

## ENNEA-TYPE VIII

### Lust

Just as anger may be regarded as the most hidden of passions, lust is probably the most visible, seeming an exception to a general rule that wherever there is passion, there is also taboo or injunction in the psyche against it. I say “seemingly” because even though the lusty type is passionately in favour of his lust and of lust in general as a way of life, the very passionateness with which he embraces this outlook betrays a defensiveness—as if he needed to prove to himself and the rest of the world that what everybody calls bad is not such. Some of the specific traits that convey lust, such as “intensity,” “gusto,” “contactfulness,” “love of eating,” and so on, are intimately bound to the constitutional stratum of personality. A sensory-motor disposition (the somatonic background of lust) may be regarded as the natural soil in which lust proper is supported. Other traits, such as hedonism, the propensity to boredom when not sufficiently stimulated, the craving for excitement, impatience, and impulsiveness, are in the domain of lust proper.

We must consider that lust is more than hedonism. There is in lust not only pleasure, but pleasure in asserting the satisfaction of impulses, pleasure in the forbidden and, particularly, pleasure in fighting for pleasure. In addition to pleasure proper there is here an admixture of some pain that has been transformed into pleasure: either the pain of others who are “preyed upon” for one's satisfaction or the pain entailed by the effort to conquer the obstacles in the way to satisfaction. It is this that makes lust a passion for intensity and not for pleasure alone. The extra intensity, the extra excitement, the “spice,” comes not from instinctual satisfaction, but from a struggle and an implicit triumph.

### Punitiveness

Another group of traits intimately connected to lust is that which could be labelled punitive, sadistic, exploitative, hostile. Among such traits we can find “bluntness,” “sarcasm,” “irony,” and those of being intimidating, humiliating, and frustrating. Of all characters, this is the most angry and the one least intimidated by anger.

It is the angry and punitive characteristic of ennea-type VIII that Ichazo addresses in his call for the fixation of the lusty “revenge.” The word, however, has the drawback of being associated with the most overtly vindictive of the characters, ennea-type IV, whose hatefulness sometimes manifests in explicit vendettas. In this overt sense, type VIII is not strikingly vindictive; on the contrary, the character retaliates angrily at the moment and gets quickly over his irritation. The revenge which is most present in ennea-type VIII is (aside from “getting even” in the immediate response) a long-term one, in which the individual takes justice in his own hands in response to the pain, humiliation, and impotence felt in early childhood. It is as if he wanted to turn the tables on the world and, after having suffered frustration or humiliation for the pleasure of others, has determined that it is now his turn to have pleasure even if it involves the pain of others. Or especially then—for in this, too, may lie revenge.

The sadistic phenomenon of enjoying the frustration or humiliation of others may be regarded as a transformation of having to live with one's own (as a byproduct of vindictive triumph), just as the excitement of anxiety, strong tastes, and tough experiences represents a transformation of pain in the process of hardening oneself against life.

The anti-social characteristic of ennea-type VIII, like rebellion itself (in which it is embedded), may be regarded as a reaction of anger and thus a manifestation of vindictive punitiveness. The same may be said of dominance, insensitivity, and cynicism along with their derivatives. Punitiveness can be regarded as the fixation in sadistic or exploitative character—and we may credit Horney and Fromm for being ahead of their times in stressing these last-mentioned characteristics.

## **Rebelliousness**

Though lust itself implies an element of rebellion in its assertive opposition to the inhibition of pleasure, rebellion stands out as a trait on its own, more prominent in ennea-type VIII than in any other character. Even though type VII is unconventional, the emphasis of this rebellion is intellectual. He is a person with “advanced ideas” perhaps a revolutionary outlook, while type VIII is the prototype of the revolutionary activist. Beyond specific ideologies, however, there is in the character not only a strong opposition to authority, but also a scorn for the values enjoined by traditional education. It is in virtue of such blunt invalidation of authority that “badness” automatically becomes the way to be. Generalised rebellion against authority can usually be traced back to a rebellion in the face of the father, who is the carrier of authority in the family. Vindictive characters frequently learn not to expect anything good from their fathers and implicitly come to regard parental power as illegitimate.

