

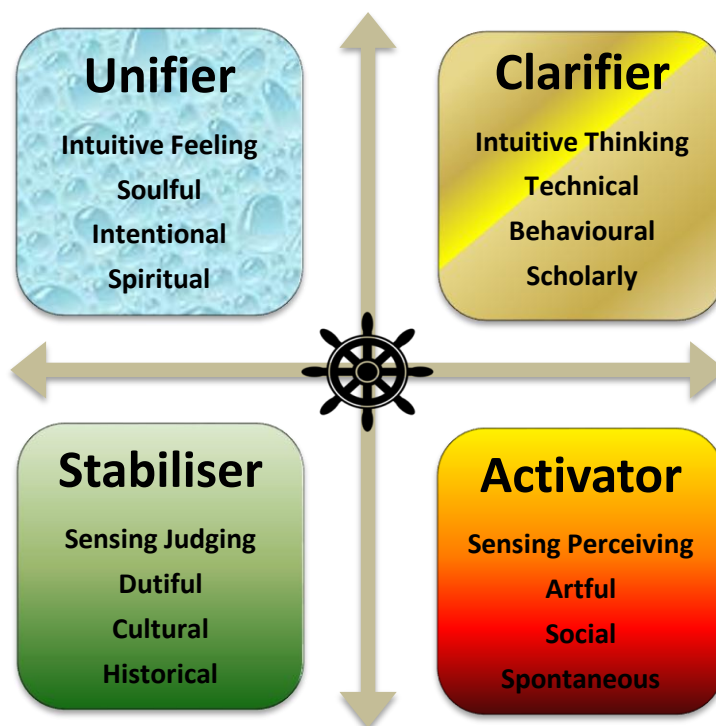
The 4 Faces of Love

Relationships Inventory

Stabiliser ☉ **Unifier** ☉ **Clarifier** ☉ **Activator**

An Over-View of Centred Therapy

A practitioner's guide to understanding the 4 temperaments



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Foreword



Welcome to a new and courageous view of yourself and those around you. I hope you receive insight from this inventory, to use it not only to help yourself, but also to help others where you have been helped. Treat this inventory lightly and please don't just accept these models without testing them out. The map is only a good fit if it makes sense to you personally. Some pages will resonate with you more than others and some will help you set up questions of enquiry about yourself and an intimate partner, your relationship to the world, and your spirituality. This inventory is both detailed and simple and is to be used by practitioners called to service as well as for personal enquiry.

This work stands and builds on the shoulders of giants and uses the gems of contemplative spiritual traditions and contemporary psychological, philosophical and scientific schools of thought. My aim has been to bring together this vast historical body of knowledge and create a consolidated piece of work in a user-friendly format which addresses some of the unanswered questions that have contributed to our age-old levels of anxiety and depression which has awaited 21st-century collective resolution.

I encourage you to question these diagrams, tables and questionnaires and discover whether they are true for you (Ethos), and don't let them get stuck in the head as intellectual conversation pieces (Logos). Feel into the work (Pathos) and apply an integral life practice to know yourself in the fullest sense. The relationships inventory will help you do this.

Based on the works of Kabbalah, and influential teachers Carl Jung, Ken Wilber, Helen Fisher, Harville Hendrix, Stan Tatkin, Robert Masters, Keith Witt, Jun Po Denis Kelly, Puran Bair, Halko Weiss, Bert Hellinger, Martin Ucik, John Gottman, Alejandro Jodorowsky, David Keirsey, Ned Herrmann and Carolyn Myss to name a few, this inventory and manual resynthesizes a fresh and novel application. The inventory is based solidly in 4 quadrants, underpinned by temperament (genetic) and attachment style (acquired) factor research. The colours used are drawn from Judea/Christian temperament studies.

When we begin to use our '*tetrabension*' (*thinking in groups of 4*), we begin to open up to a self which is no longer caught by itself. You will discover many aspects of yourself, but as Jung pointed out, we don't want to go reducing ourselves to less than four, as significant meaning then becomes lost. The aim of the inventory is to first find the ground of one's self. The second aim is for you to discover more freedom. The 4 Faces of Love is a journey toward the centre, toward harmony, wholeness and peace with yourself and others.

My eternal gratitude to my wife Janoel for unwavering love in its many forms, her grounding, encouragement and co-conspiring.

With warmth,

A handwritten signature in dark ink, appearing to read 'Nic Morrey'.

Nic Morrey

An Overview of Centred Therapy

Centred therapy rests within many therapeutic approaches. In a way, it brings the best parts of these approaches forward, whilst leaving less useful parts behind. By taking a whole quadrant approach, there is little within the individual left unturned. That is, we take a biological, social, psychological, spiritual approach for an individual in our care. The approach is still in its infancy and will be developed over the next few years. What you are getting in this module is the framework or skeleton to be read in conjunction with *The Psychology of Spirituality*, which set up the next 2 modules, *Finding your Centre via the Contemplative Traditions* and *Finding your Centre via Intimacy*.

The modules are set up to define our complexity in the most presentable format as I could muster. Our profession is shrouded with complexity and mystery, some things to be understood via science whilst other subjects to remain in the territory for the mystic's discovery. We all mostly jump in the deep end of delivering therapy not fully understanding the complex dynamics of transference and counter-transference, and before we know it, end up in all sorts of emotional twists. The development of centred therapy has come about due to my need for clarity and wisdom to balance my emotional capacity for compassion.

I began working on this approach with couple's therapy in mind, as you will see in the *Intimacy* module. Due to a couple's extra levels of overlapping complexities, I needed to work out who's was who's problem, why problematic couples were attracted to each other, and have a clear map to help couples sometimes cognitively step up or sometimes emotionally step up to find their way through the shame-filled battlefield. Character structure has been highlighted here as a crucial investigative starting point for any work to begin at the personal mid-life stage.

It may be too early to start with a highlight on character structure for those still requiring the majority of work at S1-2-3 ego building stages, but the growing majority of clients seeking support require S4-5-6 work to unravel script pathology, identity neurosis and existential pathology. Clients who are successfully treated at the S1-2-3 levels also become ready for character structure identification, as there is no doubt, depending on the client's age and stage, that pathologies overlap, and where cross-training becomes appropriate. The opposite is also true, where clients at S4-5-6 begin to understand their un-resourceful schemas and pre-personal residue when they make it to mid-life yet still have that nagging and interrupting self-structure which is still getting in the way of moving forward with ease.

Gross clinical approaches have succeeded in many ways to treat S1-2-3 Diagnoses, but their failings begin as diagnoses become more and more subtle and complex from S4 to 9 as adult stages compound around earlier problematic structures. The DSM 5 classifies, and in doing so, distorts reality and we lose the shades of grey. This new model of therapy considers and includes the failings of the DSM 5, where a developmental theory of trauma, attachment theory, systems theory, integral theory, metagenealogy, neuropsychology, plasticity and resiliency allow for more breadth and depth in understanding the individual in crisis. The APA had multiple opportunities for more granularity and inclusion of wisdom and knowledge in the latest edition, yet chose rigidity over flexibility. I suspect by opening up to include these systems of knowing would mean losing their grip on 'the known'. Yet even with credible scientific research, this knowledge is still denied, which leaves me to suspect cultural pressure, power, money & ownership are central ingredients keeping the clinical and biological machine clean and separate from the messy social, psychological and spiritual divisions of the individual in crisis.

Centred Therapy addresses issues which cannot be addressed by Behavioural Therapy, by CBT and many other *Maintenance* therapies. Because our character structures are as equally inherent (metagenealogy) as they are formed by nurture (good enough parenting or lack thereof), I could speculate, as anyone could, on the interaction between the two. There is no doubt of their importance together in any *Origin* style therapy. But consider them as quite inter-related. Similar to the way we re-create our pre-personal trauma in our personal relationships to resolve an original

conflict, at conception we vibrationally match the parental, social and cultural environment we are born into, to mimic the structure from which our unresolved ancestors left off. I do not subscribe to past-life theories, but rather that past residue is passed on from one's ancestry, speaking through and influencing the self, both positively and negatively in the present.

It is important to keep a therapist's spiritual beliefs such as karma or past lives out of therapy and refer to the past metagenealogically (*see Jodorowsky 2014*) which is spiritual enough. Theoretically, most of who we are comes from the past, with a varyingly small opportunity to kerb any negative nature/nurture influences. As therapist's we are working with that small % capacity to alter un-resourceful patterns, hoping to increase levels of freedom to 40% or even an optimal 50%. Consider a balanced 50% as the position of optimal awareness between reactivity and pro-activity, or being harmoniously in the middle of the upper (trans-personal) and lower (pre-personal) realms, in the middle of the spheres of influence, with a capacity to bring union to many opposites and paradoxes.

The zone between 40%-60% I call the *Sweet Love Zone*, where the giving and receiving between self as the 1st % and another as the 2nd % are a fair exchange. When outside the *sweet love zone*, this is the *No Love Zone*, defined by too much giving and not enough receiving or by too much receiving and not enough giving. We arrive here with the baggage from our ancestors, yet within that baggage is also desire to alter the characterological deviation from the Centred Self and find true essence. Our goal is to help clients keep the baby in the bathwater, the gold amongst the rubble. All that is required is to provide environmental, emotional, energetic and construct consistency by holding space, by re-parenting & re-framing when deviations are noted. With high levels of constancy and safety, the individual in crisis unfolds by finding the courage to turn toward trauma. This work cannot be done alone. Things start to break down when we are stretched outside of the love zone and into the no love zone beyond 30%-70%. 80%-20%=small trauma & 90%-10%=large trauma. Our job is to bring our clients back into the sweet zone, the secure attachment zone.

