



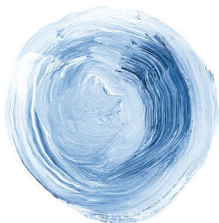
THE
ENNEAGRAM
of EMOTIONAL
INTELLIGENCE



A Journey to Personal and Professional Success

SCOTT ALLENDER

FOREWORD BY IAN MORGAN CRON



THE ENNEAGRAM *of* EMOTIONAL INTELLIGENCE

A Journey to Personal and Professional Success



SCOTT ALLENDER



BakerBooks

a division of Baker Publishing Group
Grand Rapids, Michigan

CONTENTS

Foreword by Ian Morgan Cron	9
Acknowledgments	11
Introduction: Something Isn't Right	13

PART 1 What We Don't Know Hurts Us

1. The Enneagram at a Glance	25
2. Emotional Intelligence	47

PART 2 Raising Our Awareness

3. Self-Perception	67
4. Self-Expression	79
5. Interpersonal Relationships	95
6. Decision-Making	119
7. Stress Management	141

PART 3 The Work of Transformation

8. Face Your Fear	175
9. An Act of Courage	191
10. Practices for the Path Forward	205

Notes	231
-------	-----

FOREWORD

These days, a simple online search about emotional intelligence or the Enneagram will give a host of easily digestible guides and engaging charts. You can find anything—from what movie character fits your personality to the best breakfast food according to your birth date. But there's a massive difference between collecting information and doing the deep, good work of personal transformation. This book in your hand is about transformation—the kind that starts deep within then ripples outward into every area of your life.

It's telling that no matter how much we learn about our personality traits, quirks, and tendencies, we're still hungry to learn more. And from years of teaching and counseling, I know this hunger is drawn from a truth we feel but often don't allow ourselves to fully realize: there's more within us that we don't understand than that which we do. There is much more to be discovered beneath our conscious awareness.

My friend Scott Allender peels back the cloudy veil that prevents us from accessing holistic self-awareness at three levels.

First, he will guide you to emotional intelligence through the only sustainable pathway possible: emotional healing. As Scott

so expertly explains, we need to heal the way we experience and interpret emotions in order to become emotionally adept.

Second, Scott will help you unearth the self-limiting beliefs you hold about yourself. You can't receive new programming if the old, outdated system is still running the script.

Third, by the time you close this book, you'll have made peace with yourself. You'll be given a guide for integrating all of your wonderful traits with the parts of yourself you've been denying. This is ridiculously good news. Your energy will be used less on fighting the obstacles between who you are and who you want to be and more on moving effectively and successfully in the world as a more emotionally whole person. The hunger to unlock your own inner workings will be satisfied, and you'll be free to set out on the life of wholeness.

When Scott told me he was working on this book, I wasn't surprised. It made perfect sense for Scott to guide you, the reader, on the journey ahead because he's been where you are and is walking the difficult path of personal growth. The journey to real, lasting transformation involves hard work, but I can attest that it will be the most important work you'll ever do.

Ian Morgan Cron, author of *The Story of You: An Enneagram Journey to Becoming Your True Self*

ACKNOWLEDGMENTS

I wrote this book standing on the shoulders of Enneagram giants. While too numerous to list them all (lest I risk unintentionally omitting any key contributors to the advancement of Enneagram study), there have been a few particularly powerful voices in my journey so far, including but not limited to Claudio Naranjo, Helen Palmer, David Daniels, Don Richard Riso, Sandra Maitri, and my personal teachers, mentors, and friends, Beatrice Chestnut, Uranio Paes, and Ian Morgan Cron.

Without their work, this book wouldn't be possible. Their wisdom has changed the lives of countless students and set me on a path of self-discovery that I wouldn't have found without them. It is my sincere hope that, in some small way, this book makes a positive contribution to the conversation. As you read, hold everything I say lightly, but please don't reject any of it at face value either. Sit with it, consider it, test it, and see what comes up for you. If the content in this book helps you to do that, then I'll consider it a success.

INTRODUCTION

Something Isn't Right

I saw the angel in the marble and carved until I set him free.

Michelangelo

I pulled onto the exit ramp and prayed that I wouldn't faint while driving my car. My heart pounded erratically, and I felt light-headed and tingly all over as I struggled to breathe. Having never experienced anything like this, I concluded that I was dying.

I was in an unfamiliar town and fearing for my life, so I pulled over and dialed 911. I don't really remember what I said on the phone, but the dispatcher responded that paramedics were on their way. I got out of the car and started pacing. Soon I heard sirens in the distance, and moments later, I saw the ambulance. Then, just as the ambulance approached me, I found my breath again and my heart settled into a normal, quieter rhythm. I began to feel okay . . . *and quite foolish*.

The paramedics gave me an EKG and I "passed." However, I recalled that my mother-in-law had once passed an EKG during an *actual* heart attack, so I wasn't all that reassured. The paramedics

told me I should come to the hospital for more tests just to be safe, but I was nearly two thousand miles from home, so I did what I thought was the most sensible thing.