## **Dominance**

Closely related to the characteristic hostility of the ennea-type is dominance. Hostility may be said to be in the service of dominance, and dominance, in turn, regarded as an expression of hostility. Yet, dominance also serves the function of protecting the individual from a position of vulnerability and dependency. Related to dominance are such traits as “arrogance,” “power seeking,” “need for triumph,” “putting others down,” “competitiveness,” “acting superior,” and so on. Also related to these traits of superiority and dominance are the corresponding traits of disdain and scorn for others. It is easy to see how dominance and aggressiveness are in the service of lust; particularly in a world that expects individual restraint, only power and the ability to fight for one's wishes can allow the individual to indulge in his passion for impulse expression. Dominance and hostility stand in service of vindictiveness, as if the individual had early in life decided that it doesn't pay to be weak, accommodating, or seductive, and has oriented himself toward power in an attempt to take justice into his hands.

## **Insensitivity**

Also closely related to the hostile characteristic of enneatype VIII are traits of toughness, manifested through such descriptors as “confrontativeness,” “intimidation,” “ruthlessness,” “callousness.” Such characteristics are clearly a consequence of an aggressive style of life, not compatible with fear or weakness, sentimentality or pity. Related to this unsentimental, realistic, direct, brusque, blunt quality, there is a corresponding disdain for the opposite qualities of weakness, sensitivity and, particularly, fear. We may say that a specific instance of the toughening of the psyche is an exaggerated risk-taking characteristic, through which the individual denies his own fears and indulges the feeling of power generated by his internal conquest. Risk-taking, in turn, feeds lust, for the type VIII individual has learned to thrive on anxiety as a source of excitement, and rather than suffering, he has—through an implicit masochistic phenomenon—learned to wallow in its sheer intensity. Just as his palate has learned to interpret the painful sensations of a hot spice as pleasure, anxiety—and/or, rather the process of hardening oneself against it—has become, more than a pleasure, a psychological addiction, something without which life seems tasteless and boring.

## **Conning and Cynicism**

The next two traits can be considered intimately connected. The cynical attitude to life of the exploitative personality is underscored by Fromm's traits of scepticism, the tendency to look upon virtue as always hypocritical, distrust in the motives of others, and so on. In these traits, as in toughness, we see the expression of a way and a vision of life “red in tooth and claw.” In regard to conning and cunning, it should be said that ennea-type VIII is more blatantly deceptive than type VII, and is easily seen as a cheat, the typical “used car salesman” who knows how to bargain assertively.

## **Exhibitionism (Narcissism)**

Ennea-type VIII people are entertaining, witty, and often charming, yet not vain in the sense of being concerned with how they appear. Their seductiveness, bragging, and arrogant claims are consciously manipulative; they are geared to gaining influence and elevation in the power and dominance hierarchy. They also constitute a compensation for exploitativeness and insensitivity, a way of buying out others or making themselves acceptable despite traits of unaccountability, violence, invasiveness, and so on.

## **Autonomy**

As Horney has remarked, we could not expect anything other than self-reliance in one who approaches others as potential competitors or targets of exploitation. Along with the characteristic autonomy of ennea-type VIII is the idealisation of autonomy, a corresponding rejection of dependency and passive oral strivings. The rejection of these passive traits is so striking that Reich postulated that phallic-narcissistic character constitutes precisely a defence against them.

## **Sensory-Motor Dominance**

Beyond the concepts of lust and hedonism, rebellion, punitiveness, dominance, and power-seeking, toughness, risk taking, narcissism, astuteness, is in ennea-type VIII the predominance of action over intellect and feeling, for this is the most sensory-motor of characters. The characteristic orientation of ennea-type VIII to a graspable and concrete “here and now”—the sphere of the senses and the body-sense in particular—is a lusty clutching at the present and an excited impatience toward memory, abstractions, anticipations, as well as a desensitisation to the subtlety of aesthetic and spiritual experience. Concentration on the present is not simply as a manifestation of mental health as it could be in other character dispositions, but the consequence of not deeming anything real that is not tangible and an immediate stimulus to the senses.