The name *Centred Therapy* is derived from Carl Rogers *Person-Centred Therapy*, where the client's subjectivity becomes the guiding principle. The word *Centred* is also used to describe the point between the 4 quadrants (I, We, It & Its) & IQ, EQ, LQ & PQ, and between many polarities. The 'point' is to bring awareness to the quadrants and the polarities within them. Polarities such as being and doing, giving and receiving, distance and closeness, avoidance and ambivalence, real and ideal, transcendence and immanence, feeling and thinking, intuiting and sensing, judging and perceiving, introversion and extroversion, emptiness and fullness, wisdom and compassion, agency and communion, reactivity and proactivity, having and wanting, subjectivity and objectivity, hot and cold, dry and wet, when to say yes and when to say no, when to be flexible and when to be rigid.

Trauma lies at either end of each of these paradoxes above. Bringing awareness to them is central to healing. Awareness is the healer. Trauma is the absence of an-other. Trauma is broken down by the relational presence within the therapeutic container representing this central position. If a client resolves the paradox between absence and presence, between trauma and no trauma, then the client is ready to finish therapy. They are ready to bring their essence to the world and begin to shine and thrive; to flow, glow and bestow; to be made by trauma, not caught by it.

Centred therapy works on the principle that we all have a seed which needs attending to for growth. This seed becomes a focus in two ways. Firstly, in one hand, hold a client's need to get through the present crisis/issue and life stage challenge which relates to the past. Secondly, in the other hand, hold their next life stage challenge. It is more often the case that the present crisis is compounded because the next life stage challenge is hoping to be addressed also. So, we have a past-present-future view, and a capacity to contain whichever direction the client steers toward.

You will notice the demand on the therapist to become multimodal. To be able to deliver a different approach appropriate for different stages of development. Our practice demands levels of flexibility, to be able to attend to all

stages of development. By specialising in one mode of therapy has the danger of losing too much therapeutic gold, whilst specialising is necessary as a starting point. We are now at a psychologically professional stage where we know too much to limit ourselves by a mono-focus. We all probably know when we have delivered techniques which are either too above or too below the meeting of our client's needs. It is often known by a blank stare and a loss in communicative flow. But if the diagnosis is accurate, and you meet the client's present developmental stage needs first, a gradual introduction of the next life stage challenge will be met with interest.

A re-framing aspect of Centred therapy uses imagery and visualisations based on the work of Catherine Shainberg (2005) and her school of images (SOI), based on the work of Colette Simhah Aboulker-Muscat. SOI is a Kabbalah school founded to advance awareness of imagination as the foremost language for instantaneous insight and transformation. *The image* is the collective universal language of the soul. What we see in our subtle theta states, within the inner *dreaming whilst awake* lens, is what is true. Images from the unconscious, become subconscious and end in conscious awareness. The content is used to reveal, to cleanse, to revivify, to motivate, to re-frame, to transform, to heal and reflect upon. This contemplative tradition derives its methods from early Jewish, Sephardic, and Mediterranean sources. The lineage dates back to two kabbalists, Isaac the Blind of Provence and Rabbi Jacob Ben Sheshet of Gerona, Spain from the 13th century. Kabbalah means 'to receive' from the inner gaze. This contemplative tradition has been a major influence to Centred Therapy, (*see the tree of life inventory*) another contemplative healing pathway misunderstood or ignored by soulless contemporary western healing modalities.

This imagery technique has no buffer to usual IQ, EQ, PQ or LQ defensive strategies such as over-compensating, avoiding or helplessness defensive triad, or the victim, persecutor, or rescuer defensive triad. Due to the direct access to 'the real', one's essence unfolds through guided imagery exercises at the pace which a client is ready and more often longing for. The exercises range from 1 to 3-minute visualisations. With similar universal effectiveness in breaking through defences, 5 to 10-minute meditations are also included within therapeutic sessions, consisting of breath and heart awareness. These meditations can be found at iamHEART institute for applied meditation on the heart, based on Sufism, brought to the West by Hazrat Inayat Khan, compiled by Bair & Bair (2009) *Living from the Heart*.

Another re-framing technique used is considering how you use language. The Lacanian Psychoanalytic approach is an area worthy of study or to become exposed to therapeutically; analyst as analysand. Consider that the way language is structured, is the same way that the unconscious is structured. The unconscious is the intersubjective space between the self and an-other. As it is between one word and an-other word next to it. The therapist's role thus becomes the other word. If the client uses words to mask and disguise the impossibility of LQ and desire, then it is the therapist's role to use a word or sentence which is truer in revealing unspeakable desire. The Centred Self stays with pure subjectivity. So, whatever is there needs to be spoken, and when a client speaks around the issue, accurate and direct re-framing gives permission for the subject to name that which is prohibited, and in doing so, turn it into an object and move to the next challenge.

Understanding character structure from the beginning allows us to use a particular therapeutic style above another within the context of an individual's core issues. For example, in LQ care, uncovering defenses at S3 is the technique to help a client face unconscious defensive neurotic symptoms associated with Grief and Fear and driven by repressed Desire (Anger and Shame). To help a client say what can't be said. But for later stages of adult development at S6, this stage consists of having developed many techniques to avoid Despair and thus turn toward Desire as the way to escape it. With Desire combatting Despair, the therapist needs to understand how to work with Narcissistic and offensive characterological disturbances. A confrontationally caring therapeutic approach is required, with the introduction of behavioural techniques. They can talk their way out of anything (IQ/LQ), but they need to walk the walk (PQ/EQ).

S6 structures are aware of what they are doing to get their own way, whilst S3 are still unaware of how to use desire manipulatively.

So, in reading an individual's shape on completion of their 20 questions, an individual leaning to the left (fear and grief) will have a different set of therapeutic techniques to an individual who is leaning to the right (anger and shame). The individual on the PQ/EQ left will need uncovering techniques, whilst the individual on the right (LQ/IQ) need to be confronted with tough love, boundaries and behavioural techniques.

Centred Therapy judges character. It holds neurosis in the left hand and narcissism in the right hand. The left is unaware of their manipulation whilst the right is too aware of their manipulation. The left is fully caught by an unconscious fear and grief and the right has no fear and grief at all. The left defends against experiencing emotional pain whilst the right uses that defensive vulnerability to gain more leverage, control and power. In the centre we have Metanoia, a change of heart.

Characterological judgement is central to making the correct diagnosis and treatment intervention. We provide no change if we deliver uncovering techniques to the narcissist, and in fact cause more harm. The therapist can become impression managed, can cause therapy induced trauma, feeling crazier than when they first came in. For the narcissist, they can leave therapy having won, an ultimate sense of IQ conquest of having being able to deceive even a professional therapist. They can then justify getting away with their negative and abusive behaviours in their own relationship and in society, and only change when the breaking point of tension hits 90-100%, where the giving and receiving equation is stretched too far.

For the narcissist, fear and grief awareness comes after they begin to walk the walk with positively reinforced behavioural interventions. Uncovering techniques which steer the individual toward the outer life are a lot easier to deliver than guiding a very resistant narcissist back to the inner life. For the narcissist, the uncovering techniques and exercises within the manual are returned to once there is evidence of behavior change, and not before. If they are still in therapy after 5 weeks, and have complied with the behaviour interventions, they may be ready to become a little vulnerable themselves, instead of using others vulnerability to their advantage. The neurotic ----centred----narcissist scale will be discussed in the contemplative traditions module.

Keep in mind that our clients are rarely purely neurotic or purely narcissistic, but somewhere on the spectrum. That is, we have both neurotic and narcissistic tendencies, and therefore as therapists who sit in the centre, can deliver both strong and weak boundary interventions within the same sitting.

The pages within the manual are set up on single A4 pages for easy copying. The inventory is here as a hard copy but is available on-line for client use. You will know when the exercises are appropriate and when they're not, depending on the content within the room. Whether they are to be used to get through past or present blockages or to help a client navigate the next stage challenge, or not presented at all for the above reasons, use your wisdom to discern when a page is truly helpful and when you're in danger of either going too far over the client's head, or colluding with theories to avoid direct behaviour change. The temptation is to use all the pages and exercises, but don't. It is suggested you use them for yourself first and feel into their strengths and limitations, and so when you do use them with your clients, they don't come across as if you are attempting to fix them with psycho-educational material. Stay with subjectivity first and foremost. The IQ path can only take a client so far, so know when to flip to EQ or PQ or LQ development with the ultimate aim toward your client's Spiritual Intelligence.

The 4 Faces of Love Relationships Inventory

Stabiliser ● *Unifier* ● *Clarifier* ● *Activator*

INSTRUCTIONS

1. Circle **as many** statements for each question that mostly describe you. Include how others describe you.
You can circle more than one answer.
2. If all of the statements in a question do not apply to you move to the next question.

