facts have not been carefully established and analyzed.

2 Sala, Luc; *Ritual, the magical dimension* ISBN 9788182500600 and 8182500605 (2014) free download at [www.academia.edu](http://www.academia.edu)

Sala is Dutch, lives in Amsterdam, and is not a native English speaker. This is evident in the text and editing. His vocabulary literary quality might be less than what we may normally expect, but this has the advantage of making his work more easily understood by the wider, global audience he addresses. My fervent hope is that this author will keep surprising his readers with more books, articles, and provocative insights.

*Prof. Stanley Krippner, PhD*

Distinguished Faculty Member, California Institute of Integral Studies

**Identity is maybe nothing but  
a game to escape realization of  
the void.**





# 1 Some interesting questions

Know Thyself, an old saying, is still a great advice. But who are you, what defines you, what is your identity, what is your personality? How do you see yourself, how do others see you?

It sounds great if your therapist or a psychologist can help you find out who you really are, how your mind works, can assist you to unravel the psychological complexity of how and why you think and act as you do. Even better if you can do it yourself online.

What if by answering a few questions, making some more or less innocent menu-choices on a questionnaire form the resulting “type” would not only reveal why you act as you do, but predict how you will in the future?

That sounds like magic, but it is what the typology people with their Big Five, MBTI and Enneagram scores have promised you. You answer their questions, on a website, on a form, in a private consultation or in a pop-psychology magazine and wow, the answers are there! The old adage, once inscribed on the Delphi temple in classic Greece becomes reality, they labeled you, framed you, their snake-oil identifier leaves no room for doubt. Your lifelong search for who you really are lies in boxing you in with a code or a number, some standard description and off you go!

Alas, the reality is that such tests do provide you with some insights and may you help navigate your path towards more awareness about yourself, but their outcome and typing is usually not consistent and not exactly bull’s eye. You may be surprised how close to the mark it is, you may believe the validity of the approach, the sincerity and wisdom of the people who designed it, the scientific underpinning, but if you do the same test a few days later the outcome can be totally different. Of course you belief in the validity of the label they stuck on you depends on how much you paid for it, for the mechanism of cognitive consonance works like that. You believe the brand of car you drive is the best, your political party is the most sincere, your iPhone the ultimate in comfort, you have traded your cognitive dissonance for a conviction, a belief, and let nobody tell you it’s illusionary!

Looking for some insight, some understanding, maybe even prophesy about you is an age-old wish. In the history of mankind scores of approaches have emerged, from consulting a psychic, clairvoyant, tarot card readers to astrologers, psychologists, profilers and assorted crooks. If all fails, you will turn

to the DSM-5<sup>1</sup> manual to find out what's wrong with you. They can, at times, be very helpful, more or less correct, provide insights and guidance, but they are never 100% correct. How could they be, they use generalizations, grouping, etc. but you are unique, one out of some 8 billion people!

## What do we know or not?

There are relevant questions concerning typology. In these days of profiling, where web-platforms, but also all kind of agencies and institutions try to figure out who you are and what you could be expected to do, for commercial, health or security reasons, typology is only one of the tools. There are traditional tools, the Chinese Mien Shiang. There are material-biological means, like DNA analysis concerning genetics and the degradation as a result of diseases, trauma, etc. There are ways to profile you analyzing your voice, your typing, your eye movements, your face, using modern digital and AI technologies. The multitude of security cameras and observation tools and the software that analyses faces, movements, temperature, etc. have, however, not really helped in predicting who has the “wrong intentions”.

Profiling is a hot issue, also in relation to privacy as we are becoming increasingly aware of the fact that the government, the marketing platforms, the insurance companies and the criminal minds of this world have access to many advanced tools and algorithms that follow and label us. However, the still so irritating ads and banners on your web-screens illustrate how limited this still is.

An important aspect is whether a profiling tool looks at the static (as most typologies discussed here do) or the dynamic (real time). The static tools can be used to predict future development, but only in very general terms.

The classic typology, this essay deals with, has not made it into the commercial and security profiling world (as far as we know, agencies do not divulge their secrets) and one of the reasons is that they are seldom consistent. Whatever their supporters claims, they are not very robust. The reasons for this are the subject of this work.

The questions that I have and are not all answered:

# What if we could identify people with a higher chance of contracting Covid?<sup>2</sup>

1 Diagnostic and Statistical Manual of Mental Disorders (DSM)

2 Ana V. Nikcevic, Claudia Marino a.o.; Modelling the contribution of the Big Five personality traits, health anxiety, and COVID-19 psychological distress to generalised anxiety and depressive symptoms during the COVID-19 pandemic.

- # What if we could predict behavior or political leaders with some accuracy?
- # What if the government could predict your reaction to administrative policies and political decisions?
- # What if corporations could predict your reaction to product introductions, price variations, more accurate than they do now?
- # What if insurance companies and the government would be using your type data to decide who pays what, gets what and what rights you have (to procreate for instance, the eugenics angle).
- # What if statistical life-expectancy (there are many ways to do this, including DNA analysis like on telomere degradation) was coupled with your type?
- # What is the relationship between external beauty and type?
- # How does spiritual development influences your type and the development within a type?
- # Is understanding multiple personalities and types helpful in fighting diseases?
- # Can we guess what enneagram type the mother had, if we understand and specify the identity matrix well enough? (I think we can)
- # What are the implications of finding out your type, do you adapt to the predicament, could it have negative effects on your self-esteem and well being?



## 2 The limits of typology

Typology as the study, analysis or classification based on types or categories is used in psychology and psychometrics to find out which label, tag, number or moniker from a limited set best describes a person in the context of psychological assessment, HR (human resources) practice, therapy or self-discovery. It is used to describe various qualifications, like the personality, character, behavior, drives, traits, and potential of a person. Personality typing, as one of the most popular approaches, can be used to describe and somehow predict how we perceive and manage our experiences.

Such typing, usually done (tested) with questionnaires, is different from the profiling by (computer aided) methods or using algorithms like in online profiling, marketing to predict preferences, etc. Analyzing real time or recorded behavior, facial expressions, posture and movements, like by means of text, keystroke, voice, biometrical sensors, picture, or video analysis, is now quite common in security applications like in facial recognition and profiling, but is not a typology.

The more classic typology approaches use a set of questions, and aim at identifying a person as a specific type from a limited set of indicators. Even as we can everybody as unique, there is a practical need to limit the specificity, we can't customize too much and need generalizations and categories. Using a personality inventory from the spectrum of approaches indicated later in this monograph is a choice depending on perspective and situation, purpose and the environment (organization/therapist/tester). The different approaches all have strong and weaker points, but there is a tendency among practitioners (testers, therapists, HR professionals) to adhere to a specific approach, which has led to what could be described as „schools“ with a sometimes nearly religious zeal and resistance to other perspectives and thus isolation, formation of diverging factions, lack of good comparison data and scientific evaluation.

The qualities and limitations of such inventories have to do with the underlying models and the range of types, but also with systemic shortcoming, like the lack of a vertical (developmental) dimension or not incorporating the possibility of multiple (substitute) identities, which is a focal point of this monograph.

**Typology as the study or classification based on a limited set of types or categories is used in psychology to find out which label, tag, label or moniker best describes a person. It has applications in the context of HR (human resources) practice, therapy or self-discovery. Typing is used to describe a persons**

character, personality, behavior, drives, traits, and potential. Such typing, usually done (tested) with questionnaires, can be very useful, but often misses the mark. Tests and models like Big Five, MBTI, Enneagram, etc. may yield confusing and inconsistent results. This often has to do with the fact, that many people have trauma-based multiple personalities, not necessarily pathological and these yield different and divergent answers to test questions. Taking this into account by using the Substitute Identity Model (SIM) approach and adding a vertical dimension may improve the validity and usefulness of the tests.

The results of such a typology assessment or personality test can be very useful, in a number of fields, individual or institutional like in HR work. There are organizations, also in the military and government, that really like them and use them, but typology is not universally accepted. There is a quite an interest in using such inventories for individual or institutional use, but no (universally accepted) golden standard has emerged.

This has to do with the ambiguity of the questions, the results and categories, with the fact that manipulation (malingering or unconscious) of the outcome by the tested person is possible and often profitable, but more with the lack of consistency and repeatability, later tests may yield different results. It turns out that tests and models like Big Five, MBTI, Enneagram, etc. often yield confusing and inconsistent results, there are questions about validity and consistency. The Big Five approach, which is based on statistical analysis and not on a model of the mind, is the most popular and is mentioned the most in scientific and professional literature.

In the following I will argue that the ambiguity of the results often has to do with the fact, that many people have multiple personalities, not necessarily pathological. These are innate, but also emerge due to traumatizing experiences and the expression of the ensuing personality/identity matrix may also change (grow/mature) over time. Taking this into account by using the Substitute Identity Model (SIM) approach and adding a vertical dimension to the typing tools may improve the validity and usefulness of the tests. This can be applied to all personality inventory systems as it concerns a fundamental oversight in the present approaches.

## Identity, identification, and type

Our identity (and personality as an expression of this identity) is a rather complex concept. To fully describe a person and his overt and covert identity would be nearly impossible, so we tend to use generalizations, shortcuts, identifiers, naming and thus framing a person by using a limited set of indicators or keywords and categories to pinpoint what we are, how we react or what our talents are. This usually means picking descriptions from a limited set and in very general terms comes out like “he is an intelligent fellow” or “a good worker”.

Identification can serve other purposes too, like making sure one is who one claims to be. To identify a specific person in this perspective we can even do with non-descript numbers like a social security number or biometrical data like a fingerprint.

A more thorough but also dangerous way of psychological identity description uses typing according to a typology inventory, the subject covered here.

Typing someone means sacrificing detail for generalized descriptors and by using a limited set of standard category terms, or scores in such a set. It’s by definition limited, as it consist of generalizations, labels, quick identifiers. It’s a far cry from really describing one’s identity, which has a visible (personality) and an invisible, partly unconscious part. Personality typing has the danger of becoming a way of creating and maintaining a system of prejudice.

Morten Tolboll<sup>1</sup> wrote:

*“You will end up in an existence-philosophical problem, where you in your opinion formation and identity formation strive after being something else than what you are (your type according to the system), where you imitate others (the types), are a slave of others’ ideas and ideals (the personality typing system), and where your actions are characterized by irresoluteness and doubt. Everytime you have a personal problem you will begin to think in the ways the personality typing system has taught you to think.”*

Typology and identification are close in a practical sense, for how do we, in daily life, identify, or describe someone without some generalizations. We could give extensive descriptions, but it’s much easier to say he or she is smart, nice, tall, open, obnoxious, or just difficult. Such qualifications are usually subjective, for serious use we would like more specific and objective labels concerning intelligence, character, capabilities, behavior, traits, per-

1 <https://mortentolboll.weebly.com/a-critique-of-the-human-design-system.html>

sonality, virtues, etc. Psychometrics is the field of study concerned with psychological measurement. An important part of it concerns testing in recruitment situations, mostly geared towards intelligence (IQ), skills, knowledge or level of education. The IQ score is well known, today it is standard practice for all kinds of jobs and positions, access to universities, etc. but there are many more indicators for specific qualities.

Pioneers in psychometry were Binet, Galton, and Herbart.

Personality is not easily condensed into a single number and over time more extensive labeling approaches and taxonomies have developed, were given structure and turned into systematic models. Typology is one of the psychometric sub-fields and is concerned with character, temperaments, traits, behavioral patterns and such, not intelligence or skills.

The typology approach as we now use in the West is usually based on what psychologists call a “nomothetic” methodology, studying generalizations, what we share with others based on  $N=\text{many}$  with psychometric tools, questionnaires, etc. The more individual approach, the  $N=1$  looking at what makes each of us unique is called “idiographic”.

Classic typology is not the only perspective. There are quite a few systems of identification, to help describe someone in a methodical and consistent way like in face reading, astrology ( using the birth data) or palmistry (chiromancy); approaches that are very old, but not taken very seriously in the „science“ world. We now like to think that biological data like our DNA will tell us everything, but the epigenetic perspective has shown the limitations.

## Outline

A number of the classic typologies like Mien Shiang, Human Design System are mentioned at the end of the book and critically assessed

The more common typologies are described in the following and suggestions are made to enhance their validity and consistency. When we accept that a specific behavioral pattern does define a person, understanding and identifying why that evolved and what other patterns it suppresses, covers, or complements, can be a great help. Models of the mind are complex and have to be, if we accept there are sometimes more layers (or states of identity) at play. For instance, a relatively simple model may justly pinpoint the anger angle in someone, but not that this anger is there to hide or overrule the deeper grief or disappointment which resides in another identity.

## Use of typology

It is important to understand that typing a person serves a specific purpose and we have to look at how different typologies and tests can be helpful. The various typologies are used to:

- Provide a way of discovering and organizing what we know about ourselves and others
- Explain differences between individuals (and the consequences in social, wealth, and health perspectives)
- Helping to understand and appreciate that while people are different, everyone has a value, and special strengths and qualities, and that everyone should be treated with care and respect.
- To explore the root mechanisms of one's personality
- To help distinguish between consistent traits and incidental reactions
- To explore how people conduct their lives
- To determine ways to help improve lives.
- To assist in HR (Human Resources) work, selecting applicants for jobs, recruitment, looking at the performance of individuals and teams.
- As a management tool, also to gauge and manage organizations because the environment and the organization is an important factor in individual performance.
- To help diagnosing physical and psychological problems and finding the most effective and appropriate therapy.

All these uses would benefit from the insight, suggested in this monograph, that many people have multiple (substitute) identities and corresponding personalities and that each of these have a specific type. The combination of the identities, the identity matrix, and the dominance of a specific identity over time or in specific situations should be a consideration in the assessment of people using the various typologies.

## **Purpose**

At first, typing seems like a great tool, it can help us understand who we are and why we act, feel, or think as we do. Wouldn't it be great if we could find out, unequivocally, who we were, even as we have to accept it as a generalization, and a snapshot at a given moment? Or do this for someone else? But then there are second thoughts, does typing yield reproducible and valid results, can others type us without us knowing? Can we truly identify with some validity and reproducibility and repeatability as the relevant characteristics of a person in some sensible way that might be useful in human resource (HR) work, in medical practice, or in profiling? It seems so; at least it is a common practice. Performing such psychological tests and establishing scores in the various categories is quite popular and is felt to be, in general, more reliable than following an intuitive approach. Or is this a dangerous path, profiling to the bitter end? Would such self-knowledge and framing take away initiative, ambition, and meaning of life, reducing us to numbers and labels, devoid of the freedom to change and defy the system? Would typing invade our privacy, our ability to change, limit our learning? This is



especially relevant now that our personal data are obtained, filtered by secret algorithms, and stored digitally, often without us knowing where, why and for what purpose.

## **Arguments to support typology**

Knowing one-self is seen as a virtue, as the path to maturity and a higher level of consciousness. So any method that can help this process can be a positive path to self-discovery, provided there is relevance, validity and reproducibility (and if the process is under control of the assessed).

Even if the approach itself may have flaws, the process of self-discovery in a positive setting can provide a new perspective, feedback, and gradual self-discovery. As a therapeutic tool and provided there are no 'outside' consequences for one's livelihood, job and career, it can be a very useful exercise. There are many typology systems and taxonomies, and each has specific benefits and is geared towards specific fields, like career assessment, or HR (personnel, recruitment) functionality. They do have some predictive value, but there are always hidden parts in one's psyche and maybe there are additional (substitute) identities that may be activated and lead to unexpected (violent, criminal but also loving, or empathic) actions. Some of the typologies are based on a more systematic approach, where the feedback is embedded in a development model, and this is great for interactive assessment with a professional.

Typologies are practical ways to deal with the multitude of individual diversity, but they are generalizations and never a total fit. The process of evaluating and assessing oneself can be very positive, even as there are limitations to the validity and of course also ethical arguments like invasion of privacy and turning people into numbers, that need to be taken into consideration.

## **Arguments against tests and typing**

Apart from questions like validity, reproducibility, consistency there are fundamental arguments why typologies are limited and their use not always beneficial.

The **first** argument is that tests usually rely upon self-reporting (responding to a questionnaire) which is tainted by ego and facilitates confirmation bias. One realizes more and more that in general answering psychometric instruments like questionnaires and self-reporting comes down to 'meditated' appraisal and not the actual 'in the moment' state of mind.

The real-time response, how we really react to a stimulus, is often quite different from our cognitive ex-post reaction. Our cognitive decisions about what we do or did, explored in such a way, tend to be retrospective and rational, while in real life we act much more intuitive and emotional. This understanding (like in Kahneman's behavioral economics and in Jonathan

Haidt's theory of moral foundation values and the role of passion in decisions, based on Richard Schweder's emotional morality) has raised suspicion about many of the psychological findings of the 20<sup>th</sup> century. Serious doubts concerning the Stanford Prison experiment, the Milgram electro-shock test, the marshmallow test, social priming, Rorschach and many others. Replication of such experiments (sometimes partly) invalidated earlier results.

Test are not infallible, and can be manipulated. The widespread practice of test-preparation, also in normal education, illustrates this. One can prepare online or follow a training, even for semi-medical tests like a PTSD diagnosis.

We answer, even if we try to be sincere, questionnaires and interview questions in a post-fact reflective mood, giving subjective answers, looking back at situations rather than being tested or monitored in the moment. The answers are often biased, based on time-lagging retrospective where subjective judgment or even malingering is a factor. One also tends to identify (and lean towards) either the most positive or the most negative indicator terms, often adapting one's life narrative (and memories) to fit the description. We comply, tend to fill in what we think is expected of us; what is 'good', will bring us the most, even consciously or unconsciously malingering. This is also valid if the testing is done by someone else, for there hidden agendas and the need to comply also play a role. Having the assessment done by an impartial 'tester' brings the risk of bias and malingering, working towards a predetermined outcome or just pleasing the therapist (iatrogenic suggestion). The typing is not always objective. In practical situations like when assessing for instance an enneagram type by interpreting the results of a questionnaire there might be a tendency by the 'tester' try to pinpoint one specific type, the therapist will steer the communication with the tested person in one direction and ignore other clues. The outcome will then be thwarted, in line with what the tester wants to see, positive or negative.

The validity of the outcome or result of the tests is usually not an issue, one accept it as scientific and correct. This confirmation bias depends on the whole setup, the theater and staging of the test helps to convince the person of its value and authenticity. This is easily manipulated, as Bertram Forer<sup>2</sup> discovered when he gave a group of students a psychology tests, but fed them identical outcome reports. Most of them acknowledged how accurate and good the report described them. Using general and vague terms to describe a person is an old stage trick of magicians, swindlers, tarot readers and entertainers, this substitute validation effect is also called the Barnum

2 Forer, Bertram; *Journal of Abnormal and Social Psychology*. (1949)

effect after the circus mogul who used it to impress people with his reading of their past.

The **second** argument, which I already mentioned at the beginning of this chapter, is that **naming is framing**, psychological tests and typology tends to put someone in a generalized category, which by definition is limited and comes with the danger, that we take the map for the moon.

We are given a label, a qualification based on a snapshot, at a specific time, in a specific mood and with a specific purpose, but this label stays with us. We may start to live the label or the description, believe we are the label, ignoring the potential of being free from such notions, we may fall prey to polarized and unbalanced thinking and acting. Personal growth, a different mindset, new experiences, mastering of new capabilities, maturity; all great notions, but once the test results are in a databank and stored in our conscious and unconscious mind, it's very hard to shake them loose. This is psychologically, but also in very practical terms.

These days the profiles made (in an automated way and based on proprietary algorithms, not traditional typing) by third parties like Google and FaceBook, credit institutions, security authorities, or hackers are not normally accessible for the profiled anyway. And very soon even more revealing methods like a DNA profile will be a standard part of our medical files, probably gets in the hands of the government and can be used in all kinds of privacy invading ways, including an estimate of our remaining life-span based on health and telomere degradation assessment (telomeres are the start-stop codes in DNA and help to repair mutated cells).

The **third** argument against all the typologies is that they yield a snapshot in the moment, not showing the prior development or the dynamics of a process (of self-discovery, healing, etc.) and the potential for further growth. The person today is not the same he or she was yesterday or will be tomorrow or in a few years time. We develop and learn, become more efficient, understand ourselves better, and learn to deal with emotions, moods, limitations. This could be interpreted as growing in consciousness (maturity, spirituality), but of course this is hard to quantify. Words like growth, potential, maturity, or the popular term mindfulness are just approximations.

This aspect, where on the development curve a person is, is a sensitive one, hard to assess and certainly not something that lends itself easily to self-reporting with questionnaires. It has to do with what one could call the vertical dimension or level of consciousness as Clare Graves and Ken Wilber<sup>3</sup>

3 Wilber, Ken; *Integral psychology: Consciousness, spirit, psychology, therapy.* (2000, Shambhala)

pointed at; something that is usually not part of the standard typology assessments. In some approaches, like the enneagram interpretation by Hudson and Riso (of the Enneagram Institute) a vertical scale has been developed, while here we point at the chakra classification as a means to gauge such a vertical development (see later).

This whole vertical and development angle of typology and especially the spiritual relevance of it, is a very difficult aspect, also to communicate to a subject, for how can one honestly say that one person is more aware than another?

The **fourth** argument is these tests aim at some re-presentation in a specific context, like assessing one's ability for a specific job. In the real situation, on the job, we might act very differently. Not only do we change over time (we may grow and learn as in the second argument), but our identity and the conscious 'self' is very fluid, adapting to the situation, the role we play or would like to play, the timing and the dynamics.

This has to do with how we react to situations, in real time. We all not only have conscious masks, knowingly adapting to a situation, but we change our role unconsciously, our personality is an ever changing construct. Our posture, position and style are different in each role, even though our dominant identity is the same, it is just expressed in a specific way. Eric Berne's adult, child and mature positions in an interaction (transactional analysis) are a good example of roles (and games) we can play.

The **fifth** argument is that such tests and procedures (so far) only see a part of us, they usually ignore the possibility of substitute identities (see appendix). We have more selves, more identities, and may even have masks for each situation. What are we assessing with such a test, what identity pops up or is remembered in our answers to a questionnaire? Here we can quote John Rowan:

*"..it seems that people are still attached to the idea of personality tests being useful for one thing or another. The most dangerous use of them is that they can be employed in selection and development. Yet the only possible basis for using a personality test is that the person being tested has just one personality. Research shows, however, that people actually have a number of subpersonalities; which one comes to the fore depends upon the situation. The person who takes the test may not be the same person who operates at the place of work."*

He thus points to the fact that the existence of subpersonalities, I-positions, or as we call them here substitute identities is mostly not acknowledged, validated, or ignored in these typologies and taxonomies.

This argument is valid, but in some cases an existing typology approach can be appended using the substitute identity model, allowing for better matching and even validation of the approach beyond the original intention behind it. The enneagram is used as an example how the multiple identity model can be used to complement the existing approach, overcoming practical and theoretical criticism and the lack of statistical validation. More about this fundamental problem with typing later.

The **sixth** argument against using typology tests is that the names and phrases used are not all specific and unambiguous and the questions in the tests also don't always reflect the underlying theory or model. It can be remarked that some typologies have a solid underpinning, but the tests and description make them less focussed and taint the validity.

## **Political correctness; ignore age, looks and background**

One of the problems with personality tests is that things like looks (beauty, but also the voice, stance, movements, aging, body proportions), grooming, class and background are not part of the tests. The tenets of "Fair Play" and "Equal Opportunities" kind of forbid to use this information in personality tests, especially if these are used in HR situations, even as they are very important in actual situations and choices.

The fear of being accused of discrimination makes professionals in this sector very anxious not to mention this, in some countries having the name or the picture of an applicant for a job in the file is even forbidden by law. The reality is that good looking people have better jobs, are better paid, and have all kinds of career advantages.

They do have a better chance and it could even be argued that being more beautiful means being more social, the Silver Fox experiment<sup>4</sup> by Dmitri Belyaev and Lyudmila Trut in Russia about domestication points in that direction. Foxes were bred based on their tameness and the resulting offspring (after 6 generations already) showed not only more tameness, but physical traits emerged in what was called domestication syndrome, like floppy ears and curly tails, juvenilized facial features, changes in hormone (glucocorticoid) levels and adrenal glands. The foxes became happier, nicer, more social, more pleasing to humans like dogs are more pleasing than the wolves they descent from. Domesticated animal development towards maturity seems to happen later, the babies need more and longer care. Humans are a case in point here, a newborn baby needs a lot of care. The human embryo resembles very much the chimpanzee embryo, but the ape baby becomes independent much faster. The neural crest cell hypothesis suggests that the se-

4 Lee Alan Dugatkin; The silver fox domestication experiment in *Evolution: Education and Outreach* volume 11 (2018)

lective breeding (for tameness) results in a reduction of the number of migrating neural crest cells, which subsequently leads to changes in fur coloration, facial structure, the strength of cartilage (floppy ears, curly tails and so on), hormone levels, the length of the reproductive season, and more.

The implications of this biological insight for the human race are immense, this is mentioned often, but very few have dared to take this much further, as in looking at humans as more or less domesticated with resulting looks and social behavior, and see the reverse effect, humans in adverse conditions becoming ugly, but more creative.

Plato already points at the black- and the white-winged horses in the *Phaedrus*, the two sides of the human psyche, the tamed and the wild. Taking domestication (social, cooperative, permanence) as the tame horse and the individualistic (creativity, change, challenge, flux) as the black wild horse would, in the perspective of the Silver Fox experiment, lead to different behavior but also looks.

## **Beauty and type**

Our looks are not coincidental, but the result of our genes and past. Especially trauma and dissociative multiple personalities show up in how our faces and body developed, in the lines and cracks, the shape and the irregularities, something the Chinese noticed thousands of years ago (Mien Shiang). Our face, but in fact our whole body is a mirror of what we experienced and how we dealt with that. This is related to the identity matrix of people, multiples tend to affect the symmetry and regularity of a face and a body.

Beautiful (pleasing looking, with symmetry and dimorphism as the fairly universal notion about good looking) people could be more social and flexible, and thus more suited for certain kind of jobs, while the less regular, less symmetric types are more individualistic, creative and entrepreneurial and thus better in jobs where this matters. This whole angle of personality assessment based on one's look, including thing like premature aging which can be seen as a marker for psychological problems, is not researched much, as it is politically sensitive, these days we talk a lot about fair play and equal opportunities. Any discrimination based on looks is kind of kept out of the whole typology and HR field, but it is also not usually seen as one of the key factors in psychology assessments of more pathological cases.

This is amazing, for on an intuitive level this does play a role, as any experienced professional knows; we judge and assess people in milliseconds, based on what we perceive and that is usually how one looks, behaves,

moves, or sounds (voice contains much information, programs like Voital<sup>5</sup> bring this out) and maybe smells. We know good looking and „young“ looking people make more money, have better looking and richer partners, and are usually happier, but their health and longevity are ignored in the studies. The idea, that beautiful people have less multiples (personalities) is never taken serious, but makes sense in the context of the identity matrix theory and the substitute identity model (see appendix). The incidence of PTSD (and the telomere degradation that comes with it) might very well be related to our looks! Universities are not likely to support research in this direction; the lack of data in this field is obvious. For instance, no substantial datasets could be found relating beauty (based on fairly universal symmetry and dimorphism characteristics) to life expectancy and health.

## **Personality theory, trait theory**

Typing refers to the psychological and systematic classification of people according to a specific category. One can discriminate between individuals based on temperament, character, traits, behavior patterns, and much more, but a fairly general approach is to look for type, which is a grouping of behavioral tendencies based on some underlying model.

The word type is, like many in this field, not used consistently in psychology and has become the source of some confusion, but is usually easily understood by laypeople. This psychological classification of individuals usually involves more the deterministic qualitative differences than quantitative ones, one belongs to one category, not to another. According to type theories, for example, introverts and extraverts are usually two fundamentally different categories of people. In reality, we may display both, depending on the circumstances.

But we can see specific qualities also as lying on an axis. According to the slightly different trait approaches like the Big Five, traits are part of a continuous dimension, with many people in the middle, not just a or b.

Personality type approaches (a better term would be identity types as this would include the unconscious drives and programs) are more related to an inner orientation or fixation and thus different from using the more visible and shown personality traits, which come in different levels or degrees. For example, according to type theories, there are two types of people, introverts and extroverts. According to trait theories, introversion and extroversion are part of a continuous dimension, one can be anywhere on that axis. Personality type theory classifies one as either or. An underlying more or less logical and visual model, like in the enneagram structure, also helps to communicate

5 Koonen, Jos; Voital software at [voital.org](http://voital.org)



type. The trait approach adds a score to a trait, but also lessens the distinct identification; it works well in therapy setting and is more easily understood by lay people.

In modern psychology the use of type has given way to trait theory and notably those based on statistical data, partly because of the strict dichotomy of type theory and partly because the underlying models are somewhat meta-physical and proprietary.

**For self-knowledge and identity categorization the personality type model is thus more productive, in HR situations traits may be a better way to assess a person.** In practice, the difference between trait and personality approaches is not so relevant. there is overlap.

Personality typologies and trait identification approaches, as described hereafter, and used in an ethical context, are practical tools, they reveal and increase knowledge and understanding of a person, as opposed to diminishing these as occurs in the case of stereotyping. They can be used in less ethical ways, in the context of discrimination and for profiling people, like for security and in marketing, these days the common practice of internet portals. Effective typologies and even better the trait theory approaches also allow for increased ability to predict clinically relevant information about people and to develop effective treatment strategies

Although types often display similar values, life strategies, general behavior, and facial expressions, traits such as IQ, musical talent, sports abilities, charisma, willpower, ‘personal power’, etc. less related to type. They are like another dimension of a person, more the level of expression and agency, of understanding interconnectedness and some would call this the vertical dimension of typology. This means indicating one’s type doesn’t really help to predict success. No type is inherently “predisposed” for success or failure in life. One’s positive or negative thinking patterns, overall outlook on life, and emotional health are not tied to type. The basic type (but we may have more identities and thus types) is one of the things — along with inborn physiological traits and genes (but not epigenetic expression)— that does not change, even if outward behavior, emotional states, and attitudes do and we do grow in aspects like maturity and consciousness.

We, as people, do develop, our identity (or identities) do change, grow and we mature, age and the expression of our identity (our personality) develops with it. The underlying pattern of an identity, some call it the fixation, however, doesn’t change, it just expresses differently, but basically in the same vein. Indicating both fixation and level of development (maturity) would balance some of the arguments against using type or trait (as it misses out on progress and growth, the attained level of consciousness). The enneagram-chakra combination explained later is an example, but this lack of a vertical dimension (or even more dimensions like agency) has been noted. One could



see and use more or less orthogonal dimensions like inclination (type), aspiration (the vertical), and realization (achievement and functioning, like the GAF (Global Assessment of Functioning) score). Things like perseverance, willpower and the ability to figure in the future, obviously fairly important in achieving things in life, might even point at different yardsticks, or personality dimensions.

We are, say most of the experts in this field, our type, and although the expression may change over time and due to experiences, we remain this type (in the specific identity, when we shift identity we display another type). Type shows in body, mind and emotions, but the mechanisms are ingrained so “deeply” that it is difficult to gain a full (cognitive) awareness of them, much less to consciously modify them in some way. We cannot change our type (or types if we have a multiple), but we can become aware of the triggers and fixations, work on the expression, curb our more extreme reactions to external, or internal impulses.

### **Competence, health, authenticity, wisdom**

The usual purpose of typing or ranking a person is usually to see if they will do well in a specific job or position. Competence is what one tries to gauge, with the help of a typology method and tests. IQ is a factor and affects the performance of an individual in a broad way; smart people usually score higher in other fields. But IQ doesn't say all, there are various more specific perspectives on competence, like social competence, emotional EQ and task-related competence, while consciousness, tenacity and maturity are factors too (see below).

The problem is that notions like competence, authenticity, perseverance, the things we all realize are important, are not well defined and hard to gauge. One can try, and there are even attempts to label people in such ways like the Chinese government that wants to implement a Social Credit System in 2020 (called Zhima Credit) containing all relevant (in the eyes of the state that is) information about one's public life and rating one's trustworthiness and decency, but this of course exemplifies the loss of privacy related to all typing and profiling.

Socrates viewed competent individuals as: *“those who manage well the circumstances, which they encounter daily, and who possess judgment, which is accurate in meeting occasions as they arise and rarely miss the expedient course of action.”*

This is fairly general, but in specific situations one might have to focus on specific competences and this might involve things like health, vitality, perseverance, but also tolerance, tact and specific abilities like languages, tech-

nical skills, etc.. And what about wisdom, a way to establish the wisdom of a person would be a great tool, but this is not part of the typologies so far developed. Some would also like to see if a person is authentic, true to some deeper level of the identity, but this is a very tricky assessment. What identity do we see as authentic, is it the core or the primary one and what if a person has developed more identities?

## **Personality type and the brain**

Mind and brain are of course (at least) related, and it has been a fascination of psychologists to see how a person uses his or her brain, how that relates to thinking, feeling and acting, especially in relation to others and the world. Modern technology offers help here, but has also made very clear that thoughts are not identical or can be fully identified as chemical and electrical phenomena. Then there is the body, is it the result or the driver of our temperament or character, is it a given, or developed through experience (trauma). Do we have the body we have because our psyche ‘willed’ it or will we things because our body has this or that shape? These are essential questions, and few rational answers, but there are many beliefs, assumptions, paradigms! There is also the problem that it is deemed politically incorrect to interpret certain distinctive body characteristics as indications of deeper emotional or behavioral tendencies.

By now it is commonly accepted, that our brains (the grey stuff in our heads and maybe neurological complexes in other body parts) are flexible, adjust to stimulation, training and the general idea of brain plasticity extending through all ages has replaced the idea that we are kind of fixed after puberty and only go downhill. We can train our brain, and there are physical changes in the way it then works, some parts become more activated, more connected, more energy-efficient, others pay the price of underutilization. EEG and brain-scans have yielded a lot of information about the electrical and chemical processes in our brain, but also, we still can NOT identify a specific thought, we don’t know how perception turns into mental imagery or what memory really is.

There are two major ways to look at the relation between brains and thoughts (feelings, visions, dreams, tripping). The one comes from the materialist paradigm, the biological state of the brain governs what and how it works. The other sees the immaterial, the thoughts, etc. as the driving factor, with the material brain following those ‘orders’ and configuring itself to comply. The latter allows us to influence our brains, our identity and gives us free will; the mind can defy deterministic tendencies. The belief in change, in influencing reality is fundamental, but the mechanisms of transformation are not well understood.

## The neurological basis of typology

We are different, so our brains are different. It is assumed, in a materialistic perspective, that our differences in thinking, feeling and behavior as generalized in the various typologies and aggregate taxonomies resonate with distinct brain structures.

Personality neuroscience is the research field that aims at understanding the neural underpinnings of the variability in cognitive and emotional functions as well as the brain basis of individual differences in behavior. This assumes there are brain dynamics that mediate personality differences. The idea is that “holistic” neuroimaging approaches are able to predict individual variability in multiple behavioral, demographic, and lifestyle measures, which amounts to the notion that our personality can be related to specific materialistic (anatomical) characteristics (biomarkers). Research in this direction, notably trying to find associations between FFM (Big Five) traits and connectomic (structural and functional connectivity of the brain) indices, using personality and neuroimaging measures (scans) available via the Human Connectome Project (HCP) one tries to find specific topological brain regions related to specific types. Some research<sup>6</sup> has shown that conscientiousness was the sole FFM trait linked to measures of higher functional connectivity in the fronto-parietal and default mode networks. No associations, positive or negative were found between connectome activity indicators and the other FFM traits. Other research<sup>7</sup> indicates that individuals scoring high on the “positive” end of the behavioral axis linking lifestyle, demographic, and other psychometric measures (e.g., fluid intelligence) displayed stronger functional connectivity patterns than low-scoring participants, notably in the default mode network (DMN e.g., the medial prefrontal cortex, posterior cingulate, and temporo-parietal junction).

The research in this field is in an infant stage, generally inconclusive, which might have to do with objections to typology assessment in general mentioned before like the fact that typologies only look at a single identity.

- 6 Toschi, Nicola, Ricelli, R. Inovina, I., Terracciano, A., Passamonti, L.; Functional Connectome of the Five-Factor Model of Personality. in *Personality Neuroscience*, Volume 1, (2018)
- 7 Smith, S. M., Nichols, T. E., Vidaurre, D., Winkler, A. M., Behrens, T. E., Glasser, M. F., Miller, L.; A positive-negative mode of population covariation links brain connectivity, demographics and behavior. *Nature Neuroscience* (2015)

## Nature or nurture

It's an old disputer, is it the genetic or the environmental influence (that was happens to us after birth or even in utero) that makes us what we are. That both play a role is obvious. The general notion is that it's a 50/50 matter.

There is some research<sup>89</sup> on twins that indicates that not the genetics but the later development are the main root of differences in personality between twins, maybe also the position and conditions in utero. Ultrasonic imaging shows the emergence of independent behavior at as early as six or seven weeks. Contrary to expectation, very few (5,5% versus 16,8% in the control group had the same enneagram type. However, the personalities of 30 pairs were connected in several other ways on the enneagram diagram. Thirty-two of our 36 twin sets in the project (83.3%) were found to be "Connected" types. Of these 32: (1) the types of 6 (16.7%) were located on either side of a type on the circle's edge; (2) the types of 11 sets (30.5%) were located side-by-side on the circle's edge; and (3) internal lines connected the types of 13 sets (36.0%). Only 2 sets were the "Same" (5.5%).

This points at an environmentally based "drive" for differentiation between identical twins reared together.

The nature/nurture issue is also relevant concerning personality traits.

Here "substitute identity" emergence because of trauma, the multiple personality issue is relevant too.

Most typologies discussed in this essay assume we are one and the same, that we have, based upon what we have inherited (nature) and what we have learned in the early stages of our life (nurture), developed a single personality, with a specific personality type. Within that type we can grow and mature, but we are kind of stuck with that, they are '**enduring behavioral dispositions**'. We think using the word identity would be more appropriate, but also have pointed out that some people develop more identities and these may have different types.

The type of our primary identity indeed remains the same, but we may have different ones for other identity states, and this may lead to confusing assessments. Concerning identical twins, the touchstone of the nature/nurture discussions, we assume they do share so much of the core identity that in that identity (state) they share the same type (like a number in the enneagram typology) but as they develop their primary identity they may grow apart, so their primary identity may or may not have a different enneagram type.

8 Betsy Maxon David N. Daniels; *Personality Differentiation of Identical Twins Reared Together* (2017)

9 Segal, N. (1999). *Twins and What They Tell Us About Human Behavior*.

### 3 Substitute Identity Model starter

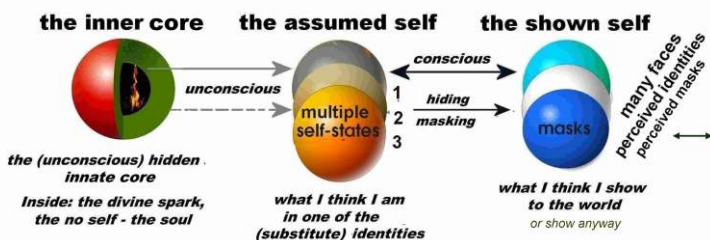
The existence and emergence of substitute identities, which manifest as separate personalities, is far more common than is assumed. Most of us have them, as distinct ways to deal with the world and caused by traumatic dissociation, but in the formal psychology approach they are only identified as separate in diagnoses like DID (dissociate identity disorder). That there are such identifiable structures is well known, in the literature they are mentioned as alters, masks, self-states, psychological satellites, modi and in transpersonal psychology, a sub-personality is a mode that kicks in (appears on a temporary basis) to allow a person to cope with certain types of psychosocial situations. But this is not how most people see it: we like to stick to the belief that we are an indivisible, immutable, totally consistent being and our identity is what we experience as the continuity of our 'self'.

However, looking at identity as the totality of what defines us, and which is expressed as the decisions and (often unconscious) choices between individuality and community, between permanence and flux, we do appear to have different identities. The Eastern wisdom talks about the true and the false self, while the notion of the inner child as a deep, hidden identity is well known across cultures. Many, in fact most people do have more identities than the core and the primary identity that developed in early childhood as a defense coping mechanism. These substitute identities emerge because of significant experiences, like trauma or awakening, where extreme dissociation (identity discontinuity) and formation of a new identity is the way in which the psyche responds.

To understand the mechanism of substitute identities, to identify them concerning behavior, traits, world views and types can be a great help in dealing with PTSD, auto-immune diseases and personality disorders, but also as a step towards personal growth and understanding one's life purpose.

The concepts behind this multiple Substitute Identity model is explained in much detail in an appendix.

#### The subjective self dimension in the Substitute Identity Model in a situation where there are more substitutes and thus self-states





## 4 Typology: summary

There are many ways to describe (In a generalized way) a person's personality, character, traits, drives, and capabilities. Apart from IQ-tests the most commonly used are the Big Five personality traits, The Myers-Briggs type indicator MBTI, the Graves color scheme (Spiral dynamics), and the Enneagram. The scientific level, consistency, and available research data of most of these are not impressive, Big Five is the most solid.

Such personality or behavioral trait assessments are often used to help people learn more about themselves and their unique strengths, weaknesses, and preferences, for personal growth (development, psychotherapy), or career perspectives but also to see how they fit into an organization or a specific job. Many organizations, also in the government, use these test for HR purposes. The purpose of the assessment is important, there is no one size fits all typology, some aim at specific markets and uses.

The **Big Five**, also known as the Five Factor Model (FFM) is the most practical and widely accepted for Human Resources (HR) applications and covers both attitude and performance, but no direct link to intelligence. It looks, using questionnaires, at how a person scores at the OCEAN disposition factors (openness, conscientiousness, extraversion, agreeableness, and neuroticism). Each of the five personality factors represents a range between two extremes, like extrovert versus introvert. It is not a personality model, but the result of lexical statistical analysis of words used to describe people. The factors are not dimensions, but common descriptors of personality (although with a slight Western bias), and together they give a fair perspective on how a person operates and likely will operate in the future, the factors are relatively stable (apart from some general maturation with age). The system doesn't look into the deeper roots of the behavior, doesn't specify the level of development (maturity/growth), doesn't identify substitute identities, and therefore is less appropriate for psychotherapeutic and self-discovery assessment, but works fine for organizational and social purposes. Adherents claim it describes the fundamental evolutionary psychosocial dimensions, the ones that have brought humankind to where it is now. In an individual, the factors (traits) depend on nature (heritability) and nurture in roughly equal proportion, something accepted in most typology schools.

The **MBTI** (by the Myers-Briggs mother-daughter team) approach is based on Carl Jung's insights in how Thinking or Feeling and the more or less irrational Sensing or Intuition and Extraversion/Introversion shape our behavior and type of personality. It has expanded this with Judging (more structured and decided lifestyle) or Perceiving (more flexible and adaptable) and thus came up with 16 types. The system is used widely in organizational context (also in the government) and for teambuilding but is not very transparent; indicators like NTP, ISFJ, ESFP, ISFP mean little for the layperson. It lacks the simplicity of the enneagram and the practicality of the Big Five approach.

The **Enneagram** has the most systematic approach, looking at three core focus areas; a person can concentrate on either body (gut), thinking (mind), or emotions (heart) and do this in an outward, inward or denial (freeze) mode. This leads to 9 possible dominating fixation patterns with more or less logical consequences for behavior, but also for the body type, health, facial traits, drives and potential obstacles. The approach is relatively simple and straightforward, is easily understood by laypeople, but has limited validity if not used in the context of possible substitute identities (as explained elsewhere). This shortcoming has led to a proliferation of adaptations and tangents of what in essence is a simple and efficient model, and to different schools in what has developed into a somewhat isolated and church-like and zealous enneagram community. This has limited wider acceptance by mainstream HR and psychology. Including multiple identities, establishing an enneagram fixation for each (substitute) identity would overcome this, increase the validity, and would make the enneagram a very suitable tool for self-discovery or therapy. It is still lacking a good indication of the vertical, the level of maturity (growth), or willpower within each category, the Big Five approach is a better tool for that.

### **The vertical axis**

One of the problems with typologies is that they basically assume a static, non-changing personality, a horizontal view. In reality, we develop and hopefully grow, become more mature, and this changes how we deal with others and the challenges of life. A more vertical approach is developed for some of the topologies (see later).

The **Graves model**, developed in conjunction with Maslow's ideas of a hierarchy, is an evolutionary human development model and is a more vertical. Human nature emerges along a general developmental path The model

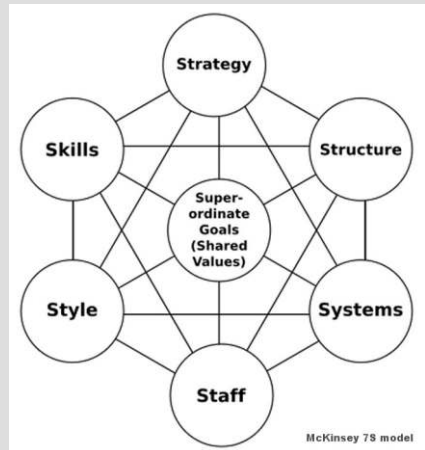


looks at how one deals with values as one develops in life, in line with general evolutionary patterns and goals. The ‘Graves model profile’ dictates the goals we set and the things we care about. It provides a reference point/context from which to understand motivations, behavior, and actions. Chris Cowan used colors to describe a person’s Graves’ drives. There are later adaptations of the Graves’ model like Management Drives (MD), and Spiral Dynamics has added more colors. This model can also be applied to organizations and cultures. It is called evolutionary as it uses the human development stages (reactive, traditionalistic, exploitive, sacrificial, materialistic, sociocratic, existential, experiential; somewhat similar to Maslow’s pyramid) to indicate a person’s stage of development.