I declined.

I found out later that I'd experienced an anxiety attack. But even as the paramedics drove away that day, I felt as if I had just scratched the surface of a very deep issue. Later that day, I asked myself for the very first time: *What am I really feeling? And why don't I already know?*

Those simple questions helped me realize something I had ignored for most of my life: I didn't know what I was feeling because I didn't grow up with the sense that my feelings mattered. My early childhood home was unpredictable. My parents were well-intentioned and loving people individually, but when they were together, it was a combustible combination.

Walking into a room they occupied required finely tuned discernment to quickly determine if the room was on the verge of becoming toxic. While any other onlookers usually remained clueless to impending threats, I quickly became a skilled navigator, learning to divert toxicity for both myself and others.

I learned to read a room and people with sometimes astonishing precision. And more importantly, I learned to look for and identify the redemptive edge in most challenges. Much later in life, these experiences allowed me to help other people navigate their own stories and solve some of their greatest personal and organizational challenges. In fact, helping others find growth and wholeness from the inside out is my primary motivation for writing this book.

Mastering the skill of reading a room taught me when it was time to leave or when I needed to shift my expectations because we weren't going to that family movie after all or because the family excursion to Disneyland was about to go south.

But those skills came with a cost. I felt wanted when I was the family relationship broker, and I became the one everyone in my

family leaned on. After my parents divorced, I adapted to the expectations of the parent whose house I was visiting. Who I was on a Monday with Mom was vastly different from who I was on a Friday night with Dad, and I learned that my own feelings and identity didn't have a place in the narrative. I also began to believe that people don't value others for who they are but for what they do.

None of this happened on a conscious level, but it became an essential strategy for my survival. And when my needs weren't met, I would double down on this strategy, becoming even *more* of what other people wanted from me. Most of the time it worked. I grew up, started a career, began a family, and climbed the ladder of success. The more I succeeded, the further I was drifting from my truest self. But I received accolades and just enough admiration to keep me believing that I was doing fine. Thriving, even. I confused *seeming* with *being* and just kept going. Until that fateful moment when I found myself unable to breathe on the highway.

From the moment I veered toward the exit at seventy miles per hour, my coping strategies took a sharp turn. I soon began to realize that the tactics and narratives I'd learned in childhood—that my feelings and personal identity were unimportant, that it's what you achieve that matters, that you should never let them see you sweat—were lies.

Instead of being the place where I breathed my last, that parking lot was where I finally started to wake up.

Inside Monstro the Whale

I once heard Enneagram teacher and author Ian Cron explain that his favorite spiritual book was, surprisingly, *Pinocchio*. “He’s a boy who was born yet is not real,” Cron explained. “And though he’s merely animated, he longs to be real.” In the story, Pinocchio sets off on a journey to become real, but along the way he has

several misadventures. He joins a circus in hopes of becoming a star, yet he ends up in jail. After his release, he continues sowing his wild oats, going to Pleasure Island where he smokes, plays pool, drinks, and even throws a brick through a church window. None of it makes him feel real, however. Disappointed, he returns home to his father, Geppetto, but doesn't find him. Geppetto has already left in search of his son, so Pinocchio heads out after him. This search leads Pinocchio into the literal belly of the beast: he has to let himself be swallowed by Monstro the whale in order to rescue Geppetto. Cron sees this as a metaphor for spiritual transformation: "In the process of going into the dark shadow of the whale, he drowns and dies. Only then is he resurrected by the Blue Fairy. As he awakens, he's relieved to discover he has become a real boy. He has traversed the sacred journey from the false self to the true self."

Over the years since that life-shifting anxiety attack, I've done extensive internal work to move closer to my truest self. I've been certified in various psychometric tools, gone on retreats, engaged in coaching, and spent a good deal of time in therapy. However, nothing has been more effective for me personally and professionally than working with the Enneagram to journey away from falseness—from the fragility of ego to a stronger and more authentic self. The Enneagram has been my vehicle for releasing my false narratives and stepping into a truer story: the story of who I was before my childhood experiences told me who I needed to become in order to gain approval and belonging. This growth work has enabled me to become a more centered, integrated, and effective person, husband, father, leader, and friend. My successes now are richer and more meaningful because my work is rooted in a place of greater personal value, sincerity, and purpose. I pay less attention to success and more attention to my heart. And I know a similar journey is possible for you.

Regardless of where you are at this moment, I believe that somewhere in each of us is a sense that something's not quite

right. There's a distance between who we want to be and where we find ourselves. We feel disconnected from the truest, best versions of ourselves. We get stuck in stories about who we are that may have been useful to us once but are no longer true (and perhaps never were). Even worse, these stories and the unconscious motivations that keep them alive often produce the exact opposite of the outcomes we desire. We want loving relationships, but our behavior drives others away; we want career success, but we keep unconsciously sabotaging our own efforts at work. We are our own self-fulfilling prophecies. This happened with my parents who, I believe, were sincere each and every time they professed their love to one another. But then something would happen, triggering a hurt-filled and toxic reaction to each other. They were unable to truly see themselves. Each judged the other by their actions while judging themselves by their intentions until it was all irredeemable.