1. If asked, I would have to admit I am:

- a. A sensitive person who thinks about what others need
- b. Someone spontaneous, socially active and more physical than in my head
- c. A person who makes a strong finish to things I start
- d. Someone who can always be counted on for advice

2. My friends and family would describe me as being:

- a. A person who has traditional values
- b. Compassionate
- c. More analytical and logical than many people
- d. A person with creative passion

3. My strengths include my ability to:

- a. Change my mind and adapt
- b. Communicate what I'm thinking
- c. Help others work through their problems
- d. Defend and win an argument

4. The words I use frequently include at least 3 of the following from each statement:

- a. Venture, spontaneous, energy, new, fun, adventure, outgoing
- b. Passion, kindness, sensitive, sweet, leaning, random, empathy
- c. Closed minded, practical, precise, solid, stubborn, moralistic, controlling
- d. Intelligent, debate, nerd, ambitious, politics, challenge, real

5. My best day would likely include:

- a. Spending time alone to allow my imagination to run freely
- b. Planning it in advance
- c. Finding a resolution to a nagging problem
- d. A whole lot of fun

6. When learning I generally:

- a. Much prefer an experiential style
- b. Find it useful if my teachers share their personal journey
- c. Want the facts
- d. Need to know the goals and objectives right from the start

7. When I'm feeling stressed, I tend to:

- a. Catch up with a close friend to talk about what's happening
- b. Hope for a passionate, open discussion
- c. Find refuge in psychology, religion and/or philosophy
- d. Try to remain steady, at least externally

8. When in a group situation I usually:

- a. Am mindful of others' feelings and needs
- b. Find it necessary that members follow group rules
- c. Like a debate
- d. Am more energetic than most

9. When problem-solving within a group I usually:

- a. Try to create a solution quietly on my own
- b. Actively listen to all the angles before concluding with the solution
- c. Support a good idea by adding views that are unique and energising
- d. Give information and my opinion regardless of what others might think

10. I see myself as being:

- a. Authentic, enthusiastic and chasing a better life condition
- b. Someone who finds it hard to rest
- c. Intuitive and aware of our interconnectedness
- d. Objective, level headed and calm

11. When communicating to others they usually find me to be:

- a. Articulate and clear
- b. Expressive and animated
- c. Particular about the words I use
- d. Using stories to illustrate points

12. In relationship I:

- a. Usually know what's right for the two of us
- b. Am constantly thinking about the relationship
- c. Have been told I am too critical
- d. Have high ideals to maintain

13. Which words do you gravitate towards?

- a. Overview & ethics
- b. Theory & Logic
- c. Practice & improvisation
- d. Strength & restraint

14. When things really heat up, I usually:

- a. Tend to become even more focused and industrious
- b. Am acutely aware of others' strong emotions
- c. Tend to become even more exhilarated
- d. Think about what should be done and can't stop thinking about it

15. At times my character leans toward being a little:

- a. Sad, withdrawn and/or flat
- b. Unresponsive and/or tactless
- c. Overactive and/or frenzied
- d. Oversensitive and too concerned about what others think

16. When potential solutions are discussed, I usually:

- a. Sense that something isn't right, but might have a hard time expressing it
- b. Need ample time and information to fully understand them
- c. Quickly search for faulty assumptions or structures in the argument
- d. Sometimes exaggerate the gravity of the situation to make a point

17. When pressed, do you wish others would:

- a. Stop being overly sensitive and dramatic
- b. Engage; see the big picture and what's at stake
- c. Stop yelling and being so cruel
- d. Stop running around and making rash decisions

18. When in conversation I:

- a. Express my opinion strongly
- b. Like to know my friend's deepest needs and feelings
- c. Tend to be more cautious
- d. Tend to be more curious

19. I am good at:

- a. Understanding complex machinery
- b. Exploring new things
- c. Preserving and respecting established family values and traditions
- d. Empathising with people's pain and suffering

20. When conflict strikes, I:

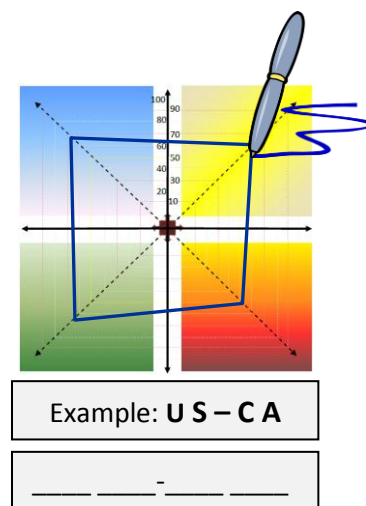
- a. Slow down, assess the situation and ask questions
- b. Want to disappear or smooth things over
- c. Get energised and see this as a symptom of something bigger
- d. Quickly try to develop a logical approach to addressing the problem

Scoring

- Transfer your answers to the table below and add them up to get a raw score for each of the 4 archetypes.
- Work out your percentage distribution by adding together your Raw Score = **Total**_____
- Then with a calculator \div each Raw Score with this **Total** so you get your 4 Archetype distribution out of 100 and write these % scores below the raw scores in the boxes provided.

	Stabiliser PQ	Unifier EQ	Clarifier IQ	Activator LQ
1	c	a	d	b
2	a	b	c	d
3	d	c	b	a
4	c	b	d	a
5	b	a	c	d
6	d	b	c	a
7	d	a	c	b
8	b	a	c	d
9	d	a	b	c
10	b	c	d	a
11	a	d	c	b
12	a	b	c	d
13	d	a	b	c
14	a	b	d	c
15	a	d	b	c
16	b	a	c	d
17	d	c	a	b
18	c	b	a	d
19	c	d	a	b
20	a	b	d	c
Raw Score	+	+	+	=
% Score				Total _____

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Partner's letters: _____ - _____

& % Score: (S) _____ (U) _____ (C) _____ (A) _____

Interpreting your score

The following exercises will help you discover your uniqueness, imbalances, strengths and strategies to heal using your % or raw score for each exercise. Write your letters above using the first letter of each archetype **Stabiliser**, **Unifier**, **Clarifier** & **Activator**. This order represents your general centre of gravity, but keep in mind we can and do shift this order around depending on the specific context we're in.

Use your temperament score to find your lines of intelligence. You will discover how your intelligence lines interact with each other, some over-compensating where another is less developed. You will get the most out of this inventory by becoming aware of your less developed emerging facets, (*shining a light on the shadow side of yourself*). Understanding your unique gifts and strengths can help keep you balanced. Being grounded in a superior function is important when uncovering newly emerging and potentially unstable parts of yourself. Only 3% of the population have strengths in all 4 intelligence lines. 7% have 1 dominant function and 3 emerging functions, and the rest of us have either 2 or 3 dominant functions and 1 or 2 emerging functions.

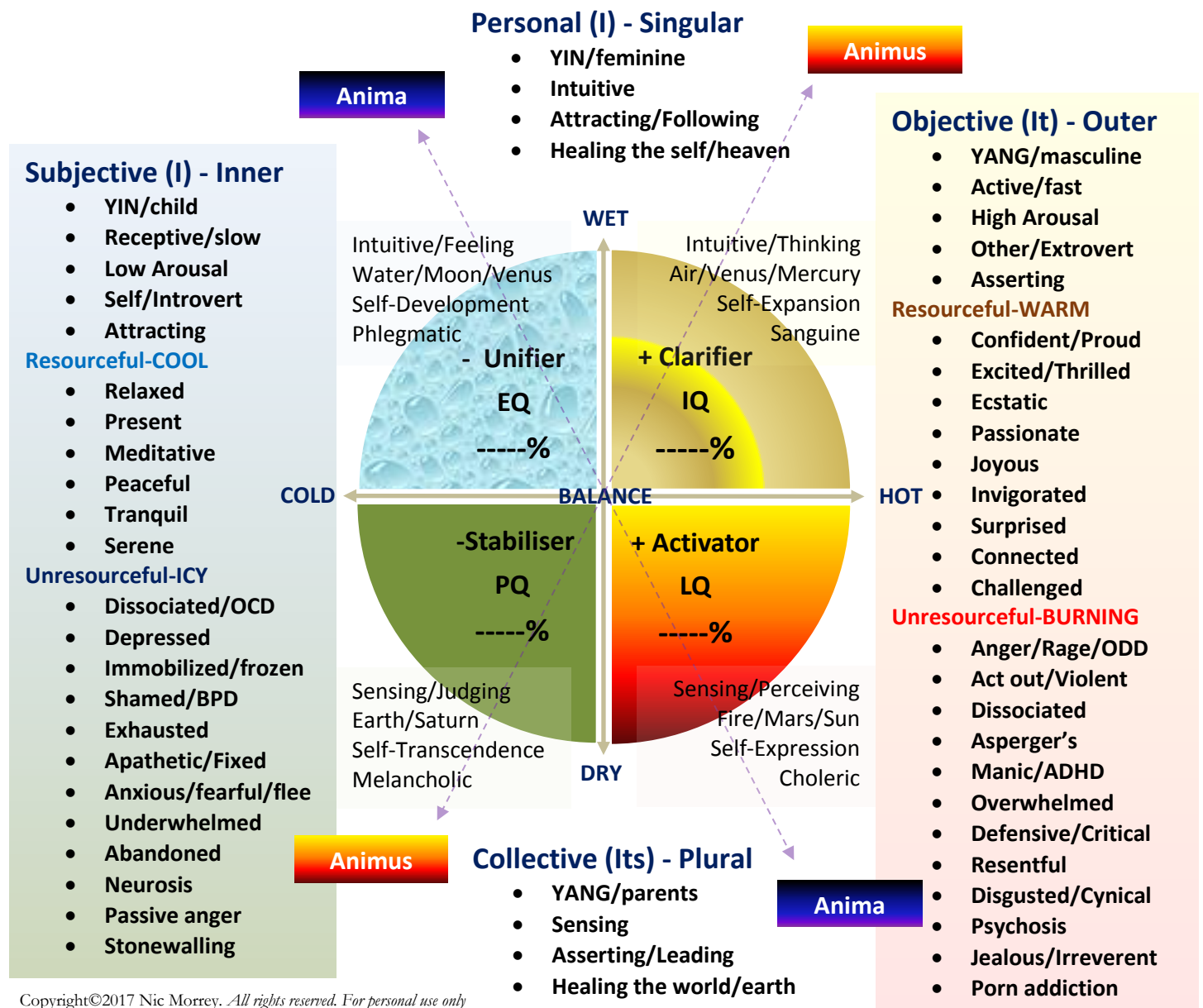
When filling the inventory out as a couple, your scores become bonded together to give you both a unique pattern of relating. The concept of what is ideal becomes relational. You can use your scores to discover and develop relational authenticity by balancing distance with closeness and the ideal with the real. For a general explanation of your temperament style (your highest % score) go to pages 8-12.