### The people around you

The environment and organizational structure is a relevant factor in how people act and respond. To build a good working and flexible team is what organizations are looking for, but is important in a family or educational system too. The various systems do help in understanding relationships, the enneagram is probably the best tool for this.

McKinsey looked at organizations and how they function and summarized this in the 7S model. A step further goes the team role approach of Meredith Belkin, who looked at how individuals fit in teams and their role in a team and came up with 9 team roles. William Schutz developed the FIRO Fundamental Interpersonal Relations Orientation model to describe how people work together, which is now marketed in conjunction with MBTI.



# Belbin Team Roles

	Team role	Strengths	Allowable weaknesses
Action oriented roles	 <b>Shaper</b>	<ul style="list-style-type: none"> <li>Challenging, dynamic, thrives on pressure</li> <li>The drive and courage to overcome obstacles</li> </ul>	<ul style="list-style-type: none"> <li>Prone to provocation</li> <li>Offends people's feelings</li> </ul>
	 <b>Implementer</b> (company worker)	<ul style="list-style-type: none"> <li>Disciplined, reliable, conservative and efficient</li> <li>Turns ideas into practical actions</li> </ul>	<ul style="list-style-type: none"> <li>Somewhat inflexible</li> <li>Slow to respond to new possibilities</li> </ul>
	 <b>Completer finisher</b>	<ul style="list-style-type: none"> <li>Painstaking, conscientious, anxious</li> <li>Searches out errors and omissions</li> <li>Delivers on time</li> </ul>	<ul style="list-style-type: none"> <li>Inclined to worry unduly</li> <li>Reluctant to delegate</li> </ul>
People oriented roles	 <b>Co-ordinator</b> (Chairman)	<ul style="list-style-type: none"> <li>Mature, confident, a good chairperson</li> <li>Clarifies goals, promotes decision-making, delegates well</li> </ul>	<ul style="list-style-type: none"> <li>Can often be seen as manipulative</li> <li>Offloads personal work</li> </ul>
	 <b>Teamworker</b>	<ul style="list-style-type: none"> <li>Co-operative, mild, perceptive and diplomatic</li> <li>Listens, builds, averts friction</li> </ul>	<ul style="list-style-type: none"> <li>Indecisive in crunch situations</li> </ul>
	 <b>Resource investigator</b>	<ul style="list-style-type: none"> <li>Extrovert, enthusiastic, communicative</li> <li>Explores opportunities</li> <li>Develops contacts</li> </ul>	<ul style="list-style-type: none"> <li>Over-optimistic</li> <li>Loses interest once initial enthusiasm has passed</li> </ul>
Cerebral roles	 <b>Plant</b>	<ul style="list-style-type: none"> <li>Creative, imaginative, unorthodox</li> <li>Solves difficult problems</li> </ul>	<ul style="list-style-type: none"> <li>Ignores incidentals</li> <li>Too pre-occupied to communicate effectively</li> </ul>
	 <b>Monitor evaluator</b>	<ul style="list-style-type: none"> <li>Sober, strategic and discerning</li> <li>Sees all options</li> <li>Judges accurately</li> </ul>	<ul style="list-style-type: none"> <li>Lacks drive and ability to inspire others</li> </ul>
	 <b>Specialist</b>	<ul style="list-style-type: none"> <li>Single-minded, self-starting, dedicated</li> <li>Provides knowledge and skills in rare supply</li> </ul>	<ul style="list-style-type: none"> <li>Contributes only on a narrow front</li> <li>Obsesses on technicalities</li> </ul>



## 5 Typing theory

The number of actual typology systems is enormous, it feels like every consultant or psychologist has to create his own, or make an adaptation to an existing one and give it a new name. I will try to kind of list the various models in some logical order.

### **Jung's theory**

One of the first to delve into types in the modern era and come up with a coherent system was Carl G. Jung. According to his theory of psychological types [Jung, 1971]<sup>1</sup>, people can be characterized by their preference of a general attitude:

- Extraverted (E) vs. Introverted (I), refers to a general attitude, since it reflects an individual's attitude toward the external world; the extravert maintains affinity for, and sources energy from the outer world, whereas the introvert is the other way around – their general interest is directed toward their inner world, which is the source of their energy.
- their preference of one of the two functions of perception: Sensing (S) vs. Intuition (N), represents the method by which one perceives information: Sensing means an individual mainly relies on concrete, actual information - “in so far as objects release sensations, they matter”, whereas Intuition means a person relies upon their conception about things based on their understanding of the world.
- Then there is the preference of one of the two functions of dealing with choice and decision making. Thinking (T) vs. Feeling (F) represents the method by which one perceives information:

The three areas of preferences introduced by Jung are dichotomies (i.e. bipolar dimensions where each pole represents a different preference). Jung also proposed that in a person one of the functions above is dominant – either a function of perception or a function of judging. There is a color scheme related to Jung's insight, slightly different from the Graves' colors.

The various categorizations or typologies, in reality mostly referring to traits (specific ways to act) and personalities (as the visible and more or less stable expression of identity, different for the momentary state) are devised from a theoretical model or compiled (usually based on factor-analysis of self-evaluation questionnaires) for use within the context of educational selection, employment, and security vetting, or in therapy for personal development.

1 Jung, Carl G. Psychological types in Selected works of C. G. Jung, volume 6, Chapter X) (1971)

There is quite an industry in such testing. Even in popular magazines one can find all manner of psychological tests and labels, often next to another ancient method of typecasting, the astrological horoscope.

## IQ, EQ, SQ

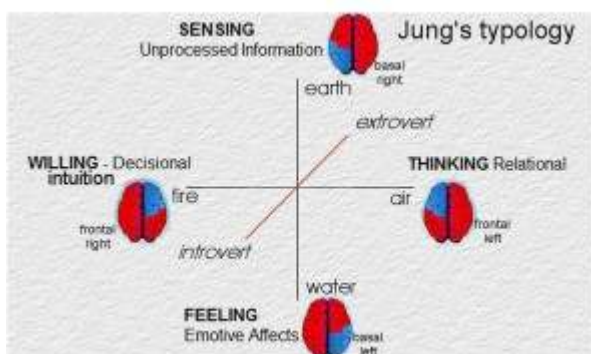
In most typologies intelligence is not a specific factor, which also limits such systems (some include a vertical dimension or dimensions concerning agency, intelligence, spirituality, consciousness).

There is undoubtedly a tendency in modern society to label, typecast and categorize people, and often we start by looking or testing intelligence. We like to know our own and other's identity, ranked in easy categories, and our intelligence as in IQ is such a qualification (even as this can be seen as a rather 'Western' concept, measuring what is relevant for our lifestyle). Our IQ is an important factor and affects the performance of an individual in a broad way, smart people usually score higher in other fields too. This is partly the reason why IQ-tests have some value, smarter people are usually better in dealing with the world, even as this is not a very politically correct observation.

When describing a person, intelligence is thus often seen as the defining characteristic, even as we all know that social talent, resilience, tenacity, flexibility, likeability and looks are also important and that maturity and tolerance and consciousness in general play a role too. The focus on intelligence as the only factor in assessing one's ability, leadership profile and chances of success is somewhat limited and has given way to a broader perspective.

Howard Gardner<sup>2</sup> introduced the idea that traditional types of intelligence, such as IQ, fail to fully explain cognitive ability. He proposed the idea of multiple intelligences, which included both *interpersonal intelligence* (the capacity to understand the intentions, motivations and desires of other people) and *intrapersonal intelligence* (the capacity to understand oneself, to appreciate one's feelings, fears and motivations).

These insights led to recognizing things like emotional intelligence EI and more recently spiritual intelligence SP as important factors, even as these do



2 Gardner, Howard; *Frames of Mind: The Theory of Multiple Intelligences* (1983)

correlate with IQ (higher IQ means generally higher scores in other intelligences) and are less appreciated by the scientific community. **Emotional intelligence**, a term that first appeared in a 1964 paper by Michael Beldoch, has been popularized by a 1995 book by Daniel Goleman<sup>3</sup>. He defined EI as the array of skills and characteristics that drive leadership performance. In a somewhat wider view emotional capabilities and traits are relevant for all social interactions.

Spiritual intelligence (SP) is, according to its proponents<sup>4</sup> a higher dimension of intelligence that activates the qualities and capabilities of the authentic self (or the soul), in the form of wisdom, compassion, integrity, joy, love, creativity, and peace. Spiritual intelligence results in a sense of deeper meaning and purpose, combined with improvements in a wide range of important life skills and work skills. In this perspective SQ represents the next level of functioning beyond IQ and EQ. Yet another approach is the Consciousness Quotient (CQ), a composite psychological construct based on a list of traits, skills and abilities that describe conscious experience.

The CQ Inventory (CQ-i) evaluates the frequency of various behaviors and the usage of specific skills and abilities, providing a detailed description of conscious awareness experiences<sup>5</sup>. It is composed of seven dimensions; physical, emotional, cognitive, social-relational, self, inner growth and spiritual. Intentionality is an important element here, being the mind-set that allows a person to deliberately choose what behavior to enact and what attitude to select, as is witnessing without engaging.

There is some research into the neural basis for Spiritual Intelligence, one looks at whole brain synchronization (both hemispheres ) and a 40 Hz oscillation is supposed to indicate that mind, self and world are connected into a meaningful whole as a state of presence.

Psychedelics alter brain network connectivity, also long-term, with sometimes positive results. The work of the Heffter institute<sup>6</sup> and David Nichols points at gene-expression and even modification as a mechanism here. It is interesting that the results of some brain-scans of people under the influence

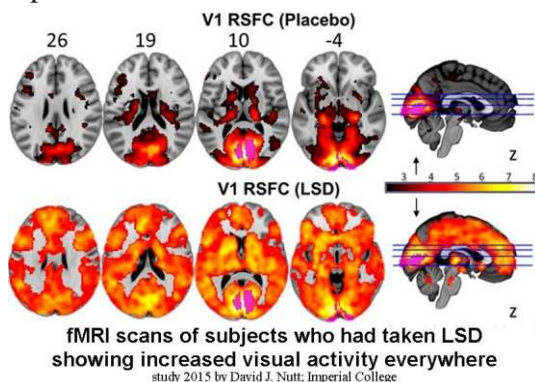
3 Daniel P Goleman; Emotional Intelligence: Why It Can Matter More Than IQ 1995

4 Zohar, Danah & Marshall, I. (2001). SQ: Connecting With Our Spiritual Intelligence, (2001)  
Griffiths, Richard; [www.corespirit](http://www.corespirit)

5 Brazdau. Ovidiu & Opariuc, C. Preliminary development of the Consciousness Quotient Inventory (CQ-i): introducing the conscious experience as a research variable in psychological assessment. Elsevier Procedia; Social and Behavioral Sciences, 127 (2014).

6 Nicho Is, David, Martin D.A.: The Effects of Hallucinogens on Gene Expression (2017)

of LSD (research by David Nutt), when spiritual and mystical experiences are quite common, indicate a whole-brain visual activation. The resulting image of the scans is a combination image of a somewhat dynamic nature, it shows the resonance results of multiple scans in succession. The LSD seems to facilitate a disintegration of the default mode network, and producing a hyperconnectivity between brain regions that allow centers that do not normally communicate with each other to do so, even as the general activity level is low. The significance of this is yet to be assessed. LSD and fMRI-scans don't feel like an easy and relaxing combination anyway.



Other (and somewhat conflict-ing) research indicates that in mystical states and under the influence of magic mushrooms (psilocybin) the general activity of the brain is much lower and in lower brainwave frequencies.

By combining the various intelligences into an overarching concept, as spiritual intelligence tries to do, the question comes up if intelligence of any kind is related to wisdom or is wisdom the combination of all the types of intelligences?

## DID; Multiple personality views

The notion of multiple personalities identities (for more about substitute identities, a core concept developed in this monograph, explained in more depth in the appendix) is of course part of the DID (Dissociative identity disorder) notion. It was previously known as multiple personality disorder (MPD) and characterized as a mental disorder if one maintains at least two distinct and relatively enduring personality states (alters, doubles). But this is seen as pathological, while the substitute identity approach accepts that many relatively normal and average people do have more identities and that this is not necessarily pathological, but can be the root cause of inner conflicts and health problems.

In the typology world this is not really accepted. One believes that there is only one personality which doesn't change with age or experience. The idea is that patterns that make up our personality type are so deeply ingrained that they continue to dominate our experiences throughout our lives.

## **Personality types, profiling and the limits of typology.**

This monograph explains why the outcome and interpretation of psychology type tests like Big Five, MBTI, Enneagram, Graves, etc. would benefit from realizing that often there are multiple personalities at play which results in confusing and inconsistent results. When we accept that a specific behavioral pattern (character, type) does define a person or at least a personality, understanding and identifying why that pattern evolved and what other patterns it suppresses, covers, or complements can be a great help. The identity matrices expressed in those patterns are complex and sometimes hard to pin down, as we should accept and recognize that in specific cases there are more layers (or states of identity) at play, something usually seen as pathological DID or multiple personality syndrome, but actually quite common. The incidence of multiples in many of us is often the cause of mistyping or inconsistency in the usual typology approaches. Many of us have these multiples as a result of dissociative traumatic experiences like those seen in PTSD cases. This monograph looks critically at some of the more popular typologies, their perspective and explains why understanding the multiple Substitute Identity Model (SIM) can help to use them in a more effective way. This monograph is not describing the various approaches in detail, for that there is enough literature available, but does try to honor the perspectives underlying the various typologies as relevant and useful in different situations and purposes.

Some teachers do point at the spiritual purpose of typing, in the sense that it should help to discover one's true self, the essence or inner child, exposing the ego and the superficial self as false.

In the MBTI there is some mention of multiples as one speaks of secondary and tertiary personalities and shadows, but these are not seen as separate identities.

An approach that accepts more personalities than one is the tritype concept in the enneagram of David and Catherine Fauvre who see three identities in each person, hence tritype and suggest that a person switches from a dominant personality to one of the other alternate personalities under stress. This is different from following the connecting lines of the enneagram, a more traditional enneagram insight. The Fauvre approach, say the opponents of tritypes, makes everybody a pathological case of multipersonality as it satisfies the two or more personality states feature of MPD and they accuse the Favres of framing everybody as having DID (Dissociative Identity disorder).

Here I could also mention Thomas Roberts who, based on his work with psychedelics and altered states, uses the idea of multistate (bodymind states,



which have some similarity with substitute identities as proposed in this monograph, see appendix) and mindapps<sup>7</sup> and sees the capability to use the capabilities in each bodymind state to optimize outcome (which means being able to shift consciously between them) as the superior kind of cognitive intelligence, a kind of wisdom that surpasses normal intelligence, and which he sees as the ultimate level of self-knowledge.

## **Animal personality typing**

Most pet-owners will agree that their animal has a personality and may even have noticed that they can be in different “moods”, which might indicate the multiple identity perspective described in this monograph is also noticeable in animals. Science has looked into the personality in animals (as the individual differences in behavior that are consistent across time and ecological context) from various perspectives, as understanding this is relevant for farming, ecology, zoology, and more. It can also help to understand our human psychology in the context of the evolutionary process. Animal personality traits are measurable and are described in over 100 species, including insects like spiders<sup>8</sup>. Studies in animal personality often examine traits such as aggressiveness, avoidance of novelty, boldness, exploration and sociality. Ivan Pavlov, who looked at conditional reflexes, categorized the behavior of dogs as Excitable, Lively, Quiet or Inhibited.

In many species one can see what Plato called (in the Phaedrus) the black and the white horse, the one docile and more towards permanence and social care, the other more wild and adventurous. In an evolutionary context, both are necessary. The typology approach mostly used in animal personality research is Big Five. The categories Neuroticism, agreeableness and extraversion are the most commonly found personality traits among measured animals. The classification of animal personalities can be adapted to specific species, but is hard to standardize across species.

That animals have a notion of the identity state of other animals or humans is well known. A dog will notice if a person is afraid, and react. Feeling good of their „boss“ is usually perceived by pets, even as it often feels they see humans more as their caretakers and servants than as their superiors. The sensitivity of animals for human identity states is used in systemic work (family constellations) with for instance horses.

## **Personality, body type, breath is the secret root**

There is a relationship between our body type, our looks, our facial expressions, our iris, the lines in our hands, and our personality (as an expression

7 Roberts, Thomas; Mindapps and Mind Design: Furthering Intelligence. Augmenting the Brain-Mind Complex with psychedelics (working title 2018)

8 [Wikipedia.org/wiki/Personality\\_in\\_animals](https://en.wikipedia.org/wiki/Personality_in_animals)

of the identity). Any doctor knows this, the way the body of a patients looks gives away a lot, about the actual state and about the personality. And we all assess other people based on their looks, their body movements and body language, the identity shines through! Of course this kind of profiling is not considered politically correct, but we do it anyway, it is a biological necessity, to distinguish friends from enemies and select potential mating partners.

Here it makes sense to point at the most significant body-personality correlation, breathing, which is our oxygen engine - our lungs (even more than the heart). Breath is what primarily defines a personality or the way someone behaves in a substitute identity. Whatever the discipline or path, breathing seems to be a universal part of the training and toolkit of shamans, healers, mystics, sadhus and the modern new-ager alike. Change the breath, change one's state of consciousness is a core understanding of yoga and mindfulness but not part of modern typology theory or psychotherapy. It is age-old wisdom nonetheless. The military boot camp drill (running and singing) and the monastic discipline have incorporated this as part of the regime for a long time. Such exercises lead to homogenizing the breath of the group members and create a common identity state.

People who suffer from lung diseases or where the normal breath patterns are changed due to an accident do display distinct changes in personality, expressing a change in their identity.

A practical suggestion to incorporate this in a somewhat unusual therapy is that the use of a corset or other way to restrain and change the breath could be a tool to help people realize their personality is not so fixed as they assume. Try a tight corset and feel the difference! Medically it is known that inhalators or respirators with substances like Salbutamol (Albuterol, Ventolin) can have psychotic side-effects, one feels dissociated from losing contact with the normal identity.

The search for a broad psycho-somatic or neurological model or theory that describes how we grow and change, how nature and nurture interact, how morality, ethics, happiness, ambition, belief, intention and ability are related to behavior has led to many books and great ideas, but not (yet) to a consensus or commonly accepted model. There are schools, like the body-centered psychotherapy (BCP) approaches of Hakomi and Sensorimotor Psychotherapy, that acknowledge that the body reflects the psychological development and indicates a specific character and points at the associated mental, emotional and bodily problems.

## **Perspective**

In the following I will describe and comment on a number of typologies and the way they 'tests' a person in order to arrive at a specific profile or type indication. What is yet to be determined is whether such tests have any mean-

ing at all, and can they be used to honestly evaluate someone's identity? Do they cover the development level and can we identify 'wise', mature or even happy people with this? Is what is found valid beyond the specific moment, the specific state of the person or is it just a fleeting snapshot? Things like authenticity, being worthy of acceptance, or reliability are not only hard to define, but hard to communicate. Imagine having to tell a client what their score in consciousness or spiritual awareness is, or how mature they are. Lack of proper definitions, measuring and the complexity of the human identity complex (as we have pointed out in this monograph) makes such labels or traits impractical.

Some psychologists will praise the typology approach while others, such as John Rowan<sup>9</sup> in "All Personality Tests Are Wrong", consider them virtually useless. We will come back to his arguments. Those who use such tests often have a vested interest in their validity, identified with the approach and the „school“ promoting it, and are not very open to alternative views.

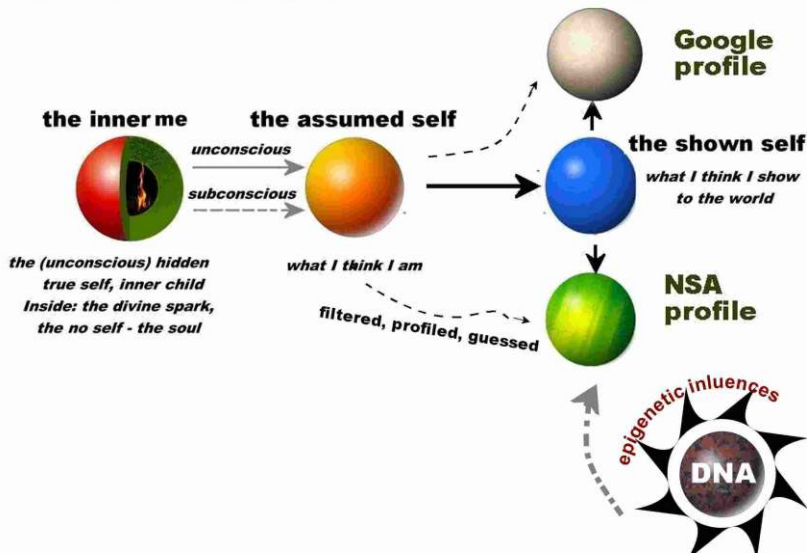
Human nature is a complex field, and it is not easy to fully describe someone using notions like temperament, character, type, traits, attitudes or personality. All people are different and have unique identities, which also evolve. They think, feel and behave differently and use their brain (or psyche), body and emotions in different ways and depending on the situation. A survey of any range of humans will reveal, of course, similarities and generalities, but there are also deviations and aberrations, and anomalies based on health and disease.

The context of individual self-assessment has fascinated people all through the ages; am I different from you, better, smarter, and by how much? What type am I, what does that entail, what benefits and disadvantages does that bring? Profiling and identification of individuals is now commonplace, as we are typed and vetted in so many ways, with or without consent, for security, job appraisal, marketing or insurance purposes.

I will not go here into typology as used in moder, AI based automatic profiling and in cyberspace marketing. In security and marketing there is this trend to profile people using complex algorithms and models with the data from more or less automatically obtained interaction and search patterns, imagery (video), audio (voice analysis) and observations of behavior and physical state (temperature, facial color, facial expressions). They are used to profile people and turn such data into predictions of behavior, for security

9 John Rowan; All Personality Tests Are Wrong, 2017 in [www.nurturingpotential.net](http://www.nurturingpotential.net), and in the book; Personification: Using the Dialogical Self in Psychotherapy and Counseling (2010)

## Cyberspace and genetics create more profiles



reasons (but also for commercial purposes and even to manipulate elections). A dangerous path, for if we leave the identification of potential perpetrators and targets to machines, algorithms and artificial intelligence (as is now possible in AI-based weapon-systems including drones) **the software is going to run us, not us running the software**. The technologies used in this field are not very public or open to scientific verification, but it is safe to assume that biometrical technologies like voice-pattern analysis and movement and facial expression analysis are used more and more effectively (but mostly in secret).

Also the efforts to identify or type people based on genetic data (DNA) can be mentioned as a dangerous path, for we know that it's the epigenetic expression of those data that matters and our understanding of this is in an infant stage. We are not our genes, at best we are the expression of genetic information, mediated by epigenetic factors!

In psychology and mostly in the Human Resources field one uses more down-to-earth methods, using questionnaires and relatively simple models. There are quite a few different approaches in the typology world, each with specific pros and cons. A critical look at their validity, consistency and repeatability and suggestion to increase those, and thus the quality of such profiling, is relevant to modern society.

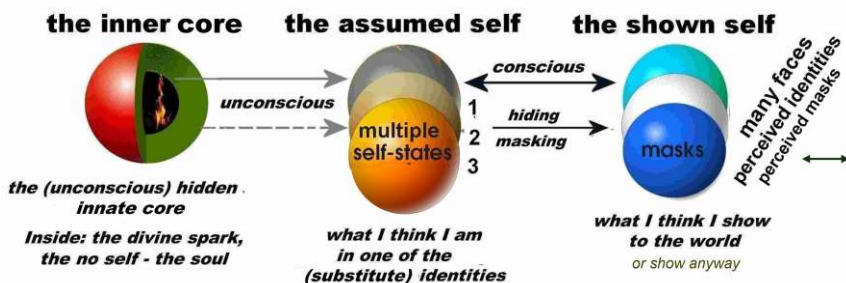
Here it is obvious, that the lack of proper definition and demarcation of the underlying concepts and terminology of a model is part of the confusion. Is the typology about identity (the most fundamental), personality (as expressed or inner personality), or is it about temperament, character, trait,

mood, human potential, ethical stance, cognitive processes, behavioral style; the various typologies use these terms in various ways and have much variation in how deep (from superficial behavior to deep intentions) they go.

To understand, within the context of identity and its manifestation as personality, the qualities and shortcomings of the standard typologies and their assessment methods, some of their underlying premises have to be recognized and indeed challenged. Specifically incorporating the Substitute Identity (formation) Model (SIM) is an important step towards increased validity and consistency.

We are not, as is tacitly assumed in most typologies, a single type or personality, at least there is always a mostly unconscious core identity, which does affect our choices and behavior and a primary identity (often interpreted as our normal personality or ego). Many people also have developed additional substitute identities, not necessarily pathological as in DID (Dissociated Identity Disorder) and these interfere with their dominant assumed personality (our ego). The pictures illustrate this concept. Understanding this and factoring in this multiplicity of our identity may be an important step towards increased validity and usefulness of identity typologies. The Substi-

### **The subjective self dimension in the Substitute Identity Model** in a situation where there are more substitutes and thus self-states



tute Identity Model (SIM) is a way to visualize how multiple substitute identities affect the outcome and consistency of the usual self-assessment methodologies used to identify one's type.

## **Hard science**

Neurologically we could look at some neurotransmitters that influence how we feel and act. Dopamine and Serotonin are often mentioned, where dopamine provides the "stimulus". and serotonin deals with happiness and the people vs. task focus). There are also oxytocin, adrenalin (fight or flight) and maybe others. There is much interest these days in how our gut biome (bac-

teria , etc.) influences our moods and probiotics are now used to deal with autism and many other disorders..

There are less invasive and practical (without the need to analyze blood or stool) neurological methods to assess or in fact measure response patterns (as indication of personality traits) or the truthfulness of given answers (lie detection), but these are somewhat primitive and unreliable. The use of EDA (electrodermal activity) like galvanic skin response (GSR), to gauge the active and passive electrical properties of the skin as indicators of real-time intuitive processes has of course been used (effectively) for some time. Voice analysis like the Voital approach, where a very detailed analysis of spoken text yields diagnostic results of a nature normally obtainable only with invasive tests, blood sampling , etc. show there is much more on the horizon of typology.

It would be interesting to be able to look at for instance someone's RNA/ DNA, gut biome composition or neural response patterns to pinpoint personality traits. There are (so far) no hard biomarkers to type someone, but the body type and features of the face, specific gestures, facial and eye movement patterns do give strong clues. Research with fMRI scans and looking at response pattern with electrical (EEG) and chemical (neuro-transmitters) means will no doubt lead to more insight in how we really and intuitively act and reveal what drives us.

To fully describe someone is of course an impossible task, we are all unique and special, with unique talents, the result of our genetic heritage and a lifetime of experiences and ideas. But in many situations we need to identify or describe (label) ourselves or someone else in a short and effective way, using a label or category. It depends on the situation, sometimes it is enough to say; "He is rather tall, blond, with a brown jacket", in other situations we need to identifiers relevant to for instance work capabilities, medical status, social status, income. We choose (not always very conscious, often intuitively) characteristics in a profile model suitable for the situation. We implicitly accept this as a simplification; we use a limited set of identifiers, for practical reasons, but often forget this and label and thus frame people. We tend to forget that in sticking a label on someone, we frame the person within a classification that is limited and maybe inappropriate or even unjust, but we do this as it is efficient. We tend to use a profiling method or classification model we are familiar with, something we expect works in a given situation, depending on the perspective and the time and effort we want to spend, the selection of the approach is fairly selective, we look for what we want to find (selective attention, confirmation bias).



## Personality inventories in different perspectives

To assess one's personality, traits or character one can use intuition, some people are great in this, they have a good sense of knowing people, very useful in many situations. The more reproducible and scientific way is Personality Psychology. That is the branch of psychology that studies personality and its variation among individuals by construction of a coherent picture of the individual and their major psychological processes, investigation of individual psychological differences and investigation of human nature and psychological similarities between individuals. In categorizing personality (as the interactive part of identity) there are of course generalizations and limitations. Profiling someone means choosing from a limited list. Everybody is unique, but we need aggregates to arrive at a system with practical use. There are many different approaches of what one calls personality inventories, but alas, none accepted universally. The perspectives differ, the application of a profile or type indicator depends on the purpose, the environment (HR, medical, psychiatric, self-help) and what is available (some approaches are costly).

### **The emphasis on on the pathological, not the „normal“.**

There is a general tendency in the medical and institutional world to look for the pathological, the abnormal, the symptomatic. This often limits the options, force therapist into a framework of limited diagnose-treatment options; science, the government, the insurance companies and the medical/pharmaceutical industry like that. In psychiatry and in the medical world, we are often forced to use sets of identifiers that are generally accepted, like the American DSM-V (the Diagnostic and Statistical Manual of Mental Disorders) or the International Classification of Diseases (ICD-10) of the World Health Organization (WHO). We have compartmentalized our knowledge of normal and deviating functioning of our psyche to such an extent, that nearly every normal person can identify with one of the classifications, there is no universal way to identify 'me'.

As the use of typology in psychiatry is kind of different for the usual approach, there are systems developed that use the DSM-V classification to identify the pathology of a patient.

For less pathological cases, or to describe more or less normal and average people, these pathological categorizations are not very useful. They tend to specify disorders in such a broad way, that any 'normal' person could find an appropriate disorder type for themselves, a comment often made about DSM-V. As mentioned before, there is no universal approach in describing non-pathological modes of being, reacting, sensing, etc. Various terms and perspectives can be used, one talks about character, personality, type, ego,

identity, temperament, self-states, and tries to relate these words to development models, behavior styles, underlying inclinations, fears and fixations. Alas, there is no really unambiguous and widely accepted terminology and defining what is „normal“ or „healthy“ is even harder.

The different approaches have their strong points, may be the best in specific situations, but are still more an art than a science, something not easily admitted by the proponents of the various systems. Each personality inventory approach has strong or unique points, which could be suitable in specific cases, suit different clinical or assessment purposes, are used to compare with existing populations and tests results, etc

There is no (academic) consensus of what one means by type, trait, temperament, ego, self, personality, or identity and whether this applies to a specific state at a specific moment or should be seen as dynamic and developing. This is a problem of definition, for what do we mean by trait, character, temperament, psychological type, mood, personality.

## Approaches

We like to have systems and classifications, and self-knowledge or self-identification has always been an ideal to strive for, so many typologies have evolved over time, even one related to the planets and our time of birth, astrology. Most start with looking at the body, for there are obvious differences to be found in how we look. A further step is looking at our behavior, how we move and act and then of course we like to classify the way we feel and think.

There is the Ayurvedic approach, which distinguishes body types (the vata, kapha, pitta doshas), but is also a coherent system of diagnosis and treatment, appreciated by many, also in the West. The German Ernst Kretschmer also embraced the notion that physical appearance and the personality are mutually mirroring. His **leptosomic, athletic and pyknic** body types have a relationship with and can even predict psychiatric tendencies.

Plato recognized four characters, being artistic (*iconic*), sensible (*pistic*), intuitive (*noetic*) and reasoning (*dianoetic*). Aristotle proposed a similar set of factors that could explain personality: iconic (or artistic), pistic (or common sense), noetic (intuition) and dianoetic (or logic). Irenaeus indicated four temperaments, *spontaneous, historical, spiritual, scholarly*.

There are the Greco-Egyptian (Hippocratic) four temperaments or ‘humours’, which Galen (Claudius Galenus) named “*sanguine*”, “*melancholic*”, “*choleric*” and “*phlegmatic*” These four temperaments in terms of pairs of behaviors can be seen as hot-cold and dry-wet and this thinking in opposite pairs has led to numerous classification systems based on oppo-



sites, like Carl G. Jung's 3 pairs (dimensions) of sensing/intuition, thinking/feeling perception and extrovert/introvert attitude<sup>10</sup> explained before. Erich Fromm's four orientations are exploitative, hoarding, receptive, marketing. Wilhelm Reich saw character structures as based upon blocks—chronic, unconsciously held muscular contractions—against awareness of feelings. The blocks result from trauma: the child learns to limit their awareness of strong feelings as their needs are thwarted.

The well known chakra model from the East, used by Wilhelm Reich among others, also offers a way to identify or classify a person. Someone overly concerned with sexuality obviously has a second chakra orientation. The enneagram-chakra model outlined and explained later, combines the chakra model as a development hierarchy with a specific typology.

Personality and culture interest have some resonance, the way we deal with art says something about us. Eduard Spranger noted this, he recognized (based on his subjective interpretation, not on statistical evidence) six types; the social person, the power person, economic person, aesthetic (art) person, theoretical person and religious person.

## **The forest of typologies**

There are many approaches and classifications (taxonomies) in the typology world. Some very individual, like the character and trait tests, some aiming at how a person functions in interactions with others or the group like the Social and Personal Identities (SIPI) scale which is more about the social identity. SIPI distinguishes between the interpersonal level of self which differentiates the individual as unique from others, and the social identity level of self whereby the individual is identified by his or her group memberships.

There is a whole forest of typologies, often variations on some fundamental insights like those from Jung. Reliability and validity varies, there are copyright and commercial issues, monetizing an insight and establishing a name and client-base has been a factor, some typology approaches developed into schools and sub-schools, competing for business and scientific acceptance. Often a specific model has been renamed, adapted and unnecessary extended just to suit a specific author in need of some originality or proceeds from books or courses.

There are the relatively modern and broadly used Big Five typology (based on statistical analysis), the MBTI (Myers Briggs Type Indicator), the somewhat oversimplified left/right hemispheric (*lateralized*) brain differences and hemispheric rivalry, the now less popular MacLean Triune Brain theory, the

10 Jung, Carl. G. *Psychological Types*. (1921) , also in *Collected works of C. G. Jung*, volume 6, Chapter X (1971).

A/B type of leader/ follower (Meyer Friedman), Tim Flynn's MOTIV, John L. Holland's RIASEC vocational model, the interpersonal circumplex (IPC) of Harry Stack Sullivan, Seligman's 6 virtues and 24 strengths of positive psychology, Gordon-Bull's Nexus Model with alpha, beta, delta, gamma types, Timothy Leary's rose and eight-circuit model of consciousness, the Keirsey temperament sorter with 4 temperaments, Max Kostick's Personality and Preference Inventory (PAPI), Dexter Dias' Ten Kinds of Human, William Schutz FIRO-B Fundamental Interpersonal Relations Orientation, Kolb's 4 learning Styles and Experiential Learning Cycle; Situational Leadership styles by Hersey and Blanchard, all kinds of IQ and EQ tests and more esoteric and somewhat spiritually oriented forms like the Enneagram and the mindfulness scale.

Looking at the negative the 'Dark triad' in psychology refers to the personality traits of narcissism, Machiavellianism, and psychopathy. Often cited is also Type D distressed personality as the polar opposite of the aggressive and impatient type A personality. Type D is a stable, broad personality trait marked by the combination of a high degree of negative affect coupled with inhibited self-expression in social interactions. The type D individual is reserved, insecure—even timid—anxious, and uneasy interacting with others. Then there is the Color Code Personality Profile of Taylor Hartman (Red-motivated by power, Blue-motivated by intimacy, White -motivated by peace, and Yellow-motivated by fun) and the Personality Disorder Test, based on the 10 DSM-IV personality disorders. This test covers the following Personality Disorders - Paranoid, Schizoid, Schizotypal, Antisocial, Borderline, Histrionic, Narcissistic, Avoidant, Dependent, and Obsessive-Compulsive.

Geared towards psychopathology there is the **Minnesota Multiphasic Personality Inventory**, (MMPI) as a standardized psychometric test of adult personality and psychopathology, originally developed in the late thirties by Starke R. Hathaway, and J. C. McKinley. Psychologists and other mental health professionals use various versions of the MMPI (like the MMPI-2-RF (Restructured Form) from 2008) to help develop treatment plans; assist with differential diagnosis; help answer legal questions (forensic psychology); screen job candidates during the personnel selection process; or as part of a therapeutic assessment procedure. It uses a four factor model with 1. General Maladjustment, 2. Over-control (repression) (L, K, Ma), 3. Si (Social Introversion), 4. MF (Masculine/Feminine). Its hierarchical scale structure provides non-redundant information across scales that are easily interpretable, like Hypochondriasis, Depression, Hysteria, Psychopathic Deviate, Masculinity/Femininity, Paranoia, Psychasthenia, Schizophrenia, Hypomania and Social Introversion.

## Trait theory

Dispositional theory or trait theory is one of the approaches to the study of human personality and typology. Traits can be defined as habitual patterns of behavior, thought, and emotion, relatively stable over time, and influencing behavior. Schema Therapy (ST) uses such an approach.

Traits are relatively constant; they do not usually change. Traits are also vary along a continuum between one extreme and the other (bipolar) like from extrovert to introvert. Models of traits usually incorporate three to five broad dimensions or factors (some have more). Most trait theories incorporate at least the dimensions of extraversion and neuroticism, which already was part of the old Hippocrates' theory of "humours".

Central (cardinal) traits, Gordon Allport's interpretation (1937) are basic to an individual's personality, while secondary traits are more peripheral. A character structure is a system of secondary traits that are manifested in the specific ways someone relates and reacts to others, to various kinds of stimuli, and to the environment. It develops as the way in which an individual structures modes of assimilation and relatedness (Erich Fromm).

Temperament refers to those aspects of an individual's personality, such as introversion or extroversion, that are often regarded as innate rather than learned. In the psychology literature, temperament usually refers to those aspects of an individual's personality, such as introversion or extroversion that are regarded as innate rather than learned. Many classificatory schemes for temperament have been developed; but none has achieved general consensus in academia.

There is also the issue that by identifying or classifying behavior, temperament and character we can ask whether this is only based on how the brain works. The body (like our gut) and our perception play a role; body, mind and emotions are integrated and what about consciousness, unconscious reactions, will, ethics? The human mind (or maybe it is better to talk about the psyche) is a complex machine with according to some just some hardware-software and wetware (the brain, maybe the guts), but others see quite a virtual and non-tangible part to it, be it the soul or the capacity to access information beyond what the normal senses and the material world provides.

## Behaviorist theories

Personality can also be explained in terms of the effects external stimuli have on behavior.

One of the ways to look at behavior patterns stems from Karen Horney<sup>11</sup>, who described coping strategies, **Moving Toward People, Moving Against Peo-**

11 Horney, Karen; *Neurosis and Human growth*, (1950)

**ple, Moving Away from People** and mentioned ten needs in these three categories, also termed compliance (affection and approval, partner), Expansion/Aggression (power, exploit others, social recognition, personal admiration, personal achievement), and Detachment (self sufficiency, perfection, restrict life practices).

B. F. Skinner developed a model, which emphasized the mutual interaction of the person or “the organism” with its environment, like how one can get attention by behaving a special way and how this reinforces and anchors the behavior (operant conditioning) and forms an attitude. Skinner’s “three term contingency model” sees behavior as based on the “Stimulus - Response - Consequence Model”. Ivan Pavlov is well known for his classical conditioning experiments involving dogs.

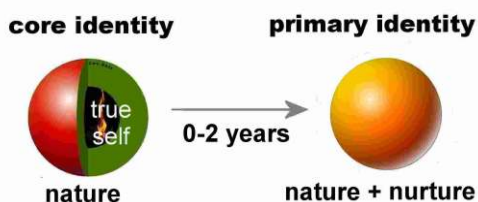
A factor in our behavior is also how much control we have or think we have, our locus of control (Julian B. Rotter, 1954). Are we in charge of our lives or the victim of external factors?

The **attributional style theory** deals with different ways in which people explain events in their lives, blaming fate, others or themselves, seeing an event as related to stable causes or variable causes, and to global causes or specific causes. This is a factor in combat related situations and PTSD and has to do with moral injury issues. In education, individuals with internal control tendencies are likely to achieve performance levels. The belief that one can influence one’s destiny is important, the demise of the ‘American Dream’ of hard work and persistence and the rise of the loser identity illustrate how this shapes society. Winners and losers, winner takes all, the 1% and the 99%, identity politics; these are trends that also illustrate that we need some belief in controlling our fate, an emotional rather than a cognitive need.

Apart from these approaches quite a number of personality tests and models have emerged in modern times and are widely used, mostly in the context of Human Resource (HR) operations, vocational counseling, personnel appraisal and also in the context of psycho-therapeutic assessment and self-study.

## The simplification of a single identity

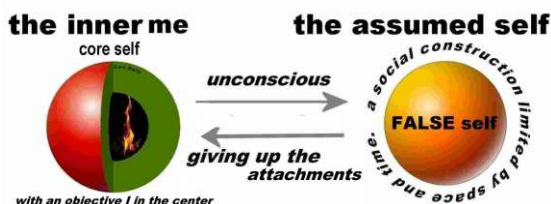
To start this overview, it is important to state again (as this is a fundamental issue that deserves some repetition) that hardly any of these systems do honor the Substitute Identity Model (SIM) or a similar model. The fact, that most of us have more self-states, sub-identities or person-



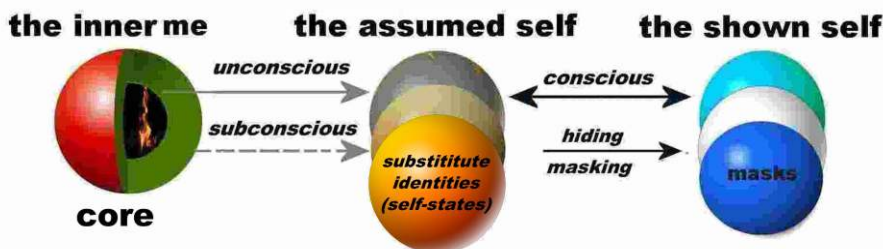
ality modes (different software programs running the same hardware) is basically not acknowledged in the standard procedures, the testing or assessment method or in the resulting +reports. The existence of multiple identities in extreme cases is acknowl-

edged, but only as a pathological diagnosis, DID or dissociative identity disorder (previously MPD: multiple personality disorder).

All the tests and models will usually try to identify one specific type, kind of limiting a person to one-self state or identity. Even as the existence of an inner me, true self, or inner observer is acknowledged, this is not part of the assessment method. Often one accepts that a person can be both this and that, but this is not seen as different personalities but as variations in behavior or subcategories, usually ignoring this leads to more and often cumbersome classifications, wings, overlaps, central and secondary traits, or non-orthogonal (oblique) dimensions.



## When multiple substitute identities are present



## Identity activation

In this context it needs to be mentioned, that even if one has multiple substitute identities, they may not be activated or just so little, that they will not show up in tests or assessments. For people with only a single assumed self-state (estimated as only some 6-7% of all in the Western world, more in other cultures) all the methods and typologies described here would be relatively easy work fine, and have validity. For another estimated 25-30% of the people there are multiple identities, but they don't show up more than 10% of the time. Such people, for practical reasons and in typology tests, then can be considered as having only one identity, the dominant one and are not bothered so much by some additional substitute identities, which are activated just in rare situations.

When a person shifts more, because the substitute identities are more active and become dominant more often, then it is harder to identify the dominant type and the questionnaires tend to give multiple options. This is, as explained above, because one often answers from memory, how did I do this or that?

Identifying a specific identity becomes more difficult when there are more 'visible' substitute identities and one relatively often switches between different identity states. For those with more often and longer activated self-states (identities) and shifts between them, ignoring the substitute identities will potentially lead to confusing outcomes.

This becomes more of a problem if there are multiple activated substitutes and their inner conflicts are what makes people seek help in the first place. Not identifying the various identity modalities then means ignoring the root cause of the inner conflicts and the way they show up as mental or somatic problems.

Only if the tests or assessments would take into account the different self-states or sub-identities (including the inner me/inner child/essence) a more relevant and useful outcome can be expected.

To define such sub-identities and estimate their activation share is not easy, but possible. It requires some intuition and trained observers, but feedback from the client/patient or the use of and kinesthetic feedback as in Kinesiology, Touch for health can help. Especially if those approaches are used to go beyond specific complaints. A good example is the Body/Emotion Code, a muscle testing tool developed by Bradley Nelson<sup>12</sup>. This taps into our subconscious mind to determine what imbalances need to be corrected. and checks the balance in six different ways to identify the trapped emotions related to:

- # Energies: identifying and removing damaging energies that can become trapped in the body during stressful emotional events.
- # Circuitry: balancing the energy systems including the chakras, the meridians, and the energy circuits of the organs and glands.
- # Toxicity: the Body Code can identify and address toxic agents that don't show up on medical tests as well as those that do.
- # Pathogens: destructive and often elusive infections can be easily identified along with any necessary remedies to rid the body of them.