The core beliefs and attitudes we carry get us stuck in reactive patterns to all of life's stimuli and stressors. We have triggers and people who trigger us. We let certain things (and certain someones) get the best of us. We yell at traffic, snap at the kids, and forget to say thank you to our best team members. We often struggle to believe in ourselves. Maybe we feel underappreciated and are always coveting more praise, recognition, and reward. Or maybe we don't know *what* we feel, and we hide from the probing it would take to find out by looking for a new job or an exciting experience every twelve to eighteen months. We may feel restlessness most of the time. Or maybe we get that big promotion we've been chasing and feel . . . nothing.

These are all products of the denied self—and they become patterns and behaviors that keep us from being fully present. They prevent us from completely accepting ourselves and others and block us from vulnerability and relational intimacy. Because of these patterns, we are unable to create and sustain the organizational cultures, families, and relationships we say we want.

You may be nowhere near an anxiety attack like the one I experienced, but the following are signs that may indicate your true self is being denied:

- You feel sad much of the time.
- You experience unexplained anger or subtle irritation almost every day, and you cannot seem to figure out why or what to do about it.
- You have the impulse to be busy, always doing something, and can never seem to quiet your mind.
- You are chronically concerned with what others think about you. Are you liked, loved, wanted?
- You regularly experience exhaustion and weariness without an obvious cause.
- Most days you appear fine to others, but you often feel like you're on the outside looking in at a world in which you don't quite fit.
- You sense that you could be a healthier leader, partner, team member, or friend.

Wherever you find yourself today, thriving in this life is predicated upon awareness. We cannot know true intimacy, friendship, or joy if we don't know ourselves. We cannot be close to another if we are far from ourselves. And we cannot develop and sustain a healthy emotional climate until we surface and unlock the hidden patterns and behaviors that keep us blocked from the emotional wisdom we covet and that our world so desperately needs.

To free ourselves from the hidden forces that are holding us back is the goal of this book. I invite you to journey with me as we dive deeper into the world of emotional intelligence and its impact on our lives. As an emotional intelligence coach, I often see how we can have all the data we need from a self-reported assessment, a 360 feedback report, or professional coaching sessions yet be

unable to link the data to any real change in ourselves. We may already *know* that EQ is more important than IQ when it comes to success or failure. However, very few people are able to achieve and maintain a healthy EQ, even though it can be developed!

Why? What is blocking us from becoming more emotionally intelligent in a meaningful and sustainable way?

What if emotional intelligence isn't about dialing up one desirable attribute while turning down a lesser one? What if true emotional intelligence requires a metamorphosis that mere information plus willpower cannot give us? What if, to emerge as emotionally literate, wise, and holistically intelligent beings, we first need to enter Monstro the whale?

How Do We Get There?

As we begin this journey inward, we have to acknowledge the ways in which we've gotten stuck. The chapters that follow will discuss various ways that our dominant Enneagram type's vice has been showing up in us—how it's locked us in repetitive patterns of predictable, automated behaviors. These keep us lulled into a zombie-like sleep state, meandering from one thing to another, barely awake to the experience of our own lives, especially when we are running around like mad trying to get through our eternal to-do lists.

I'm setting you on a never-ending path of self-discovery. *Never-ending?* Well, yes. But it's not as daunting as it might sound at first. The truth is, there is no "self-awareness station" where we'll finally arrive if we can just figure out which trains to board. The moment you think you've finally mastered your self-awareness is the very moment your self-awareness begins to deteriorate. As our world evolves and life unfolds, our call to action is to stay on the growth path, continually reflecting, observing, and learning. We must learn to keep coming back to ourselves when faced with life's general stressors, complex relationship dynamics, painful decisions, and wins and losses.

We'll start with a guide to the basics of the Enneagram (the nine personality types, their basic motivations, and their typical behaviors) before delving into what emotional intelligence is and why it's so important (part 1). Then we'll explore five different emotional intelligence measures (from self-perception to stress management) and learn what our Enneagram type might look like when we are in low awareness and high awareness (part 2). We'll finish the book by learning about some core practices that can keep us living honestly and authentically (part 3).

When I talk about different levels of awareness, they will be described as probabilities, not certainties. It is worth noting that much of what you'll read about each type in low awareness can often still be considered strengths that help make the world go round. In fact, sometimes what keeps someone of a particular type from growing beyond their type's limitations is that their behaviors are often valuable strengths that are appreciated by others and even rewarded! As one who leads with Ennea-type Three, I can attest to the reality that America very much values the characteristics of Threes. In today's context, exacerbated by social media, there is a lot of pressure to be (or *appear* to be) successful at all costs. I've received some of my biggest attaboys in life when I was most engulfed in the trappings of my type. My outward success stands to be my inner demise. Transcending those tendencies for my own well-being means I may get far less applause in the future. I must learn not only to accept that but actually to prefer it.