The Temperature of your Temperament

Here's an overview diagram. Unrest is caused by an unequal distribution of energy. For example, with your % scores, notice if your centre of gravity is...

1. **Dry:** (Bottom) Stabiliser/Activator = a need to go within and develop intuition... or
2. **Wet:** (Top) Unifier/Clarifier = a need to be less romantically idealistic and more sensing/realistic... or
3. **Hot:** (Right) Activator/Clarifier = too actively extroverted, (burning) independent and in need of cooling down...or
4. **Cold:** (Left) Stabiliser/Unifier= too passively introverted, (icy) co-dependent and in need of warming up

✳ There are many relationship worlds within yourself as modelled below. Do you lean toward subjectivity or objectivity? Toward the life on the inside or the life on the outside? When two worlds come together, we form a 'we' or 'thou' and that's when the fun begins. Each half is ruled by the other half. We attract our opposite in search of wholeness and that magic miracle feeling of union. But there is work to be done post-romance bliss if this wholeness is to be further explored. The Anima is the split-off and disowned feminine aspect in men and the Animus is the split-off and disowned masculine aspect in women. Instead of relying on your partner to complete the whole, use this map to highlight which areas you would like to develop primarily for yourself and secondarily for your relationship.



The Stabiliser

Inspector (ISTJ), Protector (ISFJ), Provider (ESFJ), and Supervisor (ESTJ)

Stabilisers are concrete in communicating and cooperative in pursuing their goals. Their greatest strength is logistics. Their most developed intelligence role is either that of the *Conservator* (Protectors and Providers) or the *Administrator* (Inspector and Supervisor). As the *security-seeking* temperament, Stabilisers are practical and frugal types. They "share certain core values, among them the belief in a strong work ethic, the need for people and institutions to be responsible, the importance of following the rules and of serving one's community". Stabilisers value experience and they seek a tangible return on their investments. Believing in common sense, they are not attracted to idle speculation. They are the glue of civilisation, maintaining and nurturing institutions that have been established by the dint of hard work. They tend to be conventional and cooperative in their work, wanting to make sure everybody gets what they deserve, no more and no less. They follow the rules and conventions of their cohort or group and expect others to as well.

Interests: In their education and careers, Stabilisers' primary interest is business and commerce, with an eye toward practical applications in managing equipment and hardware. They are preoccupied with maintaining the morality of their group.

Orientation: Stabilisers have a strong sense of duty. They forgo the pleasures of the moment to prepare for unseen eventualities. They regard past events with a sense of resignation. They guard against the corruption of outside influences and look to past experiences to guide their present choices.

Self-image: The Stabilisers' self-esteem is based on their dependability; their self-respect on their beneficence; and their self-confidence on their respectability.

Values: Stabilisers are concerned about the well-being of people and institutions that they hold dear. They trust authority and seek security. They strive for a sense of belonging and want to be appreciated for their contributions. They aspire to become executives, whether by managing their own households or by running a multinational corporation.

Social roles: In romantic relationships, Stabilisers regard themselves as *helpmates*, working together with their spouse to establish a secure home. As parents, they focus on raising their children to become productive and law-abiding citizens. In business and social situations, they are Stabilisers, establishing procedures and ensuring that the material needs of the group are met.

Learning: Stabilisers want teachers who are thorough and provide information in a sequential order which helps them to see common sense. They are interested in the details, policies and procedures, the rules and the law. They refer constantly to text books and enjoy lecture style deliveries and are stimulated by reviewing cases, evaluating and testing theories and react to non-conservative approaches.

Stress: Stabilisers often experience stress when rules, expectations, and structure are unclear, or when those around them do not act according to established norms. The extraverted (expressive) types—Providers and Supervisors—may respond by becoming critical of others. The introverted (attentive) types—Protectors and Inspectors—may take on the burden of trying to correct the perceived faults in the system themselves, resulting in overwork and burnout. Stabilisers also experience stress when the results of their hard work go unnoticed or unappreciated. They can become rescuers who like to fix things, and if they can't they can become coercive, dominating, oppressive, bitter, dictatorial, possessive and righteous.

Traits in common with other temperaments

- Concrete in communicating (like Activators)
Stabilisers focus on facts. They are concerned about practical needs like providing goods and services that help society function smoothly.
- Cooperative in pursuing their goals (like Activators)
Stabilisers value teamwork. They are committed to preserving established social institutions. Cautious toward change, Stabilisers work within the system to ensure that all contingencies are considered.

The Unifier

Champion (ENFP), Counsellor (INFJ), Healer (INFP), and Teacher (ENFJ)

Unifiers are abstract in speech and cooperative in pursuing their goals. Their greatest strength is diplomatic integration. Their best-developed intelligence role is either *mentoring* (Counsellors and Teachers) or *advocacy* (Healers and Champions). As the *identity-seeking* temperament, Unifiers long for meaningful communication and relationships. They search for profound truths hidden beneath the surface, often expressing themselves in metaphor. Focused on the future, they are enthusiastic about possibilities, and they continually strive for self-renewal.

Interests: Unifiers tend to study the humanities. They seek careers facilitating the personal growth of others, whether through education, counselling, or other pursuits that promote the happiness and fulfilment of individuals and society.

Orientation: The lives of Unifiers are guided by their devotion to their personal ethics. They are altruistic, taking satisfaction in the well-being of others. They believe in the basic goodness of the world and of the people in it. They take a holistic view toward suffering and misfortune, regarding them as part of a larger, unknowable truth, a mystical cause-and-effect. With an eye toward the future, they view life as a journey toward a deeper spiritual knowledge.

Self-image: The Unifiers' self-esteem is rooted in empathetic action; their self-respect in their benevolence; and their self-confidence in their personal authenticity.

Values: The emotions of Unifiers "are both easily aroused and quickly discharged." Their general demeanour is enthusiastic. They trust their intuition and yearn for romance. They seek deeper self-knowledge and want to be understood for who they are behind the social roles they are forced to play. They aspire to the wisdom that transcends ego and the bounds of the material world. They are driven to 'know thyself' which means becoming emotionally intelligent with capacity for affect regulation, vulnerability, intimacy, compassion, empathy and turning positive states into lasting traits.

Social roles: Unifiers seek mutuality in their personal relationships. Romantically, they want a *soul-mate* with whom they can share a deep spiritual connection. As parents, they encourage their children to form harmonious relationships and engage in imaginative play. In their professional and social lives, Unifiers strive to be catalysts of positive change.

Learning: Unifiers want teachers who are emotionally involved and expressive. They learn by discussions, by listening and sharing ideas. They are led by intuitive reactions and feelings of resonance. They are attracted to sensory, moving and feeling activities. They love interpersonal involvement and experiential interactions and thrive when intrapersonal self-development is the theme.

Stress: Unifiers experience stress when their desire for cooperation and harmony within their group conflicts with their desire for personal authenticity. Since Unifiers often go to great lengths to try to ensure that everyone's needs are met, they can become frustrated when others fail to do the same, either by acting independently of the wishes of the group or by trying to enforce the wishes of the group without regard to individual needs. This tension is especially evident in the two mentoring types (Counsellors and Teachers). They can collapse into victimhood, overwhelmed with innocence, becoming irrational, aimless and fatigued.

Unifiers tend to come by their best ideas through a combination of intuition and feeling, so they may have difficulty explaining how they reached their conclusions. They may become frustrated, or even insulted when others fail to share their enthusiasm and instead want an explanation of the reasoning behind the Unifier's insights. Since inspiration is not a conscious process, the Unifiers may not have an immediate explanation, even though their reasoning is sound, and so may feel dismissed and undervalued. Unifiers have a strong drive to work for the betterment of a group or organisation and can feel as though they are losing their identity if stuck in an environment that requires conformity. This is especially evident in the two advocating types (Champions and Healers).

Traits in common with other temperaments

- Abstract in communicating (like Clarifiers)
Unifiers focus not on what is, but on what could be or what ought to be (the ideal). They see the world as rich with possibilities for deeper understanding.
- Cooperative in pursuing their goals (like Stabilisers)
Unifiers believe that conflict raises barriers between people, preventing society from reaching its full potential. Unifiers seek harmony in personal and professional relationships, working toward solutions that respect the needs of all parties involved.

The Clarifier

Architect (INTP), Field Marshal (ENTJ), Inventor (ENTP), and Mastermind (INTJ)

Clarifiers are abstract in speech and utilitarian in pursuing their goals. Their greatest strength is strategy. Their most developed intelligence role is that of either the *Engineer* (Architects and Inventors) or the *Coordinator* (Masterminds and Field Marshals). As the knowledge-seeking and strategist temperament, they strive to gain as much information as possible, applying what they learn to develop long-term plans and the steps for achieving them. They are characterised by a tough-minded personal style, tending to pursue either power or understanding. They are often strong-willed, ambitious, intelligent, and self-determined. Subjective thoughts and emotion have no place in the decision-making process of a Rational. Driven to excel, they work hard to achieve their goals, and they do well where they can take control or work independently on a task.

Interests: Clarifiers are drawn to *science* and *technology*. They usually seek careers involving *systems*—whether mechanical or electrical (as in engineering), organic (as in biology), social (as in psychology or sociology), or organisational (as in business or economics). Driven to understand others via objectivity, concepts, constructs, math, logic, rationality and use of words/language.