12 Nelson, Bradley; The Emotion Code (2007). A newer version 2019 : The Emotion Code: How to Release Your Trapped Emotions for Abundant Health, Love, and Happiness



# Structural: imbalance in the bones, organs, connective tissue, muscles and nerves can be treated non-invasively.

# Nutritional: nutrient deficiency as well as imbalances like dehydration, magnetic field deficiency or a need for a healing food or herb.

To release the trapped emotions the practitioner rolls a magnet down the spine or governing meridian. This method goes beyond the normal approaches in PTSD treatment and even as it does not recognize substitute identities, it helps to go beyond the mere symptomatic in addressing the traumatic roots. The notion of a heart-wall as the mechanism people develop to escape getting in touch with trapped emotion is a useful metaphor.

It's important to stress here, that identifying the substitute identities and the identity matrix is not a matter of just isolating symptomatic somatic or psychological problems. Those are the results, one has to look for the underlying root structures, for the traumatic damage at an identity level.

There are currently no easy methods to find out the identity matrix of a person, but there are technologies that may help to diagnose at such a deeper level, usually in an interactive mode. Methods like radionics or bio-resonance, the methods and technology popular in alternative medicine, do identify organ and functional deficiencies (at some level, they are not the miracle devices their makers claim them to be) do not reach into these (often emotional) root structures of the identity matrix.

What is needed is to go beyond the material into the emotional, find the emotional energies that inhabit body, but we often hide this information and need probes of a different order. Methods like old fashioned psychotherapy, breathwork, hypnosis and psychedelic sessions are also tools used to find out what sub-identities might be relevant. This may help, but may also yield very strange results and can be influenced by interference with (projections of) the practitioner, memory is a strange thing! There are methods that can help diagnostic interviewing like galvanic skin response, but also facial temperature differences can be used to gauge the sincerity and truthfulness of a clients responses and use this to unravel the deeper psychological structures and hidden personalities.

One can use audiograms (we have often a different voice and hearing in the various identity states) and the new body-sensor technology (quantified self) is promising as a tool to identify multiple sub-identities.

We may hope that adequate and relatively easy to use approaches to pinpoint one's identity matrix will emerge, but point out that this also means that others can find out who you really are, this could be a big privacy issue. In game design, and especially in immersive games like in computer assisted therapy approaches with virtual reality the objective of the designer could be to incite and explore different identities. Therapeutic and self discovery software has been labeled Mindware by Bruce Eisner (Bruce Ehrlich).

One can spend a lifetime discovering oneself or what we assume is self, doing different self-tests and exploring one's own or someone else's psychological profile; this however, in most cases, is just looking at the dominant characteristics, amounting to insight in what we call the ego (the assumed personalities) and not the whole picture of one's identity and identity matrix. Personality, self, ego, identity, as explained before these terms don't refer to the same concept.

That many of these approaches only deal with the surface is a pity. In practice, they don't reach deeper, not distinguishing between the hidden core self, the assumed self state and the shown self-state (mask). This approach, which we could call symptomatic works to some degree but easily ignores the true causes. The real goal, identifying the patterns that we developed in dealing, coping and pleasing in early childhood situations or because of later traumas, is not achieved.

## **Limits to testing**

A good psychologist can make a character assessment by just looking at a person, and there are people who can look at a picture of someone and indicate their type. Video as a tool to read the body movements and facial expressions (visual identification) and using these to type someone is also used (like in Socionics, a Russian variant of Jung's classification and probably by security agencies all over), more and more so in security and public profiling. There are also methods that use sensor (biological) measurements and data, like scans, galvanic skin response, neurotransmitter levels, etc. Modern 'quantified self' technology like the use of smart-bands could develop, with appropriate algorithms, into tools to help determine one's identity or specific identity state (from the repertoire) in more or less real time.

Scientists seeking evidence of a biological basis of personality in neurotransmitter mechanisms, DNA patterns have further examined the relationship between temperament and character (the developmental aspects of personality, and the expression of the underlying, more innate temperament), even looking at epigenetic factors to see how nurture (environment) changes nature. However, biological correlations have so far proven hard to confirm. There are, so far, no easy biomarkers that help to define one's type, but this may change as real-time gauging will develop and we can look at intuitive and instinctive patterns.

## **Progress and innovation?**

One of the practical questions in education and business is whether a typology can help identify more effective or more creative people (talent) but the answer remains open. Great minds seemingly dodge all the categories, grow in adverse conditions, are hard to identify. And yet, they exist,



and what we call progress has been mostly the work of these mavericks, the geniuses that were able to think out of the box, being original.

These days we are looking, with the help of the various methods mentioned above, for people who could make a difference. The problem is that our educational system, including academia, aims at just creating well behaved and compliant slaves, not the independent revolutionaries that would really turn up something new.

## **The multiple identity perspective**

Just a reminder of what this monograph is all about. What is lacking in the enneagram, but also in most other typologies is to accept and incorporate the existence of multiple substitute identities (see appendix). This omission will become manifest in that a person, answering questionnaires from memory, does not differentiate between them and often just recalls reactions from one of those substitutes. As we have explained before, in the SIM (substitute identity) perspective there may be, apart from the core identity and the primary identity from early childhood, additional substitute identities. Each and every one of those identities has a distinct enneagram type. Finding out what those are, which is not so easy, helps to see the whole picture of the repertoire of the various substitute-identities and unmask unconscious identities, an important step in dealing with these and their behavioral peculiarities.

The idea, that an enneagram type is relevant and identifiable for each specific identity, is not widely acknowledged. Eli Jaxon-Bear is one of the few enneagram scholars, who at least points out that the enneagram is not about who you really are, your core being.

According to him, the enneagram is describing character fixation, not personality as Claudio Naranjo sees it. The pollution, or the fluctuating mind, and the resulting behavior is assumed to be generated by this character fixation, masking the true character or essence, the ‘original’ character. Grasping, rejecting, subjective judgments and artificiality are the hallmarks of fixation. The enneagram, in this view, shows your false self, and not what you are, the true, core self and potentiality.

He sees, as the true gift of the enneagram, that it is not about transformation, nor about mystical states, nor ego reduction, nor working on the personality, but rather as helping to see the end of our false identification as a limited entity. He states that the enneagram perfectly describes the false “I” of the “doer” the “knower” and the “enjoyer of pleasures.”

*The Enneagram is a mirror in which you can see who you are not.*

He uses an Advaita Vedanta perspective, with the image of a true and a false self, and suggests that the psychocatalyst that is the universal solvent, is silence. With a silent mind the work unfolds naturally with no doing. Silence is not a state or an idea but the ever-present reality that all states, ideas and

concepts arise from. The great problem with “the Work” from Gurdjieff to the present, according to Jaxon-Bear, is the belief in the reality of the one who is working. As long as there is someone doing something, then the subject/object duality is the inherent structure of separation and suffering, not the Advaita oneness.

Psychotherapist Margaret Frings Keyes<sup>13</sup> treats the ennea-types as programs, or life scripts. She suggests that the Enneagram allows inference of “nine distinctly different versions of Jung’s notion of the Shadow archetype” and a corresponding addictive preoccupation. Consistent with this shadow quality, a single “passion” is posited for each ennea-type in consonance with its neurotic fixation. She does accept that there is a range of intensity, the identification with one’s program can be lighter or closer to psychotic behavior. Things like wings, where a specific type is linked to an adjacent type and subtypes are not in the original tradition, but are added by later writers like Riso and Hudson, it seems they are included only to compensate for the shortcoming of the enneagram model in cases where there are additional substitute identities. The concept of wings is then like a way to overcome the problem that in many people an additional type shows up in their answers to the usual questionnaires and a clear type is hard to identify. In the context of the SI-model this then indicates the existence of a substitute identity.

The idea that there are self-preservation, sexual and social subtypes, quite popular with writers like Helen Palmer<sup>14</sup>, can also be interpreted as indicating just the lower rungs of a normal development pattern, and as an attempt to bring some growth or development level into the system, not unlike what Riso and Hudson see as the vertical dimension. It is obvious that there must be higher levels of personal development, but why this partial understanding? Maybe the more evolved (wise, mature, intense) development levels are usually not recognized by the enneagram people and in their books and workshops, apart from an occasional reference to Jesus as a fully matured type. Maybe this is because the more evolved people don’t show up so much in the general population and among their enneagram clientele. The sexual and social subtypes are then just steps on the development ladder towards higher consciousness, part of a limited view of the vertical dimension. The differences in interpretation by the various enneagram authors are often due to the background of the practitioners and writers, like the Catholic

13 Frings Keyes, Margaret; *Emotions and the Enneagram*, (1990)

14 Palmer, Helen, *The Enneagram, understanding yourself and the people around you* (1988)

priests<sup>15</sup> who first applied the method in the context of spiritual practice or the people who tried to connect the enneagram to psychoanalysis or astrology. Another tendency is that, in order to overcome the ambiguity of the outcomes of the questionnaires one has postulated extensions of the basic approach with notions like the wings, subtypes, tritypes (Fauvre) and much more, often with no other purpose than to distinguish oneself as a writer or teacher and commercialize a peculiar interpretation. Most of these additions are „invented“ and diverge from the original enneagram theory, but have quite a following and there are a number of „enneagram schools“ supporting these variations. In the perspective of the substitute identity model (see appendix) they are unnecessary if not downright incorrect.

There are a number of issues that deserve attention in the context of typology and multiple identities.

## **Typology and radicalization, terrorism**

It would be nice if we would have clear markers to single out those with not only a tendency (we all have that to some degree) but the agency to get out of line so far that we hurt others.

Terrorism has become the nightmare of our times, certainly in media coverage. Concerted attacks by organized movements like in most European and Asian cases, or lone wolf shootings like in the USA keep the issue on the front page, while there seems little progress in prevention or identification of potential perpetrators, no clear biomarkers are found and the search for psychomarkers and sociomarkers yields few results. Maybe a whole new approach is needed, assuming that extreme violence is not limited to specific individuals, but to all of us. Also, we might have to look at more detailed typology, including the idea of substitute identities and identity conflicts as the root of aberrant behavior, and also look at other factors like gut biome and adrenal imbalance and use technologies like voice analysis and breath analysis to spot potentials.

The challenge is to identify terrorists, preferably before any action happens. Can we find out if a specific person could turn into a violent radical, can we pin down a potential terrorist who will pose a threat to society? Can we find psychological, social or biological markers that would help to single out the potential hazards? Can we do better than

It needs to be remarked here, that finding an easy biomarker to identify potential This is a sensitive subject, with ethical tangents, which I addressed already concerning the publication of my insights into human nature and iden-

15 Don Richard Riso; *Personality Types: Using the Enneagram Discovering your Personality Type* (2003) (with R. Hudson)

## Typology and preferences, predictions of associations

There are a lot of publications and research project that look into how a typology indicator can pinpoint certain inclinations, susceptibility to diseases, tendencies and associations. This is fairly relevant in security and health situations, predicting what kind of people with what type indicators are more likely to have this or that problem, act aggressive, etc.

A typical example of such an association study is an analysis<sup>16</sup> by Chris Ross that reviews, using the Myers Briggs Type Indicator, how individuals relate to and experience religion, what they expect from religious participation, and how likely they are to affiliate with religious groups. The research suggests that the sensing/intuitive preference-set is the most salient to religion. Sensing preferences were associated with sharper religious boundaries and discomfort with religious doubt and change, judging preferences with attraction to the structure of religion, and perceiving with religious experience. Sensing, feeling, and judging preferences were more common among religious joiners.

tity. But a subject that needs to be addressed. The wars on drugs, on terror, on CoVid-19, and now on anti-vaxxers have led to ever more attacks on privacy, on our sense of self, on our freedom to be who we want to be. Data-acquisition of personal data by any means is justified as a means to bring more security, and new Artificial Intelligence is believed to help in singling out the dangerous ones. This brings out ethical concerns, should we allow the use of typology knowledge to help curb civil rights, privacy, and freedom? Reduced to a number, a profile, guilty until proven innocent, prisoner of what the system (banks, government, judges, the educational system) make us to be.

The 9/11 attack, terrorist activities, and now the CoVid-19 crisis have created a fear-society, in which we have traded freedom and civil rights for illusory security. This, I believe, is actually a process that goes on for centuries, the so-called enlightenment tried to rationalize our worldview, but failed to address the human need to deal with the unseen, the otherworld. We sacrificed faith for causality and the progress of technology, but let fear out of its cage. And it has become a powerful tool, not for enlightenment or consciousness, but to enslave and often divide the people. Diversity, the fundamental cornerstone of evolution, is more and more sold as a redundant luxury, now helped by the entropic nature of the internet. Typology and profiling are now increasingly the weapons of mass repression, even as they

16 Ross, Christopher; Jungian Typology and Religion: A Perspective from North America, in Research in the Social Scientific Study of Religion, 2011

originally were intended to help the people and provide cognition and self-knowledge.

The problem is that all this profiling and curbing of rights is not fighting, but feeding terrorism, activism, radicalism, etc. In fact, the attitude of the governments is counterproductive, they tend to label all and everything not following the party line as terrorists and creating databases and blacklists about them, with the help of the Facebooks, etc. of this world. They create so-called anti-terrorist bodies that are actually the biggest (state-backed) terrorists, like the CIA. They allow the dissolution of all human rights, taking away our weapons of free speech, free video (police), free assembly, free thinking, free and inviolate body. This may, and history shows this is a real danger, speed up the insurgency.

**Indicators Pointing towards the Formation of Terrorist Groups and the Occurrence of Terrorist Campaigns.**

Root Causes	Accelerators
<ol style="list-style-type: none"> <li>1. Lack of democracy</li> <li>2. Lack of rule of law</li> <li>3. Lack of good governance</li> <li>4. Lack of social justice</li> <li>5. The backing of illegitimate regimes</li> <li>6. High/rising distributive inequality</li> <li>7. Historical experience of violent conflict waging</li> <li>8. Support for groups using terrorist means</li> <li>9. Vulnerability of modern democracies</li> <li>10. Failed states / safe havens outside state control</li> </ol> <p><i>Proximate Causes</i></p> <ol style="list-style-type: none"> <li>1. Escalatory counter strategy</li> <li>2. Expectations of support group (esp. regarding diaspora)</li> <li>3. Declining support / rising support</li> <li>4. Declining media coverage</li> <li>5. "Successful" rival groups</li> <li>6. Problems of internal group cohesion</li> <li>7. Group's leader's personal image-strategy</li> <li>8. De-escalating low intensity conflict</li> <li>9. Escalating violent political conflict</li> <li>10. Entrance of new actor in existing conflict situation</li> </ol>	<ol style="list-style-type: none"> <li>1. Counter-terrorist campaign causing many victims "calling" for revenge and retaliation</li> <li>2. Humiliation of the group or its supporters</li> <li>3. Threat</li> <li>4. Peace talks</li> <li>5. Elections</li> <li>6. Symbolic dates</li> </ol> <p><i>De-celerators</i></p> <ol style="list-style-type: none"> <li>1. Moderate counter-campaign using legitimate means</li> <li>2. Loss of charismatic leaders/ key resources / territory for retreat</li> <li>3. Essential concessions towards the terrorist constituencies' political demands</li> <li>4. Responsible media coverage</li> </ol> <p><i>Precipitants</i></p> <ol style="list-style-type: none"> <li>1. Risk assessments of attacks</li> <li>2. Logistical preparations</li> <li>3. De-legitimation of the enemy</li> <li>4. Disappearance of key persons</li> <li>5. Rising interest in potential targets</li> <li>6. Increase of internal violence</li> </ol>

Source: Schmid 2005

## Terrorism and counter-terrorism

There are libraries full of studies about terrorism and radicalization has become an academic topic but with a very practical purpose and political

charge, we want to prevent terrorism. To find similarities, markers, or behavioral patterns to identify and single out those at risk of terrorist acts or aggressive radicalism is what many studies and projects try and tried to do. Mostly based on profiles of actual cases, one tried to come up with distinct characteristics for high-risk individuals, based on professional expertise or actuarial (big data) analysis. Seldom looking at what lives in all of us, a tendency to overreact, get out of line, our harsh and shadow side.

This search for markers turned out to be looking for a needle in a haystack, many lists evolved, but the numbers of potentials always turned out to be so high and so unspecific, that it became impractical and unethical, one can just not simply lock up or investigate all those that qualify, without becoming a police state with untold innocents deemed dangerous (who then could radicalize because of this). The fishing net is too wide, the number of relevant fishes in the sea too small and they are, as is mentioned in the seminal NYPD<sup>17</sup> study from 2007, unremarkable. The behaviorist approach of this study describes radicalization as a process, composed of four distinct phases:

- Stage 1: Pre-Radicalization, mostly unremarkable pasts
- Stage 2: Self-Identification, upon a cognitive opening, or crisis, which shakes one's certitude in previously held beliefs and act as a catalyst.
- Stage 3: Indoctrination, typically facilitated and driven by a "spiritual sanctioner".
- Stage 4: Jihadization or autonomous Jihadization (single perpetrator no contact with an organization), with self-designation as holy warriors or mujahedeen. Here often an "operational leader" emerges.

The underlying premise is that this assumes there is a single identity (personality as the expression of this identity) at work. The substitute identity model indicates this is not always correct, in fact, most disturbed individuals seem to have multiple identities. Within a single identity, the NYPD model might be correct, but it is the switching between identities that makes it so hard to single out people in this process. In the case of multiple, substitute identities, there might not be a logical sequence as the process in 4 stages suggested in the NYPD article, which was of course based on a relatively very small group of jailed terrorists and didn't look at radicalization as a more general tendency in everybody with excesses in a few.

The case histories of known terrorists are just too limited a resource to base conditional signifiers on. The numbers are small and the conclusions rarely enlightening or practical. Does it make sense to just draw lists of characteristics or identifiers, not ranking them (this is called nominal scaling) and base the inclusion (as a potential terrorist with sometimes severe and unjust con-

17 Silber, Mitchell and Bhatt, Arvin; Radicalization in the West: The Homegrown Threat, NYPD report ( 2007)



sequences for many) on this? Even constant and pervasive behavioral cues are not helpful for determining dynamic and progressive radicalization, or help distinguishing between online radicalism (expressing opinions, not supporting actions), which may or may not be seen as illegitimate and the actual violence plans.

The research into contemporary radicalization is not coherent or yielding great results, so far, as can be gathered from the numerous reports and attempts to find markers/identifiers, either behavioral, social, biological or psychological, to screen and identify potential risks (in individuals and groups). No clear notion or theory emerged on how to do this, one has turned to real-time monitoring, face recognition to spot anomalies, agitated or nervous people, potential problems or recognize known suspects and to using AI database analysis but with little real progress. Old fashioned intelligence work seems the more effective strategy.

Of course, terrorism experts have been looking for the origins of violent and terrorist acts. Explanations focus on frustration and aggression, group dynamics, and individual psychological and actual dispositions like deprivation, social-economic background and ideological identification, copycat behavior. Experts in the field, like Isabelle Duyvesteyn<sup>18</sup> in „How New Is the New Terrorism?“ stated:

*“As for the field of psychology, while terrorists have been found to mostly operate in small groups, there is no evidence of a terrorist personality, nor has there been a consistent finding of abnormality or derangement in persons involved in the undertaking. Terrorism is mainly a small-group activity and has a tendency to involve groupthink and group dynamics, which are much more likely to occur than individual psychological abnormalities. Several attempts have been made to develop a terrorist profile. “*

But this profile is fairly general, like

*“They are in the main, single, male, 22 to 25 years old . . . university trained, reared in an urban environment, middle to upper class in social origin, and anarchist or Marxist in ideology.”*

And their modus operandi is fairly individualistic (lone wolf) with cooperation based on networks (human and internet) rather than hierarchy.

There is a fairly general consensus on a cumulative risk model (FBI and United Kingdom's Prevent program) that assumes that an individual becomes at-risk when three elements are present: threat, vulnerability, and consequence. The sum of these three elements, not independent of each other,

18 Duyvesteyn, Isabelle; How New Is the New Terrorism?, Studies in Conflict & Terrorism, 27:5, DOI: 10.1080/10576100490483750 ((2004) :

equates to an individual's risk, which considers motivation, intent, capability, opportunity, and psychological gain from acting on intentions.

It feels radicalization is rooted in identity problems and plays out more like a twin track development, identification (and indoctrination) accompanied by triggering aggressive substitute identities. The emotional, internal and cognitive processes of radicalization and in fact of transformation are not well understood.

One has to study not only the process of radicalization but of agency and change in the human psyche in general and try to understand how for instance transformation happens (which sometimes turns out to be violent or extreme) or design totally new ways to fish and catch the right ones. Either way, it means running into ethical problems, for more transparency, comes with a price, in privacy, intimacy (shared privacy), diversity, and freedom. Here a good understanding of what the various typology approaches have given us, and as is posited in this book, taking multiple substitute identities in consideration, could help. But science has not really embraced typology as a proper means to pinpoint potentials.

## **Typology to the rescue**

It is interesting also to see that the usual approaches in typology (personality/character types) are hardly mentioned in the literature. Here or there the Big Five (OCEAN) qualifiers are mentioned, and new lists and questionnaires have been suggested, but there is little fundamental research to see how personality typology approaches could help here. This is partly because the multiple personality angle is ignored in nearly all such typologies, while it can be expected that extremist mostly will have multiple substitute identities (not of the DID variety, but distinct identities nevertheless). Taking multiple personalities into account, systems like the Enneagram become far more efficient tools with a higher validity than the use of it so far.

The lack of typology information concerning extremists is amazing, there is some mentioning of IQ levels and social background in the studies, but where are the Big Five, MBTI or Enneagram data so we could use more or less proven typology data to isolate risk groups. PTSD seems an indicator, and there are biomarkers emerging to identify it, but in a holistic view there are many potential markers, in behavior, expression, voice, looks, biochemical balances like cortisol, the DNA and telomeres.

Just looking at pathological typology as some studies do (using psychometric tests only aimed at psychopathology like the Minnesota Multiphasic Personality Inventory) is based on the assumption, these people are exceptional, while all studies say they are in general quite normal. Why not look at the obvious. As an example, the incidence of violent aggression among



Enneagram type 8 people is much higher than that of other types. Non-violent escapist radicalization seems most distinct in Nr.7 types, and there are more of these distinctions.

Would more refined typology, looking at identity conflicts and the formation of substitute identities help, should we look at the gut biome of terrorists to see whether their diet plays a role, is adrenal disbalance a factor, is there anything to be learned from social stability, family ties, or diet, in certain societies. Questioning why Muslims are more likely to become violent and millennials less ambitious.

In the context of identity problems I have suggested many of us have substitute identities and inner identity conflicts resulting from traumatic experiences. Is this not a relevant perspective for the study of extreme and radical behavior, also in a practical sense. The idea is that people with such substitute identities are more likely to display (or be triggered into) extreme behavior than those without such traumatic experiences in their past.

Think about a person with a deep and unresolved trauma issue, which is dormant most of the time (as a hidden substitute identity), but gets triggered (activated) enough to affect this person's health and well-being in a negative way, like with PTSD and complex posttraumatic stress disorder (C-PTSD). This may lead to the need to resolve the underlying trauma issue, it's like a bucket slowly filling up, and finally released by reverting to the behavior that was appropriate at the time of the trauma incident, like shooting, killing, extreme violence, like a final and desperate act to escape from the anchored memories in body and mind.

Could it be, that especially lone wolf actors are in fact playing out the repressed behavior, that would have been appropriate than in the original traumatic circumstances, but now activated in a new and inappropriate setting? That this extreme explosion is contained within a specific substitute identity and is the result of specific triggers (or series of triggers).

## **Indoctrination**

The group identity and identification are important factors too. The priming mechanisms that may play a role in how people join and support groups, ideals, or leaders (radical or not), are indoctrination and identification, usually rooted in a sense of inferiority.

Identification is very normal, it's how we deal with the world as a baby, and later in life, it lies at the root of learning, it's essential to change. It plays a major role in one's development as a human; for example, it is quite common to have people engage in trading convictions and beliefs for those of the leaders, ideals, or groups that they deem superior, or who cater better for their innate needs.

Indoctrination is the mirror mechanism of identification, it's the inculcation of a belief, doctrine, or ideology based on a specific point of view, usually political or religious. Both indoctrination (from the outside in) and identification (from the inside out) have to do with insecurity; it starts very early, probably the mechanism is part of how we, as children learn to deal with the world. People initially identify with their sense of themselves but are willing to trade parts of it in order to have their needs for security, connectivity, and meaning met. In the process, they may sacrifice some awareness and ethics, but the benefits seem to outweigh the perceived costs (not as a rational deliberation, but as a largely unconscious and emotional process).

It needs to be mentioned again that pinpointing terrorist would be a double-edged sword. For it would allow not only the government but also the bad guys to single out 'potentials' to be enlisted, as we can assume they have equal access to those 'secure databases' via the same hacks and zero-day exploits the good guys use. Also, governments would be inclined to pick up and incarcerate (or worse) those potentials, based on mere suspicion, not actual wrongdoings, at the cost of privacy and freedom. We would create a thought police like in Orwell's 1984 or is this already a reality, with all that fear mongering, profiling and digital identity manipulation? We are more and more assumed guilty a priori and have to prove our innocence, quite a shift in the legal basis of our rule of law and moving towards a totalitarian system.

Will technology help? Can we hope that smart bands, voice analysis, artificial intelligence concerning movements, expressions or messages, fMRI-scans, lie-detectors will work better than the traditional approaches of intelligence work, analyzing contacts, messages, and communications, undercover infiltration, etc.? Already we operate on the border of legitimate or rightful agency, privacy is made irrelevant, ethics sacrificed on the altar of fake security and manipulation of the public. Maybe these new technologies will make a difference, but a better understanding of how such aberrant behavior emerges is a better path.

## **Typology and therapy**

Understanding the complexity of the mind, including the unconscious, of a person would be a prerequisite to arrive at a proper diagnosis and decide on the most effective and lasting therapy. The notion of multiple (substitute) identities can be a great help here. Many, if not all of our physical and mental problems can be traced to a single identity in the identity matrix of a person. Treatment should therefore focus on that specific identity.

Eye Movement Desensitization and Reprocessing (EMDR) is one of the therapy approaches that uses this insight. The patient is, by suggestion, situa-

tional recall or other means asked to switch to the state connected with the underlying problem. That state is usually, certainly in severe cases, the identity related to an underlying trauma, a substitute identity state. Only in that state the EMDR practice yield the amazing results reported.

Using typology to find out what kind of identity and personality are connected to an underlying trauma or disorder can help. For instance in psychedelic therapy or in hypnotherapy it is important to know what kind of triggers or sensations are related to the problems. A general snake-oil therapy may help a little, but making the treatment, suggestions, guidance, focus more specifically geared to the type makes it much more effective.

Another matter is the compatibility of the patient with the therapist. Some types just don't go well together, in the MBTI approach this is well mapped.

## **Can we switch**

There is much debate in typology circles whether we can switch between types, willingly or as a result of therapy, accidents or aging. The answers vary. It has long been believed that people can't change their personalities, which are largely stable and partly inherited. But a review of recent research in personality science points to the possibility that personality traits can change through persistent intervention and major life events.

In the perspective of the substitute identity model (see appendix) this is not really the case. We can develop new identities because of dissociation, which then become dominant for a while and usually become less so after a while, but lurk in the background of one's identity matrix. Or identities do change because every experience is added, so usually with age we mature and of course we learn to adapt, our personality becomes less specific, often more mellow and easy with age, but then some older folks do go back to their childlike expression.

According to Myers-Briggs MBTI theory, your personality type is inborn, and it doesn't change. However, the way you exhibit your type will change (and should) as you go through life. Why? As you age and mature you develop different facets of your personality type, called functions.

From birth to about age 7, the dominant function develops. From 7 to age 20, the auxiliary function develops (as the dominant function continues developing). So at this age, we would see thinking start to develop more.

During the 20s, 30s, and 40s, the tertiary function develops (as the dominant and auxiliary function continue developing).

## **Conclusion**

Typologies or profiling methods can be useful, but they are also limiting and the various systems only look at part of the whole picture of what a person is

or can be. The notion of multiple personalities is not part of what is often communicated (or sold) as the ultimate toolset to understand oneself or decide whether a person fits a job-description or a team role. Typologies like MBTI, Big Five, Enneagram, etc. only yield a partial view of what a person really is, usually not honoring the possibility of growth and development, but framing a person as being this or that.

As mentioned before, most typologies assume we are a single person or have a single and consistent self-state, that we are a single and continuous identity. We may have different moods or character strategies, but these are not usually seen as separate personalities (resulting from distinct identities); at best one acknowledges that we sometimes use different modes or response programs. Some methodologies do see an inner child state or true self, and point at the illusionary nature of our assumed self or ego, but this is rare. Many of us have more identities and thus types in us, identifying those in a typology approach or tests as separate personalities that manifest in specific (trigger) situations would be a great step forward in understanding ourselves. To recognize the various identity-states and accept that they work with different programs, mechanisms or strategies would help to overcome the common problem that a person does not recognize the specific personality or type that emerges as a result of the assessment or questionnaire result. This is because one answers questionnaires from different viewpoints or remembered situations, leading to ambiguity in the type identification.

In the above, the existing typing approaches are described and criticized from this perspective. A broader method which includes multiples is indicated and expanded, with the enneagram as an example. This can be used to improve the validity of typologies, by inclusion of a multi-identity model like the SIM, which accept the possibility of distinctly different identity (states). This goes against the premise of most schools of psychology and typology models (they maintain there is only one identity, expressed in one personality and if otherwise it is pathological), but inclusion of a multiple identity model for a much broader group as a more or less 'normal' situation would help to identify the traits of the additional identities, allow insight into the traumatic causes and roots of substitute personalities and indicate ways to overcome the negative impact.

I have also outlined how a vertical dimension of the personality can be pictured as progress along the chakras. Combined with the enneagram this would offer a better and more comprehensive insight in who one is. The spiritual dimension and potential for mystical insights, mostly neglected in modern typology, but surely at the root of models like the enneagram, deserves more attention.

A typology, given one acknowledges the potential influence of substitute identities and the development phase of the identity along a scale (like in the

## The ethical dilemma of this book

The subject of identity typing or profiling is a dangerous one. One could pretend this book is only about practical typing, finding out about the matrix of our identities or personalities, just relevant for scientists and therapists, but that would be ignoring how identity and identification has become a major issue. Profiling and typing is a kind of profiling could be used to invade our privacy, limit the shared privacy we experience as intimacy, discriminate, block equal opportunity and make us numbers or digital profiles in stead of real people. This has to do with identity politics, security, terrorism, data rights, hacking, election manipulation and psychological warfare. And those are just the tip of the iceberg, for exploring identity at a deeper level is relevant for life expectancy, insurance risks, medicinal triage, education and innovation. The social and economic impact of better understanding how our identity matrix develops and is shaping our behavior can be huge. That's why this may be an important book, but also a dangerous book, for the insights in here could be used to improve how the government, commercial and criminal organizations might improve their algorithms defining us in their digital universe, and with dire consequences for practical things like credit ratings. Even if the theories, models and suggestions in this work turn out to be false, this could still contribute to what some would call scientific progress, but amounts to more and more boxing us in and defining our options.

Typing people can be very helpful, it can be a positive thing, helping us to deal with career decisions, find appropriate jobs, improve the productivity of teams, help us find our true nature and deeper self, solve conflicts, in ourselves and between people, enhance creativity and innovation. But there is a dilemma, better understanding of identity could also yield very negative results, the general erosion of privacy is just one tangent. The negative is for instance the scandal around Cambridge Analytica, where profiling and manipulation of individuals was used in evil and illegal ways in a number of elections worldwide (including Trump's). This level of identity manipulation technology was called 'weapons level' and should be seriously restricted. But can it, has it, will it? Probably not, or just on the surface where governments (and companies) talk about data rights, but set up and use a whole army of institutions and departments to spy on us, profile us, take control over what we can do and engage in cyberwars.

This is all just starting. We might think that what Cambridge Analytica did with their 5000 datapoints per person in files of millions of people (which they partly got from Facebook via the app GSRApp 'thisisyourdigitallife') was the apex of such datafraud. Or assume that Facebook and Google (using and monetizing the "which is your data" information on you) now really

know all about you, but that's an illusion; there is much more to come. Especially if the concepts and models described in this book would be incorporated in the algorithms of data mining and also if typology would be used in a more effective way. Then typing and profiling (and manipulation of behavior, choices and agency) could be way more effective. (Maybe they are already, at a secret level, or is that a paranoid suspicion?)

So there is a dilemma in publishing the insights in this book, there are positive and negative aspects of studying identity and typing, but this is true for all tools and theories. It's hard to condemn a specific approach, as we cannot really foresee the future, but this book is written as a positive step towards understanding who we are, deep inside, and how this manifests; with its publication hopefully contributing to a better world.

enneagram-chakra model), can help as a tool in HR-work and for therapeutic analysis, but has no absolute validity. One can see the results as snapshots of a person, taken from different positions (the purpose and theories behind the various typology schools) and revealing interesting trends and details, but remember the story of the blind investigation of the elephant, where the different perspectives comes up with different stories about the subject. Humans are more than their profiles or types, grow and develop and have hidden qualities and maybe talents that elude the psychologist who tries to box them in with a specific type description.

The further development of typology is relevant, not because it would allow corporations and governments to profile us even more (and this is an ethical dilemma I have mentioned), but because self-knowledge is essential in the human development and tools like typologies can help there. Using typology in the medical world and notably in psychiatry is not very common, but could for instance help in diagnosing PTSD and deciding on the most appropriate therapy. It is a pity that events like the corona crisis have not been looked at in the context of typologies beyond the obvious. No data are (yet) available indicating which type is more prone to get infected. If there would be a difference in susceptibility to CoVid-19 for the various types this could help the medical world and make treatment and profylaxe more specific.

My hope is that the various organizations involved in the typing business (for that is what commercialization did) see such opportunities and use their practitioner and fan group to investigate this.

I will end by admitting that much of the insights in this work are the result of my own struggle with identity and typing and how my own identity matrix and personality have developed. So this is as much a personal account as an attempt to bring more clarity to the subject of typology.

## 6 The various typology systems

There is a whole forest of typologies, often variations on some fundamental insights like those from Jung. Reliability and validity varies, there are copyright and commercial issues, monetizing an insight and establishing a name and client-base has been a factor, some typology approaches developed into schools and sub-schools, competing for business and scientific acceptance. Often a specific model has been renamed, adapted and unnecessarily extended just to suit a specific author in need of some originality or proceeds from books or courses.

There are the relatively modern and broadly used Big Five typology (based on statistical analysis), the MBTI (Myers Briggs Type Indicator), the somewhat oversimplified left/right hemispheric (*lateralized*) brain differences and hemispheric rivalry, the now less popular MacLean Triune Brain theory, the A/B type of leader/ follower (Meyer Friedman), Tim Flynn's MOTIV, John L. Holland's RIASEC vocational model, the interpersonal circumplex (IPC) of Harry Stack Sullivan, Seligman's 6 virtues and 24 strengths of positive psychology, Gordon-Bull's Nexus Model with alpha, beta, delta, gamma types, Timothy Leary's rose and eight-circuit model of consciousness, the Keirsey temperament sorter with 4 temperaments, Max Kostick's Personality and Preference Inventory (PAPI), Dexter Dias' Ten Kinds of Human, William Schutz FIRO-B Fundamental Interpersonal Relations Orientation, Kolb's 4 learning Styles and Experiential Learning Cycle; Situational Leadership styles by Hersey and Blanchard, all kinds of IQ and EQ tests and more esoteric and somewhat spiritually oriented forms like the Enneagram and the mindfulness scale.

Looking at the negative the 'Dark triad' in psychology refers to the personality traits of narcissism, Machiavellianism, and psychopathy. Often cited is also Type D distressed personality as the polar opposite of the aggressive and impatient type A personality. Type D is a stable, broad personality trait marked by the combination of a high degree of negative affect coupled with inhibited self-expression in social interactions. The type D individual is reserved, insecure—even timid—anxious, and uneasy interacting with others. Then there is the Color Code Personality Profile of Taylor Hartman (Red-motivated by power, Blue-motivated by intimacy, White -motivated by peace, and Yellow-motivated by fun) and the Personality Disorder Test, based on the 10 DSM-IV personality disorders. This test covers the following Personality Disorders - Paranoid, Schizoid, Schizotypal, Antisocial, Borderline, Histrionic, Narcissistic, Avoidant, Dependent, and Obsessive-Compulsive.



Geared towards psychopathology there is the Millon Clinical Multiaxial Inventory-IV of Diagnostic Criteria which yields 34 normal and maladaptive personality classifications congruent with DSM. The Millon® Clinical Multiaxial Inventory-IV. Its reports, based on a 195 item questionnaire provide an in-depth analysis of personality and symptom dynamics, and include action-oriented suggestions for therapeutic management. It is intended for adults (18 and over) with at least a 5th grade reading level who are currently seeking mental health services. It should not be used with the general population or adolescents. The MCMI-V is based on Theodore Millon's evolutionary theory and is organized according to a multiaxial format. The test is modeled on four categories of scales, 15 Personality Pattern Scales, 10 Clinical Syndrome Scales, 5 Validity Scales: 3 Modifying Indices; 2 Random Response Indicators and 45 Grossman Personality Facet Scales (based on Seth Grossman's theories of personality and psychopathology)

The **Minnesota Multiphasic Personality Inventory**, (MMPI) is a standardized psychometric test of adult personality and psychopathology, originally developed in the late thirties by Starke R. Hathaway, and J. C. McKinley. Psychologists and other mental health professionals use various versions of the MMPI (like the MMPI-2-RF (Restructured Form) from 2008) to help develop treatment plans; assist with differential diagnosis; help answer legal questions (forensic psychology); screen job candidates during the personnel selection process; or as part of a therapeutic assessment procedure. It uses a four factor model with 1. General Maladjustment, 2. Over-control (repression) (L, K, Ma), 3. Si (Social Introversion), 4. MF (Masculine/Feminine). Its hierarchical scale structure provides non-redundant information across scales that are easily interpretable, like Hypochondriasis, Depression, Hysteria, Psychopathic Deviate, Masculinity/Femininity, Paranoia, Psychasthenia, Schizophrenia, Hypomania and Social Introversion.

The question whether a specific typology can help in therapy, in diagnostic work, in self-discovery, spiritual or cognitive development, in assessing the world around us, is not easily answered. In the sixties it was asserted that personality tests could not predict behavior with a significant correlation as attitudes and behavior were not stable, but varied with the situation. Predicting specific behavior by personality tests was then considered to be impossible, but later it was accepted that patterns of behavior by aggregating would yield some insights and that a "personality" does in fact exist. The popularity of MBTI or Big Five (see below) with HR consultants has remained, they use standardized test batches to assess and appraise personnel.



The whole issue of trait or personality typing is important enough to remain a focus not only of psychologists, but of organizations in many fields. Does such an approach help to identify more effective or more creative people in the working environment or can it help in recruitment? This question remains open, it obviously helps as a tool in HR-work (human resources) and for therapeutic analysis. But what is the relevance, the validity? The criticism of these approaches, like poor validity (i.e. not measuring what it purports to measure) and poor reliability (giving different results for the same person on different occasions) are kind of ignored or poorly documented. The proponents have little interest in negative publicity. Testing is big business after all!

Finding out what type one is, what profile one has, is important for self-discovery but also in assessing suitability for jobs, education programs, etc. Let's look at some of the approaches to frame our personality in a model, a taxonomy or statistical factor analysis matrix, with a bit more in detail.

The more simple approaches use a limited number of dimensions. The **two-factor model of personality** is a widely used psychological factor analysis measurement of personality, behavior and temperament. It most often consists of a matrix measuring the factor of introversion and extroversion with some form of people versus task orientation. The broader **three-factor model of personality** is mentioned often in psychopathology literature and is based on the work of Tellegen (1985) and comprises three higher-order dimensions, negative emotionality (NEM), positive emotionality (PEM), and constraint/inhibition (CON).

Using more and more categories or identifiers complicates the statistical relevance, but can help to clarify one's particular emphasis.

The **Temperament and Character Inventory** (TCI), a psychobiological model, is another inventory for personality traits developed by C. Robert Cloninger et al. It is closely related to and developed from the Tridimensional Personality Questionnaire (TPQ) of Cloninger, which consist of the three characters, and it has also been related to the dimensions of personality in Zuckerman's alternative five and Eysenck's models and those of the five factor model FFM (see below).

TCI operates with **seven** dimensions of personality traits: four so-called temperaments, being Novelty Seeking (NS), Harm Avoidance (HA), Reward Dependence (RD), Persistence (PS), and three so-called characters being Self-Directedness (SD), Cooperativeness (CO), Self-Transcendence (ST). Cloninger argued that the Five Factor model does not assess domains of personality relevant to personality disorders such as autonomy, moral values, and aspects of maturity and self-actualization.

TCI has some resonance with a neurobiological foundation for personality, that is, a relationship of the traits with neurotransmitter mechanisms, notably low basal dopaminergic activity as related to novelty seeking, high serotonergic activity for harm avoidance, and low basal noradrenergic activity for reward dependence. These correlations have some genetic markers and thus predictive aspects too. TCI also has some resonance with “psychological well-being”, according to Cloninger this depends on the development of facets of the three character dimensions, such as autonomy and life purpose (self-directedness), positive relations with others (cooperativeness), and personal growth and self-actualization (self-transcendence). He also argues that the temperament dimensions are associated with subjective well-being and to some extent with physical health. This means the TCI appraises or at least suggests how a person is dealing with his or her traits, how it plays out in maturity, wisdom and happiness.

Even more complicated is the model with **16 Personality Factors** by psychologist Raymond Cattell. The Sixteen Personality Factor Questionnaire (16PF), is a self-report personality test based also on factor analysis developed over several decades of empirical research by Raymond B. Cattell, Maurice Tatsuoka and Herbert Eber. It provides a normal-range measurement of anxiety, adjustment, emotional stability and behavioral problems. The factors however, are overlapping. Such oblique rotation allows the factors to correlate with each other, whereas orthogonal rotation restricts the factors from correlating with each other.

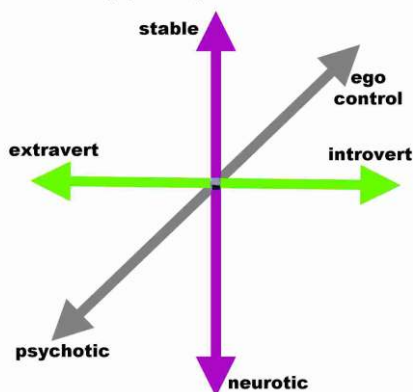
## PEN model

Hans Eysenck’s theory and the **Eysenck Personality Questionnaire** (EPQ) profiler (EPP) and inventory (EPI) is based primarily on physiology (brain structures) and genetics, assuming

that personality differences and notably the temperament grow out of our genetic inheritance. Here temperament is that aspect of our personalities that is genetically based, and present from birth or even before (nature). Eysenck did not exclude the possibility of nurture, but concentrated on the genetic.

Eysenck in the PEN model conceptualized personality as three biologically-based independent dimensions of temperament, the superfactor in his factor-based model. These are *P* (psychoticism), *E* (extraversion) and *N* (neuroticism), measured on a continuum. He recognized 21 traits of person-

**PEN-MODEL (Eysenck)**



ality that are consistent with these three major dimensions of personality, being for Extroversion: Activity, Sociability, Expressiveness, Assertiveness, Ambition, Dogmatism and Aggressiveness, for the Neuroticism dimension: Inferiority, Unhappiness, Anxiety, Dependence, Hypochondria, Guilt and Obsessiveness and for the Psychoticism dimension: Risk-taking, Impulsivity, Irresponsibility, Manipulativeness, Sensation-seeking, Tough-mindedness and Practicality.

In the EPQ a lie scale is also included to assess the honesty of the answers. In the EP model there is less overlap (people identifying with more dimensions) but more focus on psychiatric conditions such as antisocial and schizoid personality disorders. Eysenck suggests a causal explanation of his model, he suggest that different personality traits are caused by the properties of the brain, which themselves are the result of genetic factors. This approach also recognizes that people grow and develop and what stimuli are appropriate for a specific individual.

### **More complicated systems use more dimensions, and they may overlap.**

Practical considerations also shaped the typology field. Cattell's theory was considered too complicated and Eysenck's too limited in scope. The five-factor (Big Five) theory emerged as a favorite to describe the essential traits that are now supposed to be the building blocks of personality.

## **Big Five: the human qualities**

In contemporary psychology and HR practice the most accepted taxonomy, based on factor analysis, is the "Big Five" factor (or Five Factor Model; FFM), based on common language descriptors of personality (not identity). This is a model of personality with five broad domains or dimensions of personality. The FFM posits that there are **universal descriptors of the human enduring behavioral disposition** and list these as openness to experience (intellect), conscientiousness, extraversion, agreeableness, and neuroticism (OCEAN, or CANOE if rearranged). The neuroticism factor is sometimes referred to as "emotional stability".