The chapters ahead will hopefully help you to step onto the path of awareness with new discoveries and practical suggestions for growth. As you read, pay attention to the subtle, often-unconscious motivations and self-limiting stories that are playing just below the surface of the low-awareness descriptors you'll read about. Then imagine how much truer and more beautiful each type's expressions are in the high-awareness sections.

In higher levels of awareness, we reconnect to our inner depths. We are unrestricted by old belief systems. We are no longer fum-

bling around in the dark and trying to figure out who we are becoming because we have reconnected to what was dormant and have watched it come alive in us again. As Parker Palmer once wrote, “Our deepest calling is to grow into our own authentic selfhood, whether or not it conforms to some image of who we *ought* to be. As we do so, we will not only find the joy that every human being seeks—we will also find our path of authentic service in the world.”¹

This is what awareness is all about. This is emotional intelligence. And it’s not something that some people are born with while the rest of us are doomed to stumble around, forever getting in our own way. It’s something that is available to everyone. We just need to find our angel in the marble so we can set it free.

Let’s get started.



PART 1

WHAT WE DON'T KNOW HURTS US

The Enneagram at a Glance

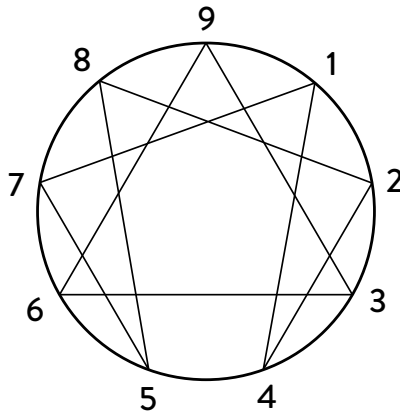
The Enneagram is much more demanding and much more dangerous than believing things. It is more about “unbelieving” the disguise that we all are.

Richard Rohr

Since you’ve picked up this book, you’ve likely heard of the Enneagram. If not, that’s fine too. I’ve attempted to write this book in a way that will make sense to those who are new to the system as well as offer something more to those who may already know it quite well.

Wherever you are on the Enneagram knowledge spectrum, we are starting with this at-a-glance chapter just to make sure we are all looking at the same blueprint. Following is a brief overview for anyone who may not know much about the Enneagram and for those who learned the Enneagram years ago but may benefit from a high-level refresher before we get to the crux of our discussion.

The Symbol and the System



The Enneagram is an ancient discovery of nine core motivations and how they relate with one another. Some suggest that its roots can be traced as far back as the fourth century to Evagrius, a Christian contemplative (also known as one of the Desert Fathers) who analyzed which specific thoughts interfered with the meditative practices of each monk in his monastery. It is believed that he wrote about eight of these (which correspond to eight of the modern Enneagram types) but that many of his writings were destroyed by the church and labeled as heresy. Other people place the Enneagram's origins in later Sufi wisdom traditions.¹

Whatever its origins in the distant past, the modern system we have today was developed through the works of twentieth-century pioneers such as George Gurdjieff, Oscar Ichazo, and the Chilean-born psychiatrist Claudio Naranjo. Since then, many others in the field of psychology have worked to further refine the Enneagram system. The system reveals nine personality archetypes and their underlying fears and desires. It tells us where we get stuck in overidentifying with one of the nine types and provides a map for us to move beyond archetypal patterns of our personality and self-limiting beliefs.

Identifying Your Type

The core type that you lead with is all about your unconscious strategies and underlying motivations. The Enneagram isn't focused on what you do but *why* you do it. Many types share similar interests and preferences but often for very different reasons. For example, a Three and a Five may both be high achieving, but the Three tends to do it to win admiration while the Five does it as part of an endless quest for expertise. Likewise, people of different Enneagram types may share the same or similar profiles on psychometrics like Myers-Briggs, yet the motivations and strategies behind their actions are unrelated.

The important thing to understand before we go any further is that *you aren't your type*. You are far more complex, wonderful, quirky, and nuanced than any type description could possibly encapsulate. We should not bother studying the Enneagram simply to learn a few new things about who we are. The long-term goal of learning our Ennea-type is to learn who we *aren't*.

The first thing to note is that you don't have a type—your type has you. Our personalities (Ennea-types) evolved in large part to protect us. They are masks we adopted to shield us from real or perceived threats and to get us closer to love and acceptance. We will explore this more in the next chapter, but I contend that the first reason so few people are truly self-aware is because they can't see past their own mask! Perhaps they know the mask so well that they've confused it with their truest essence, their most authentic self. They've been deceived into believing that the mask is real. As I told you in the introduction, I bought into this lie for much of my own life.

For a significant majority of those who've been shown the Enneagram, seeing their mask through the language of type becomes just another affirmation of the mask, a replication of the false self they have adopted. Instead, working with the Enneagram can teach you *why* the mask is there in the first place and provide guidance for slowly removing it.