Orientation: Clarifiers are pragmatic about the world around them, having little use for social convention or sentiment except as a means to an end. They weigh logical outcomes before acting, looking for errors in reasoning—in themselves and others. Many often believe that ethical concepts like good and evil are relative, depending on one's particular point of view. They regard time as the duration of events rather than as a continuum. They view place as the intersection of two crossing lines (as in Cartesian coordinates, for example).

Self-image: The Clarifiers' self-esteem is rooted in their ingenuity; their self-respect in their autonomy; and their self-confidence in their resoluteness.

Values: Clarifiers appear calm even in times of turmoil. They achieve this state through an intense concentration of effort rather than through cold-heartedness. They trust reason and strive for achievement. They are knowledge-seekers who aspire to technical wizardry, and so are pleased when others defer to their expertise.

Social roles: In romantic relationships, Clarifiers want a *mind mate* with whom they can discuss the topics that interest them, which are often abstract or theoretical, such as philosophy. As parents, they encourage their children to become self-reliant individuals capable of thinking for themselves. In their professional and social lives, Clarifiers are driven to know others and what drives them. They share financial and other advice, developing and consolidating coherent long-term plans.

Learning: Clarifiers want teachers who apply logic, factual critical analysis and trust reason only. They look for evidence via objective observation and quantitative research to support theories and enjoy discussing technical cases linked to finance, text books and learning programs with a preference to lecture style delivery.

Stress: When under stress, Clarifiers may intellectualise or repress their feelings. The informative Clarifiers (Architects and Inventors) prefer theorising, designing, and prototyping their ideas, which may cause them to feel overburdened when called upon to finalise their ideas into practical operation by themselves. This can result in feelings of inadequacy, which can lead to poor or no execution. The directive Clarifiers (Masterminds and Field Marshals) experience stress when their long-range vision is resisted or derailed. They may respond by collecting more and more minute data or by becoming increasingly authoritarian, unaware of how their demands are perceived by others. When confronted with negative consequences in their endeavours, Clarifiers may experience feelings of incompetence, lose respect for boundaries, become manipulative and controlling, defensive and insensitive, especially if they are not emotionally intelligent. They are frustrated by inefficiency or the perceived illogic of others.

Traits in common with other temperaments

- Abstract in communicating (like Unifiers)
Clarifiers use concepts, possibilities, theories, and identified patterns as a means for communication. Although Clarifiers are realistic, the abstract world serves as a tool for thinking independently and developing new ideas that can be used in more practical matters.
- Pragmatic in pursuing their goals (like Activators)
Clarifiers are unconventional thinkers when deciding on a task or solving a problem. Individualistic by nature, Clarifiers observe their own interests as a response to action, free from societal conformity or traditional thinking. Clarifiers are not necessarily uncooperative, but they will refuse to perform a certain action if it goes against their understanding or experience and is not based on sound logic or the facts (as they understand them) in a given context.

The Activator

Composer (ISFP), Crafter (ISTP), Performer (ESFP), and Promoter (ESTP)

Activators are concrete in speech and utilitarian in pursuing their goals. Their greatest strength is tactical variation. Their most developed intelligence role is that of either the *Operator* (Promoters and Crafters) or the *Entertainer* (Performers and Composers). As the *stimulation-seeking* temperament, Activators prefer to live one day at a time. They may spontaneously pursue activities that offer fun or pleasure. Playful in their interpersonal relationships, Activators tend to be more permissive as parents than the other temperaments, wanting their children to explore and enjoy the world.

Interests: In education, Activators want to learn art crafts and techniques that they can use in their career. They tend to seek work involving operations and equipment which could range from a scalpel to a fighter jet.

Orientation: Activators live in the here and now. They want to enjoy the present moment. They tend to be optimistic about the future and cynical about the past, believing that life is a series of risks or random events without any larger pattern or meaning. Driven to master others, they are particularly social, they follow sexual and libidinal impulses and have a keen perception of what is beautiful and attractive. They follow desire and follow through with their creative potential. They work well in and with groups and highlight the importance of collective wisdom.

Self-image: The Activators' self-esteem is rooted in their grace and artistry; their self-respect in their boldness; and their self-confidence in their adaptability.

Values: Activators enjoy excitement and perform well when in a state of restless energy. "They are excitable as children and they never seem to get less excitable as they grow up." They seek stimulation and trust their impulses. Prone to spontaneous acts of generosity, they want to make an impact on others. They aspire to virtuosity, taking great pleasure in practising and mastering their technique in the pursuits that interest them.

Social roles: In romantic relationships, Activators want a *playmate*, someone who can share in the pleasure and excitement they seek. As parents, Activators are *liberators*, exposing their children to a wide variety of activities, encouraging them to push beyond their limits, and guiding them toward independence and self-sufficiency. In business and social situations, they are *negotiators*, making the most of the opportunities at hand.

Learning: Activators want teachers who are interesting, active, and playful. They will avoid sedentary forms of learning and uninteresting learning assignments. They will also avoid reading assignments that are not succinct, practical and relevant. Energizers want to demonstrate their learning through actions.

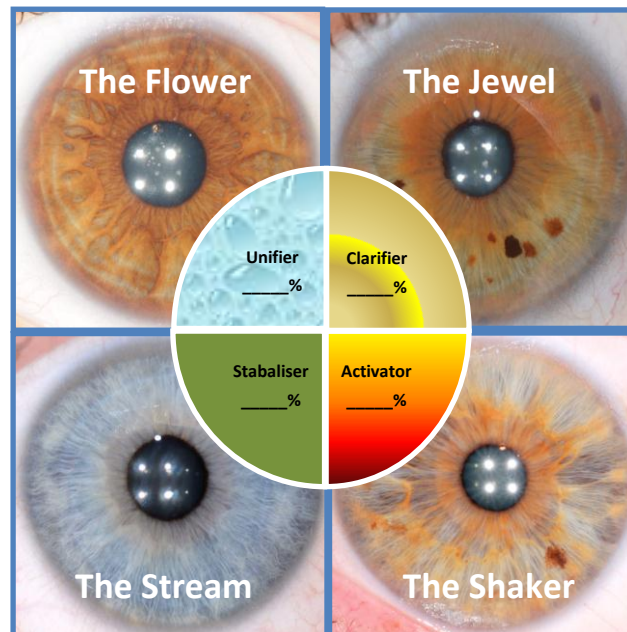
Stress: As a defence mechanism, Activators may respond with *denial*, insisting that a fact is untrue despite overwhelming evidence. Since Activators feel a need to make an impact and to be spontaneous, they become stressed when their ability to do these things becomes constrained. Boredom is another source of stress for Activator. When under stress, they can become reckless, and they may retaliate against the source of the stress. They can become dramatists, unaware of their effects on others, becoming defensively over-confident, manic, overwhelmed, burnt out, intolerant, exhibitionistic, prickly and just switch off. Providing Activators with options, such as new ways to make an impact and new activities, can relieve the stress.

Traits in common with other temperaments

- Concrete in communication (like Stabilisers)
Activators are realistic. They want to experience events in the moment. They enjoy manipulating concrete objects, whether for practical or artistic purposes.
- Pragmatic in pursuing their goals (like Clarifiers)
Activators take pride in bold and unconventional behaviour. They aren't interested in following a rule if they don't see how it serves a practical purpose.

See Keirsey (1998) & Rodionova (2007)

Windows to the soul



The Stabiliser/Stream: Have uniform fibre structure that radiates out from the pupil, with only subtle variations or streaks of colour and structures and can be the most difficult iris pattern to interpret. Streams have a way of holding the world together. By nature, they are intuitive, grounded and amiable. Being a physical/tactile person, they perceive and integrate life through the sensory experience of their body, through touch.

The Unifier/Flower: Distinctly curved or rounded openings in the fibres of the iris (like petals of a flower) indicate a feeling-oriented personality. These openings, which look as if the light coloured iris fibres have round holes within them, are called Flowers, and we refer to the feeling-type of personality as a Flower. Feeling-oriented, they experience life through the sensitivities of the heart, with automatic feeling responses to events. Feelings will be more deeply experienced and expressed when the rounded openings in the iris fibres are larger in size or greater in number.

The Clarifier/Jewel: The presence of brown or dark-coloured freckle-like dots or flecks in the iris indicates a thinking-oriented, analytical person. These colour spots, which can range from yellow to gold to brown, are referred to as Jewels, and this mentally-oriented personality is referred to as a Jewel. Mental-types direct their perceptions and feelings through internal thought and analysis. Every person thinks, and every person analyses, but for Jewels, these are recognisably their dominant personality characteristics.