These factors are, compared to other typologies, more geared to establish the level of human maturity, of ease in social situations and EQ rather than looking at pure traits or character. Also they correlate with locus of control, the degree to which people believe that they have control over the outcome of events in their lives, as opposed to external forces beyond their control. Big Five factors offer a way to predict how a person will perform in work (proficiency, adaptivity and proactivity) and social situations, but less so concerning success. Trait activation theory suggests that within a person trait levels predict future behavior, that trait levels differ between people, and that work-related cues activate traits, which leads to work relevant behaviors. Role theory suggests that role senders provide cues to elicit desired behav-

iors. The predictive power of the Big Five personality traits extends to satisfaction in romantic relationships. Big Five assessment can also help, combined with the learning modi (visual, aural, physical, logical, verbal, social). and learning processes (synthesis analysis, methodical study, fact retention, elaborative processing to predict the educational identity (learning ability) of students.

There are **gender differences**. For example, women consistently report higher Neuroticism, Agreeableness, warmth (an Extraversion facet) and Openness to feelings, and men often report higher assertiveness (a facet of Extraversion) and Openness to ideas.

The Five Factor Model model of personality is developed by Paul Costa, Robert McCrae and

Lewis Goldberg -who coined the term Big Five-, with early work by Ernest Tupes, Raymond Christal and John Digman. They used statistical (factor) analysis of words to describe traits and personality. The factor analytic approach is a statistical way to identify clusters of words to describe more or less specific traits that correlate together. For example, extraversion includes such related qualities as gregariousness, assertiveness, excitement seeking, warmth, activity.

There is no underlying neurological or systematic model, it is a data-driven language-based factor-analysis statistical model, like the somewhat more elaborate 16 Personality Factors by psychologist Raymond Cattell. The factors found are oblique and thus not independent, not orthogonal like in Hans Eysenck's work. Openness and extraversion for instance are both negatively related to task proficiency

The lexical hypothesis which underlies the approach poses that personality characteristics that are most important in peoples' lives will eventually become a part of their language and likely to be encoded into language as a single word.

Big Five is basically looking at traits, at behavioral expressions of the personality and thus differs from approaches like MBTI or enneagram in:

- Conceptualizing traits on a spectrum instead of as dichotomous variables



- Contextual personality traits (exploring how personality shifts based on environment and time)
- Emphasis on the biological bases of personality and behavior
- Based on statistical factor analysis, not on a model of the psyche.

The way this trait-typology is used is by sometimes lengthy questionnaires, like the **Revised NEO Personality Inventory (NEO PI-R)**, a personality inventory that examines a person's Big Five personality traits. In addition, the NEO PI-R also reports on six subcategories of each Big Five personality trait (called facets). There are also peer-assessment and interview-based approaches.

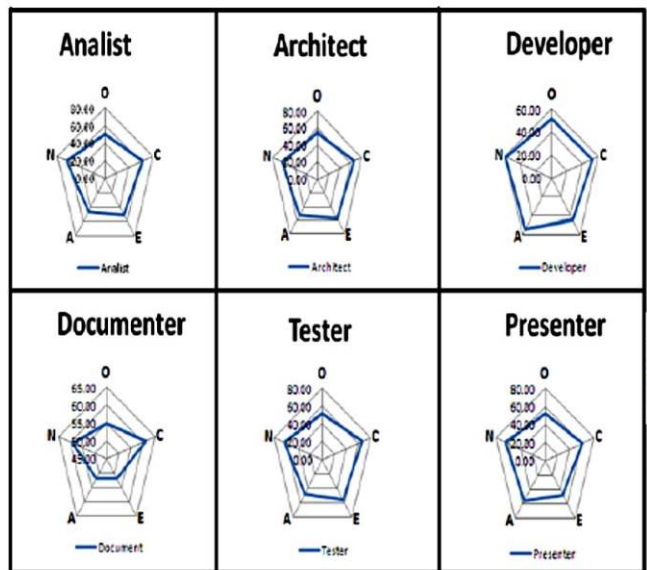
Much of the evidence on the validity of the Big 5 relies on not always reliable self-report questionnaires. There self-report bias and falsification of responses are difficult to deal with. There is also social (language is a social tool), emotional (more negative words than positive), cultural and language bias, not everybody uses the same words or phrases or interprets them the same.

The Big Five approach does have a positive correlation with the DSM-V and all five factors show an influence from both heredity and environment around the 50/50 nature/nurture level.

Personality and IQ do not appear to be independent dimensions. The relationship between intelligence (the somewhat Western interpretation of it as measured by psychometric IQ tests) and the five factors is that IQ and FFM

personality test results do have a correlation, an overlap; low neuroticism, high agreeableness and high scores on openness to experience contributed to higher IQ scores (based on analysis of twins).

Here the problem arises that development of the identity is hard to qualify, for even as we, in the perspective of brain plasticity, accept that even IQ can develop, how then about spiritual development, wis-



dom, tolerance. High scores in the Big Five model may or may not indicate a ‘better’, more ‘holy’ or ‘more aware’ person, but there seems to be a certain correlation.

The Big Five approach has been criticized as not accounting for traits like religiosity, manipulativeness, honesty, thriftiness, humor, risk-taking and general intelligence (which shows in openness, but some see it as a sixth factor). The method of using language ignores how traits develop in childhood and in animals. Animals do display personality and traits and understanding how these develop would help understand human trait development, especially genotypic expression versus phenotypic and more cultural and language dependent expression.

The advantage of the Big Five model is that it has some kind of ‘human development’ flavor. Things like stability, conscientiousness, and agreeableness do indicate that differences in these scores give an indication of being a ‘better’, wiser or at least easier personality. That does not necessarily mean more spiritual, and a personality indication in the Big Five model might be more about the mask or shown self that the inner identity, but there is a certain resonance with what people see as a ‘better’ or more ‘ethical’ person.

As the **Big Five model** (FFM) is more of a trait than a type model and based on analyzing the use of words (as statistical patterns in answers to sets of questions) and not on some clear development or functional model of psychological processes, it has its pros and limitations. It is a map of the moon (man), not the moon. Others have tried to come up with a better approach, to limit or expand the number of traits, highlighting other sets of traits.

Alex Wood and John Maltby looked at factors like gratitude as a factor in well-being above the five factors and advocated the expansion of the five-factor model with an additional factor of honesty-humility that encompasses truthfulness, positive values, honesty, sincerity, and reciprocal altruism, more or less the ethical dimension.

## Dark triad

The Big Five is often used in combination with what is called the “Dark Triad”. The dark triad traits are a cluster of intertwined personality characteristics comprised of narcissism, Machiavellianism, and psychopathy. Narcissism is characterized by the tendency to be overly concerned with one’s self-image, Machiavellianism is characterized by the tendency to be deceitful and manipulative, and psychopathy is characterized by callousness and lack of remorse. It is suggested<\$FOk, E., Qian, Y., Strojcek, B., & Aquino, K. (2021). Signaling virtuous victimhood as indicators of Dark Triad personalities. *Journal of Personality and Social Psychology*, 120(6), 1634–1661.> that these are associated with overt displays of virtue and victimhood. Peo-



ple with dark personalities use these signals of “virtuous victimhood” to deceptively extract resources from others.

Very often the dark triad ratings are mere projections, the people assessed didn’t cooperate and the resulting graphs are not really relevant, like the Putin picture.

## Hexaco

The **HEXACO** model of personality structure, created by Ashton and Lee, is an extension of the Big Five with a similar analysis of words. It summarizes human personality characteristics in terms of six dimensions, or factors: Honesty-Humility (H), Emotionality (E), Extraversion (X), Agreeableness (A), Conscientiousness (C), and Openness to Experience (O). The HEXACO model is developed because the developers believed the FFM doesn’t deal adequately with the dark triad of personality that consists of psychopathy, Machiavellianism and narcissism.

The Honesty-Humility dimension is what separates it from other models. Higher levels of the Honesty-Humility and Agreeableness and Emotionality factors are believed to represent two different aspects of a tendency toward reciprocally altruistic behavior (versus antagonistic behavior) , whereas higher levels of Emotionality represents a tendency toward kin altruistic behavior (and toward personal and kin survival more generally).

The ‘**alternative five model of personality**’ was developed by Marvin Zuckerman et al. and is based on the claim that the structure of human personality traits is best explained by five broad factors called impulsive sensation seeking (ImpSS), neuroticism–anxiety (N-Anx), aggression–hostility (Agg-Host), sociability (Sy), and activity (Act). Here the assumption that “basic” personality traits are those with a strong biological-evolutionary basis comes into view a bit more.

There are many more tests and models to help identify one’s personality, traits, nature, character, talents and motivation. They usually work with questionnaires, tests forms, and result in a more or less detailed report, often also with points/locations on a graph, about your personality and behavior. The tests are usually related to a specific area like work, creativity, social behavior, etc.

## Self-organization and self-schemas (ST)

Although not formally a typology, in **Schema Therapy** (ST) the use of a limited number of schemas and a quantification of their use by a person offers a tool that is comparable to a typology, although with a focus on dysfunctional types. Schemas don’t refer to identity or personality, but more to traits, behavioral patterns.



The most active schemas, the consistent and repeating patterns of dealing with a situation, however, do identify a person. There are negative schemas, and these are addressed in the ST therapy, but also healthy ways to deal with a situation. There were originally 18 schemas identified that perpetuated behaviorally. Later schema listings include normal, healthy behavior patterns.

A schema is a pattern of reaction to stimuli, and negative (“maladaptive”) patterns originating in childhood show up in later life and may become life traps, repeating and leading to depression and psychiatric disorders. Some schemas develop later in life and can be traced to significant experiences, and here some resonance with the substitute identity model (SIM) can be noted.

Schema theory states that all knowledge is organized into units, where information is stored and anchored. A schema, then, is a generalized description for understanding how knowledge is represented and how it is used.

The Schema-Focused model was developed by Jeffrey Young, who originally worked closely with Aaron Beck, the founder of Cognitive Therapy. He discovered that people not responding to normal therapy typically had long-standing patterns or themes in thinking, feeling and behaving/coping. The goal of ST is helping patients to address and modify these deeper patterns or themes, their “schemas”.

The schemas that are identified and assessed and then targeted in treatment are enduring and self-defeating patterns that typically begin early in life. These patterns consist of negative/dysfunctional thoughts and feelings, have been repeated and elaborated upon, and pose obstacles for accomplishing one’s goals and getting one’s needs met. Some examples of schema beliefs are: “I’m unlovable,” “I’m a failure,” “People don’t care about me,” “I’m not important,” “Something bad is going to happen,” “People will leave me,” “I will never get my needs met,” “I will never be good enough,” and so on. The Schema-Focused model of treatment is designed to help the person to break these negative patterns of thinking, feeling and behaving.

Although schemas are usually developed early in life (during childhood or adolescence) as ‘Early Maladaptive Schemas (EMS), they can also form later, in adulthood and as a result of traumatic experiences. A basic premise is that individuals with more complex problems have one or more of these lifelong, self-defeating patterns. Self-schemas include scripts, future intentions and expectations about self-realization, and core values. The three basic EMS origins are:

- 1. Early childhood experiences.
- 2. The innate temperament of the child.
- 3. Cultural influences.

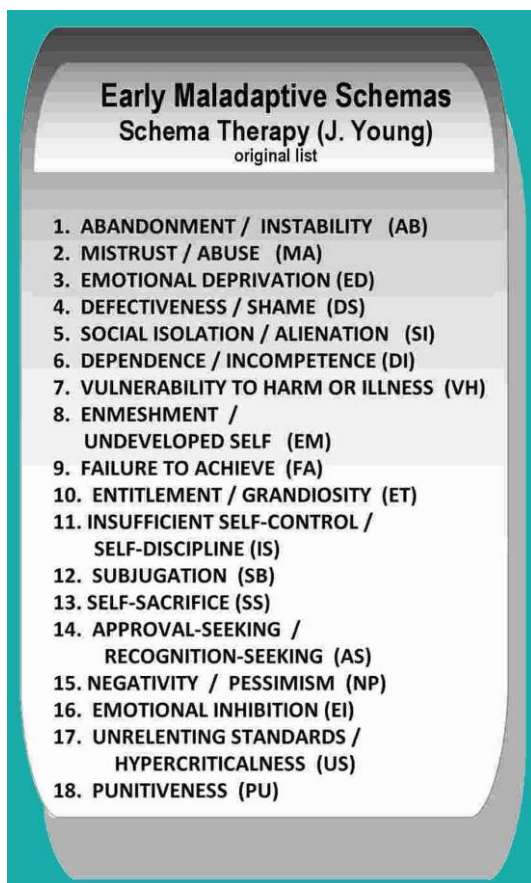
Schema-Focused Therapy is an integrative approach to diagnosis and treatment that combines aspects of cognitive-behavioral, experiential, interpersonal and psychoanalytic therapies into one unified model and consists of three stages. First is the assessment phase, in which schemas are identified, also using self-reporting questionnaires to identify the various patterns involved. The therapy then goes into the emotional awareness and experiential phase, wherein patients get in touch with these schemas and learn how to spot them when they are operating in their day-to-day life. Thirdly, the behavioral change stage becomes the focus, during which the client is actively involved in replacing negative, habitual and tenacious thoughts and behaviors with new, healthy cognitive and behavioral options.

## Coping styles in ST

Schema self-identity theory sees three broad coping mechanisms with activated EMS styles, which ultimately reinforce the schemata through avoiding experiencing painful emotions.

- Schema surrender/maintenance – everything to keep the schema going, by remaining in the situation but allowing themselves to be criticized for doing so, thus enhancing the schema.
- Schema avoidance is avoiding the schema either by avoiding situations that trigger the schema or by psychologically removing oneself from the situation so you don't have to feel the schema.
- Schema overcompensation is an excessive attempt to fight the schema by trying to do the opposite of what the schema would tell one to do. A form of overcompensation is externalizing the schema, by blaming others and becoming aggressive.

ST also distinguishes between the notions of “self” and “identity”. Different experiences of self are seen a result of different unconscious generalizations about self becoming dominant at different times, in different social or cul-



tural settings. This means such self-schemas need not be consistent with each other.

The overall organization (i.e., self-organization) of these self-schema can vary from being rather fragmented (like in DID) to effectively harmonious. A fragmented level of self-organization and lack of integration of the schemas can manifest in a chaos of selfhood, accompanied by a loss of emotional governance. Self-schema therapy aims at supporting the person in achieving higher levels of self-organization, if possible.

The level of self-organization determines the identity of a person, that is, the person's conscious or intuitive sense of sameness over time, as ST defines it. This means identity is how the continuity in the self-awareness is manifested, in this definition.

There is resonance of the SIM-model with the self-schema approach. The ways to escape a specific substitute identity are similar with the coping mechanisms in ST, but the schemas or modi are traits, not separate identities.

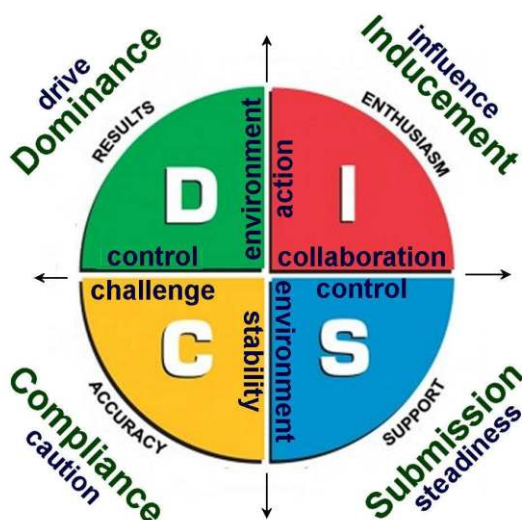
## DISC

There are, apart from the Big Five, a number of approaches more aiming at assessment in HR situations than as tools in diagnosis of pathological problems.

**DISC** is a personal assessment tool used to improve work productivity, teamwork

and communication. DISC is a quadrant behavioral model based on the work of Dr. William Moulton Marston (1893-1947) to examine the behavior of individuals in their environment or within a specific situation. It therefore focuses on the styles and preferences of such behavior. The four DISCs are:

- Dominance (the way you deal with problems, assert yourself and control situations),
- Influence (the way you deal with people, the way you communicate and relate to others),
- Steadiness (your temperament - patience, persistence, and thoughtfulness,



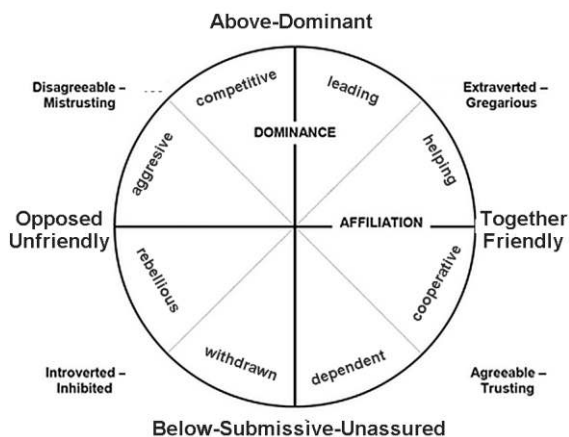
W. Marston-W. Clarke behavioral style model

- Compliance (how you approach and organize your activity, procedures and responsibilities).

The DISC theory is visualized as a quadrant where the top/bottom and left/right sides represent specific behavioral tendencies. People who score high on Dominance and Compliance tend to be more task-oriented where people scoring higher on Influence and Steadiness are more people-oriented. Those scoring high on Dominance and Influence are generally more assertive and active, higher scores on Compliance and Steadiness give rise to calm and more cautious behavioral styles.

Timothy **Leary's Rose** is a well known way to describe behavior, using the power and love dimensions.

Also called the 'interpersonal circumplex' it is defined by two orthogonal axes: a vertical axis (of hierarchical status, dominance, power, or control) and a horizontal axis (of solidarity, friendliness, warmth, or love). The vertical and horizontal axes are also identified with the broad constructs of agency and communion. The Leary Circumplex offers three major benefits as a taxonomy. It offers a map of interpersonal traits within a geometric circle. It allows for comparison of different traits within the system. It provides a scale of healthy and unhealthy expressions of each trait. There exist a variety of psychological tests designed to measure the eight interpersonal circumplex octants.



## Leary's Rose

### MOTIV

Claiming to address the shortcomings of other systems, which he has assessed thoroughly Tim Flynn developed MOTIV, a system and test with seven dimensions he claims is based on the basic motivations of people (reward drives), evolutionary hard wired and/or environmental adaptation styles to life. He claims the MOTIV personality theory is a refined hybrid of previous notions of personality (Big 5, Jung, Freud, enneagram) which posits that the entire spectrum of personality can be explained by a number of independent, alterable, and empirically provable personality motivations /strategies. The word MOTIV refers to Materialistic-Offbeat-Thinking- Inti-

mate-Vital plus Easygoing and Sectarian and mentions also Scientific, and Artistic. He sees six personality traits, motivations that explain all human personality (attracting, experimenting, planning, helping, being positive, relaxing). Vitality is not such a behavioral drive but more of a scoreboard of the effect of the other six preferences. What differentiates his system is thus that he also looks at how this vitality affect the whole, and here he uses health as a qualifier. Healthy people appreciate and are developed in one or more of these seven traits. Unhealthy people over value and/or under value, lack development in one or more of those same seven traits. He criticizes Myers-Briggs or the enneagram as ignoring the health factor, he sees them more like religious disciples, those systems are not sufficiently rational (empirically proven/ falsifiable), and so faith/belief is required to buy into them. He mentions the lack of selfish fixation in the enneagram, and this resonates with the observation that the enneagram lacks a good model of growth, maturity and health. His approach is fairly broad and open, he offers fairly in-depth comparisons and tests of the more popular systems and MOTIV, something missing in the more popular models.

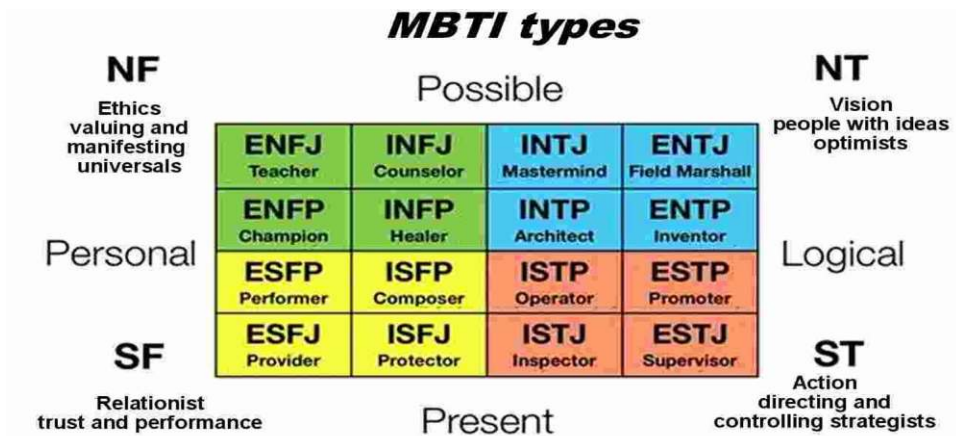
The spiritual (wisdom) and growth (vertical) dimension are not very distinct in the MOTIV approach and tenacity (perseverance) and social competence are also not covered.

## **Systematic typologies**

Now there are typologies that have an even more biological evolutionary or at least systematic basis. It was Carl G. Jung who, based on his observations in therapy, came up with an original classification or typology of cognitive/thinking styles, which was later more or less confirmed by brain-research.

His four basic criteria in two axes: Sensing - Intuition (which turned out to be more like willing) and Thinking - Feeling can be mapped on the four quarters of the neocortex, and his Extraversion - Introversion adds the behavioral component towards the world. He noted, that there is usually a preferred, dominant or 'normal' mode most of the time, but that there is a fall-back mode, like a second (auxiliary) personality mode and even a tertiary and inferior mode.

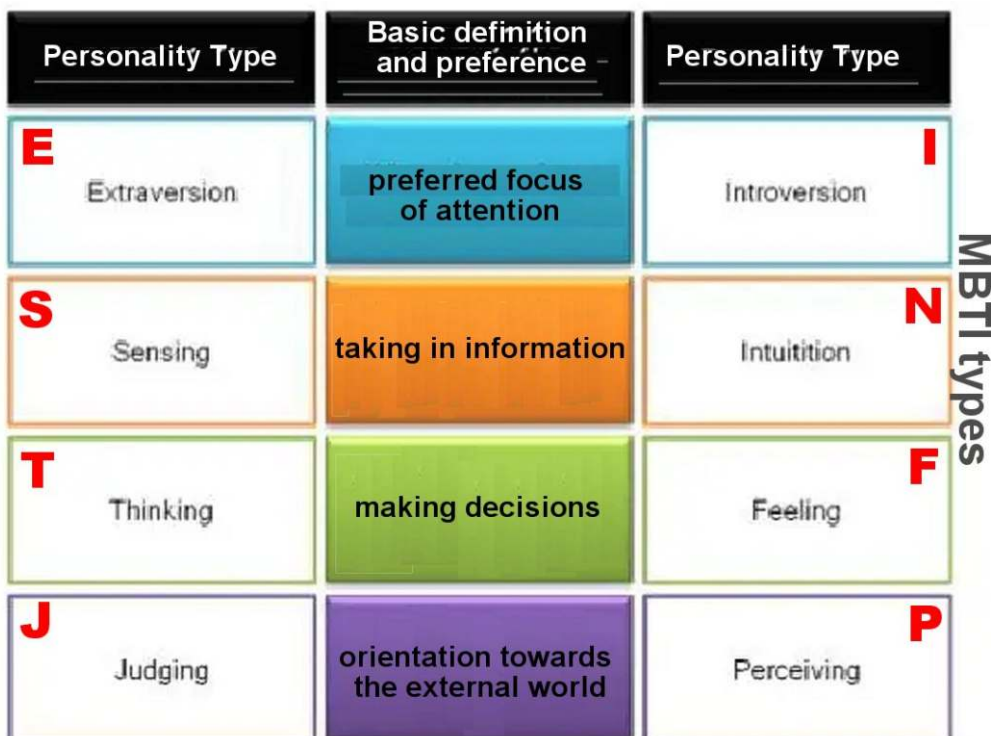
It is remarkable, that the thinking-feeling opposites in brain-structure terms do not have a direct link as fall-back modes (there are no physical diagonal links in the brain), Jung must have been a very good observer. He noted and describes 2 personality modes in himself. Modern scanning has revealed that the 'normal, most used' quarter of the brain is also the most energy-efficient. Jung theorized that the dominant cognitive function can act as exterior for extraverts and interior for introverts, it depends on the (inner) worldview. The other three way of cognitive functions operate together in the opposite



orientation. If the dominant cognitive function is introverted the other functions are extraverted and vice versa.

## MBTI-Myers-Briggs

The Myers-Briggs approach (MBTI), constructed by Katharine Cook Briggs and her daughter Isabel Briggs Myers, is not really a personality theory classification, it is somewhat in between trait and type. The approach is more





<b>ISTJ</b> Responsible, sincere, analytical, reserved, realistic, systematic. Hardworking and trustworthy with sound practical judgment.	<b>ISFJ</b> Warm, considerate, gentle, responsible, pragmatic, thorough. Devoted caretakers who enjoy being helpful to others.	<b>INFJ</b> Idealistic, organized, insightful, dependable, compassionate, gentle. Seek harmony and cooperation, enjoy intellectual stimulation.	<b>INTJ</b> Innovative, independent, strategic, logical, reserved, insightful. Driven by their own original ideas to achieve improvements.
<b>ISTP</b> Action-oriented, logical, analytical, spontaneous, reserved, independent. Enjoy adventure, skilled at understanding how mechanical things work.	<b>ISFP</b> Gentle, sensitive, nurturing, helpful, flexible, realistic. Seek to create a personal environment that is both beautiful and practical.	<b>INFP</b> Sensitive, creative, idealistic, perceptive, caring, loyal. Value inner harmony and personal growth, focus on dreams and possibilities.	<b>INTP</b> Intellectual, logical, precise, reserved, flexible, imaginative. Original thinkers who enjoy speculation and creative problem solving.
<b>ESTP</b> Outgoing, realistic, action-oriented, curious, versatile, spontaneous. Pragmatic problem solvers and skillful negotiators.	<b>ESFP</b> Playful, enthusiastic, friendly, spontaneous, tactful, flexible. Have strong common sense, enjoy helping people in tangible ways.	<b>ENFP</b> Enthusiastic, creative, spontaneous, optimistic, supportive, playful. Value inspiration, enjoy starting new projects, see potential in others.	<b>ENTP</b> Inventive, enthusiastic, strategic, enterprising, inquisitive, versatile. Enjoy new ideas and challenges, value inspiration.
<b>ESTJ</b> Efficient, outgoing, analytical, systematic, dependable, realistic. Like to run the show and get things done in an orderly fashion.	<b>ESFJ</b> Friendly, outgoing, reliable, conscientious, organized, practical. Seek to be helpful and please others, enjoy being active and productive.	<b>ENFJ</b> Caring, enthusiastic, idealistic, organized, diplomatic, responsible. Skilled communicators who value connection with people.	<b>ENTJ</b> Strategic, logical, efficient, outgoing, ambitious, independent. Effective organizers of people and long-range planners.

about the various ways our cognition operates, how we ‘think’. MBTI is quite popular (arguably the most) and used a lot in the USA (also in the government like in the military), has 16 types, but again no underlying model apart from Jung’s insights, which still stands as a great insight in how our brain/mind works.

The company’s website claims the assessment has a 90% accuracy rating and a 90% average test-retest correlation, “making it one of the most reliable and accurate personality assessments available.” This has been challenged. The MBTI tests is often debunked as being marginally reliable, not valid, not independent, and not really comprehensive. This may have more to do with the actual test than the idea of polarities underlying the system. Research shows “that as many as three-quarters of test takers achieve a different personality type when tested again,” writes Annie Murphy Paul, and points out „that the sixteen distinctive types described by the Myers-Briggs have no scientific basis whatsoever.” As personality psychologists Robert



McCrae and Paul Costa (they developed Big Five) “the MBTI does not give comprehensive information on the four domains it does sample.”. These comments are of course defending an alternative system, the supporters of MBTI are more positive and there are many!

Myers and Briggs added Judging and Perceiving to Jung’s original 4 cognitive modes model indicating a person’s preferred extraverted function.

The various MBTI types can be grouped in various ways, trying to bring the number down, like dividing people into “N” (intuitive) or “S” (sensing) personality types. An “N” is looking at options, and assumed to be guided either by thinking or feeling, and then into the “NT” (scientist, engineer) or “NF” (author, humanitarian) temperament. An “S”, more active and present, is assumed to be guided more by the judgment/perception axis, and thus divided into the “SJ” (guardian, traditionalist) or “SP” (performer, artisan) temperament

The typologies so far with more than two axes or dimensions all have a somewhat artificial feel, they are not easily explained or graphically convincing. It helps to label the various combination with a specific name, as is done with the MBTI types, but even then the identification is not very clear, many people feel they are a mix or combination of two or more of the 16

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## FIRO-B scheme

### Fundamental Interpersonal Relations Orientation

#### interpersonal interactions of a local group of people

Expressed Inclusion (ei): "I initiate interaction with others" (High: "outstanding"; low "shy")

Wanted Inclusion (wi): "I want to be included" (High: "friendly"; low: "aloof")

expressed Control (ec): "I try to control others" (High: "authoritarian"; low: "absent-minded")

Wanted Control (wc): "I want to be controlled" (High: "submissive"; low: "rebellious")

Expressed Affection (ea): "I try to be close and personal" (High: "empathetic"; low: "cold")

Wanted Affection (wa): "I want others to be close and personal with me" (High: "needy"; low: "defensive")

William Schutz in 1958

Openness was later used to replace Affection

Score	Inclusion	Control	Affection Openness
Low e and w	Shy Aloof	Absent-minded Rebellious	Cold Defensive
high e and w	Outstanding Friendly	Authoritarian Submissive	Empathetic Needy
High e but low w	Outstanding Aloof	Authoritarian Rebellious	Empathetic Defensive
low e but high w	Shy Friendly	Absent-minded Submissive	Cold Needy
moderate e and w	Social	Democrat	Personal

MBTI types.

## FIRO

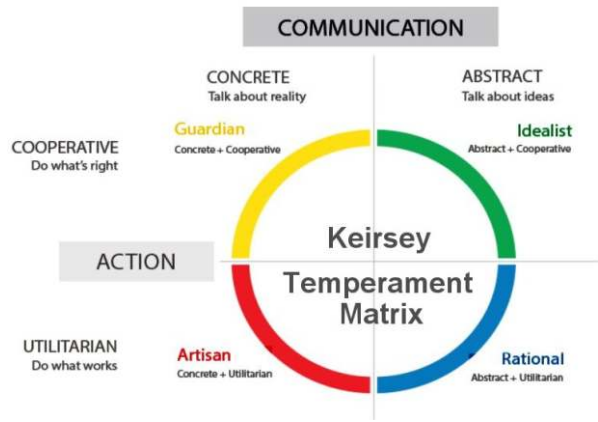
The Fundamental Interpersonal Relations Orientation-Behavior Instrument (FIRO), created by William Schutz used to be widely used, but was surpassed by MBTI. It is more focused on interaction and working in teams than MBTI. It uses three dimensions measuring expressed and wanted behavior, how much a person tends to approach others for interaction, and how one is to others. The three areas of interaction are Inclusion (social skills), Control (leadership and responsibilities) and Affection/Openness (personal relationships). Grouped in pairs this leads to 6 types.

The **Keirsey Temperament Sorter** (by David Keirsey), using Guardians, Artisans, Rationals and Idealists as types, is a fairly simple model, resembling MBTI in some aspects and used in corporate HR.

However, the more fundamental criticism here is, and this goes for all type and trait classifications, the fact that multiple substitute-identities can not easily be identified or distinguished in the systems described so far. The answers to the questionnaires can come from different identities, not intentionally, but because one digs in one’s memories while answering, and the answers thus may come from different identity states.

**Socionics**

There are other interpretations of Jung’s typology than MBTI. Socionics, more known in Russia than in the West, uses a Rational/Irrational dichotomy instead of Judger/Perceiver as in MBTI. The theory behind it and the practice of using video to determine one’s type differentiate this approach from other typologies. Socionics is a theory of information processing and personality type, distinguished by its information model of the psyche, and a model of interpersonal relations. It incorporates Carl Jung’s work on psychological types with Antoni Kępiński’s theory of information metabolism. There are 16 types in Socionics that result from combinations of the 4 dichotomies of Intuition/Sensing (N/S), Logic/ Ethics (T/F), Extraversion/Introversion (E/I), and Rationality/Irrationality (j/p). The 8 information elements and 16 types used in the system process information at varying levels of competency and interact with the corresponding function in other individuals, giving rise to predictable reactions and impressions—a theory of intertype relations. The name “socionics” is derived from the word “society”, because Aušra Augusta, who developed the system, believed that each personality type has a distinct purpose in society. The central idea of socionics is that information is intuitively divisible into eight categories, called information aspects or information elements, which a person’s psyche processes using eight psychological functions. Each sociotype has a different correspondence between functions and information elements, which results in different ways of perceiving, processing, and producing information. This in turn results in distinct thinking patterns, values, and responses to arguments.

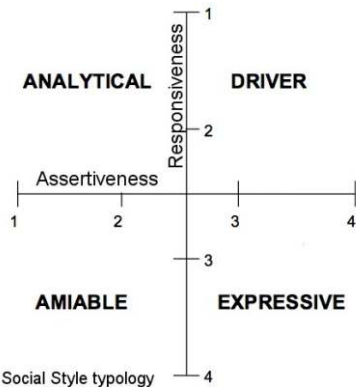


A unique aspect of socionics is the discovery of complementary psychic structures called duality. Jung and his followers recognized a particular attraction between individuals with certain leading functions, but these observations were not developed into a full-fledged theory, and MBTI does not address this. Each of the 16 socionic types has its ‘dual’ type. The essence of dual relations is that the natural information output of one type is the preferred information input of the other. Having a dual partner around stimulates one to use one’s strengths as much as possible. Even their mere presence tends to exert a calming, soothing, balancing influence (note: this relaxing effect does not imply romantic attraction). Dual relations develop around the strongest functions of each partner and keep mental and physical functioning balanced, while directing partners’ energy towards constructive and rewarding activities. This effect is sometimes called the „Michelangelo effect“. Stackemup Typology is an attempt to bring Socionics, MBTI, Jung and enneagram more together.

There are other ways to describe and type people (again, their identity profile rather than their personality, which is just the expression of the identity). If we limit ourselves to a graphical representation of three dimensions, there are some interesting options. In the next typology there are three variations of three general identity dimensions, being body, mind and heart. This allows for a circular representation with 9 points, a number that is fairly manageable and communicable. These 9 points are then also connected in a specific way, all together creating an image that appeals to many because it radiates some beauty and logic, and yet is mysterious and thus esoteric enough to be appreciated as something magical.

### Social styles typology

This model is overlapping with MBTI and was developed by Tracom to differentiate between different ways of using time and predictable ways of interacting and making decisions. The Four SOCIAL STYLES are the Driving Style, the Expressive Style, the Amiable Style, and the Analytical Style.



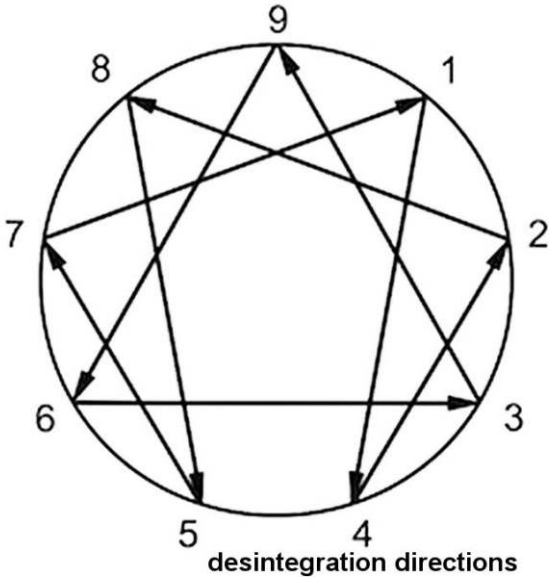
The Driving Style is Controlling, Decisive & Fast-paced, the Expressive Style is Enthusiastic & Emotional, the Amiable Style is Friendly, Supportive & Relationship-driven, the Analytical Style is Thoughtful, Reserved & Slow-paced. Social Style is based on observable behavior to identify a person’s preferences and make informed choices

# The Enneagram

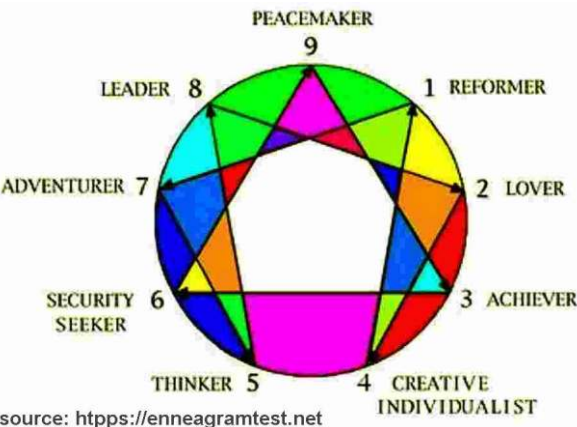
Jung’s model has been the root of a number of typologies, but there is another systematic approach that has some elegance and simplicity to it, in the original version anyway.

The enneagram is a typology rooted in some ancient (but unclear as the real roots) insights and describes the dominant tendencies of one’s identity (one uses the personality which is not totally correct). The basic idea can be expanded in case there are more identities, which makes it more relevant in the context of typology.

It is using the three centers (body-heart-mind) encountered in many cultures and adds an extrovert-denial-introvert (Gurdjieff called these tendencies active-neutralizing-passive) classification to give 9 types with a specific relationships between the types. It outlines the influences of one’s basic fears, fixations and motivations in a relatively simple diagram.



An important aspect of the teaching of the Enneagram is the theory of movement along the lines connecting the points and around the circle, these integration/desintegration lines have become the hallmark of the enneagram. They indicate how one can move towards another point under stress or when one feels really good. This implies that one can experience this as manifesting and experiencing the characteristics of two other Enneagram personality types. It may be interpreted as if one has in



source: <https://enneagramtest.net>

fact three personalities. But this is not really what this line patterns shows, it's about how we react to context and situation.

An Enneagram personality type is a constellation of inner patterns including, but not limited to, patterns of emotion, feeling, thinking, perceiving and habits of attention. Each individual is a composite of all nine Enneagram types. In other words, we each have all the patterns to a lesser or greater degree. But there is one set or constellation of patterns that seem to dominate, and that particular set we call our “core point” or personality type.

Patterns are fixated ways of reacting to circumstances. The patterns we experience internally and present to the outer world vary according to the circumstances or situations which stimulate the arising of patterns from within. Thus, in the course of a lifetime, or even within the course of a day, we can manifest any one or all nine of the Enneagram personality types. Yet, one set of patterns is more dominant and most common and that set is the patterns of our primary or dominant personality type.

The enneagram has not made it into a mainstream technique, but is used in professional circles. Newsweek magazine reported that the U.S. Central Intelligence Agency (CIA) uses the enneagram to assess the behavioral profile of world leaders. There are for sure millions of people who have done one or another enneagram test, the internet has many free tests.

There is adequate literature about the enneagram elsewhere, so we will focus on identity aspects and the validity of results if these are ignored.

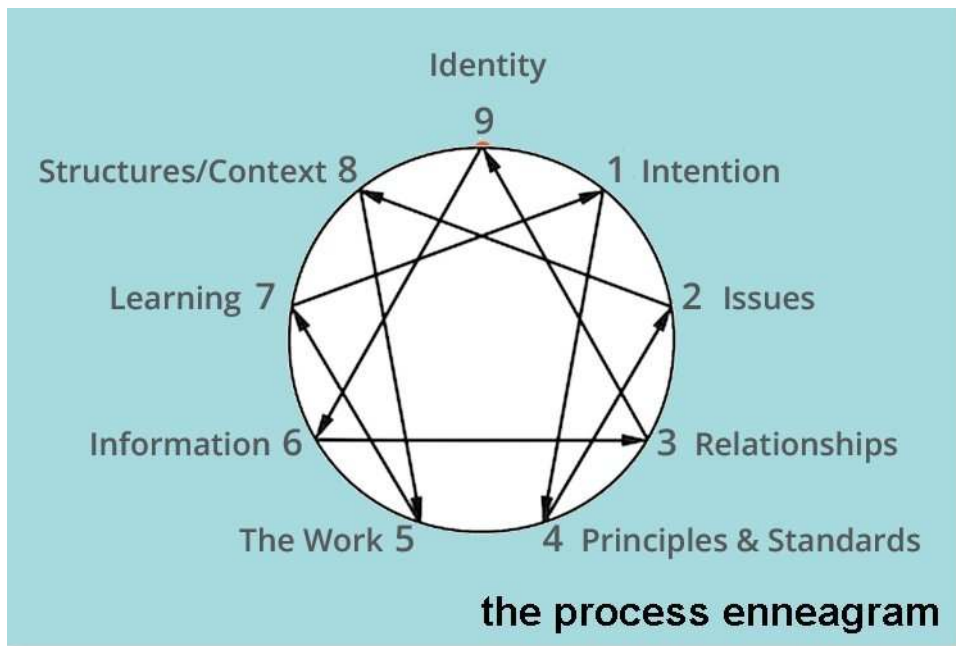
The enneagram is a way to look at oneself and others, it is a psycho-dynamic model of nine categories and a relationship between them. The various pictures in this chapter illustrate the general approach, but also show that there are a number of ‘schools’ and naming conventions with extensions and variations of the model. This

is also because the various authors in the field have claimed copyrights on their naming of the various types. We show a sample of those, to illustrate the many ways this system is presented and marketed.

A fairly common listing of labels and abstracts for the types is from



*The Ichazo approach to the Enneagram*



Riso and Hudson (The Enneagram Institute) indicates the types as:

- Type **One, Reformer** is **principled, purposeful, self-controlled, and perfectionistic. (rational, idealistic)**
- Type **Two, Helper** is demonstrative, generous, people-pleasing, and possessive. (caring, interpersonal)
- Type **Three, Achiever** is adaptive, excelling, driven, and image-conscious. (success-oriented, pragmatic)
- Type **Four, Individualist** is expressive, dramatic, self-absorbed, and temperamental. (sensitive, withdrawn)
- Type **Five, Investigator** is perceptive, innovative, secretive, and isolated. (intense, cerebral)
- Type **Six, Loyalist** is engaging, responsible, anxious, and suspicious. (committed, security-oriented)
- Type **Seven, Enthusiast** is spontaneous, versatile, distractible, and scattered. (busy, fun-loving)
- Type **Eight, Challenger** or Boss is self-confident, decisive, willful, and confrontational. (powerful, dominating)
- Type **Nine, Peacemaker** is receptive, reassuring, agreeable, and complacent (easygoing, self-effacing).

The enneagram has reached the pop-psychology and new age community since the late 20th century. Gurdjieff used parts of it, not really the typing



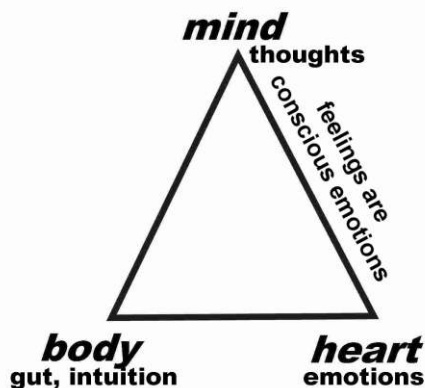
now associated with it, he maybe understood more than he gave out, but it was Oscar Ichazo and his students like Naranjo who brought this model of personality to the western world. Claudio Naranjo contributed to the personality descriptions and correlated Freudian defense mechanisms to each of the nine types, Riso and Hudson developed some insight in levels of development, also Ken Wilber worked on this. Many others have made correlations to other systems e.g. Jung's personality types, resulting in the Myers-Briggs typology and there are also astrological correlations (Keyserling). Its origins are unclear, maybe Sufi. Oscar Ichazo, the first to explicitly work with it, mentioned Chaldean imagery, Gurdjieff who used it earlier as a more universal system of general laws (of One, Three, Seven) talked about Sufi inspirations and a hidden and forgotten (Asia minor/Armenian) brotherhood (Sarmoun) that kept it as a secret.

The enneagram then, in most interpretations, classifies the defense mechanism we experience as our personality, in nine groups (ennea = 9 in Greek). and also gives a model how these relate, by arrows between the points (indicating the positive or negative fall-back types for each point). The types in the enneagram are given numbers, but these have no hierarchical meaning, they are just used as an easy way to reference a type, but there is a peculiar phenomenon. The lines which constitute the rather distinct enneagram figure have a mathematical relevance (the 1/7 sequence, a pattern that repeats forever and which is sometimes used to point at the esoteric relevance or even 'divine' origin).

The results from a (USA mostly) survey about enneagram types indicate that the rarest enneagram is Type 8 The Challenger, followed closely by Type 5 and Type 2.

Type 9 is the most common Enneagram type, consisting of 14.4% of the surveyed population. The consensus seems to be that 4s have it the hardest.