We are made to contain all nine Ennea-types, and we do. But we entered the world with certain “factory settings” and then entered a personal childhood story that would test those settings and demand that they be adapted and adjusted in order for us to survive our circumstances. This led to an overidentification with the motivations and desires of one of these nine core types as our primary strategy for getting our needs met (on a mostly unconscious level) at the expense of being able to freely access the gifts of the other eight types. And although no one knows for sure, it’s possible that our factory settings also included a particular sensitivity to the highest expression of our dominant Enneagram type, which went unmet in childhood. In other words, it’s possible that we were born with the healthiest, highest expression of one of the nine types, but then that expression was crushed beneath the weight of a hurtful world. So we learned to take on the exact opposite characteristics of our truest selves, and our vision became clouded. Enneagram teacher and author Sandra Maitri described the impact like this: “The effect is that our particular unobstructed view of reality is weakened, diminished, and overshadowed by the vicissitudes of our formative years.”²

For me, someone who identifies as a type Three, this could mean I entered the world resting in divine hope that I would be seen and loved for who I am, without conditions or expectations. My own feelings would be appreciated and validated, and I’d experience total acceptance. However, as I encountered the world around me with a sensitivity to these inborn needs, I internalized the opposite message: I would *not* be seen or loved for who I really was. Every time some well-meaning person told me to “just be yourself,” it seemed to backfire spectacularly. No, what people really wanted was for me to be whomever would make their lives better, easier. The world values doers, and flawless doers at that! Over time, the part of me that came into the world valuing veracity above all else quietly put it away. I slowly learned to adapt to the subtle shifts in expectations from room to room, teacher to teacher, friend to friend, until I lost

touch with myself. I was now whatever persona I needed to be, but I was completely unaware of the chameleon I'd become.

That impression I got about not being accepted for who I was has a name: it was a *wounding message*. As a Three, my wounding message was that I needed to constantly perform and exceed expectations, but each Ennea-type has its own wounding message. Identifying yours can be a key to unlocking which of the nine types best describes you.

Some tips for identifying your type include the following:

- Think back to all the watershed moments in your life: when you were faced with important decisions, when you felt anxious about something, or how you behaved when longing to experience love or have a particular need met. What was motivating you?
- Look for the number that best describes you, not the number you wish you were. (I'd love to be an energetic, healthy, and aware Seven, but I'm not.)
- Don't expect to identify with every single feature of any one type.
- If something about a certain type description makes you uncomfortable or irritable, lean into it. It's possible you are feeling that way because it's a negative trait that describes something you are denying about yourself.

Centers of Intelligence

As you think about which type you are, one helpful aspect of the Enneagram's system is to consider which of the three centers of intelligence that type is part of. The nine core Ennea-types take in information and make decisions by leaning most heavily on one of these three centers. A major part of the work ahead for each type is to bring the centers into greater balance by also starting to utilize the other two.

The gut center (Body types) is composed of types Eight, Nine, and One. These types seek to experience life through their senses. They tend to be concerned with matters of right versus wrong and are motivated to stand against injustice. The primary emotion sitting right below the surface for Body types is *anger*. Since they are concerned with issues of justice, much of this experience of anger is a posture of standing against whatever they see as unjust.

The feeling center (Heart types) is composed of types Two, Three, and Four. These types understand the world first and foremost through their emotions. They tend to be highly relational and are the most image-conscious of all the types. The primary emotion sitting right below the surface for Heart types is *sadness*. While many Enneagram practitioners teach that the primary emotion for Heart types is shame, through my study with the CP Enneagram Academy, I've come to believe that sadness is the common emotional thread and is a truer description. As they are preoccupied with how they are being perceived, much of their experience of sadness comes from being disconnected from their truest selves and from not feeling valued by others. Fours, for example, are prone to feelings of shame because of the false belief that they are flawed in some way, and Twos may feel shame when they ask someone directly to meet one of their own needs, but I think sadness is the common emotional thread between the Heart types.

Shame tends to be an embodied distress that any of the nine types may experience from a regrettable action. But much of what motivates the actions of Heart types in particular is the relentless pursuit of alleviating the sadness of not having been able to internalize unconditional affirmation of their inherent value as young people. Paradoxically, the generalized sadness only grows the more each Heart type tries to satiate it with their personality coping strategies since these schemes push them further from their truest selves—the very parts that were left invalidated in childhood and remain invalidated with every egoic attempt to fix them.

The thinking center (Head types) is composed of types Five, Six, and Seven. These types try to make sense of the world through thinking and logic. They tend to be “in their heads” much of the time, often planning and using their imaginations. The primary emotion sitting right below the surface for Head types is *fear*. Because they are concerned with wanting to be certain about things, they feel more fear than other types over what they cannot predict. This fear is also a manifestation of feeling far from their true selves.

We are made to have all three of these centers in balance, working harmoniously in each moment. In an ideal world, we’d be able to rely on whatever center of intelligence is most needed according to the situation in which we find ourselves. However, this is rarely the case. Each Ennea-type is dominant in one center, supported by a second center, while repressing the third. And the more out of balance we are, the more difficult it is to engage the world from a place of wholeness and awareness.