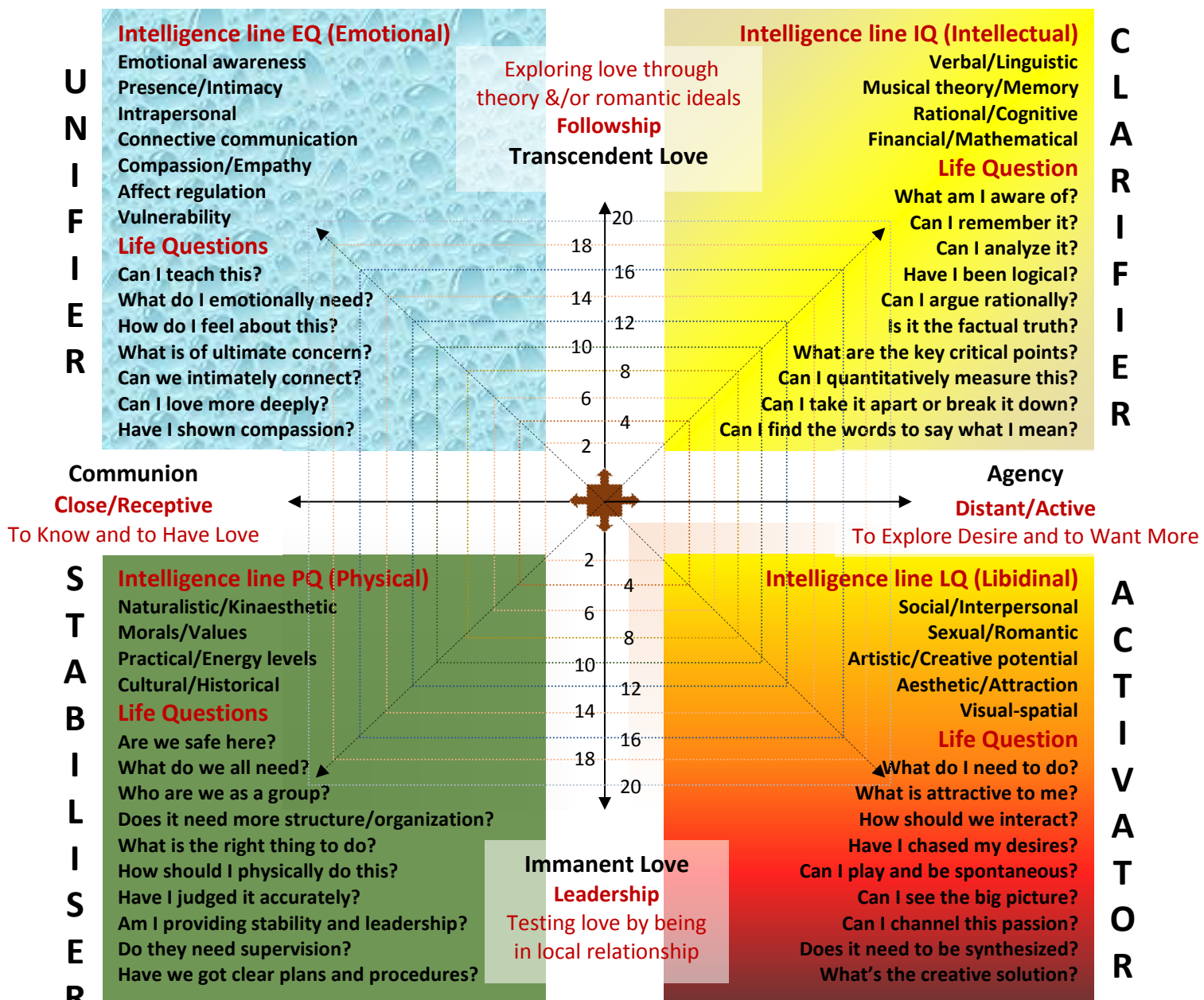
The Activator/Shaker: Eyes that have both dot-like (freckle-like) pigments and rounded openings in the irises indicate an extremist or movement-oriented (Shaker) type of personality. This is true whether there are Jewel and Flower markings in both irises or Jewel markings in one iris with flower markings in the other. Simultaneously embodying the forces of both attraction and repulsion, Shakers are highly motivated, dynamic and expressive. These radical, action-oriented people have difficulty sitting still and frequently venture beyond the limits of conventional thought and norms.

See Johnson, D (1995)

Your Lines of Intelligence

Which intelligence lines have you developed, and which are less important to you? Which ones would you consider you were born with? Are there any areas you see as weaknesses and would like to develop? If so, find answers to the life questions. Do you need to develop more stability, have more clarity, be more connected or get more active?

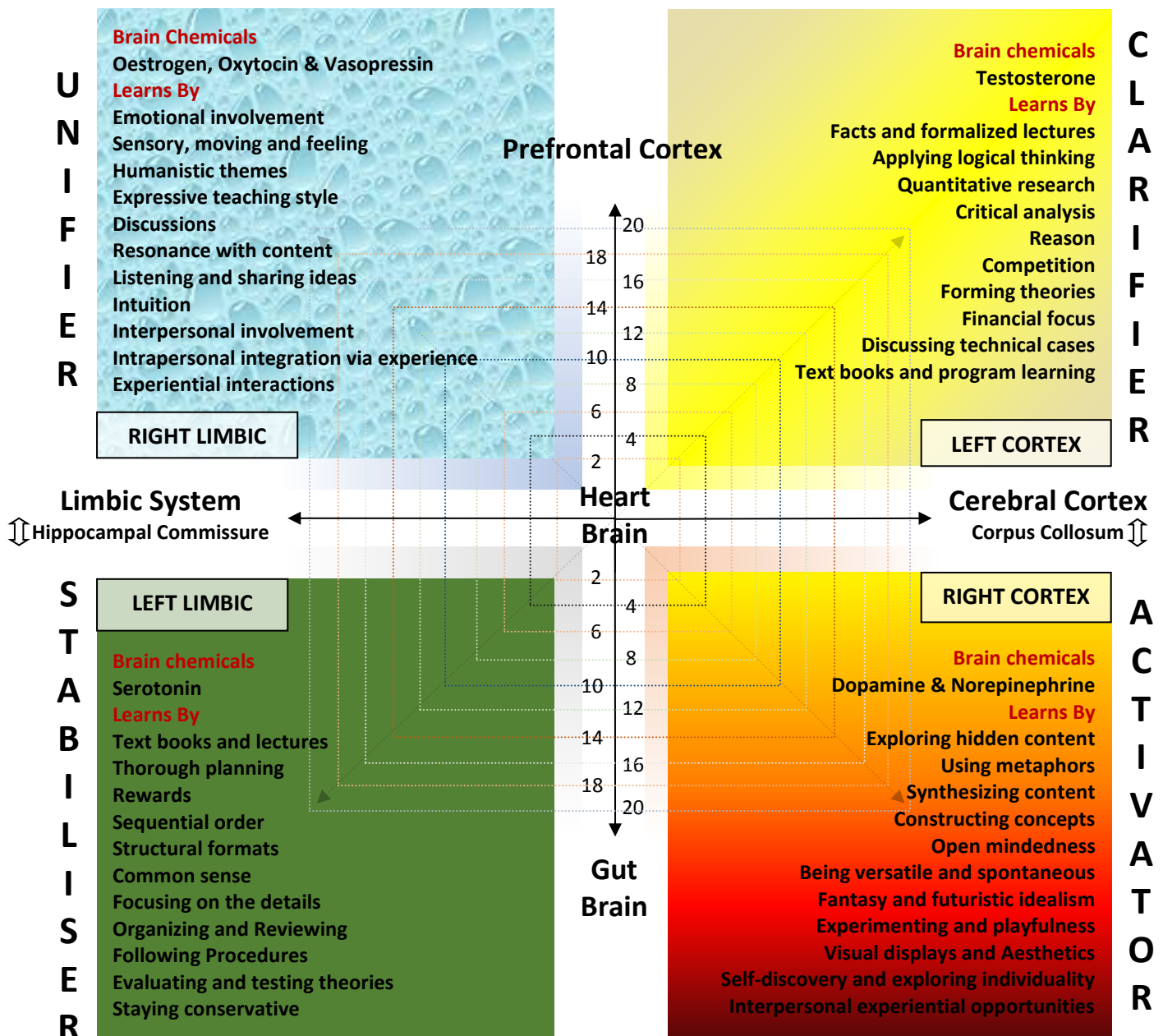
In the context of relational intelligence, this emerges when we marry the paradox between the need for closeness and distance and the paradox between ‘*the ideal*’ transcendent love and ‘*the real*’ Immanent love.



Your Super Brain & Learning style

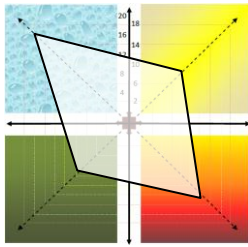
Which parts of the brain do you rely on more than other areas? Your % scores will give you an indication of left (*Clarifier/ Stabiliser*) and right (*Unifier/ Activator*) hemisphere activity in both the limbic system (*Stabiliser/ Unifier*) and the cerebral cortex (*Clarifier/ Activator*). Within each quadrant, there are also associated hormone and brain chemical activity that promote love, reason, intimacy, connection, stability and competition. From the central prefrontal cortex, we now have the capacity to witness our different parts, like an inner mediating CEO shining a light on the inside of the brain, giving us greater capacity to tolerate difference and become responsible CEO's to ourselves, our family, our culture, our organizational settings, our country and our world.

The Unifiers and Clarifiers connect via the hearts brain (the intuitive self). EQ, whilst found in the upper left quadrant (*right limbic system*), still needs to be balanced with IQ in the upper right (*left cerebral cortex*) if it is to shine, and vice versa. The Stabilisers and Activators connect by making peace with our deepest drives in the primitive brain (the instinctive self). In the lower quadrants, our most primitive brain (*Medulla Oblongata and gut brain*) keep us functioning and surviving. PQ in the lower left quadrant (*left limbic system*) needs LQ in the lower right quadrant (*right cerebral cortex*) to loosen rigidity via creativity. LQ needs PQ to keep grounded. The reason why we get on well with certain people is due to sharing similar quadrants, learning styles and neuronal pathways in the brain.