### Three centers, three ways to deal with the world



The basic idea of the enneagram, which is more or less congruent with what we use here and is generally accepted in psychology is that “everyone was born in their essence but developed an ego fixation (personality) before age three or four”. In an effort to establish a separate identity and to defend against parental programming, the child supposedly develops some neu-



rotic habits (a fixation) that characterizes the thus acquired (or emerged) personality, the primary identity type, then the child identifies with it, and sees this as 'self', and assumes it to be 'me' which then manifests as the personality or ego. This is thus a defense system, a construction which is basically the result of the core self (true identity) of the child relating to the influence of the dominant parent or caretaker.

This neurotic habit obscures the child's essence, which at its core is assumed pure and unadulterated, evincing no conflicts of thought, emotion, or instinct. This view, assuming we all start out as 'good' may be just an illusion. If we assume that the original, core self also has a basic fixation (or enneagram number) and talents, which are more or less suppressed, the possibility to explain the emergence of the dominant identity opens. Can identifying the personality fixation or type of the dominant parent then help to establish the inner child or core design? Is there a systematic relationship, or in other words, is there a relationship between the trauma's and neurotic experiences the inner child picks from a usually abundant range of experiences and the core essence of the parent, revealing the dominant identity and our path in discovering that?

The essence or core self (inner child, trance personality, etc. there are many names, not all well defined) is more complex than a kind of 'soul, it also has layers, develops and grows, so we can talk about an inner child, a wounded inner child etc, usually at a sub- or unconscious level influencing thinking, emotions, behavior, etc. This all is more or less in line with the generally accepted development model, with what is then called a true self (sometimes called inner child, essence) as the core, and the personality as the defense layer.

The original enneagram theory accepts that we are not, as some assume, fixed in our identity or in its expression as personality, we change, develop and mature. There are "vertical" stages in development towards more consciousness. We however do not change our type, as some assume, but we may have different identities with their individual type and do switch between them.

## **The body-type, the face, the voice**

The enneagram offers more than just a description of cognitive and emotional patterns, it explains also the various body types. When talking about a fixation or where the mental energy goes, this is reflected in the emotions and the body, the face, the voice, and the movements. It's not in the DNA, but in the epigenetic expression of the DNA that this manifests.

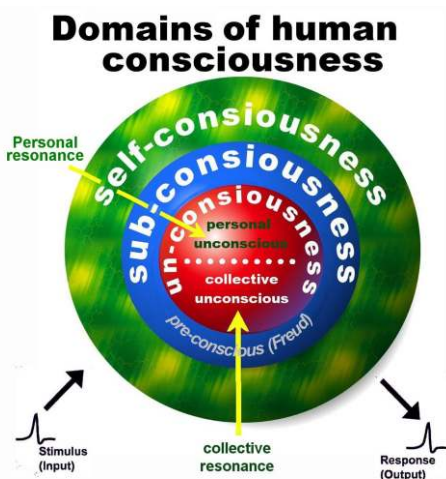
For example. A brain types (like the 5,6,7) uses much of the available (life)-energy to think, so the head receives a lot of that energy and the body adapts (high forehead, balding), while a body oriented type (like the 8,9,1)

channels the energy there, more towards the guts. This leads to distinct body types, correlating with enneagram types. More specifically, the 8 usually has a long torso and shorter legs, the 7 (turning emotion into motion) usually has long legs. Of course, in the multiple identity situation, the body types overlap. The face of a person with more identities usually shows this, with more lines and less symmetry. This shows more in aging, a person who looks stunningly good in her or his seventies or eighties is usually a single mask person (no substitutes), like Joan Baez.

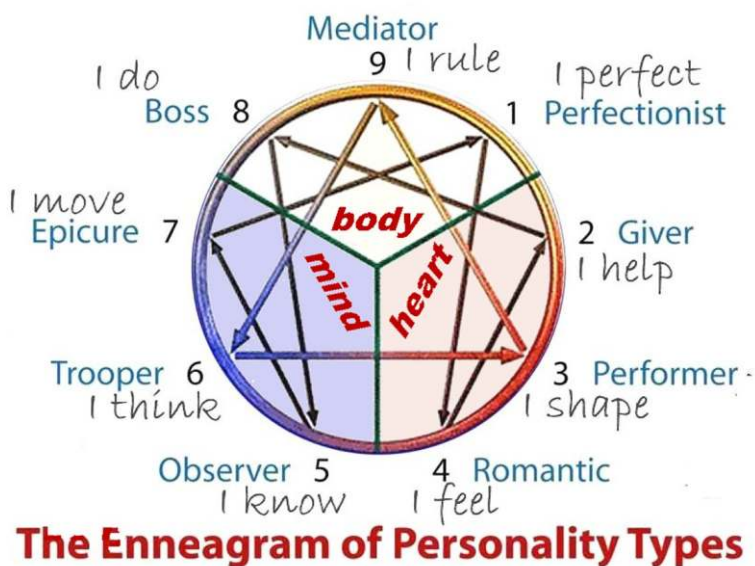
Our body, organs and even cells mirror our identity. This all is based on the obvious but mostly ignored relationship between breath (which is how we distribute the life-energy in our body). The psychological type is a breath pattern, this is the root of our body type.

Strangely enough this not even mentioned in typologies like the enneagram, where it is quite easy to notice for instance that nr 3 women are often petites and athletic people with long legs often 7's. Neither Ichazo, Naranjo, nor Riso has ever mentioned that connection or done research into the change in type due to physical accidents, like the ones forcing a change in breath pattern. Gurdjieff with his dancing and movement routines must have understood this better. This is strange, as anyone with some understanding of **yoga** and its notion of breath as the most important bodily function must realize. And why have monasteries, the military, and countless esoteric schools relied on chanting, singing, exercise and such to bring their subjects into (a breath) line?

The initial use of the enneagram in the West started, apart from Ichazo's group (Arica Institute) in Catholic circles with a focus on contemplation and self-discovery; later it became more of a therapeutic tool and, with discussions about what it really revealed, proliferated. The interpretation has become rather ambiguous, there are many 'schools' in the enneagram community, and there is a tendency to isolate, the enneagram in-group is not really open to look beyond. One has failed to reach a wider audience and broad scientific backing, even as the system is usually at least mentioned in academic education.



The popularity of the system in ‘new age’ and pop-psychology circles and books has led to many variations and interpretations, and the focus has changed from it being an introspective tool to a somewhat fashionable instrument in HR and marketing and in psychotherapy. Like with many of the approaches in psychology and therapy-land the enneagram community has developed somewhat towards a congregation of believing practitioners, not really interested in statistical proof or unable to find this, but forever trying to explain incongruent data with new extensions and groupings of the model. The Horne(y)vian groups (after Karen Horney) are based on how we like to work and engage with the world. They indicate the social style of each type, and how each type tries to get its primary needs met. There are three types



within each of these groups: Initiator types are 3, 7, and 8; Cooperator types are 1, 2, and 6; and Soloist types are 4, 5, and 9.

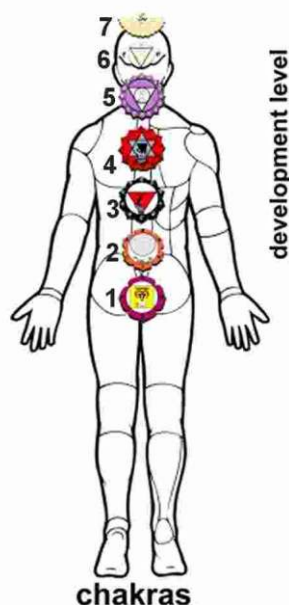
Another grouping, the Harmonic groups, concerns how people manage conflict. Again there are three enneagram types in each of the groups: Competency types are 1, 3, and 5; Positive attitude types are 2, 7, and 9; Catalyst types are 4, 6, and 8.

Dominant affect grouping, related to the Object Relations theory concerns: Attachment (3, 6, 9), Frustration (1, 4, 7) and Rejection (2, 5, 8).

The general enneagram model is fairly simple and straightforward. It has a certain beauty, is a logical way to deal with the three centers or dimensions, and is far easier to communicate than typologies with more angles like the

MBTI. It can easily be explained to clients, in groups one can identify sub-groups with distinct behavioral traits, and the system is also relevant for group-dynamics and relationships between people. It is a great tool for self-discovery and to see how everybody is unique and different. It does not indicate the level of maturity or spiritual development. It does not really help in assessing individual capabilities, like in groups, in education or in work situations.

The lack of a good development model related to maturity or wisdom or an indication of what in MOTIV is called health and which also relates to vitality and the lack of tenacity as a quality is certainly a problem in the use of the enneagram. Notably the perspective difference between looking at the given character and traits as immutable versus a development model that allows gradual or incident driven change and growth limits the applicability. In the enneagram there is some notion about growth and development, one talks about more or less fixation or intensity, about more or less developed individuals who have learned (or not) to cope with their basic drives. There is, however, no clear way to indicate where a person is, concerning the development. The Big Five approach does go into that, and may give more insight in the maturity (wisdom, tolerance) but lacks the more systematic approach of the enneagram.



## The vertical dimension

As indicated before most of the general approaches to type (or identify), are limited, horizontal models. Particularly the stage of development in a person, the maturity and tolerance one has, is hard to pin down (the Graves model is an exception and the enneagram approach of Riso c.s does mention 7 levels of development).

As people progress and develop in life their consciousness (one could use various approximate indicator terms like maturity, wisdom, morality) as a dimension of their identity also develops and grows. Negative development is also possible, in some situations we may fall back to a more primitive state. This has been noted and some approaches try to remedy this, but it can be seen as a fundamental flaw in the whole typology and profiling approach.

What is needed is a typology approach with more dimensions, and notably that what can be called the vertical dimension, indicating the level of development of a person. This can be indicated as the level of spiritual awareness,

maturity or consciousness, but all these terms are ambiguous. The challenge is to qualify the development of a person over time and to assess this elusive quality of ‘being there’. Are there more or less ‘evolved’ people, are they better, wiser, more trustworthy or more effective?

This is a serious question, for we judge and profile people all the time (mostly unconsciously) in this respect. We base opinions and decisions on this, as in hiring or firing people, starting relationships, or voting for politicians. Is there a way to indicate where a person stands, is there something like an IQ test for “human development”, a way to reliably indicate where a person stands in maturity or wisdom. There are approaches that define a Spiritual quotient or a Consciousness Quotient but there is no generally accepted yardstick for such capabilities.

## The Maslow vertical model

The approach by Abraham Maslow, to identify needs in a hierarchy, the famous pyramid of needs, obviously has some value here and has influenced Clare Graves. It makes clear that without the more basic material needs met, we are less likely to be concerned about higher needs.

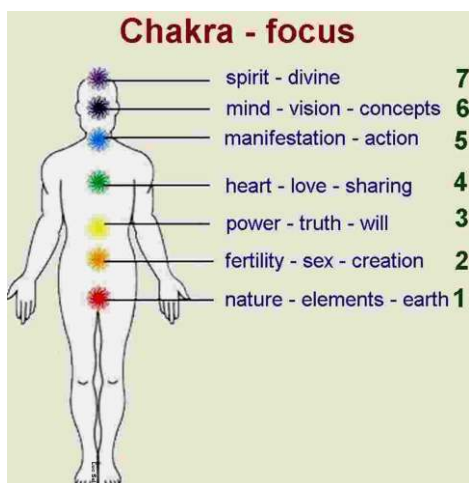
One of the problems with the original pyramid is that different cultures and individuals may have different priorities, for instance the spiritual (Maslow hid that in the self-realization layer) may be more important than the material. Another is that Maslow’s approach misses the direct relationship with the body. Some adaptation of his pyramid model as in the illustration would show the correlation and relationship with a much older model, the chakras.



## Chakra model; in essence a vertical, evolutionary approach

We can identify different parts and organs of our body, and there are many ways to name and parse our physical existence in systems and subsystems. Most of these biological or medical representations are fairly complex and not very intuitive, while in contrast the chakra-model that came to us from the East is graphically simple and logical. It’s a well known model to many, originates of course in the East, but has become a more or less universal sys-





tem to indicate the energy centers in the body (and specifically the spine). These, not surprisingly, resonate with the development of the identity. The chakra model may therefore be an appropriate way to illustrate human development in individuals.

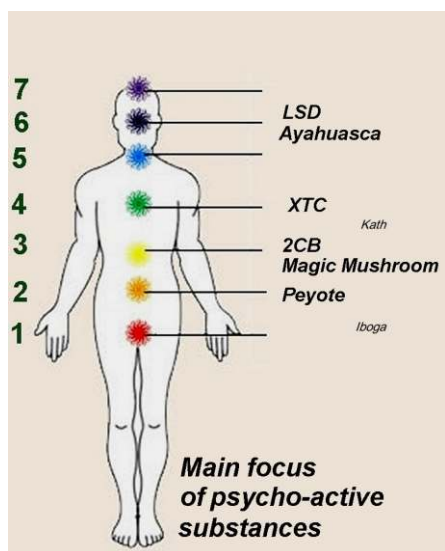
The notion of chakras derives from traditions like Ayurveda and yoga, but is also present in the ancient Vedas and Upanishads. The concept of chakras came to the West through the books of Blavatsky and the Theosophical Society at the end of the 19th century, but in an adapted form. People like Wilhelm Reich looked at chakra's and

paved the way for its acceptance in the West, but his terminology is rather confusing.

In the West we now usually work with a seven chakra version, whereas the original Vedic approach counted 21 chakras. (The Vedic system is more cosmological, reflecting man's own inner desires, longings and traits (samskaras) in the lower and higher chakras, as per past life impressions and mental traits (purva samskaras and vasanas). It points at how a person (or one's identity state) correlates to a "chakra state" as according to their psychological consciousness in this life, like a vertical dimension.

A chakra itself is not merely an "energy center", but reflects cosmic principles and psychological states. The chakras are subtle spheres, always "aligned" and portrayed as lotus-flowers with different petals, each representing the aksharas (syllables) of the Sanskrit alphabet and the tattvas (principles) of the Samkhya system of Hindu cosmology relating to various tanmatras (subtle elements) and their respective organs.

A seven chakra model is detailed enough and has a logical resonance with organs and body parts. This model is widely known and used, also in



pop-psychology and alternative medicine, but is not (yet) broadly accepted in the academic and medical world. I think it's very useful, for instance to decide on the appropriate psychedelic substance in therapy. I will use it to develop a more graphical model of identity development.

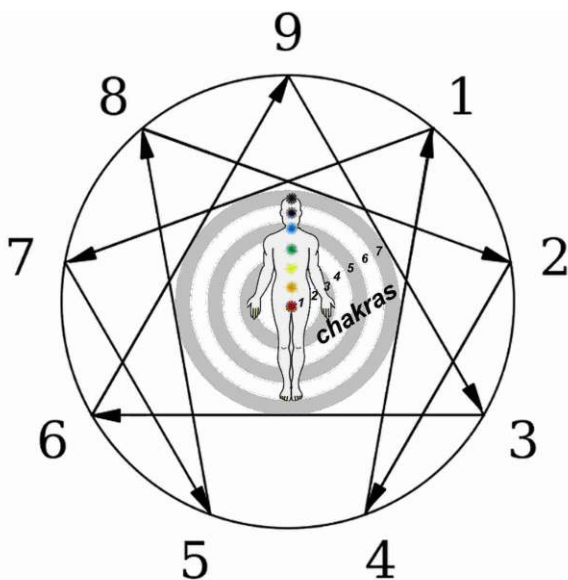
The idea that our body is a constellation of energies appeals to the intuition of most, and the development of awareness in the vertical chakra column, from the very existential, via sex and creativity to power and upwards along those energy centers, resonates with one's bodily, emotional and mental experiences. It is the vertical column in our body, along the vertebrae, and starts at the bottom and ends on the top of our head. From conception to maturity we grow from the most existential level, the root chakra, in steps towards eventually spiritual realization, the seventh chakra. Most people, however, never reach beyond the second or third chakra, they are stuck in the material levels.

The challenge is now, to combine the chakra model which so nicely and elegantly maps the vertical dimension of development with the systematic approach of a typology. Here we make a choice.

Acknowledging and factoring in that many people have multiple identities, the **enneagram** model of identity/personality types described before emerges as the most logical, systematic and graphically appealing model. It lacks, however, a good model of development of an individual over time and as the result of experiences,

the vertical dimension of the development. Here we can point at the Levels of Development Russ Hudson, Richard Riso and also Ken Wilber kind of noted as a necessary (vertical dimension) part of a typology and extension of the enneagram (also the spiral dynamic model of Graves is relevant here).

We like to suggest a combination of the enneagram and the chakra model as a way to 'type' people, dealing with the (vertical) level of development and the 'progress' or growth ac-



*each enneagram type  
can manifest in a specific chakra level  
and thus at a specific level of development*



quired (towards what we could see as a higher level of consciousness) through life's lessons.

In the enneagram/chakra system we will outline briefly the fixation angle and the vertical are combined, and can be indicated for a person, but also for each substitute identity state if relevant.

## **Enneagram/chakra model**

If we combine the approach of the enneagram and the chakra classification, one of the observations is that those with a higher level chakra development will be less affected with the fixations of their original type (and this aligns with the way the enneagram theory sees development).

Of course one could question whether such a vertical classification, mostly based on spiritual and consciousness development is adequate, but it is at least a coherent system.

There is a natural progression from the very existential first chakra through the sexual and the social toward manifestation and eventually into love and higher chakra awareness.

A person (or rather all his identities and substitute identities separately) thus can be identified as having a specific enneagram (fixation) type and a level of spiritual growth along the chakra hierarchy. Normally the primary identity, the one developed in early childhood, is the dominant one and has influenced the bodily development. The core identity, the higher self or true self identity, is usually easily recognized in the baby or young child, but is gradually taken over by the primary and usually dominant identity, and also, to a lesser degree, by the substitute identities later because of traumatic experiences. The problems in a specific identity, related to the traumatic experiences that led to this identity, will eventually surface as disorders. These divergences are usually expressed more distinctly as one grows older, but also if the development along the chakra column is blocked.

In other words, a person with a specific enneagram type will show less and less physical (and mental) characteristics of that type depending on the level of chakra development.

The enneagram-chakra model thus allows to not only identify the fixation of each identity of a person (multiple substitute identities are very common in the West, less so in more traditional societies) but also the level of development. This model allows to create maps or matrices, indicating the structure and levels of the identity matrix. In the example given here there is a core (from birth/nature), a primary (early childhood) and one substitute identity. Note that the time one is in one of the identities is very relevant, a substitute identity which is seldom manifested is not very relevant in one's behavior.

<i>example</i>	core identity	primary identity	substitute identity
enneagram type	7	8	3
percentage of time	3%	85%	12%
chakra focus/level	5	4	2

This example shows a fairly common identity profile, someone having experienced some trauma, which has led to a substitute identity formation, which then shows up part of the time, but is not normally dominant. The person is mostly in the same identity state, only accessing the core (inborn authentic identity) in dreams. The substitute identity will take over when triggered by circumstances that resonate with the original traumatizing event. The substitute identities are generally less developed than the primary identity, as their function was to hide or suppress certain emotions, a kind of amputation. There are also substitute identities with a higher level of development, this when the trauma lesson has been well integrated and instigated some growth.

Another example, more complex, is:

	core identity	primary identity	substitute identity 1	substitute identity 2
enneagram type	2	4	6	9
percentage of time in this ID	2%	45%	30%	23%
development level-chakra focus	4	2	2	1

This profile, honoring the multiple identities, indicates a much more complex person. This person may show a different personality (the expression of an identity) more often, will be trusted less and have problems forming stable relationships, also in work situations. The development level is lower, like the 2 chakra level might indicate a focus on sex, the 1st chakra level an obsession with existential issues (material, safety).

The examples given here are simplifications of what is discovered in serious therapy sessions, where the intuition of the therapist will help uncover the

complexity of the identity matrix, and help the client to see how this plays out in behavior and decisions.

To obtain the data in such a matrix requires not only a well trained therapist, but cooperation from the client, as only he or she has access to the deeper and often repressed memories. They need to understand the whole approach and need to be willing to cooperate to reach the unconscious or intuitive levels where these can be accessed. Maybe modern biometric scanning and sensor technology and real-time analysis will provide a means to identify the various identity states in a person.

Just as an experienced therapist can intuitively guess how many and what identities a person has, maybe advanced AI can do the same, combining various sources. An example; the way one interacts with a screen and keyboard, the tempo and style of typing and answering questions and challenges already serves to find out about one's intelligence, but contains much more information and all kinds of clues about the underlying personality. Also the voice is an important source of information about the identity state a person is in, and according to Alfred Tomatis, is related to our hearing, an audiogram could show distinct differences between identity-states.

In practical situations in therapy, a much more detailed profile will be drawn up, not just the numbers and levels and this expansion and clarification usually takes place in an interactive consultation process like the Lucidity approach. Then the enneagram/chakra profile becomes a tool to guide the self-exploration process. Not so much as a 'hard' indication, but as a tool to communicate with the client, a gradual process of interactive self-discovery with the help of a systematic approach.

## **Operational and practical; Lucidity diagnostics**

The relevant question is now, would this enneagram-chakra model be helpful on a wider scale in self-observation, in therapy and as a basis for a practical typology? The answer is not straightforward. Even as this model and the resulting identity matrix profiles have been used by a number of people for years and hundreds of people have been analyzed and confronted with what then serves as a more insightful model of what they are, it is not a mainstream approach.

In an approach called Lucidity, see sample forms, the notion of multiple substitute identities is elucidated by using sets of practical questions or indicators, to be drawn up and discussed with clients, using intuitive methods like dowsing, Touch for Health, etc. as a way to help establish what factors, what events and eventually what therapy forms are significant. These forms are not a simple questionnaire or list, but are used interactively with the person, to help the consulting process and the understanding of the identity matrix. This requires gentle explanation, often using people known to the patient as examples and explaining that what one commonly sees as moods, attitudes

or dispositions could be different personalities. However, the idea that one has different modes (identity states) is sometimes difficult to swallow, as one easily perceives this as pathological. The whole concept is so different from the notion that one is always the same (which the medical world usually assumes) that accepting such a matrix of personalities is hard to swallow.

Indicators	Meaning and (some) possibilities
How many relevant identities	Masks, always core and a primary identity, often substitute identities.
How much in this state/mode	The time in this identity made, including sleep
Where in this mode, location/act	Work, home, nature, social activities, sex, sports, study, garden
Enneagram type in identity	Each identity has its own and specific type/character/drives/fixation
Development level/chakra level	How developed/mature is this identity on a scale 1-7, related to reasonability, mature judgment, tolerance, mindfulness
Trauma cause (person), age	What happened, by whom (mother, father, etc.) and at what age
Spiritual frequency (awareness)	Level of spiritual development
IQ Intelligence in this mode	124= small business 126 = university, 128 PhD, 130 = very smart
Social Quotient	Emotional EQ, dealing with others, 100 = normal,
Happiness level	0-100, often different in the identities/self-states
Main cause of unhappiness	Relation, money, purpose, respect, being seen, parents, work, God, emotion, goal, experience, education, travel, bewitched.
Expression-Creativity	How does one express emotions, ideas, beliefs.
Willpower, realization of intent	Success, making things happen, change agent
<b>Name for state</b>	<b>name to indicate the identity</b> like work, family, stress, abuse state
Chakra focus - energy focus	Seven chakras (strong or weak) & brain, body, emotions
General health in mode	Very healthy = 0, normal 3-5% off, over 30% off see a doctor
Acidity – pH, blood pressure	Acidity, indication of skin problems, osteoporosis
Organs; liver, kidneys, heart, etc	What is not functioning well, illnesses, family traits.
Age potential	Kind of design age, usually goes down with more masks
Breath rhythm/tempo in mode	Different modes, different breath, bloodpressure, heartbeat
Time Perception (past-present-future) in pos/neg way	Positive past, negative past, hedonistic present, fatalistic present transcendental future, goal oriented future (Zimbardo TP)
Purpose of life	Material, relations, serving, adventure, learning
Main problem/main talent	Creative, business, admin, exact, music, people, future, plants, animals, therapy, language, humor, spirituality, sex, psi.
Age/looks differential	Looking older or younger than age, age-ranges
Sexual orientation	Not only straight or gay, but level of bisex
Sex-love coupling	Same partner monogamous or adventurous
Sexual realisation	Level of having lived out fantasies
BDSM etc. tendencies	Sexual aberrations, often indicators for traumatic experiences
Autism-hypersensitivity-ADHD	0-100, more than 15 is serious
Specific sensitivities, ESP	Place, environment, people around, allergic reactions, dislikes, PSI
Helper tendencies	Pleaser, helper, always there for the other, but needy oneself
Victim-blaming	Blaming the world, parents, fate, not assuming responsibility
Depression tendency	0-100, more than 15 is serious
Food/digestion focus	Which factors: quality, cook, tempo, environment, company
PTSD	Traumatic experiences, causing dissociation, substitute identities
Individually relevant indicators	as become evident in the process
Therapy suggestions	Kind of approach, like yoga, psychotherapy, food, vitamins, yoga, sport, family constellation, group sessions, tantra, Biodanza, ritual

low. Therefore it makes sense to have examples of people, maybe public figures.

Indicators M	Core Identity	Primary Identity1	Identity 2	Identity 3	Identity 4	Identity 5
How much in this identity % of time	2	47	25	14	8	1
Enneagram in this identity-mode	2	6	3	6	3	9
Chakra/development level	6	4	2	2	1	1
Where in this mode location/activity		home	public	children	doctor	
Trauma age and cause		0-2 moth/neph	4 father	9 family	13: school	23 husb
Spiritual frequency (awareness)	130	110	42	16	16	4
IQ Intelligence in this modus/identity	125	125	125	125	125	125
Social Quotient (EQ)	110	90	30	85	70	15
Happiness level		40	25	25	55	20
Main cause of unhappiness (lack of)		security	status	relations	education	adventure
Wisdom/maturity		140	30	20	15	10
Willpower-perseverance		80	65	60	45	20
Expression-creativity		190	80	55	45	40
Chakra Focus main energy focus		4	2	5	4	2
Acidity Ph		acid	acid+	ok	ok	acid++
Weakest chakra - organ		2	6	3	3	1
Breath rhythm/tempo in mode	3	9	11	13	12	11
Time Perception (past-present-future)		past/presnt	future	past	past	past
Purpose of life	toknow	to see	to feel	to feel		
Main talent	creat	order	care	beauty		
Potential age, yrs.	102	100	94	80	70	55
Age/looks differential		none	none	none	none	none
Sexual orientation	hetero	het	het	het	het	het
Sex-love coupling 0-1	0	½	1	0	½	1/2
Sexual realisation 1-10	0	2	0	0	3	4
Helper tendencies 1-10	3	1	2	10	2	0
ESP capabilities/magical awareness	10	1	1	0	0	1
Depression tendency 1-10	0	3	2	8	4	10
Food/digestion focus		tempo	company	quality		
Victim role/blaming		4	9	2	10	6
PTSD symptoms 1-10		1	6	4	8	9

***Lucidity form for a patient, showing what angles and perspectives are used to help arrive at a good image of the identity matrix of a person***

ures or family members, who display distinct identity states. Often we know and have seen, in a partner or parent, that people have such distinct moods, attitudes, but these are not categorized as different identities (or personalities, as that is an easier term to use in conversation).

Once the basic idea is understood, then the client starts to see the relevance and may recognize the different states in her/himself.

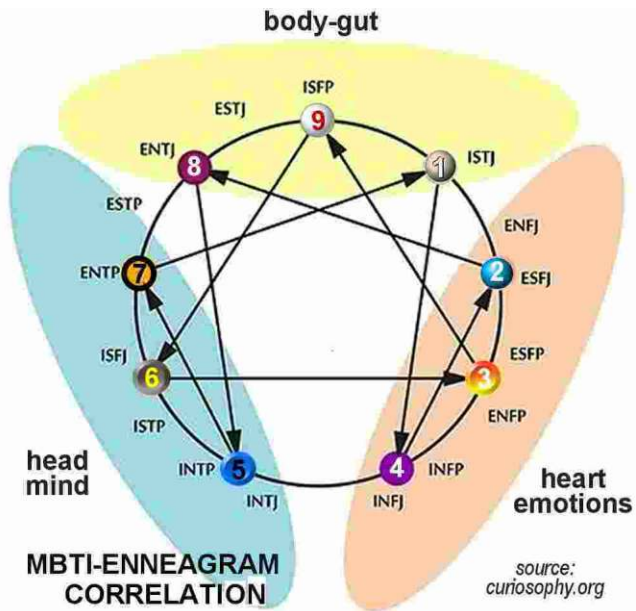


## 7 Comparing, overlap, diseases

The various systems all have their qualities, they can be seen as different angles and perspectives on what a person is, how they react to stimuli, what drives them. It is however, not very practical to do a number of tests for a given person, so it helps to see what the overlap and similarities are between the various systems.

### Enneagram and other typologies

There are correlations, overlaps and similarities between the enneagram and other typologies, one has attempted to validate the various typologies by marking the consistency in typing people with them. There is some resonance and one can translate the one in another with some results, but the basic assumptions and aim of the typology are often too different. The correspondences between the MBTI (Jung) and enneagram have been identified, see diagram.



### Typology and disease predisposition

It's quite logical to assume that one's type has some effect on one's health, life expectation, susceptibility to certain diseases, but not much research is available to substantiate this. This is amazing, as there are adequate data sources to look into this, many organizations have type data like MBTI scores in government organizations and the military, but seemingly one hesitates to relate for instance life expectancy with type, even as there are methods like telomere degradation of the DNA that could do this.

Another reason could be that the differences are not really significant, maybe only a few months. It is widely noticed, however, that certain diseases are more common in specific character and trait types as these do relate to

specific body types. One could say certain types have a predisposition to develop certain disorders, mental or somatic. Seen the relation between body type and enneagram this is not surprising, the type is where one directs the energy (chi). Enneagram pioneer Claudio Naranjo has, in one of his early books, associated the DSM III personality disorders with the nine Enneagram types.

Gerald D. Otis found that the MBTI types ISTP, INTP, ISTJ (roughly relates to enneagram 5,6 and 2) are more common (70% of total) among PTSD victims.

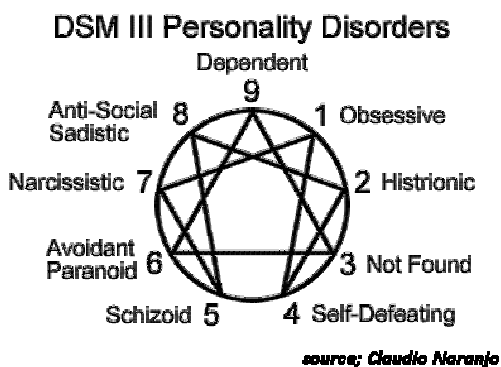
Manuele Baciarelli is one of the researchers who has codified and developed such psychological and somatic resonances in *L'Enneagramma Biologico*, a comparative study of personality and illnesses, using the enneagram.

A study in how gaming addiction (Internet Gaming Disorder) is related to MBTI type indicates that introverse types (79%) and especially ISTJ types are more inclined to play online role playing games and might suffer.IGD. The Thinking types were also well represented in the sample (N=503) with 66%. Mechanics, Role-playing Customization and Escapism were significant in the motivation to play analysis.

In the Enneagram system, unique personality types possess a unique risk perception and readiness to adopt healthy behaviors. Personality types of giver 6, performer 3, and challenger 8 significantly associated with lifestyle modification readiness.

MBTI has been used to determine how prone each of the sixteen types are to anxiety and depression. Traditionalists were the least prone to report depression, while all four Idealist types NFs (2,3,4 enneag) were significantly more prone. At the individual type level, the results were even more pronounced. At the extreme ends of the continuum, ISTJs were 25% *less likely*, and INFPs were 41% more likely to report depression. The results for anxiety were similar.

Diabetes in connection with personality has been studied like in the



Maastricht Study with a large test-groep and found Individuals with type 2 diabetes were less extraverted, less conscientious, less agreeable and less emotionally stable, and similar in openness to individuals without type 2 diabetes. Another project found that Neuroticism, Agreeableness, and Conscientiousness predicted patients' illness adaptation, above and beyond the effects of sex, age, and illness dura-



tion. Second, illness coping was found to be an important mediating mechanism in the relationship between the Big Five and illness adaptation.

People may differ in the accuracy of their perceptions of diabetic control (management) as a result of the five factors of personality. Significant differences in perceptions of diabetic control were found for participants higher in extraversion, neuroticism, and openness. Additionally, those higher in conscientiousness were more likely to report their diabetes was under control. No significant associations were found for agreeableness. diabetics higher in extraversion were more likely to overestimate how good their current diabetic control was. Higher openness was associated with selfreports that diabetes was not under control.

Concerning mental problems there is a bit more to say. Neuroticism is one of the Big Five taxonomy's primary domains. In general Neuroticism was found to be significantly positively correlated with psychotic experiences, while Extraversion, Openness, Agreeableness, and Conscientiousness were found to be significantly negatively correlated. The relationship between CoVid and mental problems for instance has also been researched. Modelling the contribution of the Big Five personality traits, health anxiety, and COVID-19 psychological distress to generalised anxiety and depressive symptoms during the COVID-19 pandemic resulted in showing that extraversion, agreeableness, conscientiousness, and openness were negatively correlated with generalised anxiety and depressive symptoms and that neuroticism, health anxiety and both measures of COVID-19 psychological distress were positively correlated with generalised anxiety and depressive symptoms. health anxiety, concerning COVID-19 anxiety, and the COVID-19 anxiety syndrome Specifically, extraversion, agreeableness, and conscientiousness were negatively associated and neuroticism and openness were positively associated with COVID-19 anxiety and the COVID-19 anxiety syndrome, Agreeableness was negatively and directly associated with generalised anxiety and depression symptoms, though weakly. These relationships were independent of age, gender, employment status and risk status.



## 8 Multiples and the problems of modernity: PTSD, alienation, anxiety,

Some disorders and diseases are going to cost us dearly, in human happiness, meaning and in economic and social terms. Apart from the increase in coronary problems, cancer, auto-immune disorders and obesity the issue of increase in psychological afflictions is most disturbing. More and more people are depressed, disillusioned, suicidal, suffer from chronic sleeplessness, fatigue, anxiety, dementia, etc. and this is becoming a serious burden on society, as these problems are not easily remedied and often also come with physiological comorbidities. We already take more than a fair share of anti-depressants, pain killers and all kinds of other band-aid drugs or escape in alcohol, soft drugs or identification with divergent notions.

This is one of the serious problems of the “Western” world, and the recent crises like CoVid/Corona and the Ukraine war don’t make things easier. They may lead to an increase in mental problems, dementia, PTSD. More stress, more anxiety, less meaning and feeling connected, one could say our mental condition is slipping.

### **Typology to customize and optimize therapy**

In the context of developing and using better means to help diagnose and deal with these psychological and psychopathological issues we can rely on science, on more effective medication, on modern technology like brain scans, chip implants, online therapy, AI, VR. There is undoubtedly progress there. But why not try to use the more simple tools like the typology toolkits this book discusses. Customizing therapy, based on a better understanding of individual inclinations and conditions can make it more effective and save time and costs.

In that context I will focus on trauma and PTSD. By now most people have heard about it, Post-Traumatic Stress Disorder is not only a growing concern for the medical world, but a socio-economic issue. More and more people are diagnosed with it, not only war-time veterans or emergency workers; whole new groups like mothers after difficult labor, inmates and those with birth trauma and maybe the C-section born and millennials are more vulnerable to PTSD. The CoVid-19 crisis will bring many more people with similar complaints. Not only because of hospitalization, but because the pandemic has challenged our sense of security and trust and can be seen as a collective trauma. and stressor.

If we follow NIMH's (National Institute of Mental Health of the USA) definition;

*PTSD is a disorder that develops in some people who have experienced a shocking, scary, or dangerous event.*

On their website<sup>1</sup> they state:

*"It is natural to feel afraid during and after a traumatic situation. Fear triggers many split-second changes in the body to help defend against danger or to avoid it. This "fight-or-flight" response is a typical reaction meant to protect a person from harm. Nearly everyone will experience a range of reactions after trauma, yet most people recover from initial symptoms naturally. Those who continue to experience problems may be diagnosed with PTSD. People who have PTSD may feel stressed or frightened even when they are not in danger."*

There are other definitions, like what is mentioned by Psychology Today:

*'Post-Traumatic Stress Disorder (PTSD) is a trauma and stress related disorder that may develop after exposure to an event or ordeal in which death, severe physical harm or violence occurred or was threatened. Traumatic events that may trigger PTSD include violent personal assaults, natural or unnatural disasters, accidents, or military combat.'*

PTSD has reached epidemic proportions, The costs of dealing with it, either by treatment or for those who suffer the social consequences of non-treatment, are huge and the options of curing or alleviating the symptoms are limited. New developments, like more specific biomarkers, the role of certain hormones, the influence of the adrenals (our emotion-ears), the gut biome and the consequences for life-expectancy and health, now shed more light on what is as yet too broad a diagnosis (in the DSM-5 Diagnostic and Statistical Manual of Mental Disorders at least). But understanding the underlying dissociation and substitute identity formation mechanisms as discussed in the previous chapters can help to find better diagnostic and therapeutic tools and procedures. Using the "enhanced" typology as suggested in this book can be another step forward to effectively diagnose and identify the root causes and suggest better therapeutic choices.

## **Constructed**

Some see PTSD as a socially-constructed label that Western mental health workers have affixed to noticeable changes in someone's behavior, attitudes, and/or values following accidents, natural disasters, armed combat, rape, tor-

1 [www.nimh.nih.gov/health/topics/post-traumatic-stress-disorder-ptsd/index.shtml](http://www.nimh.nih.gov/health/topics/post-traumatic-stress-disorder-ptsd/index.shtml)

ture, abuse, sexual assault, and a host of other threatening experiences (Young, Allan 1995)<sup>2</sup>. It became a label for dysfunctional behavior, a disorder, but obviously so common that it is part of the human condition

## **The body ignored**

PTSD is seen as a mental disorder, part of the DSM-5 classification. It's in the mind, one assumes, which basically ignores the anchoring of traumatic experiences in the body. Ignoring the anchoring in the body is serious oversight. People like Bessel van der Kolk<sup>3</sup> and Robert Scaer<sup>4</sup> have pointed this out, based on their clinical expertise and analysis of the relationship between mind, body, and the processing of trauma. They point at neurobiology's fundamental tenets, the connections between mind, brain, and body, and the many and varied ways that symptoms of traumatic stress become visible in the body. Their position, however, has been criticized by the medical establishment.

People often experience sensory elements of the trauma without being able to make (cognitive) sense out of what they are feeling or seeing. They are experiencing emotions and sensations, but unable to remember the origin and the content. These origins are obviously also anchored in the body, not only in the mind.

Body-mind therapy is increasingly seen as the more holistic route to deal with PTSD accepting the trauma is not only anchored in the mind, but also in the body. New approaches are coming to light, also for diagnosis. One can use for instance interoceptive awareness (awareness of sensory information in the body) to diagnose and heal difficulties with emotion regulation as encountered in PTSD. Traumatizing experiences, incidental or for a longer time, can lead to suppressing the memories or rather the emotions connected to the situation, they become what Bradley Nelson<sup>5</sup> calls 'trapped emotions'. They have become unconscious, but still affect us, often in very negative ways.

PTSD is associated with reduced cognitive and psychosocial functioning, fractured relationships, inability to maintain employment, and increased risk of depression and suicide. The illness makes one re-live the event or rather the experience in some way, often unconscious, which causes distress and difficulty in day-to-day life. Symptoms may become worse if someone is triggered, when one sees, hears or smells something that reminds of the trauma. The sense of self is being damaged with symptoms like flashback

2 Young, Allan; *Inventing post-traumatic stress disorder* (1995)

3 Bessel van der Kolk; *The body keeps the score: mind, brain and body in the transformation of trauma* (2016)

4 Robert Scaer; *The Body Bears the Burden* (2001)

5 Nelson. Bradley; *The emotion code* (2007)

memories, hyper- and hypoarousal, but also learning problems, behavioral aberrations, often substance abuse, addiction and much more.

PTSD is called a disorder, but the range of symptoms in the usual definitions is so broad, that syndrome would be a better moniker, and even the term spectrum of disorders would be appropriate, like in autism.

To understand PTSD beyond assigning a list of symptoms, beyond the deconstructional approach, we have to understand how humans (and animals, they suffer from trauma too and develop substitute identities) react to their environment and to real or perceived threats, what happens in their bodies, nervous systems and in their brains? What are the root mechanisms, what makes one deal with an incident in such an extreme way, that we call it a disorder? Why do some suffer from it, while others walk away from a similar situation without the burden? Why is the interplay between personal and social cultural identity so important, what are underlying patterns, causes and how do they manifest.

One could ask, is a culture so full of ego-symbolism, competition and identity conflicts maybe causing all this PTSD?

If we can see PTSD in a process perspective, in the context of identity formation and notably substitute identity formation the personality (the expression of the underlying identity as a specific type, traits) can help to qualify the symptoms. PTSD can be seen as an identity dissociation problem, just like DID (Dissociative Identity Disorder). Many mental and personality problems can be seen as inner identity conflicts, and this again is where typology can be a useful tool.

PTSD therapy and understanding the pathophysiology of trauma<sup>6</sup> so far is limited and not very effective. Most successes are symptomatic, based on self-reporting, long term evaluation like with DNA analysis (telomere degradation) hasn't confirmed real healing effects yet.

There are exposure-based therapies as derived from World War II desensitization treatments for battle fatigue (with the risk of retraumatization). Reliving the experience in various ways (games, art expression, aggression expression, VR, regression, hypnosis, guided meditations, etc.) and desensitizing do work. Cognitive Behavioural Therapy (CBT) talking therapy (managing problems by changing the way one thinks and behaves) is the usual approach in VA treatment plans. Apart from purely symptomatic relief with pills there are trial and error somatic interventions like EFT (Emotional

6 Newton, Priscilla; *Sourcing Image Formation in a Depth Psychological Approach to Posttraumatic Stress*. (2015)

Freedom Technique) and EMDR (Eye Movement Desensitization and Reprocessing). These often help but there is no clear understanding why or how they work, even it is now understood they target (and overload) body polarization and cross-hemispheric integration of emotional and cognitive imprints that persist after traumatic events. They kind of overload and then reset (clear) the memories and belief system associated with a specific identity or substitute identity.

These days there is a lot of renewed interest in psychedelics therapy for PTSD

Looking at the use of psycho-active substances (notably psychedelics) does make sense but the experiments in that direction feel too much clinical, ignoring the lessons early pioneers with such substances learned in the seventies. Angles like looking at the gut-biome, so important in the whole immunity perspective, and the neurotransmitters are promising, but still in an experimental phase. Technology, biofeedback etc. is helping to find new approaches, like using virtual reality to help desensitize memories.

## **Adrenal perspective**

The adrenal neurotransmitters/hormones are of interest, as they are related to what is so important in PTSD situations, the fight/freeze/flight mechanism. The role or disbalance of hormones like adrenalin, cortisol and oxytocin has not widely been seen as relevant. Only recently have they become part of the PTSD puzzle. It was seen as less relevant; it only recently became part of the research curriculum<sup>7</sup>. The role of the adrenal glands and the hypothalamic-pituitary-adrenal (HPA) axis feedback in PTSD is not very well recognized in the allopathic Western medical approach. This while fight or flight response are usually present in traumatic circumstances and are so clearly related to the hormones produced in these glands. Intense fear, helplessness, self-absorption or horror as experienced in PTSD are related to these organs and hormones.

## **Gut Biome**

Also the role of our gut microbiome is now more and more relevant, also for psychological problems like autism<sup>8</sup> and the use of pre- and probiotics as a

7 Kolassa, Iris-Tatjana, Cindy Eckart, Martina Ruf, Frank Neuner, Dominique JF de Quervain, and Thomas Elbert; Lack of cortisol response in patients with posttraumatic stress disorder (PTSD) undergoing a diagnostic interview. *BMC Psychiatry* (2007) PMID: 17916253

8 Pulikkan, Mazumder, Grace; Role of the Gut Microbiome in Autism Spectrum Disorders; in *Adv Exp Med Biol*. 2019;1118:253-269. doi: 10.1007/978-3-030-05542-4\_13.

treatment for ADHD and PTSD<sup>9</sup> (and many more diseases) has been suggested and is being researched.

## New Perspectives

A metacognitive model including emotion-focused therapies, mindfulness, meditation, yoga and breath training as well as the incorporation of somatic and ecopsychological approaches such as saltwater immersion are probably more effective than just cognitive therapy interventions.

There are novel propositions like the trauma-immunity perspective and the substitute identity model (SIM) as a different way to look at the complex of factors that cause PTSD. This model helps to understand multiple identity situations and the dissociation mechanism but doesn't provide the relative easy practicality of for instance EMDR. For the moment, until technology develops that identifies the identity matrix of a person, the model can be and is used by experienced therapists, but not at a large scale. To develop such technology is more a matter of software than of hardware sensors, things like face recognition software and modern sensor technology provide adequate datasets, but what is lacking is the insight that we are not a constant self, that many of us have multiple identity states, and that we should differentiate these. Things like polarity analysis and the insights of older face and body recognition traditions like the Chinese Mien Shiang (next chapter) and the Ayurvedic traditions could help here. The fact that EMDR basically is a polarity technique supports this, and that it works with animals indicates that PTSD is not entirely mental.