Passions and Virtues

Another important feature of the nine types discussed below is that each has a passion (vice)—whatever the self-delusion is for your particular Ennea-type—and a virtue. Although the passions for each Enneagram type are very different, their effect is the same. Think of the passion as being *overtaken*, like a crime of passion. The passion of each type completely consumes the authentic expression of the truer self (the Enneagram virtue) and runs our lives until we can no longer tolerate the pain it is causing us. In your early years, your type’s passion probably helped you survive. Later in life, it may run you off the road.

And this is how all types get stuck. Each Ennea-type has its virtuous expression of God-given truth. As we live out our respective stories, our virtue gets wounded, and we begin to believe we’re not safe to express it. Little by little, we learn to mask virtue with this thing we call “personality,” and from then on the

passion is in charge. The passion of our type is bigger and more all-consuming than you'll likely want to believe. But until we do the difficult work of getting unstuck, the passion controls us and not the other way around.

The chart below illustrates healthy thinking and emotional expression (virtue) for each Ennea-type in high awareness—that is, the true self. This is followed by the internalized wounding message that moves each type away from the virtue and to the emotional vice (passion)—that is, the false or adapted self.

Type	Healthy Thinking (Perceiving Reality)	Virtue (True Self)	Wounding Message	Passion (Adapted Self)
One	Accepting what is	Serenity	It's not okay to make mistakes.	Anger
Two	Recognizing one's own needs	Humility	Others' needs are more important than mine.	Pride
Three	Accepting the laws of creation	Authenticity	It's not okay to have my own feelings or identity.	Self-deception
Four	Knowing that nothing is missing	Equanimity	It's not okay to be too content in the world.	Envy
Five	Knowing my needs will be met	Nonattachment	It's not okay to be too comfortable in the world.	Avarice
Six	Faith that all will be okay	Courage	It's not okay to trust myself.	Fear
Seven	Knowing things are unfolding according to design	Sobriety	It's not okay to depend on anyone.	Gluttony
Eight	Understanding the all-inclusiveness of reality	Innocence	It's not okay to be vulnerable or trust others.	Lust
Nine	Perceiving the goodness of reality	Right action	It's not okay to assert myself.	Sloth

Fortunately, the Enneagram doesn't just show us our type's virtue and passion; it gives us a way to transcend the passion (adapted self) and reclaim the virtue (true self). As Ian Morgan Cron describes in his book *The Story of You*, "What separates the Enneagram from other personality typing systems is that it helps us craft and live a better, truer story than the one we've unconsciously settled for."³

Enneagram Type Descriptions

Type One

Core Theme: No one tries harder than Ones. They are focused, responsible, ethical, and trustworthy. They are motivated to achieve an ideal of perfection and value those who do the same.

They *instinctively* believe that they know what is right or wrong, good or bad, and they have a sense of mission that leads them to want to improve the world in various ways, using whatever degree of influence they have. They strive to overcome adversity—particularly moral adversity—so that the human spirit can shine through and make a difference. They strive after higher values, even at great personal cost. Although they have a strong sense of purpose, they also typically feel they have to justify their actions to themselves and often to others as well.

Core Motivation: To be above reproach in all things, continually improve the world around them, and achieve an ideal of perfection.

Wounding Message: "It's not okay to make mistakes."

Superpower: An unwavering commitment to high standards and impeccable quality. Ones have unshakable self-discipline, pushing themselves and others toward better and better outcomes.

Focus of Attention: Look for what is wrong and then to how it can be fixed or improved. Ones quickly categorize things into right and wrong.

Communication Style: Task-focused, precise, and filled with messages about an ideal picture of reality.

Physical Profile: Tends to be higher energy and busy with the tasks that need doing each day. May experience physical rigidity in the body, including a clenched jaw and an overall embodied resentment about the way things are.

Center of Intelligence: Body (types Eight, Nine, and One). *Anger* is the primary emotion associated with this center of intelligence.

How Ones Deal with Anger: By actively suppressing it. Ones want to be “good,” which in their minds does not include succumbing to anger. They will sometimes channel their anger into righteous indignation over a cause but will otherwise tell themselves and others that they’re not angry.

Passion: Anger

Virtue: Serenity

Type Two

Core Theme: Twos are natural servant leaders and willing friends who will often go to great lengths to help others succeed. They easily connect to the feelings of others and direct their attention toward being of service. They tend to concentrate on others’ needs far more than their own. In fact, they can often lose themselves in people, finding their sense of identity through the approval of loved ones who give them a sense of importance. This is why they

naturally focus on pleasing others as an unconscious strategy for being liked and accepted.

Helping and giving may be strategies Twos use in certain circumstances but not always. Their approach is often more subtle and seductive than that. The reason for pleasing or seducing is to avoid asking to have their needs met directly. To do that might result in an overt rejection, which would be heartbreaking. Being indirect helps Twos feel protected from the risk of explicit rejection.

Core Motivation: Twos are motivated by a need to be needed—to give love in order to get love.

Wounding Message: “Others’ needs are more important than mine.”