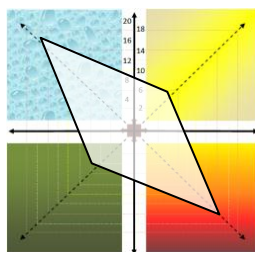


FIND YOUR SHAPE: The helping professions and disorders

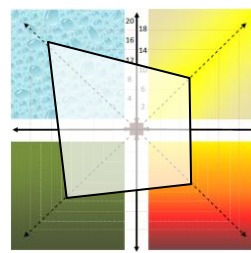
Psychologist



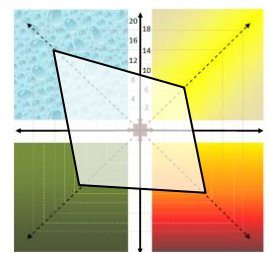
Counsellor



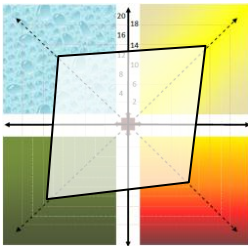
Nurse



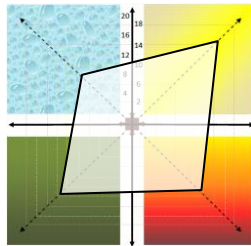
Social Worker



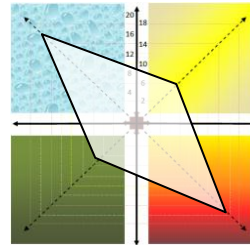
General Practitioner



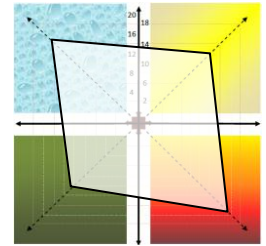
Psychiatrist



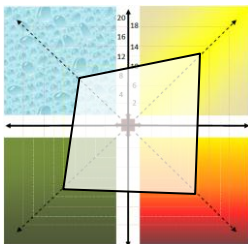
Art Therapist



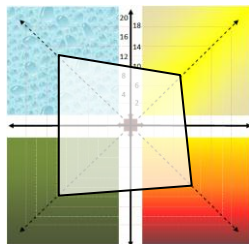
Human Resources



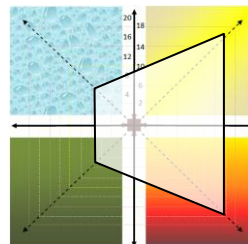
Male



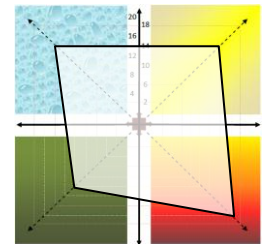
Female



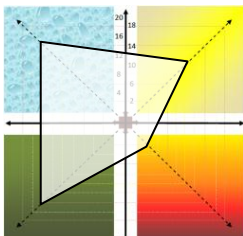
Consultant



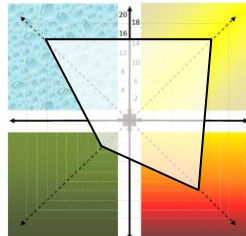
Manager/CEO



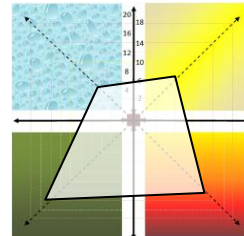
Depression



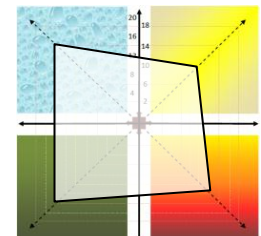
GAD



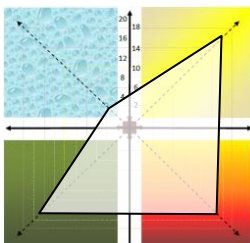
OCD



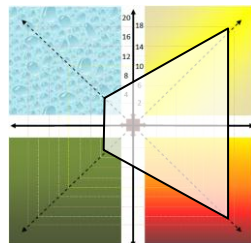
BPD



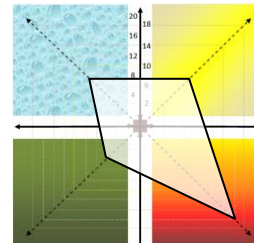
Asperger's



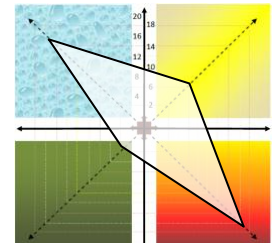
Psychosis



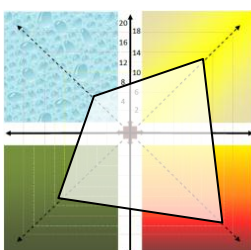
ADHD



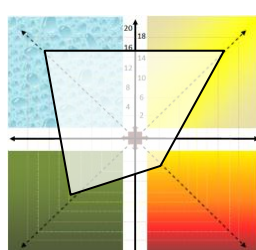
Bipolar



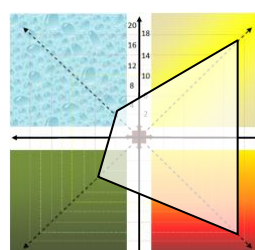
ODD



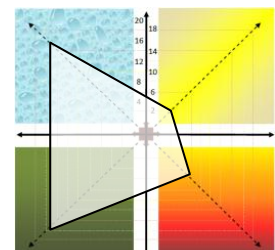
Agoraphobia



Narcissism



Neurosis



Unraveling and Repairing the Gordian Knot of Temperament

Perspectives	Stabiliser	Unifier	Activator	Clarifier
Greek Gods	Epimethean - dutiful	Apollonian - soulful	Dionysian - artful	Promethean - technological
Intelligence attribute	PQ-Corporeal/Material	EQ-Emotional	LQ-Libidinal/Social-Sexual	IQ-Rational/Intellectual
Lao-Tzu	Master yourself-Power	Know yourself-Wisdom	Master others-Strength	Know others-Intelligence
Drive	For Structure	For Awareness	For Interaction	For Intelligence
Fisher	Builders	Negotiators	Explorers	Directors
Rubin	Upholders	Obligers	Rebels	Questioners
Gillette/Moore/Barry/Kantor	King	Lover	Warrior	Magician
Brain Chemical/Hormone	Serotonin	Oxytocin/Oestrogen	Dopamine/Norepinephrine	Testosterone
MBTI/Keirsey Types	SJ (Sensing Judging)	NF (Intuitive Feeling)	SP (Sensing Perceiving)	NT (Intuitive Thinking)
Galen's Humors	Melancholic	Phlegmatic	Choleric	Sanguine
HBDI - Herrmann	Left Limbic System	Right Limbic System	Right Cerebral Cortex	Left Cerebral Cortex
Elements/Directions	Earth - North	Water - West	Fire - South	Air - East
Keirsey's Temperaments	Guardian – seeks security 40-45% of population	Idealist – seeks identity 15-20% of population	Artisan – seeks sensation 30-35% of population	Rational – seeks knowledge 5-10% of population
Keirsey & Bates	Stabilisers	Catalysts	Improvisers	Theorists
Imago phases	4.Repair/Re-commit	3.Power struggle/rupture	1.Passion/attraction	2.Romance/connection
Greek love types	Pragma	Agape	Eros	Storge
Alchemy	Retraction	Adaptation	Production	Expansion
Buddhism	Solidity	Fluidity	Energy	Expansion
Wilber	collective interior-We	individual interior-I	collective exterior-Its	individual exterior-It
View	Inter subjective-Cultural	Subjective-Intentional	Inter objective-Social	Objective-Behavioural
Plato	Sensible (Pistic)/Good	Intuitive (Noetic)	Artistic (Iconic) Beautiful	Reasoning (Dianoetic)/True
Aristotle's Sources of Happiness	Material (<i>Propraietari</i>)	Ethical (<i>Ethikos</i>)	Sensual (<i>Hedone</i>)	Logical (<i>Dialogike</i>)
Hippocrates' Humors	Somber (Black Bile) – Gall Bladder	Calm (Phlegm) - Lungs	Enthusiasm (Yellow Bile)- Spleen	Cheerful (Blood) - Liver
Tantra/Sexual Body Part	-Male chest/heart	-Yoni	+Female breasts	+Penis
Astrology Sun/Moon/North node	Taurus, Virgo, Capricorn Self-Transcendence	Cancer, Scorpio, Pisces Self-Development	Aries, Leo, Sagittarius Self-Expression	Gemini, Libra, Aquarius Self-Expansion
Hindu Paths	Raja Yoga: Meditation	Bhakti Yoga: Devotion	Karma Yoga: Action	Jnana Yoga: Knowledge
Tarot/Cards	-Pentacles-diamonds	-Cups-hearts	+Wands-clubs	+Swords-spades
Rights	To be here, to have	To love and be loved	To desire	To understand
Johnson: Iridology	Stream	Flower	Shaker	Jewel
Conflict Strategy	Appreciate conflict	Let go/Flow/Compromise	Communicate/Confront	Creatively listen
Traditional Chinese Medicine	Cold and Dry	Cold and Wet	Hot and Dry	Wet and Hot
Irenaeus' Temperaments	Historical	Spiritual	Spontaneous	Scholarly
Spränger's Value Attitudes	Economic	Religious	Artistic	Theoretic
Torah archetypes	Isaac-Discipline David-Sovereignty	Abraham-Kindness Understanding	Moses-Endurance Joseph-Foundation	Aaron-Humility Wisdom
Kabbalah	Gevurah/Malkuth	Chesed/Binah	Yesod/Netzach	Hod/Chokmah
Tetragrammaton	Hay	Hay	Yod	Vav
Zohar Sages	Ben Azai	Rabbi Avika	Elisha Acher	Ben Zoma
Christian Patron Archangels	Uriel	Gabriel	Michael	Raphael
McCarthy Sexual Style	Traditional	Soul Mate	Expressive	Complementary
Gospel	Luke: People-centred	John: Symbolic	Mark: Fast paced	Matthew: Orderly account
Ezekiel's Four Living Creatures	Ox: Sturdy	Man: Independent	Lion: Bold	Eagle: Alert
Old Testament	Ezekiel	Daniel	Isaiah	Jeremiah
Ayurveda	Kapha	Kapha/Pitta	Pitta	Vata
Body Type	Endomorph	Endo/Mesomorph	Mesomorph	Ectomorph
Wizard of Oz	Dorothy	Tinman	Lion	Scarecrow
Harry Potter	Hufflepuff: Hard working	Slytherin: Shadow	Gryffindor: Courageous	Ravenclaw: Intellectual
Narnia	Susan: The Practical	Lucy: The Carer	Peter: The Leader	Edmund: The Just
One Hundred Acre Wood	Eeyore	Pooh Bear	Tigger	Rabbit/Roo
5Rhythms Dance	Flow	Chaos	Staccato	Lyrical