The whole idea of trauma-immunity may help to find out why some people have less damage from traumatizing experiences, less PTSD or DID. But this requires studying the way trauma develops at more levels, and for instance looking at how animals deal with traumatic experiences. The whole issue of animal PTSD could be a door to better understanding the basic physiological mechanisms and how trauma works out at deeper, more evolutionary primitive levels of the brain and the neurological structures. The most logical groups to study are primates, domestic animals, and dolphins but why not look at how the amazingly „clever“ octopuses deal with adverse situations.

9 Sophie Leclercq, Paul Forsythe, John Bienenstock; Posttraumatic Stress Disorder: Does the Gut Microbiome Hold the Key? (2016)  
DOI: 10.1177/0706743716635535



## **Biomarkers, psychomarkers**

The search for bio- or psychomarkers, as a much-needed indication to help PTSD diagnosis, may find relevant pointers in studying neurotransmitters, DNA, and mRNA sequences, but there are maybe more simple and less invasive ways. The Chinese art of face-reading could help and modern face recognition and micro-expression interpretation are developing fast, but things like analyzing the voice of a person or noting the deficiencies in the audiogram might yield interesting results.

## **Posttraumatic Growth, spiritual awakening**

A special issue in this is the spiritual angle, not all trauma leads to negative outcomes, there is Posttraumatic Growth too.

For some such a spiritual awakening is the best thing that could ever happen to them, but it also radically impacts one's life. A spiritual awakening wakes one up to the harsh reality that most people are unhappy, including yourself. To realize how everybody around you is mostly living on auto-pilot, chasing money and power. Your social life changes. If you enter into a spiritual awakening, you will get more and more removed from the people that you call your friends. There is the danger using your new status as a spiritual person, become a guru or healer, and to not face your issues.

The notion of rebirth (or dying to oneself) is not only part of many indigenous initiation rituals, but quite accepted in modern psychotherapy. Does this require a new perspective on what PTSD really is, a disease or one of life's deeper lessons?

## **Why?**

The question, why not all adverse and traumatizing experiences lead to PTSD (in whatever form) remains unanswered, although it is clear that more understanding of the set and setting of incidents deserves attention. For instance how the group interaction, the culture, and the ritual matrix are important, and here again we could learn from older cultures and how for instance basic military training is less traumatic than real combat, even as the situation might be equally challenging. Dealing with the trauma, for those boot camp situations are traumatic, is obviously embedded in such a way that no long-lasting PTSD-like effects emerge. This is not all psychological, all this may cause biochemical conditions in the body of the participants, that help them to cope with the trauma in a 'healthy' way, not leading to PTSD-type complaints later.

This is not only a matter of making it just safe and prepare. It also matters how such challenges are, upon completion, rewarded with honors, insignia, rank but also with rituals, parties and group festivities. The lack of meaning

(of the war effort or of individual sacrifices) is often cited as one of the factors in PTSD in veterans.

It is clear that set and setting are part of what influences the outcome of a potentially traumatizing experience, and this includes not only PTSD but also a more 'normal' dealing with the adversity or challenge. A combination of factors seems to be at work here and that we could maybe learn to include them also in situations of 'real' trauma, in prevention and preparation, but also in the aftercare and for those who are not actually in the combat zone or dangerous situation, but in the direct environment. Many veterans, suffering from PTSD, were not in the actual combat situation, but sympathized with the victims or turned guilt-feelings towards themselves.

## **Perinatal**

Concerning prenatal, perinatal (birth) trauma, this is a field where we could also learn how trauma-immunity develops. Birth trauma is a subject covered by Stanislav Grof at length, but this is not part of the regular PTSD approach (yet). But it deserves attention, a birth can be seen as the first serious trauma training for the baby. What makes some babies emerge without lasting trauma effects, while others suffer all their lives. There seems to be a mechanism, involving adrenal hormones (like oxytocin) to prepare mother and child for the experience but making sure that the child (and mother) deals with the traumatic circumstances in a normal way, not resulting in lasting birth trauma. What is the role of these and other neurotransmitters in the birth process, what effects have the pheromones or the lack of pheromones, the presence of midwives, the father, the place of birth, the transfer of the vaginal and other fluids (containing the mother's immune biome), etc.?

Here the genetics and health of the mother are important, but culture plays a role too, just think about the growing numbers of C-sections and the use of anesthetics and how the general cultural context concerning birthing is a factor. These birth traumas, which obviously indicates something didn't work well, do occur, but more so in our modern society with all its medical ritual and treatments. A „healthy“ birth probably better prepares the baby for later traumatic experiences, which will always happen. The baby, child, or adult will have some experience to deal with them, without reverting to the extreme dissociation that will lead to substitute identity formation and potentially PTSD-type identity conflicts later in life. Here the millennials are an interesting group to study, as some claim they lack initiative, tenacity because of the lack of a proper birthing challenge. Maybe less industrialization of pregnancy and birth may be the way to go.

This perspective, looking at the wider context of what caused PTSD, deserves more attention and maybe nasty questions need to be asked. There are no studies about the level of intoxication (in action situations) of PTSD victims, even as it is well known that in the field drugs were everywhere, some even provided by the army for medical or operational purposes. This is not new, the Viking Berserkers were using psychoactive substances in their battle frenzy. More attention to expectations, preparation, the cultural context, music, the ritualistic set and setting, as this at present is not part of the regular protocols.

## **Where therapy could go**

Following the concept of multiple identity conflicts as the root of complex PTSD-problems, here is a suggestion as to how therapy could develop.

There are stages in the process and at present the technology and tools for each stage need development:

- # - finding out what substitute identities a person has developed (at present an intuitive guess, new tools and sensors could help here)
- # - access to the memories related to specific substitute identities and the traumatizing event that caused them
- # - to allow expressing the original (normal) reactions (emotions, body acts) in a safe environment, replacing the thwarted and self-directed expressions (symptoms of the disorder).

These stages and especially the last one requires a safe environment, we don't want for instance veterans to start emptying their guns on innocents or start kicking and attacking the therapist. And yet, those were the normal reactions aimed at the perpetrator or fitting the situation at the time, but impossible then. So can we create safe environments where such expressions is possible or at least experienced as real. New technology like virtual reality may offer solutions here, with specific drugs (psycho-active hallucinogens) to increase the immersion and sense of reality. Such environments and experiments to validate the suggested therapy model will slowly emerge as the technology and legality improves.

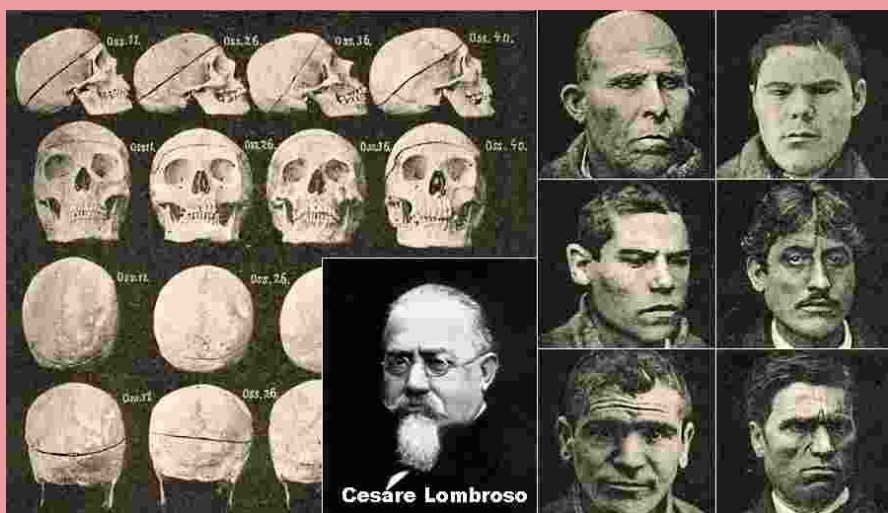
## 9 Alternative approaches, Putin

Even as this essay is mostly concerned with the classic typologies, it makes sense to also show a few alternative ways of profiling. There are many, but some have some relevance, as an example and to show how face-profiling is age-old like the Chinese Mien Shiang and very new at the same time. and how a user friendly form of astrology, HDS is also an interesting tool. To show how the various approaches relate and offer a different picture of a person, I use Vladimir Putin as the subject of a comparison.

### Physiognomy, face reading, face-recognition

Do our looks betray who we are, is the outside an indication or a mirror of the inside, of our mindset, health, honesty? The idea that one can find out more about a person (or oneself) by looking at body parts and especially the face is not new, it fits the holistic perspective. It's not a very politically correct subject.

The assessment of a person's character or personality from his or her outer appearance, physiognomy, has had it's up and downs, it was often labeled



*Do we look the part? Are our body and looks an indication of who we really are? Tricky questions, Lombroso was seen as a fraud, but his insights are now used in modern profiling.*

as pseudoscience like the phrenology (skull measurement) work of the anthropologist Cesare Lombroso. Even today, in Wikipedia it's not really seen as scientific, even as modern technology with the use of video and mood and face recognition is now commonplace.

Modern profiling technology like photographs and video and software to interpret these has clarified and rationalized and in fact validated many of the old notions. Face recognition, mood recognition, voice recognition<sup>1</sup>, these are now commonplace in security and marketing and even in diagnostics. The use of video has allowed dynamic analysis, which is important for finding out about emotions and how even micro-emotions show in a face.

One's face does reveal much about one's character, mood and even the personality matrix behind the „mask“ we all wear, more and more. Our looks and how they evolve is a matter of nurture and experiences, but there is nature too. These days we know that DNA/RNA can tell us a lot about our genetic traits and shape of body and face, even as the epigenetic circumstances of course play a role in how we develop and age. The role of nurture and experiences, however, seems to be more relevant than has been assumed, as most identical twins do develop in different types.

## Physiognomy

The idea of physiognomy, face-typology and interpreting our looks to diagnose or find out about our inner world is not new. People like Aristotle<sup>2</sup>, Avicenna, Albertus Magus, Michael Scot<sup>3</sup> and many others have written about it. From the early 19th century onwards photography was used in the physiognomic analysis of facial features and facial expression to detect insanity and dementia. It is still seen by many as quasi-science; physiognomy has a bad reputation since Johann Caspar Lavater and the anthropologist Cesare Lombroso (1887). The assessment of a person's character or personality from his or her outer appearance, physiognomy, has had its ups and downs, it was often labeled as pseudoscience like the phrenology (skull measurement).

These days it is deemed politically incorrect, as it would allow labeling people based on their looks. Even in Wikipedia it's not really seen as scientific, even as modern technology with the use of video and mood and face recognition is now commonplace. But the millions of security cameras and their use by security agencies, commercial enterprises and criminals kind of undermines this.

Can we say anything from how a person looks? Are good looks an indication of a good person, a good character? Is an ugly face a bad sign? It is considered very politically incorrect to even suggest this, but the reality is that we all

1 like Voital voice diagnostics, see [voital.org](http://voital.org)

2 Aristotle; *Historia Animalium*

3 Scot, Michael; *De Hominis Physiognomia* (~1272, first printed in 1477)

judge others by their looks and for good reasons, like that one wants the best possible partners to make the best possible children. Beauty translates in better chances, better income, better health and longevity, but it's hard to find research to back this up.

The study of the face is an art that dates back as far as the Chinese Taoist “mien shiang” or Mian Xiang from approximately 1,000 BC., this Chinese physiognomy or face reading is well known. The Indian Samudrika Lakshanam identifies personal characteristics with body features. It has historically been studied by many, like by the ancient Greeks including Aristotle, Avicenna, Michael Scot<sup>4</sup> and many others. Leonardo da Vinci believed that lines caused by facial expressions could indicate personality traits, but dismissed the general idea of physiognomy. The Swiss Johann Caspar Lavater (1741–1801) made the discipline quite popular (1772), Franze Gall (1758-1828) combined phrenology with physiognomy.



In our modern era it has reemerged in the works of Charles Darwin, Paul Ekman, Pamela Meyer, Juan Sandoval and others. It's not only the face. The notion that body dimensions and body language, but also the voice tells a lot about someone's emotions and intentions is well known. Vultology: (A hybrid word from the Latin “vultus” face and Greek “logos” knowledge) is the study of facial expressions and body language to discern elements of human nature.

Apart from the disputes around the subject, mostly rooted in political correctness and privacy concerns, these days modern profiling definitely uses facial characteristics and dynamics, together with specific movement patterns, to identify people. It pervades our world, not only the government uses it with ever more cameras and supervision, but the commercial internet platforms

4 Scot, Michael; *De hominis physiognomia* (1272)



use it all the time, with of course our willing help as we ourselves provide the data and material for the Google and Facebook algorithms.

## Face recognition, selfies, authentication

A facial recognition system is a technology capable of obtaining a human face from a digital image, also 3D, or video framee, analysing and extract relevant features and then matching it against a database of faces. It works by pinpointing and measuring facial features, in more or less detail and establishing a feature vector of the face. While humans can recognize faces without much effort, facial recognition requires advanced pattern recognition and AI.

Facial recognition systems are categorized as biometrics and are widely adopted due to its contactless process, both in the security field as well as in commercial applications even introduced at the national level, like in the “social credit system” in China. They attempt to identify a human face, which is three-dimensional and changes in appearance with lighting and facial expression, based on its two-dimensional image.

Development began on similar systems in the 1960s, beginning as a form of computer application. In 1993, the Defense Advanced Research Project Agency (DARPA) and the Army Research Laboratory (ARL) established the face recognition technology program FERET to develop “automatic face recognition capabilities” that could be employed in a productive real life environment “to assist security, intelligence, and law enforcement personnel in the performance of their duties.”. Real-time face detection in video footage became possible in 2001. Three-dimensional face recognition technique uses 3D sensors to capture information about the shape of a face. This information is then used to identify distinctive features on the surface of a face, such as the contour of the eye sockets, nose, and chin. One advantage of 3D face recognition is that it is not affected by changes in lighting like other techniques. Modern facial recognition systems make increasing use of machine learning techniques such as AI deep learning.

DeepFace is a deep learning facial recognition system created by a research group at Facebook. A modern system is Clearview which is only available to government agencies who may only use the technology to assist in the course of law enforcement investigations or in connection with national security.



*Automatic ticket gate with face recognition system in Osaka Metro Morinomiya*



There are many commercial systems and apps for private use, that are based on face recognition, like FaceReader. Lookery, part of SnapChat offers a face modification app. The application allows video chat with others through a special filter for faces that modifies the look of users

Since their inception, facial recognition systems have become important tool for robotics companies, internet platform and the security agencies (and their criminal counterparts). The use of facial recognition systems has also raised controversy, with claims that the systems violate citizens' privacy, commonly make incorrect identifications, encourage gender norms and racial profiling, and do not protect important biometric data.

Facial recognition software (FRS) is defined as a biometric tool used to match faces in images, usually from photos and video stills, against an existing database of identities Facial recognition is a very powerful and privacy intruding monitoring and surveillance tool. It impacts our security, but also our sense of self. Many people interact with facial recognition merely as a way to unlock their phones, but companies and governments use more and more, and it may have a great impact on our well-being and privacy.

An example of facial recognition technology is the auto photo tagging feature on Facebook or even Google Photos. Social media and tech giants like these map a user to the face in the photo by sorting through their existing database of uploaded images.

FRS has three key components:

- # Hardware to capture the images. These images can also be fed into the software from independent devices.
- # Intelligence to compare the captured faces with existing data.
- # Database, i.e., an existing collection of identities. These can be anything from employee databases to images scrubbed from social media.

FRS works based on:

- **Detection:** Detection begins with the extraction of the face out of the image fed into the system. Subsequently, various features on the human face are marked. Certain features of the face do not change with age or size. These include the distance between the eyes, the depth of the eye socket, and the shape of the nose. There are around 80 such features called 'landmarks.' The measurements of these landmarks are then put together to create a code. This code is called a 'faceprint,' and it is unique to every person.

- **Matching:** This faceprint is then matched with the prints stored in the system. At this stage, the image goes through several layers of technology to ensure accuracy. Since most of our databases are currently 2D photos, the database images need to be processed by a layer of technology. This processing usually involves pulling out the facial landmarks to resemble their 3D counterparts. If the subject image is low resolution, it must be encoded and decoded to produce details with the desired resolution. The algorithms need to consider the differences in lighting, facial expression, and angles.
- **Identification:** The goal of this step depends on what the facial recognition software is used for — surveillance or authentication. This step should ideally produce a 1:1 match for the subject. This may be done in multiple ways, a quick pass to narrow down the options, then enable the more complex layers to take over. Some companies analyze skin texture along with facial recognition algorithms to increase accuracy.

Biometric authentication (face, iris, fingerprint, a selfie) confirms that a returning user is who they claim to be. Biometric analysis identifies and mitigates fraudulent activities such as account takeover and identity theft. Facial biometric authentication is easier for the user and more secure than legacy solutions like knowledge-based authentication (KBA), one-time passwords, and email authentication.

### **Chines social credit system**

The issue of overpowering identity systems eating away at our privacy is not a theoretical one and not limited to the large internet platforms with their commercial interests. Civil rights organizations and privacy campaigners such as the Electronic Frontier Foundation, Big Brother Watch and the ACLU express concern that privacy is being compromised by the use of surveillance technologies. San Francisco, in May 2019, became the first major United States city to ban the use of facial recognition software for police and other local government agencies usage. Many cities and countries have “publicly” banned facial recognition, but it’s not sure if all “agencies” really obey. The European Union in 2020 suggested, but then quickly scrapped a proposed moratorium on facial recognition in public spaces.

As an example of how far privacy intrusion can go, governments like in China and Venezuela and many other countries are seriously implementing nation-wide identity control systems ranking people according to how ‘good’ a citizen they are (social credit).

The Chinese Social Credit System is a national reputation system being developed by the Chinese government, all individuals and businesses are to be

assessed concerning their economic and social reputation. The system is based on old Chinese concepts of honor and stability but is now (in the West) considered a form of mass surveillance which uses big data analysis technology, video identification and is supposed to curb crime and public disobedience. It offers benefits and punishments, those who 'sin' are limited in travel and luxury. It fits more or less with the Chinese culture, where decent and dignified behavior is expected of all and checking on this is seen as a way to ensure stability. It may have helped to curb the Corona crisis.

Venezuela implements this model, but doesn't have this cultural background, there individual freedom is considered a right in the Bolivarian perspective, but the social governments of Chavez and Maduro have steered a socialist course that has alienated Venezuela from the Western world, caused a major economic crisis and then embraced China as main ally and provider of technology by companies like ZTE, Huawei and Hikvision (facial recognition). Part of what has been taken up is the Chinese social credit system, implemented by way of identity cards (carnet de la patria) that gives citizen access to the CLAP food distribution, of which up to 70% of the people have to rely. Also pensions and other benefits, car registrations, voting and medical data are tied to this card, which is an effective way to control the population or at least curb massive protests.

There are initiatives that go in the other direction, at least have a different inclination. The Aadhaar program was introduced in India to increase social and financial inclusion by providing identity for all Indians residents, many of whom previously had no means of proving their identities. The Estonian government has created a digital interface between citizens and government agencies. The government holds citizen information in a centralized Population Registry and acts as the identity provider and governing body, transferring reliable and trusted data.

The global Chekk system is a mobile solution that provides users with a secure wallet of their personal attributes and allows them to share up-to-date information with the entities with which they transact. In the Chekk system, only the information required for a transaction is supplied, meaning that the user is in control and their privacy is protected.

## **Health, agency and privacy**

Privacy, obviously under attack by all these typology, identification and social credit approaches is essential. We need intimacy (shared privacy) to relate to others, we need privacy to make mistakes and learn. Innovation and progress are seriously hampered by lack of privacy.

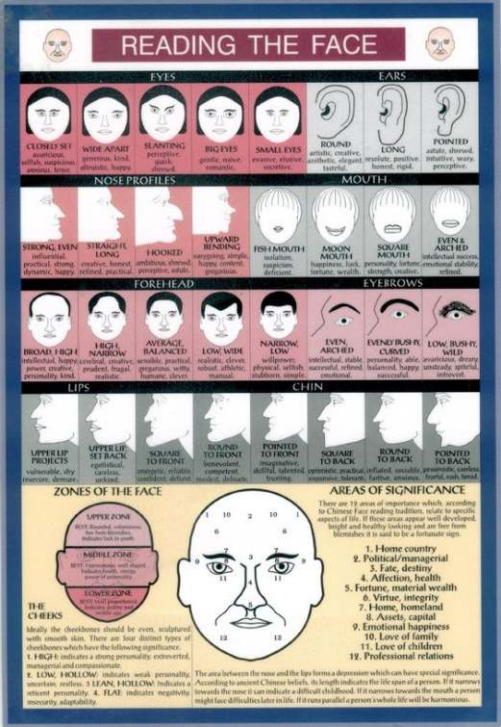
When animals have no privacy, they tend to attack each other. When humans have little privacy, they usually adapt but there are consequences. For in-

stance in Eastern Europe, the former communist sphere, there is a lack of initiative and entrepreneurship; even after 30 years this is quite obvious. There seems to be quite some lasting damage there to the self-worth, the sense of individuality, the need to excel or be special, people act more like cattle, following the rules. Lack of autonomy and this agency has mental consequences, but also leads to depression and worse.

The negative physiological and emotional effects of extended computer use and yielding to an artificial identity, especially in concentrated applications like gaming, are recognized and its effects on the brain are being studied. Nicholas Carr<sup>5</sup> in 'The Shallows' indicates that potentially our brains are negatively influenced and effects like addiction (mostly to gaming) might result. On the other hand, studies at UCLA show that for older people, regularly using the computer and the Internet might help their cognitive functions.

5 Carr, Nicholas; *The Shallows: What the Internet Is Doing to Our Brain* (2010)

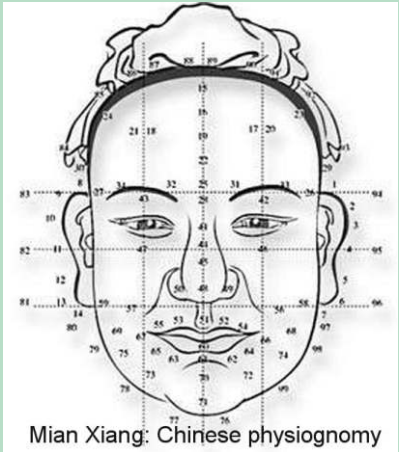
# Chinese Taoist typology: Mien Shiang



Our face is the mirror of our soul, many say. We do recognize one another most often by our faces, and especially by the most dominant and remarkable features, that's why caricatures are so relevant<sup>6</sup>.

Although usually regarded as unscientific, the art of face reading, physiognomy, has a long history. The Taoist Mien Shiang is a 3,000-year-old practice and claims that personality and thought can be judged by people's faces (but also shows in the voice, way of moving, gait, body size and structure, bones). This is not a parlor trick, but immersed in a whole cosmology. It is derived from a cosmological model (Wu Xing) with five elements. It was widely

used in China and still is, but has limited appreciation in the West which is amazing as the modern face-recognition systems are less complete. The basic Taoist principles Harmony, Entirety, Qi, Yin/Yang and Wu Xing (the Five Elements) comprise the study and interpretation of Mien Shiang. Mien Shiang means literally face (mien) reading (shiang) and can be used to determine anyone's "Wu Xing" — Five Element personality type — as indications of their character, behavior, and health potential — by analyzing their face. The Taoist Five Elements, Wood, Fire, Earth,

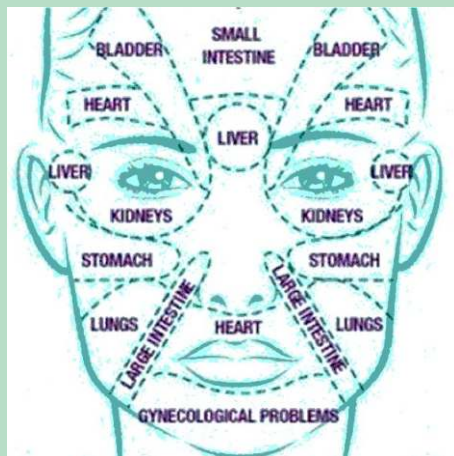


6 see McNeil, Daniel; The Face (1998)

Metal and Water, are metaphors to explain the relationship, interaction, and ongoing change of everything in the Universe and show up in one's face. There are thus five general types of faces, each containing the characteristics of an element.

There are a number of tools, like looking at the five organs of the face, namely the ears, eyebrows, eyes, nose and mouth. There are Eight Common Face Shapes, 12 Houses and the Twelve Major Facial Features:

- Ears; risk-taking ability, longevity
- Hairline; socialization
- Forehead; parental influence
- Brow bones; control
- Eyebrows; passion, temper, pride
- Eyes; receptivity
- Cheeks; confidence
- Cheekbones; authority
- Nose; ego, power, drive, leadership
- Lips/mouth; personality, sexuality
- Chin; character, will
- Jaws; determination



A few pointers: it is believed that for ordinary people, the space between their two eyes is the width of one eye. Small ears show honor, manners and affection. As the earlobe is thicker, the force of lived feelings is increased, detached earlobes from the head show generosity and free spirit. Small eyes are of observers, mischievous and cunning.

Thickness of the lips. People with thin lips are said to be more prone towards being argumentative, whilst those with rounded ones are said to be more likely to have the gift of charming others with their words

Face types: a round face is considered to be of the Water element, and people with such faces are said to be generally adaptable and flexible.

Other characteristics associated with this facial shape include generosity, optimism, and cheerfulness. Oblong Face: the long, thin face is called the wood-shape face. These people may have a muscular or athletic physique.

They are thought to be practical, methodical and tend to be a tad more over-worked. Triangular Face: usually related to a thin body and intellectual persuasion. They are considered to be creative and to have a fiery temperament.

A Square face is known as the metal shape face. These people are thought to have an intelligent, analytical and decisive mind. Oval expresses a character somewhat balanced, sweet, charming.



The three parts of one's face, the upper part (10-20), middle part (20-40), and lower part (40plus) are age-related. If the forehead is radiant and scar-less, the person possesses excellent knowledge and good luck in their youth. If the forehead is narrow and scarred, then the person will encounter (or has encountered) bad luck in their youth.

The whole Mien Shiang approach does have a modern counterpart, dynamic emotion detection. Emotions are an important aspect of human life. They instinctively influence our behaviors and decisions. Our face is often the best indicator for this, as our facial expressions convey emotions without saying a word and can be observed by others. Facial expressions are created with the help of muscle movements beneath the skin of the face. For researchers emotions are fundamental in understanding human behavior, as they are a crucial part in non-verbal communication and a rich source of social signals.

The recent use of video and image processing has added a dynamic dimension to face and mood recognition. We can now gauge emotions by looking at facial movements and micro-movements/expressions. The movements in the face are reckoned as important cues, as these betray certain emotional states. Scientists now acknowledge seven basic and universally recognized facial expressions: **anger, fear, happiness, sadness, surprise, contempt, and disgust**. As effective as the face is at communicating emotions, it is equally capable of concealing or betraying true feelings. Micro-expressions are claimed (Paul Ekman<sup>7</sup>) as a way to spot this, they occur within a fraction of a second. This involuntary emotional leakage exposes a person's true emotions (deception detection) but is not always accurate, one can learn to lie undetected.

Modern face recognition software is still less refined as the ancient Chinese approach, but it's getting there. It is, in combination with expression analysis increasingly used for crowd control and security identification purposes. Video technology and AI interpretation in this field, plus the digital storing of all and everything is a serious threat to privacy and limits our possibility to make mistakes, learn and even have meaningful relationships, as intimacy is shared privacy and essential for our well-being.

Concerning the substitute multiple identities, the Western interpretation of this Chinese physiognomy and its modern counterparts, like in the works of Patrician McCarthy<sup>8</sup> does not acknowledge multiples and uses a similar approach as other typologies, indicating mixed categories, like being a water with wood person, rather than seeing both the types as different personalities in the same person. More modern approaches in face and mood recog-

7 Ekman, Paul & Friesen, W.V. *Unmasking the Face*. (2003)

8 McCarthy, Patrician; *The Face Reader* (2014)

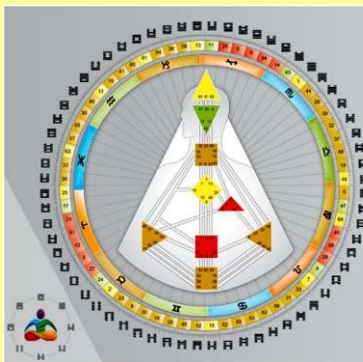


dition also seem to miss this perspective. The fact that specific behavior may be related to a specific substitute identity, which may not be shown normally, could explain why it is so hard to identify potential terrorist.

## The Human Design System<sup>9</sup>

There are many astrological systems, most require specialist knowledge and understanding to come up with a profile. The Human Design System uses a more user-friendly interface, using chakra's and color mapping and is the only system where a differentiation between what is called "the Design: and the conscious "personality: is given and easily interpreted. is a synthesis of ancient and modern wisdom traditions, and has, for many users, proven to be a valuable tool and often surprising accurate for human understanding. Of course wikipedia describes it as a "New Age-inspired practice"<sup>10</sup>, but its proponents see it as holistic self-knowledge system offering a unique archetypical "true" nature mapping for an individual. As with all typologies, it is an instrument that may help to discover one's deeper working and especially the energy patterns but it's a map of the moon, not the moon, an approximation and tool, not replacing the lessons from the life experiences that we face. Taking just a few of the conclusions from a HDS chart as inspiration is fine, but becoming focussed on these may and aligning oneself to this or that label can lead to unhealthy polarity and compensation. Typologies are not a shortcut to escape "the work" of inner experience and realization on ourselves.

Looking at the positive, HDS provides you with simple yet effective tools to enhance your life, reducing confusion, stress and resistance. It is essentially your own navigation tool. In Human Design analysis, planets are displayed in a type of horoscope called a bodygraph, showing the 64 hexagrams of



### THE SCIENCE OF DIFFERENTIATION

A HUMAN DESIGN CHART:

26 ACTIVATIONS

13 PLANETARY IMPRINTS

9 CENTERS

36 CHANNELS

64 GATES/HEXAGRAMS

6 LINES

3 LEVELS OF SUBSTRUCTURE...

the I Ching at various locations (9 chakra's) on the body. Human Design also addresses dietary regimen and ideal environments for

9 [https://www.jovianarchive.com/Human\\_Design/Why](https://www.jovianarchive.com/Human_Design/Why)

10 <https://mortentolboll.weebly.com/a-critique-of-the-human-design-system.html>

living, working and relationships.

The founder, Ra Uru Hu (Alan Robert Krakower), received this knowledge in 1987 and for the next 25 years, dedicated himself to developing this profound and comprehensive system. I have met him several times and he was not an easy or humble chap, but very good in communicating and marketing his system.

HDS was “channeled” to Krakower in Ibiza at the time a supernova was visible, and there is a whole story about this. It takes its basis in the way the neutrino stream influences our genetic blueprint on the time of birth, and on 88 days before, the day where the soul – according to HDS – goes into the body. Human Design is a tool to find your inner authority and your strategy of life. It offers a map of your unique genetic design, with detailed information on both unconscious (design at the left side of the red, what your incarnation gave you to start with, but is usually unconscious, some would call this the inner child or soul) and conscious aspects of yourself. There are many aspects, but an important one are the types and here the link with other typologies becomes clear. Humanity mechanically is divided into four Types:

# Manifestors

# Generators (Including Manifesting Generators)

# Projectors

# Reflectors

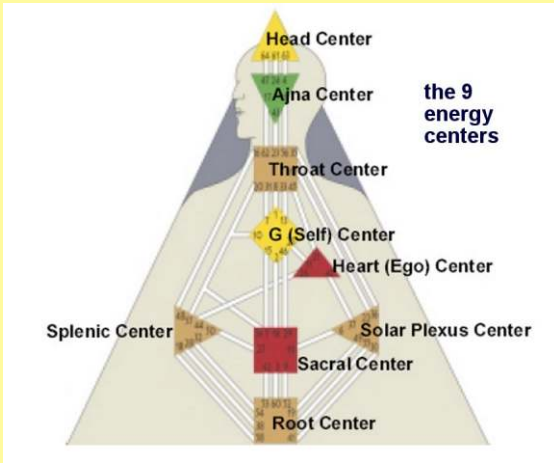
Manifestors are the initiators, always busy to spread new ideas or create something. They are the innovative ones changing the world, not trying to please everyone and unapologetic about who they are and how they do things. But they need the other types to get things going and can get lost in their visions.

Generators are responders, they execute, have the energy to perform, if they listen to their intuition in dealing with stimuli. Most people are generators (70%), Productive and creative, but in need of an invitation. Manifesting Generators are a hybrid of Manifestor and Generator energy types, quick learners but easily bored.

Projectors are the visionaries, not very energetic, but wise. Often uniquely gifted, good leaders, teachers and guides, they see things clearly. They too need to be invited, they need to wait for the recognition of others for their specific abilities.

Reflectors are the least common, they are great mirrors as their energy centers are undefined. They are very sensitive, pick up what goes on in others, empathic, good psychologists, very receptive, but lack initiative and need others to start up. They need a loving atmosphere.

## The 9 Energy Centers



- Head Centre: Inspiration, the mental pressure to ask questions
- Ajna Centre: Conceptualization, the mental awareness
- Throat Centre: Expression and actualization, it is the hub where everything converges.
- G-Centre: The Higher Self, identity in terms of love and direction
- Heart (Ego) Centre: The hub for engaging in the

material world, it relates to the 'will power' capacity

- Splenic Centre: Existential Awareness, body's defense with the immune system, intuition
- Solar Plexus Centre: Emotional Awareness, with clarity only over time
- Sacral Centre: Generating power, fertility, sexuality, vitality, life and death
- Root Centre: Adrenaline survival pressure, stress handling capacity

Whether the centers are colored or not depends on what celestial (planets etc.) influences there are (lined up at both sides of the chart). The centers indicate the type of design and the basic decision making 'strategy'. The colored centers define the Self (your nature) while the white centers are about your Not-Self, they are where nothing operates in a fixed way. The white ones indicate openness, to others and life's lessons. This openness is where we are conditioned in terms of nurture.

All the possible connections have specific qualities and problems (related to the planets governing them), and when there is a connection between 2 centers (which then are colored) these have specifics too.

### Definition

When all the colored centers are connected, this reveals a single definition person. Others can have more definitions. A split definition means there is an eternal struggle to connect them.

There are many more details, profiles and specifics in the system. What matters is that when meeting another person the two charts kind of combine and this defines the relationship. Also the celestial influence of the moment has an effect.

## Vladimir Putin: Csar wannabe

A great protector of the Russian greatness, a clever fox, a criminal, the devil



himself, a dictator or a benevolent autocratic ruler, have your pick. Is he on top of the game, or is he losing it, who can tell? He obviously made mistakes, but are those the ones we see in the popular press, which is biased to say the least. Even the biographies don't tell us what really goes on in his head.

He is an enigma in world politics, as his actions and behavior are hard to predict, as he doesn't show the egomaniacal and narcissistic tendencies of other leaders and as he has succeeded in staying in power in a Kremlin which is known for backstabbing and worse.

Not a tall, impressive guy, rather average in looks and hard to read.

He is very smart, a good lawyer (his education), but mostly a very keen accountant and manipulator of contracts, government licenses and treaties. His social abilities are less visible and cleverly hidden, but outstanding; he has survived so many attacks and accusations one could say he is all oil and silicon. This is partly because he keeps a tab on many people, his experience as a KGB officer and later as a spy in Eastern Germany taught him how important this is. He is loyal, he never forgets and has been steadily building his network, mostly with people with KGB roots or whom he helped to become rich and super-rich.

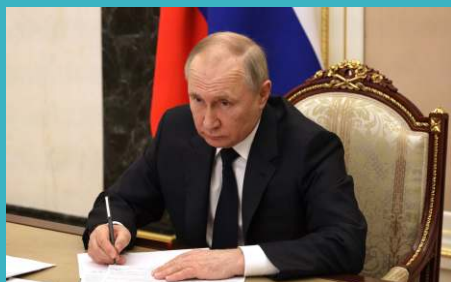
He comes from Leningrad/St. Petersburg (born 1952), joined the KGB in 1973 and had an average career there. He worked in the Second Department (counter-intelligence), then in the First Department, monitoring foreigners and consular officials in Leningrad, using the cover of being a police officer with the CID. He served also at the Fifth Directorate of the KGB, which combated political dissent in the Soviet Union. He was trained in foreign intelligence at various KGB training institutions. All the time building a solid network of friends and colleagues (and probably a file about their flaws and capabilities) that has served him well ever after.

## Profiler

He must have been an “profiler” of sorts, a branch of psychology much further developed in the USSR and within the KGB than what was known in the West.

A remarkable man, with staying power, who isn’t likely to make mistakes and yet, seems to get into trouble.

He is talented in many ways, mostly the cognitive but has some intuition too, that’s the enneagram 8 in him, and the combination gives him a clear=knowing-like insight in how things develop, he “sees” the future, trends, dangers. He is good in conversation, speaks good but not excellent German, some English and Swedish. He is not good in close personal relationships (with women). Not a very practical handyman or cook either. He is very good with animals. He needs confirmation of his position by outside sources, he needs to be seen. Access to his inner life is essential for growing to real maturity and wisdom, a deep challenge for him.



He has grown in understanding himself and his psychological issues. As part of his training as a spy, he must have been exposed to psychedelics. One would not send an operative to the West without having them experience some of the Western vices, but also because psychoactive substances were part of the toolbox, for interrogation, blackmail etc. This must have given him substantial insights, and has probably changed his outlook dramatically as in his Dresden years and since he seemed to have been able to control his second personality.

The idea, that the Eastern bloc was about to implode, was beginning to surface in the mid-eighties, Stasi-chef Stasi-Chef Erich Mielke in the DDR anticipated ALREADY in 1983 an end to the SED-regime (the ruling Sozialistische Einheitspartei Deutschlands). The economics were clear, the DDR could not generate enough means to survive.

Putin, a clever plotter and with good insight in how things could develop, in august 1985 landed a position as “operative”, as a major at the Dresden Office. It didn’t look a very prominent post („illegale Aufklärung“ dept.) but it was right in the center of what was brewing in the Prague, Leipzig, Dresden, Berlin corridor. He was the main contact with the local Dresden Stasi, infiltrated in West-German movements like Baader-Meinhof, and ar-

ranged for legal and illegal deals, contracts and money transfers for KGB, Stasi and his friends. He was also part of the Geheimoperation „Lutsch“ (der Strahl) spying on the DDR leadership.

A friendly man, a family man in those days, discrete, hard working, unremarkable and not a threat to his superiors, as he kept a low profile. He was known to like having a beer at a local pub.

He must have seen it coming, “Die Wende”, if not being instrumental at what happened. He was obviously involved, when on October 8, 1989 a potential clash between police and demonstrators in Dresden ended peacefully as a pivotal moment in how the DDR ended. On December 5, 1989 the Stasi headquarters across the street but then also the secret KGB office at Angelikastrasse 4 was threatened by DDR-citizens but this was handled very well by Putin, who took charge. It wasn't the defining traumatic incident reported in the USA press.

At the end of the USSR the KGB kind of fell apart, but those who kept their jobs and those who became ex-KGB or reservists kept working together, often in illegal settings, helping each other to the resources of the state, becoming rich by fraud, operating casinos, setting up security firms, partaking in the take-over of the public services, mines, public property, the rise of the plutarch billionaires. Putin returned to Leningrad, and formally resigned from the state security services on 20 August 1991, during the KGB-supported abortive putsch against Gorbachev. In June 1991 he assumed a position with the International Affairs section of Leningrad State University. These were the years that ex-KGB agents were in demand for all kinds of security positions, as the Moscow Lubyanka influence waned. Putin maintained surveillance on the student body and kept an eye out for recruits. He reacquainted with his former university teacher Anatoly Sobchak, then mayor of Leningrad. Sobchak served as an Assistant Professor during Putin's university years and was one of Putin's lecturers.

Putin then became the assistant of Sobchak, ostensibly working to help international affairs, later to fight fraud and crime, but in reality as the facilitator of massive fraud and illegal activities by his former KGB colleagues, using his position to transfer their money to foreign accounts using corrupt operations like investment company SPAG, which has led to serious investigations but not to any conviction. He was a loyal friend, but kept an eye on what was happening, being a lawyer and accountant he kept track of things.

When Sobchak got into trouble and was not re-elected, Putin moved to Moscow, again positions and with access to international money transfers and even in charge of all foreign real estate of the former USSR,



where he could help his friends to become rich and powerful. He eventually landed the post of head of the FSB (FSS), the successor of the KGB and then then of vice-premier and premier, all being close to Boris Jeltsin. When Jeltsin resigned, he was indicated by him as his successor on December 31, 1999, became acting president and officially succeeded Jeltsin after elections in March 2000.

It was the FSB that made him president, not because he was so obvious the right leader, but because he was unremarkable, not a threat to the power-mongers, an innocent they assumed. Things turned out a bit different, Putin was there to stay, he knew the game, the players, and kept a fairly low profile, playing the “good” ruler, making sure the economy recovered and the people were not left out, the average Russian would see him as a good ruler. He claims not to have enriched himself, his tax-statement shows fairly limited assets and income, not that of a billionaire. It might be that he sees his share in many of the oligarchy conglomerates (he seems to have gotten 50% of most of them) not as his own, but the “Czar’s” money. Obviously he has used his power to make sure the ordinary Russian people would benefit, their income has grown substantially, which made him popular. Compared with the USA, where large corporations hardly pay any tax, his approach could be seen as benevolent.

He does rule as the Czars and communist leaders before him, saw democracy as a way to keep the public divided and have them believe in at least a sense of what the “sowjet” or raden-republic once promised. He has become a church-going Russian Orthodox Christian, but emphasizes freedom of religion. He seems to have regretted the Ukrainian Orthodox church separated from the Russian.

He was ruthless, killing or having opposers and enemies killed was no big deal. Usually this was done for him, as a present at his birthday in the case of the journalist Anna Politkovskaja. But in his view, this is the way to run “mother Russia”, with absolute power but always having her interest at heart, with a long term view. He knows his methods are not always accepted in the view of 21-century global citizens, but he still lives in a 19-th century reality of balancing powers, interests and making sure he survives.

## The Russkiy Mir worldview

The idea of protecting Russian-speakers in Eurasia has been a key part of Putin's "Russkiy Mir" worldview and 21st-century Russian identity<sup>11</sup>. Under the rubric of Russkiy Mir (Russian World), Putin's government promotes the idea that Russia is not a mere nation-state but a civilization-state that has an important role to play in world history. Putin first publicly mentioned the term Russkiy Mir in 2001 at the first World Congress of Russian Compatriots Living Abroad. He said, "The notion of the Russian World extends far from Russia's geographical borders and even far from the borders of the Russian ethnicity." Revanchism and a belief in the sacred role of the Russian civilization in world history have become the defining element of 21st-century Russian identity. In his 1997 foundational book, *Foundations of Geopolitics*<sup>12</sup> updated in 2017, Alexander Dugin, later an advisor to Putin and whose daughter Darya was killed in Aust 2022 by a car bomb, argues that the world order is shaped by competition between Sea Powers (Atlanticists), such as the United States, the United Kingdom, and the EU countries, and Land Powers (Eurasianists), such as Russia. Dugin argues that Russia's geopolitical position weakened after the collapse of the Soviet Union and that invasions of Georgia and Ukraine were necessary for tilting the world system back in Moscow's favor. For Dugin, an invasion of Ukraine was the most important part of this civilizational battle between the sea-faring Atlanticists and the land power Eurasianists.

According to Dugin<sup>13</sup>, Vladimir Putin stands at a crossroads. Throughout his career as the President of Russia, Putin has attempted to balance two opposing sides of his political nature: one side is a liberal democrat who seeks to adopt Western-style reforms in Russia and maintain good relations with the United States and Europe, and the other is a Russian patriot who wishes to preserve Russia's traditions and reassert her role as one of the great powers of the world. According to Dugin, this balancing act cannot go on if Putin wishes to enjoy continuing popular support among the Russian people. Putin must act to preserve Russia's unique identity and sovereignty in the face of increasing challenges, both from Russian liberals at home and from foreign powers. Russia is no longer strong enough to stand on her own, he writes.

11 Benjamin R. Young (2022)

<https://foreignpolicy.com/2022/03/06/russia-putin-civilization/>

12 Alexander Dugin, *The Fourth Political Theory* ISBN 9781907166655 (2012)

13 Dugin, A. *Putin vs Putin; Vladimir Putin Viewed from the Right* ISBN9781910524114 (2014)

He is extremely clever, much more than his USA counterparts and only slightly less intelligent than the Chinese leadership (but they share a similar conservative tradition concerning China's role) but his real talent lies in his ability to survive and reset. In the present Ukraine crisis he underestimated the level of resistance there, and is looking for a face-saving exit, but he is not beaten or on the way out. It all depends on him keeping his head cool, counting his blessings like the enormous profits flowing into Russia because of the grain, gas and oil prices. The idea, that he would suffer because denying access to the international banking system (Swift) and freezing all foreign accounts is an illusion. The Russian presence in the world's financial centers, especially London, cannot be underestimated. Banking is a matter of trust, and Putin has always been a reliable partner, so ways will be found to transfer the funds and proceeds of operations like Gazprom.