Superpower: Unflinching devotion to helping others thrive, bringing warmth and care to the people in their lives.

Focus of Attention: Look for particular people who Twos sense need help—even if the recipients themselves don’t know it yet. May use flattery and unsolicited advice as a way to feel needed.

Communication Style: Concerned with people over tasks. Use a lot of feeling words while sending messages of support and advice.

Physical Profile: Often waiting with bated breath for important others to respond to them, thereby validating them. May experience significant tension in their chest.

Center of Intelligence: Heart (types Two, Three, and Four). *Sadness* is the primary emotion associated with this center of intelligence.

How Twos Deal with Sadness: By continually trying to please others through offering advice, help, and gifts. They seek confirmation of their value as a person through directing all of their emotional energy toward the needs of others in hopes of receiving validation back in the form of gratitude and compliments, which they mistakenly believe will alleviate their own sadness.

Passion: Pride

Virtue: Humility

Type Three

Core Theme: At the center of the Heart triad, Threes are actually the *most* feeling of all Ennea-types. However, believing their value lies in what they achieve, they actively repress their own feelings to stay focused on tasks and accomplishments.

In their hearts, Threes *feel* what others expect of them and then automatically become that expectation. They do this effortlessly and mechanically, becoming someone that they aren't to win admiration. Eventually, they will lose touch with their authentic selves—confusing the adapted self for the genuine. The biggest lie that Threes tell themselves, however, is that they aren't a feeling type—that they don't have very many emotions. In truth, Threes are *very* emotional.

Core Motivation: To feel valued through their accomplishments. To succeed, or at least appear successful, in all they do and avoid failure.

Wounding Message: “It’s not okay to have my own feelings or identity.”

Superpower: Driven to achieve tangible and noticeable results, Threes cast a brilliant vision for the future. Through charm and determination, they can persuade others to buy in and commit to delivering on important goals.

Focus of Attention: Immediately notice the desires, expectations, values, climate, clothing, and overall vibe of any room, and then automatically adapt to become the best representation of that environment.

Communication Style: Adaptive to the style of the audience. Goal- and task-oriented, Threes' communication is filled with messages and encouragement about the future.

Physical Profile: Often charismatic and exuding high energy. Threes may have difficulty sitting still or focusing on any one person for too long and are prone to “working the room.” May avoid their feelings by directing their energy into goals. This can lead to a buildup of repressed emotion in the chest.

Center of Intelligence: Heart (types Two, Three, and Four). *Sadness* is the primary emotion associated with this center of intelligence.

How Threes Deal with Sadness: By disconnecting from their own emotions. Threes direct all their feelings outward to assess what others around them admire, then do their best to impress. Threes mask sadness through constant activities and pretending they are unemotional.

Passion: Self-deception

Virtue: Authenticity

Type Four

Core Theme: Fours are perhaps the most complex type. Without going into detail here, Fours can often mistype themselves if they don't readily identify with sadness or suffering, which is how Fours are usually described. However, depending on subtype, there are the sad Fours, the mad Fours, and the glad Fours (Social Fours, One-to-One Fours, and Self-Preservation Fours).⁴

Each type of Four shares an overidentification with suffering in one way or another. Fours see a world they don't feel they belong to. It's like they are peering in the window of your seemingly normal and wonderful life, longing to feel at home where you are but believing they are fatally flawed and will never be part of it. The constant comparisons they make in their minds cause them to set themselves apart and choose to be unique, pushing themselves further away from the thing that they want (belonging) by pretending that they don't want it. In this way, they may unconsciously sabotage the human connection they covet. They long to know and be known on a deep and meaningful level.

Core Motivation: To express their unique individuality and significance; to avoid the ordinary. Fours minister to their own emotions before tending to anything else.

Wounding Message: "It's not okay to be too content in the world."

Superpower: Emotionally intuitive and deeply committed to personal values. Can see behind any facade and, from a place of empathy, offer creative solutions in many challenging situations.

Focus of Attention: Fours are prone to adopting the aesthetics, metaphors, and feelings around them and therefore feel like something is missing from their present. Because they are comparing those things with an idealized version of past experiences, they

long for a present that feels as special as their romanticized version of the past.

Communication Style: Creative, expressive, and inclined toward feeling words. May be self-referencing and overly focused on the negative.

Physical Profile: Energy can vacillate between lethargy and dramatic expressions. Emotions may sometimes feel like they are pooling in the chest, leading to experiences of anxiety and/or depression.

Center of Intelligence: Heart (types Two, Three, and Four). *Sadness* is the primary emotion associated with this center of intelligence.

How Fours Deal with Sadness: Often through creative expression. Whether through the arts, their vocation, choice of clothing, body modifications, or a myriad of other ways, Fours can usually connect deeply with sadness and are often gifted at turning it into beautiful outward messages for the world. If Fours can show people how special they are, they mistakenly believe it will finally alleviate the sadness.