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The Shadow Side

Perspectives	Stabiliser	Unifier	Activator	Clarifier
Original Reactive emotion	Fear	Grief	Anger	Shame
Tertiary emotion	Anxiety	Depression	Frustration	Humiliation
Age of trauma exposure	0 to 6 months	6 weeks to 7 months	7 to 9 months	9 to 18 months
Object Inconsistency	Environmental	Emotional	Libidinal	Construct
Invasive over-compensations	EQ, IQ, LQ	PQ, IQ, LQ	PQ, EQ, IQ	PQ, EQ, LQ
Dreikurs' Mistaken Goals	Service	Retaliation	Recognition	Power
Loss of object constancy	Environmental	Emotional	Libidinal	Construct
Attachment Style	Anxious	Disorganized	Ambivalent	Avoidant
Childs developing defensive script	"there is something wrong" "I'm not ok, you're not ok"	"there is something wrong with me" I'm not ok, I'm ok, You're not ok, you're ok"	"I have to fix myself" I'm not ok, you're ok"	"I have to fix the other" I'm ok, you're not ok"
Confirming parental script	"Because I said so"	"I give in to whatever you want"	"You're overwhelming"	"I don't care"
Key issue	Safety issues <i>Others as a source of pain and fear</i>	Nourishment issues <i>Finds self in other, empty within, invalidated</i>	Freedom/Recognition issues <i>Surrender to oppressive will of the other</i>	Identity issues Humiliation and Shame replacing real vulnerability
Kurtz Character Structure	Industrious/over-focused Burdened enduring Judging	Sensitive emotional Dependent/endeared/ Longing/Brokenhearted	Expressive/clinging Charming/seductive Persuasive	Sensitive-analytic Tough/generous Self-reliant
Conflict	In Exchange V's Deprived	Worthiness in Being V's Worthiness in Doing	Spontaneous & free V's Controlled	Connected V's Isolated Real V's Not Real
Controls by:	Judgement-being right, Rigidity, Blame, Resistance, Sacrifice, Passive aggressive & Over-working Intimidation-Power over	Manipulation, Clinging An Entitlement to Care Helplessness, Splitting Emotional Collapse, Listening too much, Desperation	Drama, being active, Sexual acting out, Over-working, Talking too much, Aggression & Manipulation	Withdrawing, denying of needs, Resisting, Blame, Disassociating, Aggression, Blocking feelings & Dominating
DSM-V	Avoidant Schizotypal/schizoid Aspergers/Antisocial	Dependent Narcissistic BPD	Histrionic Mania	OCD Major Depression Anxiety
Psychoanalytic Psychiatry/ Wilber: Fulcrum of pathology	F1 monadic. a. Autistic b. symbiotic psychosis. c. Depressive psychoses & adult schizophrenia F6. Existential pathology	F2. dyadic a. Narcissism b. Borderline PD F7. Psychic disorder	F3. triadic a. Borderline neuroses b. Psycho-neuroses F8. Subtle disorder	F4. Script pathology F5. Identity neurosis F9. Causal Disorder
Defences/Wilber	F1. Distortion, delusional projection, hallucination, & wish fulfilment, F6. inauthenticity, aborted self-actualisation	F2. Self/object fusion, projection & splitting F7. Fail to merge	F3. Isolation, repression, reaction formation, F8. Fail to integrate	F4. Role over identification F5. Suppression, sublimation F9. Fail to differentiate
Unconscious attractions	Stabilisers attract Stabilisers	Unifiers attract Clarifiers	Activators attract Activators	Clarifiers attract Unifiers
Addictions	Food, gambling, shopping, work, money	Alcohol, sex, heroin, love sugar, marijuana, tobacco	Tobacco, sugar, love, marijuana, opiates, sex	Amphetamines, cocaine, caffeine, work, anger, porn
Transactional Analysis	Rescuer	Victim	Dramatist	Persecutor
Spiritual Bypassing	Inflators, Descenders, Separatists, Internalizers	Inflators, Onesies, Ascenders, Internalizers	Onesies, Descenders, Externalizers	Separatist, Ascenders, Externalizers
Schemas	Mistrust/Abuse Vulnerability to harm or illness Entitlement/Grandiosity Negativity/Pessimism Punitiveness	Abandonment/Instability Emotional Deprivation Dependence/Incompetence Enmeshment Failure	Insufficient self-control Subjugation Approval seeking/ Recognition seeking	Defectiveness/Shame Social Isolation/Alienation Self-sacrifice Emotional inhibition Unrelenting Standards
Shadow archetypes	Tyrant/Bully/Macho/Bitter Righteous/Corrupt/Hollow/ Workaholic/Insecure/Critical Obsessive/Stubborn/Cynical	Masochist/Victim/Martyr Coward/Dummy/Smothering Denyingly Innocent/Unlovable Tormented/Exhausted/Needy	Sadist/Addicted/Escapist Rebel/Scapegoat/Infantile Manipulator/Risktaker Irresponsible/Attention seeker	Impotent/Weakling/Detach Trickster/Shameless/Lonely Cunning/Arrogant/Superior Irreverent/Self-reliant

Virtues

Stabiliser	Unifier	Clarifier	Activator
Fearless	Believable	Authentic	Enduring
Decent	Trustworthy	Genuine	Assuring
Righteous	Dependable	Natural	Confident
Committed	Reliable	Substantial	Conviction
Bold	Modest	Pure	Faithful
Brave	Dignity	Wholesome	Hopeful
Courageous	Humble	Deep conscience	Honesty
Leaderly	Kind	Religious	Spontaneous
Independent	Meek	Focused	Decisive
Confident	Chivalrous	Clever	Active
Valiant	Subjective	Objective	Tireless
Venturesome	Adaptable	Precise	Vigorous
Caring	Compassionate	Accommodating	Blissful
Historical	Spiritual	Brilliant	Cheerful
Resilient	Present	Agreeable	Gaiety
Busy	Discerning	Neat	Energetic
Industrious	Flexible	Reasonable	Happy
Persistent	Empathic	Scholarly	Patient
Generous	Temperance	Intelligent	Joyful
Frugal	Affable	Truthful	Willful
Orderly	Amiable	Knowing	Merry
Graceful	Charming	Competent	Mirthful
Noble	Genial & Congenial	Effective	Sincere
Just	Delightful	Open-minded	Dedicated
Neutral	Friendly	Masterly	Passionate
Unbiased	Communal	Clear	Activating
Disciplined	Pleasant	Clarifying	Certitude
Forgiving	Pleasing	Humble	Agency
Punctual	Unifying	Modest	Vital
Reliable	Bonding	Yielding	Adventurous
Honorable	Harmonious	Reflective	Determined
Solid	Ethical	Expansive	Sensual

Vices

Stabiliser	Unifier	Clarifier	Activator
Rigid	Disassociated	Inflexible	Cheerless
Stubborn	Fatigued	Opinionated	Burnt out
Immodest	Untidy	Perverse	Mirthless
Lavish	Thoughtless	Irreverent	Serious
Pompous	Careless	Disrespectful	Overwhelmed
Shameless	Lazy	Artificial	Compulsive
Wasteful	Disorganized	Deceitful	Idolatry
Aggressive	Unpredictable	Insincere	Impulsive
Autocratic	Neglectful	Crooked	Destructive
Coercive	Self-indulgent	Cunning	Prejudice
Dictatorial	Absentminded	Dishonest	Petty
Dominating	Aloof	Antagonistic	Intolerant
Manipulative	Indifference	Argumentative	Extravagant
Oppressive	Gullible	Contentious	Overconfident
Sadistic	Masochistic	Critical	Ungrounded
Tyrannical	Powerless	Defensive	Blasphemous
Intrusive	Negligent	Disagreeable	Facetious
Vicious	Short-sighted	Sarcastic	Flighty
Lawless	Stupid	Unkind	Flippant
Uncaring	Feebleminded	Unpleasant	Frivolous
Relentless	Irrational	Objectifying	Immoral
Offensive	Foolish	Cynical	Manic
Bitter	Naive	Dull	Despairing
Fearful	Ineffective	Unaffectionate	Distrustful
Frustrated	Incompetent	Callous	Faithless
Morbid	Ungrateful	Arrogant	Hopeless
Wicked	Hesitant	Insensitive	Suspicious
Immoral	Doubtful	Unfriendly	Gossiper
Cruel	Aimless	Shallow	Revengeful
Possessive	Impolite	Callous	Hateful
Liar	Cowardice	Caustic	Vindictive
Corrupt	Unreliable	Smug	Addictive
Disloyal	Irresponsible	Superficial	Insecure
Treacherous	Untrustworthy	Pretentious	Bashful
Conscienceless	Subservient	Complacent	Exhibitionistic
Greedy	Gluttonous	Lustful	Wrathful

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