The Russians saw the ruble slide and flourish again, with some gold backing plan, and have to deal with heavy inflation. They saw family members die in Ukraine and run the banks, but it really matters very little whatever their money is worth elsewhere, if you can only use it where Russia rules. Interest can go up and the people will suffer for a while, but the excess profits from exports will make up for it, medium term. War is a winwin situation, not only for Putin, but also for the USA as they can sell weapons and push their natural gas in Europe to replace what was supposed to come for Russia and at what great prices. The war-mongers in the States and in Europe know war is big business, defense contracts, weapon deals, and Europe but even more the USA has reserved large sums to boost their military arsenals, everybody happy except the citizens who will have to foot the bill in the end, both in the West and in Russia.

The whole handling of the Corona-crisis, which has hit Russia real hard but is now in the Omicron phase and damping out, is also an issue. Russia developed its own vaccines (Sputnik and EpiVacCorona) and claims a 55.7% vaccination rate, with 347.000 CoVid related victims (comparable to the USA) and with quite a peak in November 2021, also in very high unexplained excess mortality. There have been limited restrictions and only one lockdown (in 2020), the economy was more important to Putin than the disease.

The panic reactions of European leaders like the (first fast retracted, later embraced by most of the EU) invitation by Ursula von der Leyen for Ukraine to join the EU and NATO immediately are counterproductive, destabilizing the whole situation and will fuel anti-Europe sentiments. Sweden and Finland are now NATO, not a happy incident for Putin. The focus on senseless sanctions, touted as effective ways to teach Putin a lesson, but mostly resulting in inflation and damage to the EU and NATO

countries themselves, and more or less tainted information about how bad the man is, are already seen by many as a way to cover-up the Corona mess.

Putin may, according to some, have underestimated the Ukraine's resistance and military resolve but in the end, Russian military powers are more than adequate to produce at least a regime change in Kiev and more or less independent Russian satellites in Lugansk and Donetsk. Giving up non-Russian territories but hitting the infrastructure to ruin the Ukraine economy and morale. Maybe this is the way he planned it all, just to return Ukraine to a buffer-state. He is concerned about losing face, but probably won't go all the way in wrecking West-Ukraine, they are neighbors after all. He is facing and eliminating political opposition, censoring the press and using agit/prop methods to curb it, but there is also some hard-liner and popular opposition. One is criticizing his corrupt regime, the lack of support for the breakaway provinces in East Ukraine, how this war will make Russians and Ukrainians mortal and enemies forever, that Putin's policy has alienated him from Turkey's Erdogan, will revive NATO rearmament and destabilize international relationships. Many Russians feel that the war means going back to the "cold war" era and will diminish their chances to partake of the "Western" wealth and freedom and take to the streets to protest.

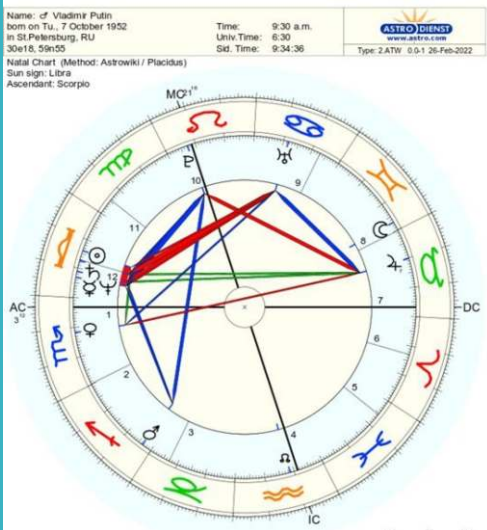
## **Chess game**

The war looks more and more like a poker game, or maybe a chess game and the Russians are usually pretty good at this. Both sides come up with new moves but suggestions like a no-fly zone

were quickly discarded as it would escalate the situation to a real declaration of war if NATO fighters and Russian aircraft would clash. The so-called sanctions are mostly empty moves, and confiscating some super-yachts and bank accounts will eventually have to be reversed, property is still a basic part of the capitalist system.

What seems to surface is how Putin makes the Western alliance responsible for the situation. You started this by seducing Ukraine to move towards the West, you solve this! It's up to you to convince the Ukraine leadership and people to understand they are and will be a Russian border state, and as long as you do not make this clear to them, I will go on wrecking the country. So it's your responsibility and not mine, go on supporting Ukraine in their illusion and it's you causing the damage!

According to astrologers, his birth-chart with libra, scorpio rising indicates a very powerful man, with some karmic issues (a reincarnation of Peter the



Great?) with much more spiritual qualities than recognized by the world and his biographers and analysts. It's interesting to see how on Febr. 24, 2022 when the Ukraine war started, there was a very unusual astrological constellation, for all people. He must have a very good astrological advisor, or have an unusual intuition.

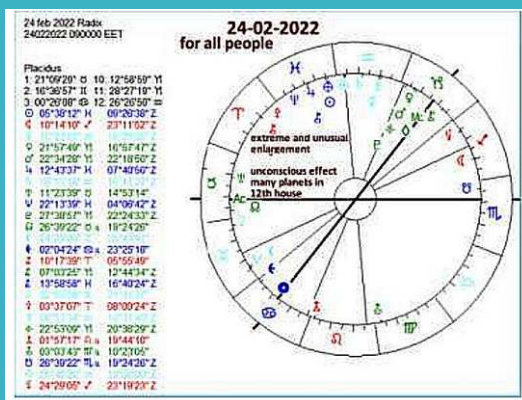
## The mind behind this all

Putin is, no doubt, a major factor in this struggle and war, so his psychological profile is what matters. So let's look at his psychological profile, and assume

he is well aware of how he operates, as a profiler he has assessed so many others. The common notion in the West and especially now that Ukraine is happening is to see him as an evil villain, a despotic criminal that deserves nothing but contempt.

There are of course numerous books and studies, describing, classifying and labelling Putin is a challenge, not only for journalists and writers trying to jump the bandwagon, but for typologists, psychologists and they came up with many descriptions and typing labels. Not always impartial, the recent bias in the British and USA press is obvious, he is a villain and Zelensky the hero. That's why maybe a profile from a few years back makes more sense.

The one<sup>14</sup> from the Unit for the Study of Personality in Politics is from January 2017 is based on the Millon Inventory of Diagnostic Criteria (MIDC).



Putin's primary personality patterns were found to be Dominant/controlling (a measure of aggression or hostility), Ambitious/self-serving (a measure of narcissism), and Conscientious/dutiful, with secondary Retiring/reserved (introverted) and Dauntless/adventurous (risk-taking) tendencies and lesser Distrusting/suspicious features. The blend of primary patterns in Putin's profile constitutes a composite personality type aptly described as an expansionist hostile enforcer. Putin's primary personality patterns were found to be Dominant/controlling (a measure of aggression or hostility), Ambitious/self-serving (a measure of narcissism), and Conscientious/dutiful, with secondary Retiring/reserved (introverted) and Dauntless/adventurous (risk-taking) tendencies and lesser Distrusting/suspicious features. Putin's major personality-based strengths in a political role are his commanding demeanor and confident assertiveness. His major personality-based

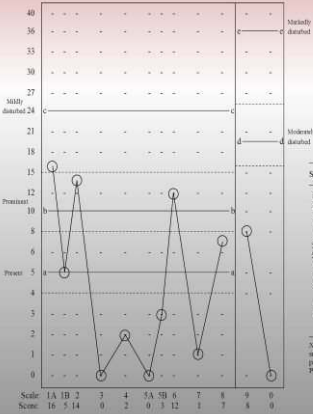
2014



# The Personality Profile of Russian President Vladimir Putin

Joe Trenzeluk  
College of St. Benedict and St. John's University  
Department of Psychology

## Millon Inventory of Diagnostic Criteria Profile for Vladimir Putin



### Introduction

We conducted a psychodiagnostic case study of Russian President Vladimir Putin. The purpose of the study was to construct a Millon-based personality profile of President Putin.

### Method

The assessment instrument was the 170-item Millon Inventory of Diagnostic Criteria (MIDC; Immelman, 2012), which assesses the attribute domains of expressive behavior, interpersonal conduct, cognitive style, mood/temperament, and self-image. The instrument contains 12 scales, yielding 20 normal and 14 pathological personality styles.

### Personality Type

"Ambitious / Expansionist Hostile Enforcer"

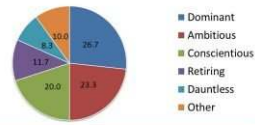
**Primary patterns:** Dominant / controlling and Ambitious / self-serving  
**Secondary patterns:** Conscientious / dutiful and Retiring / reserved



### Acknowledgment

Faculty advisor: Dr. Aubrey Immelman  
Director, Unit for the Study of Personality in Politics

Vladimir Putin's Personality Patterns



### Results

Table 1  
MIDC Item Endorsement Rate by Attribute Domain

Expressive behavior	8
Interpersonal conduct	11
Cognitive style	6
Mood/temperament	10
Self-image	9
Sum	44
Mean	8.8
Standard deviation	1.7

Table 2  
MIDC Scale Scores for Vladimir Putin

Scale	Personality patterns	Raw	RT%
1A	Dominant: Asserting—Controlling—Aggressive (Sadistic)	16	26.7
1B	Dauntless: Adventurous—Disenting—Aggrandizing (Antisocial)	5	8.3
2	Ambitious: Confident—Self-serving—Exploitative (Narcissistic)	14	23.3
3	Outgoing: Congenial—Gregarious—Impulsive (Hedonistic)	0	0.0
4	Accommodating: Cooperative—Agreeable—Submissive (Dependent)	2	3.3
5A	Aggravated: Unpleasant—Self-denying—Self-defeating (Melancholic)	0	0.0
5B	Contentment: Resolute—Oppositional—Negative (Passive-aggressive)	3	5.0
6	Conscientious: Respectful—Dutiful—Compulsive (Obsessive-compulsive)	12	20.0
7	Retentive: Circumspect—Inhibited—Withdrawn (Avoidant)	1	1.7
8	Retiring: Reserved—Alloof—Solitary (Schizoid)	7	11.7
Subtotal for basic personality scales		68	100.0
9	Distrusting: Suspicious—Paranoid (Paranoid)	8	13.8
0	Erratic: Unstable—Borderline (Borderline)	0	0.0
Full-scale total		68	111.8

Note. For Scales 1A, ratio-transformed (RT%) scores are the scores for each scale expressed as a percentage of the sum of raw scores for the full basic scales only. For Scales 1B and 0, ratio-transformed scores are scores expressed as a percentage of the sum of raw scores for all twelve MIDC scales (including full-scale RT% sums can exceed 100). Personality patterns are accompanied with scale guidelines and representative DSM terminology (in parentheses).

### Reference

Immelman, A. (Compiler) (2012). *Millon Inventory of Diagnostic Criteria* (3rd ed.). Unpublished research scale, Unit for the Study of Personality in Politics, College of St. Benedict and St. John's University, St. Joseph and Collegeville, MN.





shortcomings are his uncompromising intransigence, lack of empathy and congeniality, and cognitive inflexibility.

They see Putin as a dominant introvert. Lloyd Etheredge's (1978) four-fold typology of personality-based foreign policy role orientations, which locates policymakers on the dimensions of dominance–submission and introversion–extraversion types him as a high-dominance introvert, are quite willing to use military force.<sup>15</sup>

*“ a tendency to divide the world, in their thought, between the moral values they think it ought to exhibit and the forces opposed to this vision. They tend to have a strong, almost Manichean, moral component to their views. They tend to be described as stubborn and tenacious. They seek to reshape the world in accordance with their personal vision, and their foreign policies are often characterized by the tenaciousness with which they advance one central idea. ... [These leaders] seem relatively preoccupied with themes of exclusion, the establishment of institutions or principles to keep potentially disruptive forces in check.*

These leaders have, according to Lloyd Etheredge's a view of the world as being “divided into ‘us’ and ‘them,’” based on a belief system in which conflict is viewed as inherent in the international system. This world view prompts a personal political style characterized by a “wariness of others’ motives” and a directive, controlling interpersonal orientation, resulting in a foreign policy “focused on issues of security and status,” favoring “low-commitment actions” and espousing “short-term, immediate change in the international arena.”

The CIA and other agencies of course have looked at Putin. A secret 2008 Pentagon study was leaked which concluded that Russian President Vladimir Putin's defining characteristic is ... autism. The Office of Net Assessment's Body Leads project asserted that scrutinizing hours of Putin footage revealed “that the Russian President carries a neurological abnormality ... identified by leading neuroscientists as Asperger's Syndrome, an autistic disorder which affects all of his decisions.”

Looking at more recent typings of Putin it's obvious that these were not based on what the man himself divulged, but rather on guesses and estimates, and often with a considerable bias.

15 Etheredge, L. S. (1978). Personality effects on American foreign policy, 1898–1968: A test of interpersonal generalization theory. *American Political Science Review*,



The most common ones showing up on the internet, using more or less standard typologies are:

- Big Five/Dark Triad: RCOEN(58)
- Enneagram: 6W3 or 6W8 or 6W5m some see him as an 8 or an disintegrated 8/6/3
- Myers-Briggs: ISTP and Te,Si,Ne,Fi, some ENTJ, ISTJ and Ti,Se, Ni, Fe.
- HDS Humand Desin Systeml manifestor, leader, sensitive and successful.

The Big Five typing, based on OCEAN for Openness, Conscientiousness, Extraversion, Agreeableness, Neuroticism as seen recently in the media as in the image (fig.) obviously is a projection and exaggeration of negative qualities and not very relevant. His “Dark Triad” scores on Narcissism, Psychopathy, Machiavellianism are exaggerated.

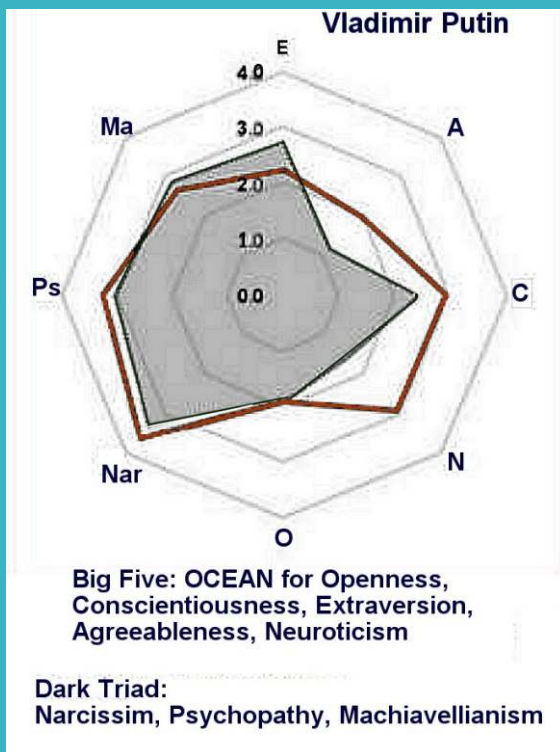
Putin does have an elevated Conscientious pattern, I agree with that.

The MBTI profiling and enneagram typing are a bit more impartial.

In general one mentions ISTP (the leader) ).

I disagree and think Vladimir Putin’s personality type is most likely ENTJ, the CEO. It stands for Extraverted, iNtuitive, Thinking, Judging. This driven personality will focus on the most efficient and organized means of performing a task, they are restless, ambitious, and confident. Often superior leaders, ENTJs are both realistic and visionary in implementing a long-term plan.

Putin has maybe some INTJ, as a personality type very rare, as only 2% of the world population has it; Decisive, Private, Extremely curious.



## Vladimir Putin quotes

“You can do a lot more with weapons and politeness than just politeness.”

“Democracy is an internal subject of the developing society. There are fundamentals of democracy, and they should be understood universally in different countries.”

“I’m an adult and I know what power means in the modern world. In the modern world, power is mainly defined by such factors as the economy, defence and cultural influence. I believe that in terms of defence, Russia is without any doubt one of the leaders because we are a nuclear power and our nuclear weapons are perhaps the best in the world.”

Many people see Putin as an enneagram 6 (loyalist, team player, family man. Enneagram Sixes value connecting with others on an intellectual level and they like to feel in control, but are loyal and good team players. His paranoia is mentioned as typical of a 6. He thinks like a spy and suspects everyone’s motives. Bloomberg Businessweek concludes Putin does not crave the powers of a dictator. “People of this type are driven by a sense of duty.” If he is a 6 in Enneagram, Putin is able to foresee problems. He is pictured as taking these traits to the extreme, highly reactive to any potential challenges. Plus, he can be anxious at times, seeing danger everywhere. But this is not really what I observe.

I kind of disagree with the 6, in his normal personality Putin is much more of an 8 and here the HDS qualifications seem to support that. He is a manifestor, most 6’s are generators. He has his body chakra colored, which means this is important for him in a real way. 6’s are mostly nrainers, that try to cover up their lack of body awareness with excessive training. Not to defend themselves, as Putin learned when he was a young boy, but to prove they are physically aware, a bit counterphobic. Furthermore, Putin has hair, 6’s are often bald, loyal to the structure and not to themselves. Their physique is more normal, not undersized like Putin is.

### The multipersonality angle

Look at the symmetry pictures at the top of this item. You see the difference, the right image show the benevolent leader, the left the more anxious and disturbed one he hides most of the time.

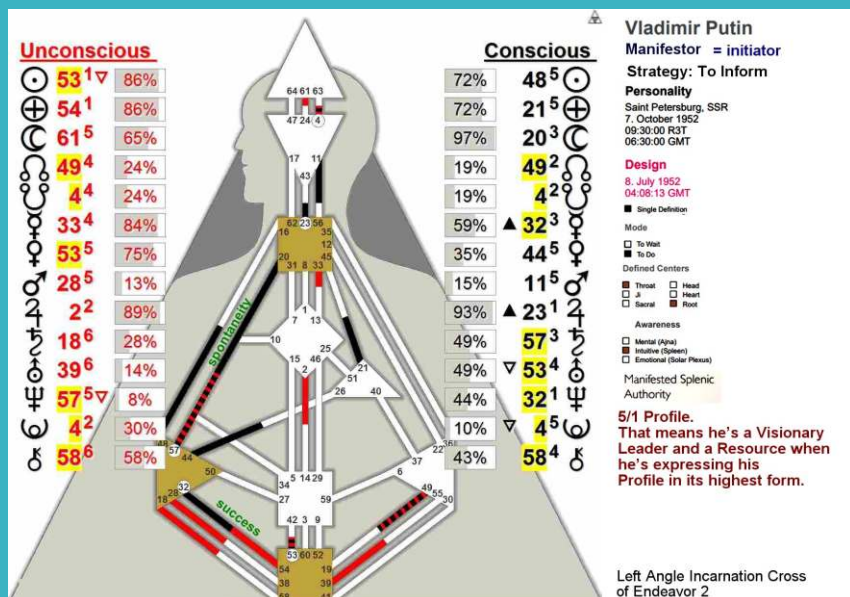
The simple typings discussed above don’t show the development and inner growth, the level of maturity as time passes, and don’t honor multiple personality issues in a person. My guess is that Putin has two substitute personalities, the second personality emerged

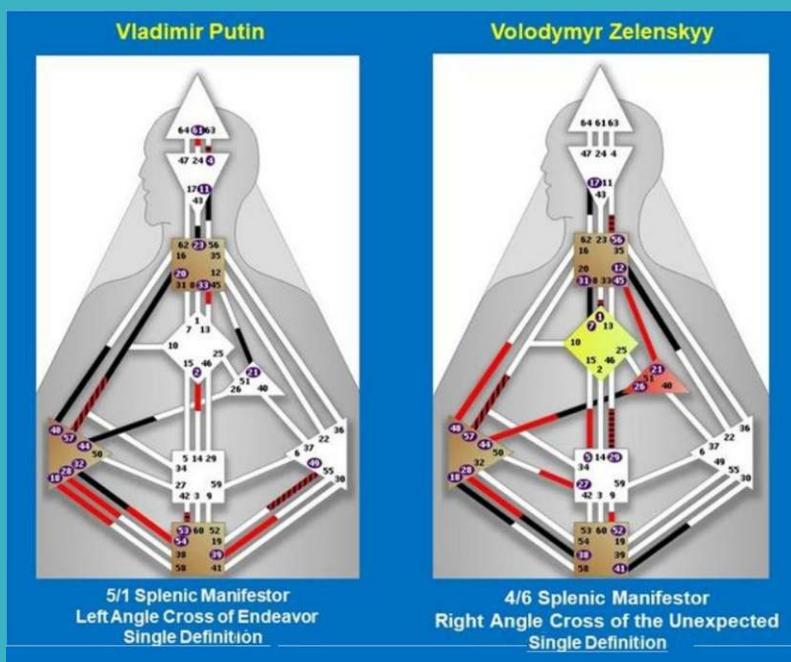
somewhere in his twenties because of some traumatic experiences and is characterized by the idea, that he wants his life to be remarkable, like a work of art, an following Peter the Great's example.

His first personality, which is what we see publicly, is an enneagram 8 (the boss), the second is a four (drama queen) but he keeps this very much at bay, which says something about his level of consciousness. There is a strategic public persona covering Putin's evasive personality. Type Eights have a lot of core anger and view the world in black-and-white terms. Type Eights can be authoritative and assertive but High Functioning Type Eights on the other hand are caring, magnanimous and generous.

## HDS

The Human Design System astrology in my perspective offered the best insights in how he sees himself, the world and how he operates. According to HDS specialists Putin's Life Chart is that of a (Splenic) Manifestor with three defined Centers: Throat, Spleen and Root, implying that he is driven by ambition to grow beyond his birth status and is extremely quick in weighing up how to further that aim from one moment, meeting and interaction to another. Putin operates in a visceral, spontaneous and fearbased way, constantly scanning his environment for anything (or anyone) that does not jive comfortably with his senses. He is also a 5/1 and this points at a dedicated and purposeful man.





HDS a very visual but still complex system, but in Putin's case the main activated channels between the energy centers (success and sensitivity) kind of define him nicely and can help to predict his behavior. Maybe it helps to compare Putin with Zelensky, their HDS charts correlate, but Putin has the more powerful 5/1 and Zelensky has focus on money and has some leadership fixation. Putin has a very empty sex chakra, he goes along with any partner. Channel 31-7 of Zelensky reveals leadership when following proven life patterns and logic. Leadership design in good and bad. The unconscious money line (21-45) makes him a natural leader and gifted in that he can take care of his own needs while also leading in a way that benefits and supports others. The channel of Surrender (44-26) allows easy working with people, something Putin kind of misses. Putin has the channel of the Brainwave. It is about sensitivity intuition and the capacity to bring people together.

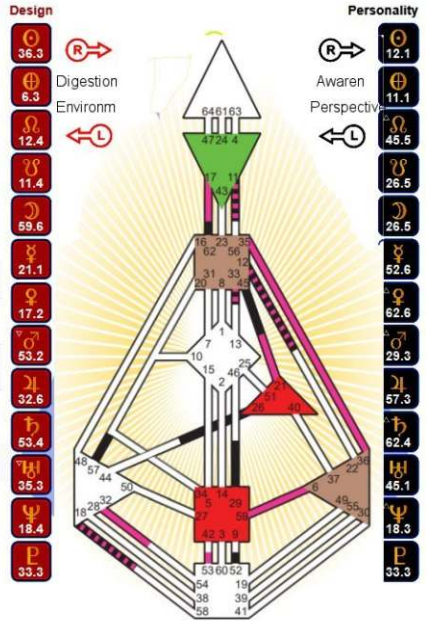
Putin and Zelensky share the connection between the root and the spleen (body awareness) channel. The theme of Putin, however is transformation, rising up and success, while Zelensky has the channel of struggle, people born to fight.

# Donald Trump

**Birth Date (Local):** 14 June 1946, 10:54 (UTC-04:00)  
**Birth Date (UTC):** 14 June 1946, 14:54  
**Birth Place:** New York, United States  
**Geographic Coordinates:** 40.7127753, -74.0059728  
**Age:** 76 years  
**Type:** Emotional Manifesting Generator  
**Profile:** 1/3 - Investigating / Martyr  
**Definition:** Single  
**Incarnation Cross:** RAX Eden 2  
**Channels:** 1762 - Acceptance  
 2145 - The Money Line  
 3536 - Transitoriness  
 0659 - Mating

<a href="#">Strategy</a>	To Respond
<a href="#">Not-Self Theme</a>	Frustration
<a href="#">Signature</a>	Satisfaction
<a href="#">Authority</a>	Solar Plexus - Emotional

[Incarnation Cross](#) [Right Angle](#) Cross of Eden (12/11 | 36/6)



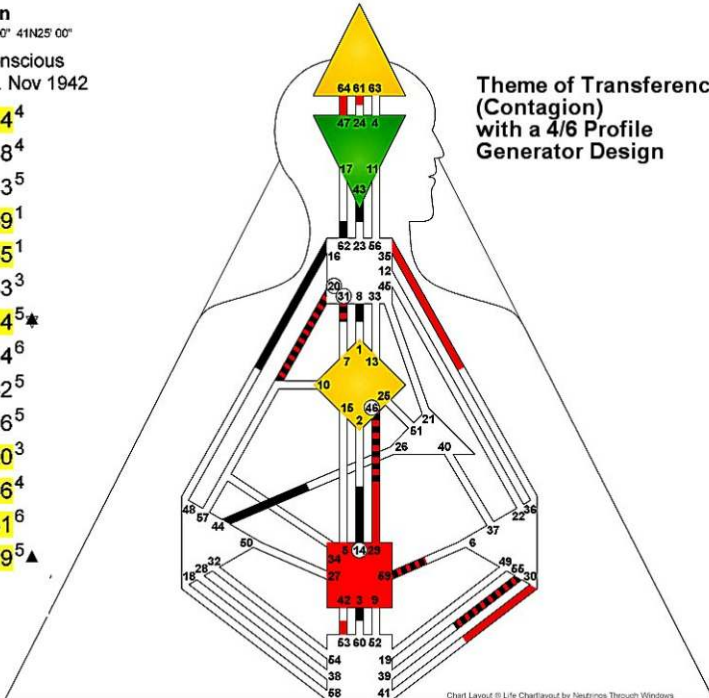
## Joe Biden

USPA-Scranton, 075W40° 00' 41N25° 00'

**Unconscious** 23. Aug 1942  
**Conscious** 20. Nov 1942

29<sup>6</sup> 14<sup>4</sup>  
 30<sup>6</sup> 8<sup>4</sup>  
 61<sup>1</sup> 3<sup>5</sup>  
 59<sup>5</sup> 59<sup>1</sup>  
 55<sup>5</sup> 55<sup>1</sup>  
 47<sup>1</sup> 43<sup>3</sup>  
 31<sup>6</sup> 14<sup>5\*</sup>  
 64<sup>3</sup> 44<sup>6</sup>  
 53<sup>2</sup> 62<sup>5</sup>  
 35<sup>1</sup> 16<sup>5</sup>  
 20<sup>5</sup> 20<sup>3</sup>  
 46<sup>1</sup> 46<sup>4</sup>  
 31<sup>5</sup> 31<sup>6</sup>  
 4<sup>2</sup> 29<sup>5\*</sup>

**Theme of Transference  
 (Contagion)  
 with a 4/6 Profile  
 Generator Design**





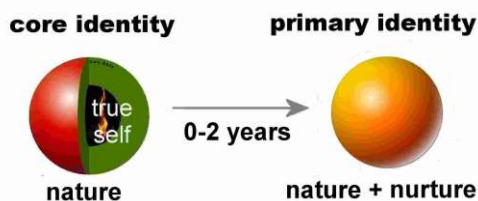
## 10 Appendix: Substitute Identity Model (SIM)

In this book, a model of the psyche is used which is based on the concept of substitute identity formation and an extended identity matrix. It is the (hypothetical) proposition that we can have more selves, in that we can develop substitute personalities beyond the dominant (primary) one from our childhood. We all have at least a core (inner me, essence, inner child) and one assumed ego or self (based on the primary identity we develop as a baby), but life (in traumatizing circumstances) sometimes forces us to check out, escape a threatening situation by dissociation and developing a new identity, a substitute for the one unable to handle the situation. Sometimes even more substitute identities develop, when we encounter new traumatizing events. Some people have 3, 4, or even 10 multiple substitute identities, in pathological cases like in DID (Dissociative Identity Disorder) cases even more. The substitute identity hypothesis however doesn't see having more identities as a pathological state, it is quite common, most people have these substitute identities.

We all struggle with who we are. Who am I, who is me, why do I react the way I do, why do people react to me as they do, why am I not consistent in my behavior, why do I sense this inner dialogue, why is there this saboteur that obstructs my life at times? Important questions, but no easy answers.

When we look for help, science has no consistent answer, even though philosophy, psychology and sociology have pondered upon these questions for a long time. There are many approaches and theories, but at best they provide a guideline for self-knowledge.

We all have a core identity, sometimes called essence, inner child, soul, and then a primary identity which develops in our first years and becomes our „self“ or ego, our primary defense or coping shield we identify with. This simple model with a single personality (mask, ego state) is a correct picture for some of us, but not for all. There are of course people with just a core and a primary identity, but they are a minority. Many of us (and more so in the West) will have developed additional identities because of significant



events and traumatic experiences. I call them substitute identities or multiples, they are a like the alters in DID, but they are not pathological.

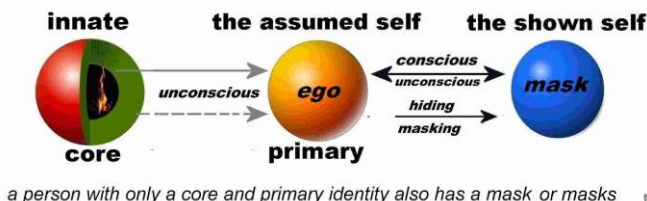
This all has to do with existential questions that many of us have pondered upon. Are we always the same, do we have a stable identity, or are there more “me’s” or „selves“ at work?

The core message of this book is the substitute identity model (SIM) which kind of suggests and

explains the possibility that you may have more self-states, more ways to deal with the world, people, stress, and love than you realize. If this is the case for you, this is not an easy message to digest,

as we normally experience our selves as a continuum, as a single identity.

The person you see in the mirror is always ‘ME’, a singular person, and it is hard to accept that you are maybe looking at a complex of multiple self-states; each convinced they are the one and only me.



## More me’s

Are you confident that there is only one ‘ME’ in you? This is a deep conviction for most of us and yet, when probed a little deeper, illusory. You may not have a single ego or what some call a false self, but more! You may have multiple identities, call them personalities or self-states if you like, and what you show to the world is very complex, a kind of mask that adapts to continuously changing conditions, goals, moods, roles. In many people such a multiplication of the “me” is present, but not always very manifest or noticeable. While this may not be apparent to yourself, others may notice it. We believe we are the same all the time, but people around you may see you behave different at times. They will probably know more ‘YOU’s’ or at least recognize your moods and masks, and will even treat you or cope with you in an appropriate manner, without telling you.

The SIM model deals with these additional “me’s”. It expands the simple model of how identity, self and masks work together with what I call substitute identities.

## More identities

We develop additional identities when confronted with such dire and traumatic situations that our normal (dominant) identity is unable to handle. We check out (dissociate) and form a new identity to deal with it. This new iden-



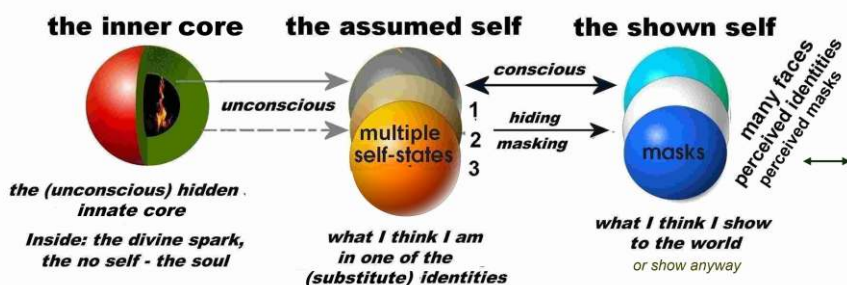
tity is a substitute for what we were before. It may remain dominant for a while, but sooner or later becomes dormant, but usually showing up again at a later time.

Not all people develop such substitute identities. The simple model with just a core and a primary identity explained earlier applies to people who have not had to experience such traumatizing events. They may have experienced significant events (see box) but were able to deal with those and integrate them. Even what are usually considered to be traumatic experiences, for them may not have been so traumatizing to lead to a substitute identity. This doesn't mean they didn't notice them, but the trauma processing was more gradual and less of a shock.

Some people can deal with adverse situations in a such a way, that they don't have to push their experience away into subconscious memory layers, but give them a place in their development, learn from it and grow more naturally. This is learning from each experience, which is indicated as normal differentiation or conversion.

New (substitute) identities thus emerge in situations, where traumatization is experienced to such a degree that people can't handle it and have to resort to such intense dissociation, that a new identity is formed.

### **The subjective self dimension in the Substitute Identity Model** in a situation where there are more substitutes and thus self-states



We call such a new identity or self-state a substitute identity, as it (temporarily) takes the place of the then dominant identity. Substitute identities emerge at all ages, when a traumatic experience is so intense, that the dominant identity at the time is unable to cope with the situation. Some people are more prone to develop them, genetically, or because of the environment and childhood situation. Once an extra identity has been formed, there is increased predisposition for having even more substitute identities. Substitutes can emerge from other substitute identities, if these are dominant at the time. This means a whole network of identities can emerge.

We can, just as we did in the formation of our primary identity (in interaction with the mother or care givers) slowly develop a substitute identity. If we put on a mask and play it out many times, we not only identify with it, but slowly internalize it, till it becomes a true substitute identity. A good example is how performers often develop a more or less artificial stage personality but then identify so strongly with it, that after a while it really becomes a separate identity. The sad and depressed clown who, when on stage, is a happy comedian is a classic. The strong interaction with the audience and the environment plays a role here. The same happens with people following a spiritual or ascetic discipline, they fake it till they make it! This is then not the result of a single trauma, but of prolonged identification.

## Triggers and activation

We usually don't remember the original situation that caused the emergence of the substitute, as the memories are repressed, but somehow retained as implicit body memory and in our unconscious mind. The substitute identities will reach the surface and become activated and dominant because of triggers that resonate with the original experiences. The triggers that activate a substitute personality can be sensations or remarks by someone, a situation or a detail of a situation that resembles the traumatizing event. The activation is thus involuntary, the substitute becomes dominant without one normally noticing it, but once recognized (as an independent state of identity) can be somewhat controlled. In ritual and shamanistic practice it seems possible to more or less control or guide one's state (of identity) or cause the core identity to surface.

This **substitute identity model** is, admittedly, not more than a model, but derived from practical interaction with many people and validated in therapy. It does explain a lot of psychological phenomena.

## A sub-personality is not a substitute

Here it is necessary to make a distinction between sub-personality and substitute personality (which is the actual behavioral expression of a substitute identity). A sub-personality (a word used in various schools in somewhat different ways) is a subordinate level, a part of the personality, or sometimes indeed a separate personality, but not specified as really the expression of another identity. A substitute takes over totally, it is not inferior or a part, it is on the same hierarchical level, but of course is not always the dominant identity, it comes into play when triggered. A substitute is not a mask, it is not the stage personality or image one puts out, those are conscious masks and each identity can have more of such masks, depending on the situation.

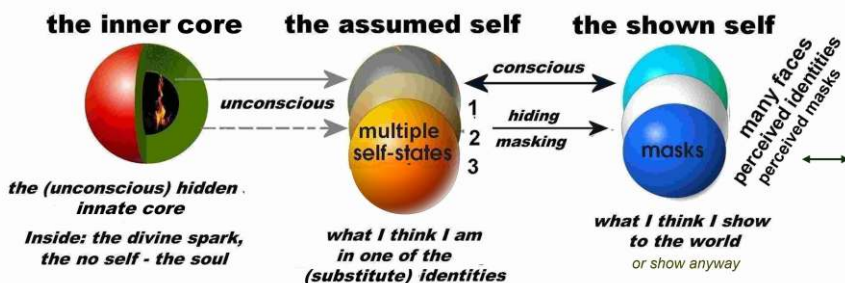
## Identity conflicts and identity state switches

There is always a dominant identity, the one we experience (assume) as self, but it is not the same all the time (for those with substitute identities). This can be the root of identity conflict and can lead to physical ailments. We can switch or flip between the identities and this can happen more often if we have substitute identities that are activated easily and come into play because of some trigger situation (anchors of an earlier trauma situation). Some people can willingly switch, this requires some training. Meditation for instance and a trance state (used in hypnosis and in many indigenous rituals, dances, etc.) can bring one into an inner child (essence) state where the ego disappears or dissolves. Then it is possible to look at other parts of the identity matrix without switching into that state and understand why the substitute identities emerged, with the purpose of easing their influence or even dissolving such substitutes. In the core or true self state, time and place constraints dissolve, and allow to explore and maybe heal what went wrong. Also the use of some (psychoactive) substances, exercises (yoga), therapy, falling in love, drumming, dancing, mantra's and mudra's, listening to music or being at a specific place can bring forth a switch.

The idea, that one's personality can **not** change, as is stated in most of the typology schools, ignores the gradual maturity with age or experience in the spiritual, vertical direction (towards higher consciousness). Jumping to another type, however, is rare, incidents and accidents are more likely to lead to substitutes.

Our identity involves also the unconscious and also matures, but stays more stable over time, a jump to another type is unlikely for an identity. Our personalities are more fluid than the underlying identities, what we display is a reaction to the context and this can vary very much. This is also why we often answer differently in personality tests at different times.

### The subjective self dimension in the Substitute Identity Model in a situation where there are more substitutes and thus self-states



Developing multiple substitute identities is very common. Especially in the Western world and the USA, fear, stress, competition, and lack of social cohesion makes one likely to encounter traumatic situations, dissociate in order to cope and thus boost the emergence of substitute identities. A majority of the people do have multiple identities (more than 90% in the US, which in itself is alarming, less so in more traditional and cohesive cultures). This doesn't mean they all suffer from this condition, in many cases it doesn't affect their normal life. When a substitute identity is rarely activated, it may not substantially affect our life and health, but when it pops up 10-20% of the time, it may become more of a factor in daily life. Others will notice substitute identities more easily than oneself does, they will maybe call it moods or at least notice and maybe wonder why you act differently.

The various identities are obviously different, as they emerge as a means to deal with situations the dominant identity can't handle, even as they are usually limiting, for instance shutting out certain emotions. They are functional, they serve a purpose, protecting the integrity of a person. The difference between the identities, like that certain emotions are skipped, is a cause of internal conflict later, at conscious and unconscious levels. Those conflicts between identities, which are always potentially there, are at first suppressed and not noticed, but usually becomes more visible later in life, and may then manifest as discomfort, sleeplessness, depressions, mental disorders and worse.

The classic symptoms of PTSD (post traumatic stress disorder) which in many cases have to do with substitute identity formation, are well known, but identity conflicts could be the cause of many more problems, mental and somatic (in the body). The notion of identity conflicts as the root cause of health issues is important, as it goes beyond the normal medical approach of just dealing with symptoms and not looking at the underlying causes. Dealing with the identity conflicts might be a far more effective and fundamental way to deal with health issues than just prescribing drugs to relieve symptoms.

Identity conflicts are basically mental conflicts, but they play out in the body too, in many ways. The mind seems to open a gate for adverse impulses, infections, immune system disturbances, environmental damage, so at the bodily level something may go wrong, with symptoms like depression but eventually disorders.

We will, mostly unconsciously and involuntary, flip from the one identity to the other, and this can be triggered (activated) by perceptual cues or even thoughts, related to what caused the substitute identity in the first place (drugs can be a factor in this). And one can also go back to the previous identity. Such identity switches are well studied in the case of DID (Dissoci-

ated Identity disorder) but happen in many more people, not diagnosed or suffering from this.

These changes normally happen involuntary, but can be induced too, with therapy, shamanistic practices, hypnosis, psychedelics, alcohol, drugs of any kind. Just seeing a specific object, smelling something, thinking about a memory or situation can bring one into another identity, and this can be a tool to deal with negative situations. The memory of a positive experience, looking at a particular photo, listening to specific music, or using some meditative anchor (breath, imagery) can help.

This 'intentional identity shift' opens the possibility to use such more or less conscious changes of identity in therapy (and apply this in daily life). There are a number of therapeutic approaches (hypnosis, regression, body work, EMDR, certain drugs) to call forward certain identities, make them the dominant one, and then try to heal the adverse influence or conflicts.

Bringing people back to the core identity is what is normally tried, and can be fairly effective in respect to understanding one's matrix of identities, not only the core but also to see how the others function. In that core state (some would call this the inner child state) the normal boundaries and limitations of identities become fluent and one can see them for what they are, different states of being, different selfhoods. There are certain drugs (especially psychedelic substances) that help bring one to the core identity and one's essence, but using meditation, hypnosis etc. is also a possibility.

This can help to really see and recognize one's own substitute identities and integrate them (or at least diminish their negative impact). Becoming aware of the substitute identities, seeing how and why they function and formed is a major step in dealing with their effects. Accepting their 'help' as a function in situations of distress is a good step towards healing.

However, such 'drastic' approaches are not the only way to wander in the multistate world and deal with the conflicts and possibilities this offers. Depending on the individual, more 'normal' cognitive behavioral therapy may be helpful too, interactively outlining to a person how there are different behavioral modes, how moods are maybe identities, how masks hide parts of us from others. There are all kinds of exercises to help this becoming conscious. In many cultures one has found ways and performed exercises (often as rituals) to deal with identity conflicts, intuitively and often effective. These days in the West one tries modern techniques like virtual reality to help access forgotten events and the roots of trauma, and reprogram the mind (actually changing the identity) but shamans have done this forever. Therapy and healing can be effective even without understanding or theorizing about how it works!

Finding out what the triggers are that make one step into a specific identity, can be a help in preventing switches and understanding the underlying root experiences. Understanding who you really are and why you behave in specific ways is an important step in dealing with the adverse effects.

## **The switch**

The shift from one identity to another can happen unnoticed and very quick, but sometimes the switch isn't that fast and easy, a person gets into an in-between state. Vacillating between the then competing (for dominance) identities this can be very unnerving, making one uncertain and this lack of a fixed identity can lead to pathological conditions. It is possible, and part of the substitute identity concept, that this is the root of many mental disorders. Not knowing who one is, the lack of the sense of selfhood in such situation can lead to what is labeled as psychotic, but can also lead to looking for solutions, like using narcotics to alleviate the sense of being lost and this might be one of the roots of addiction. The study of the switch phenomenon seems a worthwhile direction of research, but it is not easy for the switch is normally not under conscious control. The means we have to study such a switch state like MRI-scans and sampling of neurotransmitters takes time and interferes with the experience, especially the epigenetic processes during such a shift are hard to pin down.

## **Each identity is unique and different**

It is important to realize, that one is really a different person in each identity. An identity develops as a reaction to specific circumstances, where specific characteristics are required and become part of the identity (and thus the personality). Each (substitute) identity not only has specific and identifiable emotional characteristics, but even bodily functions like blood pressure, heart beat, pH and epigenetic tags will show distinctive patterns. We will use the same hardware but with a different software operating program. Patterns in our voice, listening abilities, handedness (left/right), visual acuity, word use, spelling mistakes, typing speed and handwriting are just a few of the markers, but in our body there are many more. In short, our biological signature changes are specific to each identity. That even things like intelligence (IQ) and sexual orientation can be different for different identities goes very much against the classical psychological insights, but offers explanations for otherwise difficult cases.

## **The difference between the core and the substitutes**

There is a fundamental difference between our identities, in the sense that the core (inborn) identity, while developing over time and with experience, has more of a timeless quality, a tendency towards wholeness and a certain resilience. In the background it remains present and on course. Even if we



don't go into the layers and structure of this core identity, leaving that to others who are writing about inner child, wounded child and the soul, it is the identity which contains all the potential and has no 'ego' of its own. The core has the quality of being able to aim for and approach "completeness" while the substitute identities are more of a guiding and learning tool (a function) to aid the core in its quest for completeness. People who have learned to access this core identity, and not many have this capability, acquire authenticity, they are felt as 'real people', the Germans call them 'Mensch', fully human. Some would call this 'realized' or 'enlightened' or 'holy' but this ignores that this state is not meant to be permanent. We have to ego and our 'formed' identities too, which can be seen as the teaching mode and just as important and necessary as the core. Trying to be always in that 'core' mode is futile, even as we see many an aspiring 'holy' identifying with that state, but just look behind the veil.

### **Incidence of Substitute Identities**

It needs to be emphasized that not everybody has (multiple) substitute identities. We estimate in the USA some 6-7% has a (mostly hidden) core identity and only one assumed (ego) identity, which is then the dominant identity. For another 40-50% of the people the substitutes are so dormant, that they have little effect on daily behavior and how a person is perceived, but on the intuitive level (as we now can gauge using all kinds of scans) we seem to be very sensitive to 'real' or 'authentic' people without hidden agendas, we see them as trustworthy.