Passion: Envy

Virtue: Equanimity

Type Five

Core Theme: Fives possess an amazing ability to observe and evaluate the interconnectedness of all things. They are contemplative, independent, and generally humble. They are usually very smart and intellectual to the point where they can sometimes be

dismissive of information that comes from feelings (favored by Heart types) or instinctual knowledge (Body types).

Fives fear being overwhelmed by feeling, so they tend to talk about their feelings after the fact, as if they are analyzing the experience from a safe distance rather than experiencing the depth of their emotions in real time. This expression varies by subtype, but all Fives are predisposed to retreating into intellectual spaces.

Core Motivation: To be competent and knowledgeable, figuring things out as a way to feel certain and avoid being helpless, dependent, or overwhelmed.

Wounding Message: “It’s not okay to be too comfortable in the world.”

Superpower: Extremely observant with a gift for seeing the interrelation of most things. Can easily break things down into their component parts until they are fully understood. Capable of working independently.

Focus of Attention: Assessing who or what in the room may steal energy from them, then creating emotional buffers between themselves and those perceived threats.

Communication Style: Calm, rational, and analytical. Likely to listen more than speak except in safe environments when speaking about topics in which they have expertise.

Physical Profile: Up in their own heads—may appear “out to lunch” when looking in their eyes. Energetically limited and somewhat rigid, they lead with the head and the body follows after. They tend to dress simply and may not spend much time fussing over personal appearance.

Center of Intelligence: Head (types Five, Six, and Seven). *Fear* is the primary emotion associated with this center of intelligence.

How Fives Deal with Fear: By trying to understand and make sense of things. Fives withdraw from that which overwhelms them and use their isolation to contemplate and procure knowledge.

Passion: Avarice

Virtue: Nonattachment

Type Six

Core Theme: Every type fears certain things. Sixes simply fear. Their fear is more of a generalized anxiety about all possible risks that threaten their safety and the safety of those they love. This gets expressed in vastly different ways, depending on subtype, as there are both *phobic* and *counterphobic* versions of the Six (counterphobic Sixes often look like Eights as they tend to intensely confront the things that scare them in a semiconscious attempt to overcome their fears). They are delightfully contrarian verbal processors. They think out loud a lot as they try to work out all possible risks. Sometimes what they say aloud isn't even what they really think—it's just the contrarian point of view they need to say in order to see if they believe it. This is how they approach problem-solving.

Sixes are one of the most loyal types and are steadfast supporters of those they deem reliable, responsible, and as trustworthy as they are.

Core Motivation: To feel secure and supported by others, and to pursue certitude in all things that may affect them.

Wounding Message: "It's not okay to trust myself."

Superpower: Uncanny ability to anticipate risks, question assumptions, and challenge ideas. Deeply loyal, wonderful team members who are often very calm in an actual crisis because they've already anticipated it.

Focus of Attention: Scanning for potential hazards and threats in order to prepare for anything that might go wrong.

Communication Style: Tend to ask a lot of questions and process their concerns aloud, often playing devil's advocate to any and all ideas. Usually transparent and direct with their words.

Physical Profile: Fight-or-flight. When presented with conflict, phobic Sixes tend to physically and/or mentally withdraw, while counterphobic Sixes go up against the thing that scares them with strength and aggression. Both types of Sixes tend to carry tension in their muscles and may exhibit shallow breathing patterns.

Center of Intelligence: Head (types Five, Six, and Seven). *Fear* is the primary emotion associated with this center of intelligence.

How Sixes Deal with Fear: By questioning things. Sixes may also overidentify with certain authority figures and/or belief systems as a way to feel safe, or they may doubt and reject authority and choose to go up against their fears head-on.

Passion: Fear

Virtue: Courage

Type Seven

Core Theme: Sevens can bring joy to any room and are fantastic at helping us all to remember how important it is to celebrate

our successes. They tend to be future-focused, imaginative, and enthusiastic innovators.

As a Head type, Sevens are attempting to deal with the primary emotion of fear—specifically, the fear of suffering. So they choose optimism. This can lead them to perpetually reframe negatives into positives (often by looking only at data that confirms their views and avoiding data that doesn't) and then quickly move on to the next big thing that will help them live the good life.

Core Motivation: A drive to experience all interesting possibilities, to be stimulated and content, and to avoid limitations.

Wounding Message: “It’s not okay to depend on anyone.”

Superpower: Highly energized, future-focused optimism that can bring out the passion and fun in any team they’re part of. Fantastic brainstormers and storytellers.

Focus of Attention: Hunting for all possible opportunities for enhancing novelty while also avoiding or ignoring limitations.

Communication Style: Future-oriented, expressive, charming, and often in the form of stories. Sevens usually avoid sad topics.

Physical Profile: Sevens move away from uncomfortable feelings by being up in their heads. They struggle to remain grounded and present in their own bodies. They often radiate a contagious exuberance for life.

Center of Intelligence: Head (types Five, Six, and Seven). *Fear* is the primary emotion associated with this center of intelligence.

How Sevens Deal with Fear: By trying to outrun and out-fun fear. Sevens use planning, dreaming, and reframing negatives as ways to