The ones with only one visible identity thus have some advantages, in dealing with others and also because they are usually healthier, better looking, and less confused about who they are. We often will intuitively recognize and go along with the people with only a single mask, they often have careers in music, sales or politics. People like Donald Trump, who we think has only one visible (primary) identity, are often recognized as having no hidden agenda and are (sometimes irrationally) more trusted than people with more, multiple identities. In the self-complexity approach of Patricia Linville they can be seen as low-complexity, with enhancing well-being and self-esteem and deterring the effects of depression and physical illness that are typically stress-induced.<sup>1</sup>

The notion, that people with a more complex identity matrix are distinctly different in the way they experience life and are seen as less trustworthy or even less healthy and well-being and with a shorter life-expectancy is a very tricky one, for here the number and differentiation of the substitutes, the in-

1 McConnell, A.R., Strain, L.M., Brown, C.M., & Rydell, R.J.; The simple life: On the benefits of low self-complexity. *Personality and Social Psychology Bulletin* (2009).

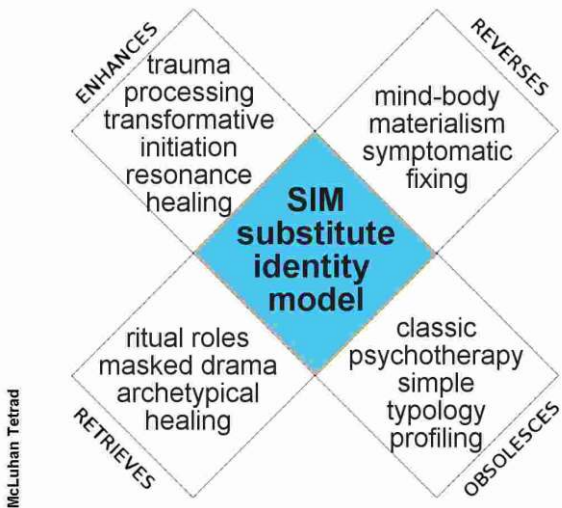
cidence of them surfacing and a myriad of other factors play a role. But the reality of things, like a lower life expectancy in the USA recently, the resonance between PTSD incidence and a trauma-ridden culture, the growing incidence of Parkinson's as maybe related to inferiority complexes, and many other circumstantial pointers are too obvious to be ignored. Resonance doesn't mean causality, but here an interesting field of research opens.

There are also people, where the substitute identity or identities are so dormant, that no adverse effects will ever surface. They are the ones with substitute identities that are seldom or never activated (becoming dominant). If someone is like that, usually the same as in being the same identity more than 95% of the time, there are usually less problems, but be aware, in certain conditions even such an identity may be triggered! Often this happens later in life, and this is why looking at earlier traumas may then be the way to find out what causes illnesses and problems.

The incidence of having substitute identities is more prevalent in the modern, Western societies.

The more traditional and indigenous societies have far less substitute identities (the PTSD incidence in the various countries is a good indicator here, see the chapter 22 about PTSD). In societies where competition and individualism is less prevalent, there is obviously less stress, more support and hence less chance of traumatic experiences. People there learn to deal with

stress in a more resilient way. This may be related to better family or tribal cohesion, initiation or ritual and maybe to the religious stance, the closeness to nature, lack of stress in childhood and education, but does seem to affect happiness beyond material wealth.



The multiple identity model offers quite a different perspective on identity and personality. One way to look at such phenomena is how media-philosopher Marshall McLuhan analyzed the new media of his time. He contextualized them, using a tetrad; looking at the effects of a medium (model) from

various perspectives. He constructed such tetrads for a variety of human activities and phenomena.

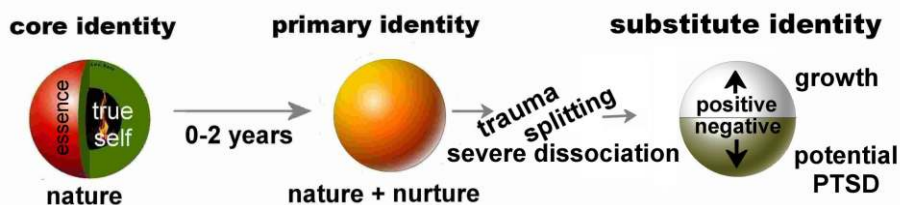
His approach is here applied to something he maybe never envisioned, but illustrates nicely why our model is relevant.

## SIM versus other personality models

Most of the common psychological theories and models assume we have only one self (better self-state) as the subjective interpretation of our identity, ignoring the interplay and conflicts between the multiple identities and our core essence we might have.

The whole existence of multiple self states or identities has not been widely acknowledged, but is mentioned here and there, sometimes more as roles, ego-states, inner voices, self-aspects<sup>2</sup>, agencies (M. Minsky) or as a multiplicity or ‘community of selves’<sup>3</sup> (M. Mair)’.

People with many self identities featuring distinct behaviors and traits, are sometimes called highly self-complex people. Self-complexity is a person’s perceived knowledge of herself or himself, based upon the number of distinct cognitive structures, or self-aspects, they (subjectively) believe themselves to possess. These self-aspects can include context-dependent social



*Note that in some cases the substitute may have a positive accent, like spiritual growth. The negative is more common, and can lead to PTSD.*

roles, relationships, activities, superordinate traits, and goals of the individual.

This is different from having more identity states as complete independent identities with specific body, emotional and cognitive identifiers as suggested in the SI-model. However, the difference between low and high complexity individuals is interesting and in line with the SI-model. Highly self-complex individuals, according to Linville are capable of better limiting their affective reactivity to negative events, using them as buffers, but low

- 2 Linville, Patricia, W. Self-complexity as a cognitive buffer against stress-related illness and depression. *Journal of Personality and Social Psychology*, (1987)
- 3 J. Miller M. Mair, in D. Bannister (ed.), *New Perspectives in Personal Construct Theory* (1977)

complexity ones experience increased positive affect in their lives, it enhances well-being and self-esteem and deters the effects of depression and physical illness that are typically stress-induced.

The problem of having more me's or 'I's' has of course been mentioned a lot in psychology. Pierre Janet<sup>4</sup> was one of the first to talk about splitting of consciousness (German: Spaltung) resulting from innate weakness in „De l'Automatisme Psychologique (1899)“. In the early days of psychotherapy Freud also talked about **splitting** as resulting from inner conflict. His daughter Anna Freud noted how in healthy childhood development a splitting of loving and aggressive instincts could and should be avoided.

Melanie Klein's work concerns the idea of 'splitting of the object' (Objekt-spaltung) in terms of experiencing 'good/bad' objects and how children struggle to integrate (depolarize) love and hate into constructive social agency (object relations theory).

In the development of identifying what is now called DID (Dissociative Identity Disorder, earlier indicated as MPS Multi Personality Syndrome or MPD) and OSSD (Other Specified Dissociative Disorder) this notion of splitting did play a role in understanding how alters develop.

G.I. Gurdjieff pointed out that we are seldom our true 'Real I', not only because we act as automatons most of the time (being asleep), but we are more of a series of 'many I's', there is no permanence.

Jung saw two states in himself, and talked about complexes, autonomous partial systems like archetypes in the collective subconscious and the persona (part of the ego) as the mask we present to others, but counteracted by an unconscious shadow with an animus and anima.

Ego-states, separate manifestations with different behavioral and emotional patterns, were identified by Federn and Weiss in the fifties.

Ego-state therapy<sup>5</sup>, developed by John Watkins is a psychodynamic approach in which techniques of group and family therapy are employed to resolve conflicts between various "ego states" that constitute a "family of self" within a single individual. Although covert ego states do not normally become overt except in true multiple personality, they are hypnotically activated and made accessible for contact and communication with the therapist.

Eric Berne, in his transactional analysis and subself theory (1961), pointed at the possibility of organized subsystems or states in the mind, notably adult, child and parent. This is criticized as a mere conceptualization of the mind,

4 Janet, Pierre; De l'Automatisme Psychologique (1899)

5 Watkins, Helen; Ego-State Therapy: An Overview, American Journal of Clinical Hypnosis,, April 1993

but many therapists use this as a satisfactory model to explain behavioral patterns. In the context of the SI-model, these subself states can be seen as situational approaches, present in all substitute identities.

Maslow noted that the personality is composed of syndromes, but saw behavior as an integrated expression of all the personality syndromes. In his approach of hierarchical stacked needs (the famous pyramid) a development model is posed that is more or less valid for the dominant Western culture, but less so for other cultures, where for instance the social or the spiritual connection (which Maslow nicely hid in self-realization, but really needs to be treated separately as a human need) is more fundamental.

David Lester<sup>6</sup> noted that there are subselves and in his book “On Multiple Selves” (2015) nicely describes the various views, again referring to people like Gurdjieff whose enneagram we will deal with in the chapter 31 on typologies. He also mentions Mardi Horowitz who identified (1988) the concept of various states of mind, accompanied by characteristic expressive behavior. This is, however, not going as far as to ascribe to these a complete identity with a specific and identifiable emotional and body state.

The idea that we have more sub-personalities is thus not unique, John Watkins and the ego-state school, based on the work by Eric Berne and Stewart Shapiro<sup>7</sup>, see the person as a confederation of components (subs). The relations between these segments are expressed through catharsis, investing energy in a specific sub-personality. Ego-state therapy is a psycho-dynamic approach and uses multiple techniques like voice dialogue, to resolve conflicts that manifest in a “family of self” within a single individual.

John Rowan<sup>8</sup> has further developed this approach, to identify and deal with sub-personalities or what he more recently indicates as I-positions. He sees these as semi-permanent and semi-autonomous regions of the personality capable of acting as a person. He considers them as real, but also as fluid and changeable processes.

Roberto Assagioli<sup>9</sup> works with a similar concept. In his Psychosynthesis approach sub-personalities however are more seen as functional adaptations to situations, like work, relationship, fights etc. In that view, a person can have many substitute identities and sub-identities, which are supposed to kick in

6 Lester, David; *On Multiple Selves* (2015) publ. Transaction and *Theories of personality* (1995) and *A multiple self theory of personality/* publ. Nova Science.

7 Shapiro, Stewart; *Critique of Eric Berne's Contributions to Subself Theory* 1969

8 John Rowan, *Personification: Using the Dialogical Self in Psychotherapy and Counselling*, 2010 and *Subpersonalities: The People Inside Us* (1990)

9 Roberto Assagioli, *Psychosynthesis* (1965)

when needed, more or less under the control of the will and not the result of traumatic experiences. He recognizes triggers to bring them about, like roles or internal conflicts, and expands the notion of sub-personalities to include sometimes the body or parts of the body, acting independently. These can be addressed in voice dialogue or hypnosis, leading him to the concept of the “*dialogical self*”. Assagioli also used various imagination meditations to create a dialogue of selves.

## **Why the need for the SI-model?**

One of the relevant objections to introducing a rather different model of the development of the human psyche could be that there is little resonance with older approaches, notably the Eastern wisdom in yoga and ayurvedic medicine.

The great myths and sagas of old, the Veda’s, the Bhagavat Gita, they all point at spiritual and psychological challenges and growth, the hero on a quest is a universal theme, but there is little mentioning of multiple identities. And yet, even the hero archetype has multiple identities, as in Kierkegaard’s notion of the tragic hero, such as Abraham in the Bible who is willing to kill his son for God – to give up his personal desire for duty to a higher order

The phenomenon of DID is well known, but just as in the West is seen as an extreme case, not as something we all have. The notion of a true self and a false self is widely accepted, but not the emergence of new substitute identities in ‘normal’ people.

There is an explanation for this which has to do with how our Western world has fallen prey to individualism and competition, and how our educational system is now more like a continuous test, stressing our both parents and children to achieve, perform, compete. The difference in PTSD incidence, in the USA this is diagnosed like at least five times more than in stable, less materialistic cultures, support this view. Not all PTSD is related to substitute identity formation, but it is a major factor.

In the more stable and conventional societies, where social cohesion, family support and otherworld contact (faith) still structure education and life, where growth and maturity are not achieved by sending people to immoral wars or joining illegal gangs, where sexuality and morality in general are still embedded in a cosmology and worldview and a set of generally accepted practices, there is just less risk (or need) of developing substitute identities. There may be very different rules, for instance the incidence of intergenerational sex may be part of the culture as was the case in some Aboriginal cultures, but there wasn’t this constant insecurity, this challenge and stress about what is good or bad that so colors modern life.

So why would a medicine man in these cultures worry about a phenomenon that just rarely happened. Why would Zoroastrian or Vedic sages, Ayurvedic



healers, Chinese mandarins or Zen masters write about it and develop models?

They were not blind to it, the Ayurvedic notion of ahamkara deals with subpersonality, and assumes that human personality is a group of qualities brought together by this ahamkara. Change the ahamkara self-identification and a new personality will emerge. However, this is seen more as a transformational process, not as an identity discontinuity. In Ayurveda every disease has its own personality, with specific characteristics, but to turn this around and state that each personality has its own disease (or potential disease, called a miasma in homeopathy) is a further step that may be the ultimate result of studying identity formation in the way suggested in this book. The SI-model reflects the pressure the modern world puts on our identity, absence of faith and increased competitiveness and individuality. The need for a model to explain how we are now victims of educational and societal expectations did only arise in the last few centuries. It was people like Freud and Jung (who wrote about his own number 1 and 2 sub-personalities) that started thinking about how to deal with this aspect of modernity, and the SIM-approach is just an extension of that. This doesn't mean substitute identities didn't happen in all cultures, just like PTSD which is described, in other words of course, in the Vedic literature and in Shakespeare, but the incidence was less.

## **Identity specification; diarization**

A multiple identity situation can be observed and identified by a trained therapist, but we can use modern technology, notably the smart sensors and scanning technologies now on the market, to help identify the different substitute identities. The notion we suggest that each separate identity mode has its own biological signature can be checked, the modern sensor technology should be able to use real-time data to establish how many identities we have and when we are in one of them. Many biometric technologies are available, like EEG, galvanic skin response, blood pressure, heart beat analysis, acidity, facial expression, retinal and iris identification, chemical and electrical signals, fingerprints, but also voice.

Voice is a very rich source of information and voice can be acquired in a non invasive, cheap and fast way. We normally use some 50 kilobits/sec in normal conversation, but voice has a much deeper information load. In normal situations this is not used and considered redundant, but there are obvious hidden layers in our speech that convey messages, like emotional intonation and lots of physiological information, about the speaker's identity state. Voice analysis is not (yet) part of the standard medical or psychological toolkit, but could well be.

## Multiple identity recognition

Most people don't realize they have additional substitute identities. Their sense of self is a continuous, unbroken stream and they don't notice when switching between identities. People around them may notice, and very often the circle of intimi is very aware of the various moods or modes some has, but don't recognize this as substitute identities, they just know a person is in 'that state'. Especially if such a state brings about aggression, violence and unpleasant moodiness, it can be very important for the people around not only to notice the shift, but even notice the triggers that cause the shift. Substances like alcohol and drugs (of any kind) may be such triggers.

A good therapist may notice multiple identities, even if they don't fall within the pathological spectrum like in DID where the continuity of behavior and awareness may be distorted. It would be of some value, if there would be some way, to identify the various identities in a person, mapping the identity matrix. Not by a trained therapist, but in some semi-automatic way, by using biometrical information like the voice, the heart-rhythm, brain activity, facial symmetry, facial expressions, etc.

However, at present there is no such technology, although the wave of biometric sensors like in smart-bands is providing lots of way to acquire biometric data in real time and store that for evaluation. The 'quantified self' approach, people storing all kinds of information about themselves, is a clear trend, and no longer something only done in laboratories. This has, however, not resulted in broad applications beyond monitoring, e-health and sports. The mapping of one's identity states would be a different matter. Maybe this is not so bad, as spotting and recognizing one's identity matrix could be a major breach of privacy, it's like psycho-analyzing on the spot, and could be used in all kinds of unsavory ways.

On the positive side, it would help people understand their behavior and emotional responses, be of great help in diagnostics and be a great feedback tool. Know thyself as in **'know thy selves'**.

The data acquisition tools to carry out such an analysis are there, but so far nobody has turned this into a software package or app or laboratory procedure. Understanding the relationship between the sensed information and the identity matrix and substitute identity model explained in this book may help to get there, the signal processing to do this is certainly within reach. There is voice analysis software that already produces emotional state indicators, and if this is combined with a scripted text, maybe enhanced with visuals to trigger identity switches, an identity matrix map could be produced, without invasive technology and the high cost of medical scans and tests.

Here we can mention the development of diarization technologies, ways to identify for instance who is speaking in a conference call. Speaker diarization (or diarisation) is the process of partitioning an input audio

stream into homogeneous segments according to the speaker identity. To do this requires the unsupervised identification of each speaker within an audio stream and the intervals during which each speaker is active. It is used to answer the question “who spoke when?” If this technology, using advanced signal processing like the Gaussian mixture model (GMM) and Hidden Markov Models to model and identify each of the speakers, would be applied to what a single person says and thus the switches between the identities could be identified, a more encompassing model of someone’s identity matrix could be deduced. Multimodal monitoring as in adding media like EEG, heart-rate, video and other real-time biometric indicators would make it even easier to do this. Starting with people with DID (the multiple personality syndrome of old) would be a logical step. The basic technology is there, it has only not been applied in the context of multiple identity.

We are thus not always the same person, or better we are not always the same identity, even as we think we are one ‘self’. This is not only emotionally and cognitive, but shines through in our whole body. Our body in general will, over time, adapt to those different identity parameters/patterns, facilitate what is more dominant, and in one identity try to heal what goes wrong in another. Often the internal confrontations between substitute identities will be the cause of mental problems and eventually may show up as physical diseases.

## **Dissociation, the separation mechanism**

The mechanism that people can radically step away from their normal state under extreme conditions (stress, trauma) is called dissociation. In psychology dissociation is any of a wide array of experiences from mild detachment from immediate surroundings to more severe detachment from physical and emotional experience. The major characteristic of all dissociative phenomena involves a detachment from reality, rather than a loss of reality as in psychosis. In very general terms we could see dissociation as **identity discontinuity**, and we will return to this in a later chapter.

The normal reaction to outside pressure is differentiation, learning to deal with the situation. Dissociation is at the extreme end of the continuum that begins with normal differentiation. Extreme dissociation can lead to DID (Dissociate Identity Disorder), and in DSM-V PTSD diagnosis there is a subcategory associated with extreme dissociation. Dissociative disorders are sometimes triggered by trauma, but may be preceded by stress, psychoactive substances, or no identifiable trigger at all. Dissociation is not only a symptom, but also a therapeutic tool. Hypnosis is a process to assist focus and dissociation. Through hypnosis the therapist can focus on a single ego state or segment of personality and dissociate other parts.

Dissociation is not a typical Western phenomenon. In many cultures we can see trance and possession, often in ritual context, and these are clearly dissociative states. There is a kind of continuum in dissociation, from day-dreaming and substance induced loss of identity through subpersonalities to possession and then the pathological situations, as described by Stanley Krippner<sup>10</sup>.

## Relevance and consequences

To understand the mechanism of substitute identities, to identify them concerning behavior, traits, worldview and type, and to relate them to the original experience(s) in the past can be a great help in not only dealing with psychological problems like PTSD and personality disorders, but also as a step towards personal growth and understanding one's life's purpose.

If the notion that many more people suffer from multiple identities than those diagnosed with DID holds true, this has consequences. Even as these substitute identities might be hard to identify, their effect on our general wellness is substantial. They are the source of much of the inner conflicts that will manifest as stress, depression, but also as disease, autoimmune disorders, and much more. That the substitute identities are often well hidden, showing up in very private and peculiar situations with their causes suppressed, makes this much harder than diagnosing symptoms related to more easily 'remembered' traumatic incidents, like we see in the simpler forms of PTSD where one can often retrieve the memories, relive the events and thus learn to integrate them.

## A different view on mental disorders.

We have suggested that identity conflicts are the root of many diseases and disorders, some kind of inner struggle between the identities (at the personal identity level) carries over to the organ level and on to the cell identities, where epigenetic processes then manifest this conflict as illnesses. This view is rather divergent from the standard medical and psychological models, and is expanded here to show how a different view on identity and multiple identity can change our paradigm concerning disease and dysfunction.

When we could look at mental disorders in this way, we can try to see how common descriptions fit into the model.

If we use the fairly common idea that we can move outwards, inwards or freeze (denial) the focus on externalizing the negative aspects of our iden-

10 Krippner, S. & Powers, S. M ; Broken images, broken selves: Dissociative narratives which affect the brain and the body which affect the brain and the body in clinical practice (1997)  
Krippner, S & Friedman, H. Mysterious Minds: The Neurobiology of Psychics, Mediums, and other Extraordinary People (2010)

tity, we can see that as the root cause of psychosis. If we also do this with more positive aspects, this may be what we call manic-depressive or borderline.

Depression could be seen as turning inwards as towards the negative, the dark side of an identity. The focus wanders towards the parts in that identity that feed negative emotions, recall negative experiences and thwart the future outlooks.

The various identity states are separate (more or less independent from each other) and maybe the underlying conflict with other states can cause all kinds of nasty symptoms, but it makes sense to see the symptoms for what they are, and not interpret them as the cause. The feeling of stress (not the stress caused in the moment by external conditions) is mostly such a symptom, and not the disorder. Just symptomatically dealing with such stress (manifested in different ways like sleeplessness, etc.) by medication or even meditation or mindfulness may bring relief, but not true healing.

The in-between state, vacillating between identities, and this can take a while or happen instantaneously, points at a different kind of psychological condition, being psychotic. In that situation, there is no firm identity to cling on, one is left hanging in the void, there is no stability and one may express just extreme parts of the various identities at play. It's a most troubling state, for there is nothing to hold onto, no identity that gives some stability and this means one's sense of reality is distorted, fleeting; there is no control over one's expressions. Every small impulse or stimulus takes over, out of proportion and one responds excessively but basically lost, the anchor that an identity provides not there.

Maybe this all means rewriting the DSM-V as basically an inventory of identity problems, and this may be a bridge too far. We can only point at how certain widespread conditions, like PTSD, are more and more seen as identity and dissociation conditions (see the chapter 22 on PTSD).

In this monograph it has been suggested that identity conflicts are the root of many diseases and disorders, some kind of inner struggle between the identities (at the personal identity level) carries over to the organ level and on to the cell identities, where epigenetic processes then manifest this conflict as illnesses. This view is rather divergent from the standard medical and psychological models, and is expanded here to show how a different view on identity and multiple identity can change our paradigm concerning disease and dysfunction.

## **The wake-up call**

Substitute identity conflicts may not show up immediately. But they are there, may become dormant or seldom triggered, so the inner conflicts, the confrontation between the identities with the resulting symptoms at the various levels, down to cell-identity ambiguity and resulting diseases does not

become fully manifest. Maybe it does, but we are good at ignoring the signals, using pills or various routines to go back to the primary identity. When we are young, and able to deal with some inner conflict stress, the effects are not noticed. We live with our subs yet do not notice them much, viewing them as moods or tempers. But then the wake-up calls come through dreams, depression, and phobias, creeping slowly towards physical complaints, the struggle and conflict between the identities becomes manifest.

## **The purpose & functionality of substitute identities**

Like all physical and psychological phenomena it makes sense to assume some kind of evolutionary role; things don't happen without some cause or reason. Even as one can recognize a kind of substitute identities in certain animals - dog and horse owners will see this more easily - in humans it is quite developed and we can assume it plays a role in our ever developing self-consciousness. The inner conflicts they generate are what in a dialectical perspective provide a synthesis, progress, transformation, something that creates the negative entropy some call life.

The notion that the substitute identities develop as teachers (providing situations, which we can see as lessons) to help us achieve the goals or scenarios we bring to this world makes more sense than seeing them as random accidents on our life's path. Our core identity is like the director of the whole game, and in a sense responsible for the occurrence of substitute identities too. That is, if we see them as learning tools in a more transpersonal perspective. Then they cannot be all negative, even as they come with problems, inner conflicts, and cause diseases and disorders. Even apart from the positive outcome in some cases (Growth trauma) we need to accept at least the potential for inner development towards greater consciousness. The identity we form (as a result of the trauma and dissociation) may at first be just a way to eliminate what was threatening, but also contains a positive part. Recognizing, honoring and maybe gradually move away from the negative towards this (often well hidden) positive, or in other world look beyond the shadow or dark part of the new substitute identity may be the way to bring it back in concordance with the core identity, integrate it and thus render it superfluous.

This sheds another light on the whole process of substitute identity formation. It allows us to think in terms of potential substitute identities being part of the 'scenario' of the core identity (soul). If we suppose that all substitute identities have a positive and a negative potential, the actual formation can lead to an identity leaning towards one of those two. What we see in therapy are obvious the ones with negative charge, and they cause problems. But an emerged substitute could be positive too, or it has the potential to develop from negative to positive. That may take some time and the process may fail



and then the inner conflicts develops into a terminal situation, the potential is not realized. But if it is, the whole mechanism worked out!

This view would also explain, how shamanic practices are aiming at developing the positive side of the future substitute identity, or influence it's formation towards this positive outcome. Then there will be no negative symptoms, in fact the substitute identity that emerges then or later is aligned with the intention of the core identity, or as Aleister Crowley might have called it, aligned with the divine will (*Do what Thou wilt*).

This realization (as a workable model) opens a whole new perspective for therapy! For if we focus on 'upgrading' the substitute identity from negative to positive, help it to see its shortcomings or conflicts as stepping stones towards growth and balance, then a different therapy path emerges. In practical terms, if for instance we could help a person to uplift a 'helper' syndrome from self-serving towards true compassion, this would overcome the negative impact. The substitute identity would have served its purpose!

This, however, would require that we acknowledge the psychological matrix of a person, discern the various identities present (or potential) and find ways to single out the negative and positive tendencies in them. This can be done with intuitive means, and this is how this whole model evolve and manifested, but modern technology holds some promises here. Modern scanners, things like smart-bands and the now emerging array of bio-sensors and the software to interpret the data obtained from them could help to establish the identity matrix of a person. We are not there yet, but as in many cases the difference between identities (or identity states) manifest in quite obvious ways, like a distinct pattern of blood-pressure, acidity (like galvanic skin conductance response) or heart rate, these could be used. For a good observer, the facial expression (facial coding) of a person gives away a lot too. More advanced methods, like fMRI scanning, EEG, blood or biofluid tests would offer more detail.

Here it is relevant to mention that many of the scans and tests are not real time and not dynamic, they produce off-line data, while real-time online measurement would be more appropriate.

## **The neurological angle; neuro-marketing**

These days there is quite some fascination with fMRI scans of the brain, many studies focus on what happens in the brain during stress, when using psycho-active substances including the studies into the effect of psychedelics on activity levels in various relevant parts of the brain. The results are reported as very positive, we now can see what certain stimuli produce in terms of activity. However, we have to realize that what we notice as activity in specific regions is very hard to relate to what we actually see, feel or think, and memories are even harden to pinpoint, so some caution is war-

ranted. Especially if we assume that the brain acts as a tuner rather than as a storage device for memories, looking at what happens on the electric and chemical level may not be relevant at all. It may be that we are looking at symptoms only, at what results and not what causes it. The correlation proves causation approach may not be valid concerning things like consciousness or thinking in general.

At the other hand, science is registering a lot these days with advanced means and we know a lot more about the neurological processes and even how they relate to judgments, agency and emotions.

This is widely studied in the medical perspective, but as this has also relevance for marketing, disciplines like neuro-marketing and neuro-economics have sprung up and even in the security world these techniques are used, a development which is at crossroads with privacy considerations. One looks at scans like EEG's and fMRI, but also uses eye-trackers and other sensors to establish links and patterns between stimuli and how people respond. The idea is that certain stimuli cause brain processes that display scannable patterns that are specific and can be interpreted. This is for instance used to see and predict the response to advertising and it has come so far, that one can actually predict which commercials will have a better yield. Experimenting with variations one can then optimize such commercials. One of the findings, although still debated, is that there is a kind of 'buying-button' location, the nucleus accumbens that lights up when there is a buying intention. Other specific areas are the insula (pain) and the medial prefrontal cortex (judgment).

This kind of research, measuring intuitive rather than cognitive responses is based on insights by Nobelist Daniel Kahneman<sup>11</sup> who identified two 'thinking modes', one fast and instinctive, the other slow and rational. We seem to make decisions about people and situation mostly from the fast, intuitive mode, and this means that for instance using self-reporting with questionnaires is less relevant than measuring real-time responses with bio-scanning. An example of how this kind of research with modern real-time scans is used<sup>12</sup> is to analyze how people react to the faces of politicians. Todorov<sup>13</sup> started this in 2005 and more recent research by Roeland Dietvorst shows how even very slight alterations in for instance the size of the mouth results in different appreciation levels.

11 Kahneman, Daniel; pelijke bestseller *Thinking, Fast and Slow* (2005)

12 Research by the Dutch neuromarketing company Alpha.One

13 Alexander Todorov, Anesu N. Mandisodza1, Amir Goren, Crystal C. Hall; "Inferences of Competence from Faces Predict Election Outcomes", *Science* Vol 308, Issue 5728 (2005)

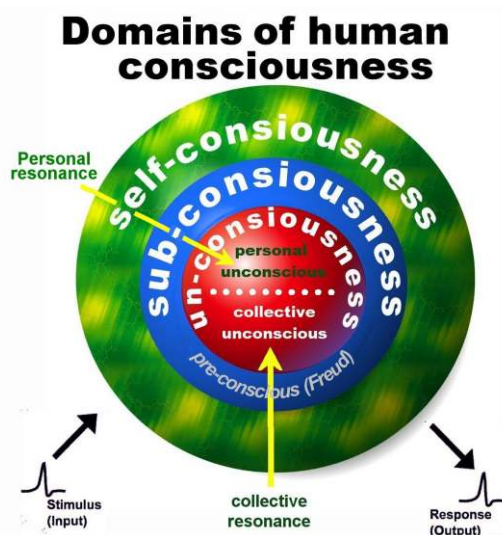
If we see this in the light of the substitute identity model, we have the idea that people with only one visible identity (state), thus with only a single perceived personality, are intuitively recognized as being more trustworthy. This may show in the relative size of the mouth, but there are probably more facial traits that matter.

Neuromarketing is a fast developing field, because the results are quite convincing and the commercial applications seem to be developing faster than what we see in the medical world. For instance the research into the effects of psychedelics uses fMRI scans, but the researchers have not translated what they observe as better coordination and potential resetting and harmonization of brain connections, analyzed using connectome-harmonic decomposition<sup>14</sup>, into clear emotional cues, like the commercial researchers do. Another example of the approach of the neuromarketeers we find in what the company Neurensics<sup>15</sup> does, using fMRI scans to look at how people relate to brands in an objective way. They can predict the commercial success of certain changes and have successfully predicted concerning awards in the advertizing discipline. They use a model with 13 dimensions in four categories to gauge the reaction (at the brain scan level and related to neural pathways or connections between brain regions):

- positive (desire, lust, expectation, trust)
- negative (danger, disgust, anger, fear)
- impact (novelty, attention)
- personal appeal (value, involvement, familiarity)

## Identity and entity, states and domains of consciousness

There are different states or rather domains of consciousness, apart from sleep, dream, and waking there are trance states, mystical states, channeling or psychedelic states, lucid dream states, 'possessed' states, and maybe out-of-body or



14 Connectome, the theoretical map of \hich\af0\dbch\af31505\loch\fo a\hich\af0\dbch\af31505\loch\fo II the connections in the brain

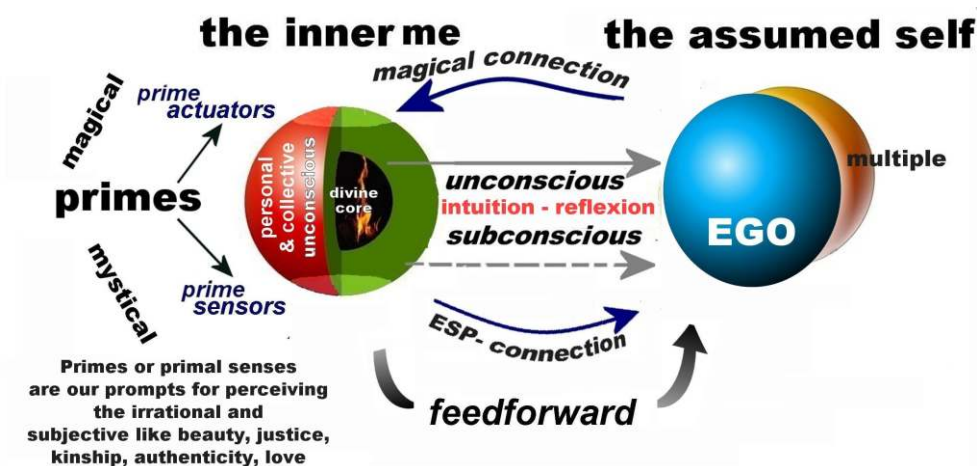
15 [www.neurensics.com](http://www.neurensics.com) with Martin de\hich\af0\dbch\af31505\loch\fo Munnik and Victor Lamme

near-death states, take your pick. They have much in common but have different perspectives.

There are also levels of consciousness, of being aware of oneself or of things. Consciousness may be a fundamental of all the manifested, even self-consciousness or self-reflective consciousness these days is not exclusively human, some animals seem to have some level of it.

The subconscious, as the hidden domain which can be addressed and made conscious by hypnosis, trance states, psychedelics, etc. and shows up in nightmares etc. and the unconscious which evades such exploration, are factors in how we think, feel, and behave (Freud also indicated the pre-conscious as a more readily accessed level).

Especially the collective unconscious which is not a constant but is all the time influenced by the collective resonance is quite a factor and usually overlooked. Identification with for instance the CoVid-19 fearing faction (because of security and permanence) or with those who oppose the lock-down, vaccination, etc. (as an invasion of their freedom) is not likely a planned (conspired) phenomenon, but a collective resonance effect. This is



sometimes referred to as „the lemming effect“ and is also related to what Rupert Sheldrake called the morphogenetic field. This of course assumes some kind of consciousness field and (unconscious) interface mechanism to tune into that. But isn't that what quantum-physics also suggests as the root of manifestation.

This collective resonance is not the group mind<sup>16</sup> as an ontological entity or distinct agency (as Emile Durkheim suggested) or a collective programming of the mind<sup>17</sup>, but a shared and unconscious intuition. Collective Consciousness is a different matter.

The difference between consciousness and subconscious perception is also not very well defined, as usually only the normal senses are acknowledged. We all know or rather feel when something is beautiful, just, authentic, lovable. This capacity is not generally seen as a sense but does exist and I call these perception „tools“ primes, prime senses or prompts. They are our interface for the irrational, the magical, the unseen, and do influence us probably more than the rational or even emotional triggers. They may include our ESP capacity to sense the collective resonance and influence our normal conscious in a feedforward (teleological) goal (telos) oriented way, perceived as intuition or synchronicity. I agree that this picture of the consciousness complex is a bit unusual and not the main focus of this book.

How these notions about consciousness relate to substitute identities, however, is a relevant and important question. An easy answer could be that they all are versions of the core identity state (where time and space and rational causality don't matter so much) but here I suggest another possibility.

Maybe such states are also ways to engage not yet formed but potential substitute identities? Take the situation of possession, in many cultures quite common and accepted as a kind of exchange and identification with a spirit entity, a daemon, ghost, divinity and such. The 'possessed', in a trance state or burdened with such an entity (in dreams, visions or affecting their physical state) feels the 'other' identity is taking over. But what if this identity is nothing but a substitute identity (or the core identity acting up) or an unmanifested identity. Something that was there anyway (as part of our soul or genetic make-up), but not activated as a separate identity yet?

What if in those states we access parts of our genetic or epigenetic matrix that we have not manifested otherwise. That what we see and feel is not an external but an internal emanation? We can see such an exceptional state usually confirms to the social and cultural environment, one will act and speak as expected. In the West this notion of being possessed is labeled as primitive and superstitious, but here we do have many people who are a medium, who channel entities, do automatic writing etc.; the best-seller lists are full with such insights and tales.

16 Ludwig, Kirk; Routledge Handbook of Collective Intentionality, ed. with Marija Jankovic, (2018).

17 Hofstede, Geert; Cultures and organizations: Software of the mind.(1991)

What all these states have in common is some access to spiritual and other external dimensions. These include the otherworld and the possibility to retrieve insights, prophecies, visions, and even healing from there. All of this is considered non-rational by conventional writers and thinkers. Whether this is true or not, I leave to the reader, but even if all these phenomena are the result of what our brain generates, attributing them to normally ‘hidden’ identity layers or states makes sense.

## Multi-state

It makes sense here, to refer again to the work of Thomas Roberts, who has studied psychedelic states extensively. He has developed a model about “multi-states”<sup>18</sup>, which comes close to our idea of multiple identities, although he does not specifically point to substitute identities.

His multistate model is opposed to the “singlestate fallacy,” which he notes *“is the erroneous assumption that all worthwhile abilities reside in our normal, awake mind/body state,”* This concept supports the existence and value of altered states. In his case Roberts is primarily concerned with psychedelic states, which he believes can fruitfully be explored for their medical, creative, and personal growth potentials. If we expand his model to other states of consciousness, such as shamanic trance, meditative states, and magical states in general, his ideas have universal relevance. They are relevant not only for the present wave of psychedelic research into depression, PTSD, and other disorders, but for society at large. However, including the notion of substitute identities would make his model even better.

## Push or pull, nature or nurture?

It’s an old disputer, is it the genetic or the environmental influence that makes us what we are. That both play a role is obvious. This is also true of personality traits. The general notion is that it’s a 50/50 matter. There is some research<sup>19</sup> on twins that indicates that not the genetics but the later development are the main root of differences between twins, maybe also the position and conditions in utero.

If we assume that the emergence of a substitute identity has roots in our genetics (nature), as the predisposition research into PTSD and DID suggests (like in methylation genes like MTHFR, but also CA1, FLVCR2, GRIK1, PDLIM4, PDYN and many more), then the epigenetic tags (nature) and the epigenetic effects (nurture) of our experiences are what makes them emerge or not. In other words, it’s life and how we deal with its lessons that influences the activation of potential substitutes. Here our culture may be an im-

18 Robert, Thomas, B. The Psychedelic Future of the Mind 2013

19 Betsy Maxon David N. Daniels; Personality Differentiation of Identical Twins Reared Together (2017)



portant factor, there are for instance distinct differences in the incidence of PTSD between our Western stressful life and that of more traditional and quiet societies.

It's a terrible truth that in some people the emergence of multiple (substitute) identities leads to suffering, disease and worse, but is there a reason why humans have this? Is there maybe an evolutionary need for what in general could be described as dissociation mechanisms. Are they essential for progress and development? How relevant is this capacity to split off identities with resulting inner conflicts in the evolution, in dealing with adversity?

Again we are touching rather philosophical questions, but if we see dissociation as a fundamental dialectical principle to create flux (versus permanence) then the development of life towards ever more complex organisms demands it. Maybe in humans it got a bit out of hand, maybe it's very functional, who knows? We pay a price for 'creating' substitute identities (in life expectancy, health, quality of life) but it feels this is necessary to be able to deal with the challenges and achieve progress (whatever that means). In this perspective people with more substitute identities provide more flux, more transformation and change than the ones who can do without extra identities. Or, in evolutionary terms, in times of change we may need more people with such substitute identities! No easy answers here, we need much more insight in how the specific combination of genetic and epigenetic markers of a person, defining his or her identity, manifests and how the selection process of nature works.

We thus end this with a most relevant, but difficult issue. Is what happens to us in our lives pure chance, or do we meet or even cause what we need to grow towards self-realization? Are we predestined or at least predisposed to suffer what we suffer, or is all just the outcome of chance and chaos. Do we attract accidents, diseases, etc., or are they just pushed upon us by bad luck? What is fate? Do substitute identities happen to us, just like that, are we subject to chance events, the stochastic chaos of the universe, or do these experiences fit into our life's path, into the lesson of this incarnation?

Is what happens to us a push by fate or do we make things happen? Are we, at a much deeper level of connectedness, pulled towards the experience? The answer of course depends on the perspective and neither position can be confirmed. The mystics come up with answers, there are awakening experiences, we often learn from the adverse. One can point to the incidence of post-traumatic growth (PTG), and what is now called spiritual emergence and how in retrospect even the most challenging experiences in our lives turn out to be the genesis of great teachings, helping us along on a path to self-realization and increased awareness.

The issue remains tricky and will go on forever, just like the discussion about determinism and free will.

# Index

## A

Aristotle	116
Aristotle	44
Assagioli, Roberto	156
Augusta, Austra	84

## B

Baciarelli, Manuele	103
Baez, Joan	91
Beck, Aaron	76
Beldoch, Michael	34
Belkin, Meredith	29
Belyaev, Dimitri	17
Berne, Eric	16,155 - 156
Bhat, Arvin	58
Blavatsky, Helena	95
Bolivar, Simon	120
Brazdau, Ovidius	34
Briggs-Myers, Isabel	81

## C

Cambridge Analytica	65
Carr, Nicholas	121
Cattell, Raymond	70,72
Christal, Raymond	72
Cloninger, C. Robert	69
Cook Briggs, Katherine	81
Costa, Paul	72,83
Cowan, Chris	29
Crowley, Aleister	164

## D

Darwin, Charles	116
Dias, Dexter	46,67
Dorst, Roeland	165
Digman, John	72
Dugin, Alexander	133
Durkheim, Emile	168
Duyvesteyn, Isabelle	59

## E

Eber, Herbert	70
Eisner, Bruce	51
Ekman, Paul	116,124
Etheredge, Lloyd	138
Eysenck, Hans	72

## F

Fauvre, David & Catherine	36,55
Federn, Paul	155
Flynn, Tim	46,67,79
Forer, Bertram	14
Freud, Anna	155
Freud, Sigmund	79,89,155
Friedman, H.	161
Friedman, Meyer	46,67
Frings Keyes, Margaret	54
Fromm, Erich	45

## G

Galton, Francis	11
Gardner, Howard	33
Galenus, Galen	44
Goldberg, Lewis	72
Goleman, Daniel	34
Graves, Clare	15,27 - 28,32,36,93 - 94,96
Griffiths, Richard	34
Grof, Stanislav	112
Grossman, Seth	68
Gurdjieff, George	89,155

## H

Haidt, Jonathan	14
Hartman, Taylor	46,67
Herbart, Johann Friedrich	11
Hippocrates	44,47
Holland, John	46,67
Horney, Karen	47
Horowitz, Mardi	156

Hudson, Russ	16,54,88 - 89,96
--------------	------------------

## I

Ichazo, Oscar	89
Irenaeus	44

## J

Janet, Pierre	155
Jung, Carl	28,32,85,155

## K

Kahneman, Daniel	13,165
Kepinski, Antoni	84
Kierkegaard, Soren	157
Klein, Melanie	155
Kolb, David	46,67
Koonen, Jos	19
Kretschmer, Ernst	44
Krippner, Stanley	161

## L

Lamme, Victor	166
Lavater, Johann Caspar	115 - 116
Leary, Timothy	46, 67, 79
Leclercq, Sophie	110
Lester, David	156
Linville, Patricia	152
Lombroso, Cesare	115
Ludwig, Kirk	168

## M

Maduro, Nicolas	120
Maltby, John	74
Marston, William	78
Maslow, Abraham	28,94,156
McCrae, Robert	72,83
McLuhan, Marshall	153
McNeil, Daniel	122
Meyer, Pamela	116
Michelangelo effect	85
Millon, Theodore	68
Minsky, Marvin	154

Munnik, de Martin 166  
 Murphy Paul, Annie 82

## N

Naranjo, Claudio 89,103  
 Nelson, Bradley 50, 107  
 Newton, Priscilla 108  
 Nichols, David 34  
 Nutt, David 35

## O

Orwell, George 62  
 Otis, Gerald 103

## P

Pavlov, Ian 48  
 Plato 18  
 Powers, S. 161  
 Putin, Vladimir 133

## R

Reich, Wilhelm 45,95  
 Reich, W ilhelm 45  
 Riso, Don Richard 89  
 Riso, Richard 16,54 -  
 55,88,91  
 Roberts, Thomas 36,169  
 Ross, Chris 56  
 Rowan, John 16,39,156

## S

Sandoval, Juan 116  
 Scaer, Robert 107  
 Schutz, William 29,46,67,83  
 Schweder, Richard 14  
 Scot, Michael 115 - 116  
 Self-complexity 154  
 Seligman, Martin 46,67  
 Shapiro, Stewart 156  
 Sheldrake, Rupert 167  
 Silber, Mitchell 58  
 Skinner, B.F. Burrhus 48  
 Smith, S.M. 23

Socrates 21  
 Spranger, Eduard 45  
 Stack Sullivan, Harry 46,67

## T

Tatsuoka, Maurice 70  
 Tellegen, Auke 69  
 Todorov, Alexander 165  
 Tomatis, Alfred 99  
 Toschi, Nicola 23  
 Trump, Donald 152  
 Trut, Lyudmila 17  
 Tupes, Ernest 72

## V

Vinci, da, Leonardo 116

## W

Watkins, John 155 - 156  
 Weiss, Eduardo 155  
 Wilber, Ken 15, 89, 96  
 Wood, Alex 74

## Y

Young, Allan 107  
 Young, Jeffrey 76

## Z

Zohar, Danah 34  
 Zuckerman, Marvin 69,75



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